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## ERRATA

- Page 23 last line first paragraph for "word" read *work*.  
 " 24 fourteenth line from bottom for "of" read *if*.  
 " 27 eleventh line from top for "cause" read *causa*.  
 " 34 seventh line from bottom for "Miss R" read *Miss B*.  
 " 35 twenty-third line from top for "daughters" read *daughter*.  
 " 35 thirteenth line from bottom for "isin O's" read *sin O's*.  
 " 43 sixth line from bottom for "Clarke" read *Clark*.  
 " 45 third line from bottom for "inticipating" read *anticipating*.  
 " 49 ninth line from top omit comma after *Central*.  
 " 56 seventh line from top for "instance" read *instant*.  
 " 95 first line of note 40 for "11" read *80*.  
 " 96 second line of note 42 for "Hatfield" read *Halmar*.  
 " 107 seventh line from top for "physic" read *psychic*.  
 " 114 fifteenth line from bottom for "necessary" read *necessary*.  
 " 123 fourth line from bottom for "mean" read *means*.  
 " 162 eighth line from bottom read *Episcopal*.  
 " 163 sixteenth line from top read *California*.  
 " 165 eighth line from top for "alter" read *altar*.  
 " 166 sixteenth line from bottom read *experiences*.  
 " 166 third line from bottom omit comma after *to*.  
 " 220 first line second paragraph read *Research*.  
 " 232 sixth line from bottom for "power" read *powder*.  
 " 233 fourth line from top read *co-existences*.  
 " 239 fifth line from top insert "to" after *according*.  
 " 257 ninth line from bottom insert period after *increased*.  
 " 308 twelfth line from bottom read *no difference*.  
 " 313 eighth line from bottom insert "is" after *these*.  
 " 314 fifth line third paragraph for "his" read *the* and for "in it" read *in its*.  
 " 319 first line for "Bue" read *Bwt*.  
 " 321 fifth line from top for "a" read *no*.  
 " 330 third line from top read *Bairac*.  
 " 337 in heading and second line read *Palladino*.  
 " 346 twenty-second line from top read *sobriety*.  
 " 347 twenty-first line from bottom for "Immenuel" read *Immanuel*.  
 " 434 seventh line from top for "men" read *man*.  
 " 441 fifteenth line from bottom for "known" read *know*.  
 " 444 fourteenth line from top read *Galileo*.  
 " 478 fifteenth and twenty-first lines from top for "Mrs. Elwin" read *Mrs. March*.  
 " 507 and 509 for "Oliver E. Gidding" read *Orton E. Godding*.  
 " 529 last word for "be" read *have*.  
 " 532 fifteenth line from top insert "the" after *with*.  
 " 546 first line first paragraph read *Solar*.  
 " 552 ninth line from top for "filling" read *filing*.



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## SUGGESTION AND MENTAL HEALING.\*

By James H. Hyslop.

I mean to take a review of Mr. Podmore's work as a text for some discussion of the topic which is, in fact, synonymous with the title of his book. Mr. Podmore states in his preface that he desires to discuss only the movement which was introduced by Mesmer and ends with Mrs. Eddy, so that he is not covering the whole field in his review. He is dealing with the less reputable part of it and that part only in a historical manner, with criticisms and views scattered here and there throughout the volume.

The book begins with the work of Mesmer and proceeds with his immediate disciples and followers, and the two French Commissions appointed to investigate the subject, through the development of mesmerism in England and on the Continent and the phenomena of clairvoyance and spiritualism, including such men as Andrew Jackson Davis, Thomas Lake Harris, Mr. Quimby and Mary Baker Eddy and Christian Science.

The volume is, in the mind of the present reviewer, the best that has come from the pen of Mr. Podmore. It is much superior to his "Modern Spiritualism," and the reason that

\* *Mesmerism and Christian Science*. By Frank Podmore: Author of *Modern Spiritualism*. George W. Jacobs and Company, Philadelphia, 1909.

I should assign for this judgment is the general one that he has admitted into it more distinctly the discrimination between phenomena that are conscious fraud and such as simulate it but are not attributable to this source. It was perhaps latent in the former work, but it was not so distinctly put forward in emergencies requiring it. The consequence is that we have a perspective in the present work that takes us far into a group of phenomena which are still perplexing to science.

There are no fundamental criticisms to pass upon this volume. It has a definite unity of purpose and content. It is written in excellent style, with the best adjustment of humor and irony in those parts which may not require serious treatment of authors for intelligent men. The weaknesses of many of the views discussed indicate themselves, when their peculiar conceptions are stated in this age. They might not have been so apparent in an earlier one, and hence may have required more serious criticisms than they do now, when the popular consciousness has largely outgrown the ideas that seemed plausible before. The mere statement of them in the light of present scientific conceptions, even if the latter be false, suffices to expose them to doubt or disbelief. Mr. Podmore may have had this in mind when he contented himself with the irony of merely mentioning many of them.

Some minor objections might be made to the order of things in the book, tho the probable excuse for the course taken is good enough to justify the remark that the repetition of the sin would not be heinous. It seems to the present critic that the first chapter should have taken a later place in deference to the historical order of events. If Mr. Podmore wanted to get the advantage of putting Mesmer where he should receive the merit of having initiated a movement which those who influenced him could hardly claim the merit for, he could not be much blamed for the course taken, and so I merely call attention to the two points of view for the reader's advantage.

As I am making the book a text for the discussion of a problem I may take up issues without implying any special criticism of Mr. Podmore. I shall, therefore, remark an

omission by him, whether it be regarded as an objection to the book or as a necessary limitation of his task. I refer to the absence of an explanation of the situation in which the mesmeric theories arose and the outcome in spiritualism which Mr. Podmore traces to the work of the mesmerists, rather than the Fox sisters and others. There seems to me a very important consideration here which might throw much light upon the development of this movement in all directions of its evolution. The school of Mesmer was more or less identified with a fluidic theory of their phenomena. This, indeed, is the central point of Mr. Podmore's critical animadversions upon the school and expressions of sympathy for the later theories of suggestion. But we do not have any statement of the particular intellectual situation which was the source of both the strength and weakness of the mesmerists of that time. Mr. Podmore sees clearly that it was often complicated with the ideas of the supernatural of the period, but he is not clear about the very interesting relation which the movement sustained to it. We shall never understand it until we have explained the general situation in that age.

Modern science had to face the inheritance of the middle ages. This was a conception of divine action which, with the dualistic tendencies so fully developed in the philosophy of Descartes, had infected the human mind so thoroughly that physical causes were not invoked in any case where they were not clearly sensible. There was much talk about *secondary* causes by theologians and philosophers alike in the previous ages, but it was only a concession to the more critical idea of the divine which had come to be considered. In proportion to the abstractness of this divine interposition the mind had to invent or apply modifying causes to account for concrete cases which did not reflect the characteristics supposed to define the general conception. The crisis came when science began to ask which of these causes was to be made the dominant one. At its rise, therefore, it prudently allowed the general concept and expressly limited itself to secondary causes as circumscribing its own field. The result was a tendency to materialism which became triumphant when theology lost its control of human thinking.

But the religious mind did not lose its instincts when its philosophy fell. Then, as always, it sought to revive its claims by appropriating the conceptions of science. Mesmer himself seems not to have been interested primarily in the religious meaning of his facts, but his followers easily gave his theory a religious importance and interpretation. The setting up of a fluid transmitted from operator to patient was in conformity with the materialistic tendencies of physical science and only when that fluid was made convertible with "animal magnetism" and this with the divine was the doctrine conceived as evidence of the religious view of things. About that time the discovery of Galvani with the frog's leg set Europe wild with speculations about "animal magnetism" or electricity, and as soon as Mesmer asserted that his cures were effected by a fluid transmitted from himself to the patient, the mind of that age set about identifying it with "animal magnetism" and electricity. Even Alexander Von Humboldt became so fascinated with the doctrine of magnetism as to write a book about it, of which he was afterwards ashamed. But for the time being the discovery, or imagined discovery, was supposed to solve all the scientific and religious, or theological and philosophic perplexities of the age. Mesmer and his school were but giving another expression to the idea in their notion of a mesmeric fluid. They seemed to satisfy science by making it a "fluid" and religion by making it the substance which a monistic view had placed at the basis of things. It was a compromise with the old dualism and endeavored to pacify the spiritualistic and the materialistic theory of things. This was not the motive of all the parties, as the various influences affecting their conceptions were too complex, but it was at least the superficial tendency of their actual ideas. The mesmerists thought they had found a new cause and while their terminology, that is, calling it a fluid, allied them to the materialistic view, they conceived this "fluid" in a manner which made it easily identifiable with their opponents' "spirit."

The scientific school represented by the two commissions who investigated the phenomena somewhat, tho not as carefully as they might have done, rejected the fluidic interpreta-

tion of the real or alleged phenomena, and in so doing defended a position which had its tendencies as much opposed to the materialistic theory as their general views favored it. This was not because they opposed the fluidic theory, but because they referred the causes to the mind of the patient or subject. Their theories of imagination as the cause made mind the dominant agency, and mind was not interpreted in fluidic or etheric conceptions. In so far as mind was, at the time, considered as something other than matter they acquiesced in a spiritistic interpretation of the facts, assuming that spiritistic views do not necessarily discriminate between incarnate and discarnate reality. The mesmerists, on the other hand, in so far as they appealed to fluidic conceptions, while defending, in many cases, a spiritistic theory, tended to support the opposite view. Not being willing to admit imagination or hallucination into the case they conceived their cause to be some reality external to the subject's mind and a reality that had no evident properties of mind. They tended toward a spiritistic theory only when they sought to identify this fluidic agent with the ultimate energy of the cosmos which they conceived as intelligent, tho not producing evidence that it was anything more than a peculiar form of matter.

This peculiar tendency of both schools to a view which opposed the one they actually held is an interesting circumstance. It was not intentional, however, especially with the scientific school that rejected fluidic theories. It is very important to remark this. If they had been committed to the view that normal consciousness was necessarily a function of the organism the explanation of mesmeric phenomena and cures by imagination would have had no idealistic or spiritistic tendencies. But in so far as they rejected an external and fluidic cause they supported a subjective one with all the implications that attended the explanation of consciousness. This, however, as I have remarked, was not their intention. It was another circumstance that determined their attitude. This circumstance Mr. Podmore has not remarked, tho he has shown very clearly that they were too prejudiced to investigate the phenomena carefully. They were no doubt moved by two influences simultaneously, namely the prejudice which

Mr. Podmore observes and the perception of incongruity between cause and effect. If they had been able to sacrifice their prejudices—the mesmerists being as much to blame for this as their opponents—they might have assigned the more potent reason for their opposition. This was the unfitness of the cause to explain the effect. In all his animadversions on the sceptical school Mr. Podmore does not notice this feature of the situation. He denies, or recognizes the failure of the fluidic theory evidentially to sustain its claims, but does not see that it failed as much in explanatory as in evidential functions. The first demand of an explanatory hypothesis is its fitness to the facts which it is invoked to explain. This fitness is determined by the similarity of the new facts to old ones which the hypothesis already explains, at least in some sense of that term. Now it was the characteristic of the fluidic theory that it set up a new cause with whose action we were not previously familiar in any other real or alleged phenomena resembling those concerned with mesmerism. The mind of men had jumped from the idea of galvanic electricity to the universal solvent of "magnetism," without considering that there were no resemblances between galvanic phenomena and others in normal experience and no known explanatory functions for this universal "magnetism." If we do not cling to experience in some way we can explain anything by anything. But it has been the characteristic of scientific procedure to invoke old causes for new facts, even tho the new facts could not be wholly classifiable with the old and tho the old causes had to be modified in their incidence to account for the new facts. This mesmeric fluid was not known to explain any other phenomena than the alleged new ones, whatever the evidence for the new facts, and hence the theory lacked in a fundamental characteristic of a legitimate hypothesis.

It is probable that the scientific men of the age instinctively felt this, but scientific method was not so carefully analyzed at that time as this, and dogmatism was still strong enough to prejudice them against admitting the facts while they revised their causal theories. They did maintain that the cures and even the phenomena connected with them were



due to the imagination of the subjects. Mr. Podmore seems occasionally to concede that the imagination did account for many, if not all, of them. But in one passage he shows that this is only a concession to what is preferable to a fluidic theory. Later he takes up this imagination theory of the commissions and other scientific supporters and suggests, without showing, that their "imagination" needed defining in the case and that it was not a sufficient explanation of the facts. He indicates that the scientific man needed to divest himself of his prejudices and to admit that "imagination" was not a proper explanation. Mr. Podmore does not remark why he regards "imagination" as inadequate, but he might have invoked the principle announced above, namely, that, tho it represented a familiar causal agency, imagination was a normal function in human conceptions and the facts were at least abnormal. He might have said that the scientific men could have better invoked illusion and hallucination, as these were certainly more fitting to the case, even tho they might not have been any more adequate at that time than imagination. Mr. Podmore seems in one or two statements to assert that the imagination was the source of the thrills and perception of lights which were alleged in many cases on the part of patients. I think, however, that he might better have invoked hallucination in such cases and admitted the subjective reality of the facts. I have myself no doubt that such thrills and perception of lights actually occur, whether veridical or subjective makes no difference for the fact, whatever difference it makes for the cause. I think that he could have more distinctly recognized the affiliation of the facts with what he admits in the theory of suggestion and which are not characteristic of the normal imagination. The fitness of these hypotheses marks their better application to facts which affected hysterical subjects.

The fault of both schools, therefore, was the same, namely, that of an appeal to causes which did not fit the facts. The scientific man unduly strained "imagination" and the mesmerists unduly used a fluidic conception, which was newer than the facts and could at most do nothing but these facts. It was not an agency known apart from the particular

phenomena to be explained. While magnetism was a familiar fact in a limited field of physical phenomena, it showed no characteristic to justify any general explanatory functions and it only made matters worse to juxtapose "animal" and "magnetism" where the terms indicated no resemblances either to magnetism as known in physics or to animal life as known in physiology.

If animal magnetism of the fluidic theory of mesmeric phenomena and cures had started with any relation to previous experience in other types of phenomena it would have been much easier to have gained acceptance in the scientific world as applied to the cases of the mesmeric school. The mind would have been familiar with facts which involved no great chasm for belief. What the scientific temper cannot endure is anything like anarchy in the order of the cosmos or nature, and hence he always seeks some articulation with the past in new phenomena and causes. The agency to which appeal is made for explanation must really explain and this means that it must be classifiable, even if it requires modification, with the known, and must represent some connection with the established groups of fact. Animal magnetism and fluidic theories did not make such a connection clear. They assumed a new agency for explaining new facts when explanation means some connection either in cause or in effect with the existent body of knowledge. The consequence was that the scientific man, accustomed to the method of articulation with experience, could not tolerate a fluid or magnetic force which was not magnetic in the only sense in which that term was usable in physical science. The reference to imagination offered to him, so he thought, a way out of an anomaly, and tho he did not stop to put the same question to his own theory, he got rid of a duty to treat a perplexity more seriously. The appeal to the imagination, however, violated the same standards of explanation. While it was a familiar reference for certain phenomena, namely, the products of memory and representation, it was extended to include facts which were no part of the normal and familiar life and which should have been covered by illusion and hallucination. One strange circumstance is that the men who attributed so much to the im-

agination seem not to have thought that, if they were going to use it to explain the cures, they might as well apply it to the symptoms and diseases. If they had regarded the troubles of which patients complained as imaginary their reference to imagination as a cure would have been more fitting, and probably many did so regard the situation. But they actually admitted that the maladies were genuine and also the cures, admitting too that the cures were unusual. Hence the appeal to the imagination as the curative agent either assumed that the actual disease was not really cured or that new functions were assigned to the imagination. In both they were evading the significance of the facts. If they had indicated that their use of the conception was merely to state a preference between a fluidic and a subjective theory they might have admitted their ignorance in the premises and proceeded to investigate further. But they were content with a confident dogmatism and so left the public mind to think that they had adequately explained the phenomena. History has shown that they were as much deluded as the charlatans whom they despised, and the fact should be a lesson to the scientific mind. But dogmatism and bigotry are not exclusive qualities of the religious systems of belief. They are characteristic of men in any belief whatever, whether political, scientific or ethical, and only he is safe in the court of history who can control his prejudices in any field of thought.

Recent discoveries in physics in connection with Roentgen rays, and radio-active substances have suggested possibilities in the way of "fluids" or transmitted forces of a more or less occult character, so that the possibility of a fluidic theory offers less resistance to science than it did at the earlier period under review. We no longer think that the limits of reality are to be placed where Laplace and Lavoisier might have placed them. We accept possibilities and facts which they could not have conceived. But all this does not render the fluidic theory of mesmeric phenomena any more tenable today than then. Such as we can imagine, or would have to imagine, would be so new in character that we should be perplexed to understand why and how they could be expected to act in the way implied in the phenomena. It might be an

easier evidential problem to prove the existence of some unknown energy connected with the facts to be explained, owing to the admitted possibility of such a thing or the fact that we do not know the limits of reality. But it would still remain to satisfy the usual standard of explanatory hypotheses. We could not rest assured that the new force explained the phenomena until we found something in its properties that connected it with the known group of facts in connection with which the new phenomena were also found. That was and is what awaits the proposal of new causes. Hence the fluidic theory fell by default of the desirable connection between the cause and such causes as we were familiar with in usual experience. It was not merely that it lacked evidence, which it did, but that it could not get the proof until it had been made clear in the facts that the familiar did not explain them.

All this was the reason that the theory of "suggestion" came to take the place of the fluidic doctrine, and it will be worth our while to trace that development briefly. It was Dr. Braid that effected this change in the attitude of men. He was no more satisfied with the imagination than with the fluidic theory. He showed that the "suggestion" of the operator was the general fact when supposedly fluidic agencies failed to act, and that his "suggestion" was applicable where the fluidic had been supposedly present. He proved that the patients needed to know that the mesmeriser, or hypnotic agent, was operative, that the effect might be produced, and that when the patient or subject did not know this the hypnosis and "suggestion" did not take place. Hence he adopted the term hypnotism to denominate the process and condition of the subject and "suggestion" as the term for denoting the act of operator and subject combined. The "suggestion" was what the operator made and the mind of the patient unconsciously acted upon it. Further investigation and practice confirmed his view. The term "suggestion" had been used in psychology before. Berkeley and Dr. Thomas Reid had used the term to denote certain inferences and associations, regardless of the distinction between their necessary and contingent character, but times tended to

limit the term to the phenomena which psychology usually denotes by the term *association*. The illustrations of Berkeley and Reid show that they had this in mind tho including the judgment of existence in it also, thus making it passable for the ideas of our fundamental judgments. But criticism on the part of Reid's followers, especially Dr. Brown and Dugald Stewart, tended to limit its proper application to the ideas of association and it is often so employed when explaining the rise into consciousness of certain latent memories, intending to express by it the causal influence of a present mental state to "suggest" or recall another. Dr. Braid employed this conception of it, with additional implications perhaps, in the inclusion of the operator and his influence in the process. The "suggestion" was not merely that of a present mental state in the subject to bring into activity another, but also included that origin of whatever prevailed in the mind of the patient and in the mind of the operator. The connection was still mental, between two minds and not between a "fluid" and a mind. The coexistences and sequences observed were thus between what an operator said or did and what a patient or subject did, and not between a "fluid" and a subject affected.

From this time on the theory of "suggestion" became very popular both with the scientific man and with such as preferred to ally themselves with such an authority rather than with the evident charlatanism of the mesmerists. I am not sure, however, that the fluidic theory would not have triumphed but for its association with the spiritualistic interpretation of nature. Mr. Podmore shows that the development of this whole movement was directly and rapidly into spiritualism through clairvoyance and mediumistic phenomena. If mesmerism had clung firmly to a physical fluid and had shown irreconcilable antagonism to spiritualism I am inclined to think that the "scientific" men of that day who opposed it so strenuously would have looked upon it with entire favor. It was no doubt its affiliation with the spirit of the miraculous and with spiritualism that excited the strongest animosities and hence "science" sought relief in the "imagination" and "suggestion." The Irishman's opposition to government

has always manifested itself in the scientific man's attitude toward the spiritual theory of things, and this type of mind will resort to any phraseology rather than to admit any truth in the existence of the transcendental, provided you call it spirit, tho worshipping it with the devoutest reverence if you call it matter, or conceal its real import behind a question-begging phrase or word.

I have made these remarks because it is my intention to pass the same criticism upon "suggestion" as has been made against the fluidic theory and animal magnetism and against the scientist's imagination theory. I do not take this attitude in the interest of a spiritistic interpretation of the facts. Many would think that this motive lies behind the criticism which I mean to direct against the theory of "suggestion," because so much of my publicly expressed views have appeared as in defence of spiritistic hypotheses. I must disavow this object at the outset. I have no more evidence that spirits are concerned with mental healing and the phenomena of hypnosis than I have of the fluidic theory. For all that I know they, that is, spirits, may be associated with the effects, or for that matter the sole causal agents in the results, but I have no scientific evidence of it, and tho I conceded the existence of such realities, the character of the phenomena is such that I think any scientific man would pause before venturing upon the assertion and defence of a spiritistic interpretation of such a mass of wholly uncoordinated phenomena as are manifested in connection with hypnosis and "suggestion," whether normal or hypnotic. We may know more about this field in a future age, but at present we are so ignorant of their nature and the causal agencies connected with them that it would be as preposterous to invoke spirits scientifically as to defend the wild theories of the mesmerists in the last century. Hence I disclaim any other motive in my animadversions upon "suggestion" than the purely scientific one of trying to ascertain the truth about it, whether that truth be a claim of knowledge or an admission of ignorance. Denial of the explanatory character of "suggestion" does not imply anything in favor of any other theory. I am only asking myself the question which every scientific man should ask him-

self when he proposes "suggestion" as an explanation of certain facts, namely, what does the term denote definitely. What do we know about the process implied by it? Or do we know anything whatever about the process implied in using the term as an explanatory one? Have we entered into a critical and analytical course for determining exactly what we mean by such a wonderful agency?

In rejecting the fluidic and imagination theories of mental cures or other therapeutic effects, Mr. Podmore indicates explicitly that the theory of "suggestion" was a scientific one which was entitled to respect. In one reference to Bertrand's anticipation of Braid's theory, Mr. Podmore indicates that the modern theory explains the phenomena. In another statement, trying to depreciate the apparent significance of certain reported convulsions and temporary paralysis, quoted in support of something more marvellous, he says they "were no doubt all the effect of unconscious self-suggestion"! As if this made the facts perfectly intelligible! In this course Mr. Podmore is not alone. He is but following all the so-called scientific men of this age, the respectables who never ask themselves any embarrassing questions. There is no theory more widely asserted in psychology and out of it in modern times than the theory of "suggestion" as supplanting the older theories of imagination and fluidic influences. Once it was scientific (?) to believe in the imagination as all powerful, but as the respectability of that has yielded to criticism, some other word or phrase which simulated knowledge as much as it concealed ignorance was required, and the term "suggestion" supplied this want. Hypnosis and hypnotism effected a similar object in displacing "odylic force" and fluidic agencies generally.

I shall therefore take a very bold position on this subject and even go so far as to challenge refutation of it. I seldom hold or express confidently any theories in regard to super-normal phenomena. I am well known, of course, as defending a spiritistic interpretation of certain facts, but I am not only willing to surrender them, if men will produce either a rational hypothesis or reasonable evidence for a comprehensive explanation other than this, but I shall confess that I

am quite willing to be the Devil's advocate where there is so much silly phrasing parading as science because it is respectable, assured that refutation will come when it can be shown that the hypothesis does not explain the facts within the range of its application. I shall not abide by it any longer when that comes. But I am not going to be under any delusions regarding the so-called explanatory functions of hypnosis and "suggestion," on account of either the strength or the weakness of spiritistic theories.

Consequently, what I shall affirm is that "suggestion," which Mr. Podmore lauds as a scientific explanation, is not even an explanation of anything whatever, much less is it a scientific explanation. I assert, not without fear of contradiction perhaps, but certainly without fear of refutation, that "suggestion" as an explanatory hypothesis is worse scientifically and otherwise than the imagination and fluidic theories of the last century which we think have been outlived. There is not a single redeeming feature about "suggestion" as rendering hypnotic and therapeutic phenomena intelligible. It is everywhere respectable, quite as respectable as imagination was in the attacks on Mesmer. The same objections militate against the theory of "suggestion" that nullified the claims of odyllic force, and even more effectively. We saw that fluidic agencies did not represent any properties with which we were familiar and which would make the new phenomena intelligible at least in a system of classification. If they had been known types of cause previously their efficiency in the cases concerned could have been demonstrated by the proper accumulation of evidence by the methods of agreement and difference in science, that is by observing their connections and the effect of isolating cause and effect. But as they were inventions pure and simple to explain the new facts, they only concealed ignorance under the guise of knowledge. They made nothing intelligible. It is the same with "suggestion." It does not embody any known principle that will cover the most startling of the phenomena supposedly explained by it. As I have shown it was first convertible with association and inference, and then Braid appropriated it to include the influence which another mind exercises upon



another by "suggesting" or giving certain ideas which subconsciously work out something after reaching the subject. In the previous psychology it implied in some sense the causal influence of a present mental state to call up another. But this new conception implied much more. It was and is not the merely causal influence of one idea in the subject upon another in the same subject, but the magical influence of another man's statements, not merely upon the subject's mind, but even upon his physical organism and functions!

In so far as "suggestion" expresses the various acts or statements of an operator which are interpreted by the subject or patient and intelligently acted upon, whether normally or subliminally, the term is scientific. It only calls attention to a subtle application of the same principle with which we are familiar in normal psychology. But this is not its import in mental therapeutics and test experiments with hypnosis. Here it names a supposed agency in connection with effects that have no sort of intelligible relation to familiar causes. Apart from its application legitimately to the stimulus to delicate inferences on the part of the subject, it is taken as the causal agent in cases where there is neither appreciable interpretation and inference by the subject nor a rational connection with normal experience in the mental or physical events that follow. Let me illustrate what it is.

A man comes to me with the headache. I have him close his eyes and I rub his forehead a while and find him asleep, as it were, and incapable of moving a muscle, if I say he cannot. I then tell him that when I awaken him by counting four he will have no headache. I count four and he awakens and his headache has disappeared. I put a man in a chair, hypnotize him, and pull his tooth without any pain. He knows nothing about it. I perform an operation on him, removing an arm and he does not feel it, tho actually conscious and looking at it. A man comes to me with a bad condition of the stomach. I rub his forehead a few moments and tell him he will have a good appetite and will have no more trouble with his digestion. He awakens a well man. In the more simple cases, I "suggest" the doing of some silly act, like standing on one foot and smoking a stick for a pipe or

fishing in a dry tub, and they are done with all solemnity apparently in a perfectly automatic manner.

Such things, and far more remarkable than they, have been done in thousands of instances and all illustrate the simple fact of "suggesting" an act, and it is done mechanically, or by saying that a man will be well and he is well. We cannot do this with the normal man by merely talking at him. We may advise or counsel him or argue with him and thus influence his actions, but there is no mechanical response to our advice or logic. In hypnotic and other "suggestion" there is a promptness of response that is wholly different in kind from that of normal intercourse. The subject when he acts in response to "suggestion" does so in a way quite anomalous in comparison with normal life, and the response of the organism to "suggestion" in the way of cures is as miraculous as any of the stories of ancient times, only we are quite familiar with them and the older miracles are legendary. No doubt the description of ancient mysteries is incorrect, but it is quite as easy to believe that a blind man was cured by spitting on clay and rubbing his eyes as to believe that "suggestion" produced anaesthesia for amputating a leg and this while the patient remains perfectly conscious! One is no more explicable than the other, but then that blessed word "suggestion" removes all wonder.

If we knew exactly what causal agent was denominated by the term "suggestion," we might well appeal to it, but it names only one incident and that an apparently accidental one in the group of phenomena associated with various therapeutic and other effects. It is sometimes defined as "only another name for the power of ideas, so far as they prove efficacious over belief and conduct." This conception of it does not define its relation to the silly mechanical acts which are proofs of hypnosis or some condition in which normal consciousness does not prevail. It is correct enough a definition of the term for the normal relation of any specific idea whether "suggested" by an outside person or by the subject. In this sense it is convertible with the relation of any idea upon its consequent. But the "suggestion" of abnormal psychology shows such a mechanical and distorted connection

between the action of the operator and that of the patient that we assume an agency in "ideas" which never betrays itself in normal life. We may "suggest" till we are blind to the normal person who is in command of his ordinary faculties and there is no automatic or mechanical response. We may find "suggestible" persons apparently in the normal state, but the "suggestibility" itself is taken as evidence of a hysterical condition which is not normal. But in the normally healthy person no amount of "suggestion" produces the mechanical or automatic action of the hypnotized patient, tho we must ask why an "idea" "suggested" from without does not have the same effect upon the organism in the normal as in the abnormal.

We may say that the normal inhibitions are cut off by hypnosis or other conditions, so that an idea once aroused in the mind produces its effect automatically, and this is a legitimate hypothesis. But it has very decided limitations, according to all authorities who now hold that a man will not commit a crime under "suggestion" if that person is normal in the normal state, which is to say that the inhibitions are not cut off. But I shall not urge this. The main point is that the cure of disease, if it occurs at all, has no resemblances to the influence of ideas in the normal state, unless we concede that the same processes act in the hypnotic and other conditions where "suggestion" is supposed to act so effectively. Ideas do not produce cures in the normal state, so far as we have been able to observe. They may be factors in the result, but a cure or striking bodily effect is not the immediate consequence of an idea. The direct automatic or stimulative effect of "suggestion" in the hypnotic and other conditions is quite different from that of ideas in the normal state when reason and the will are decisive factors, and there is nothing like "suggestion" unless we introduce the reason and will into "suggestion" as known to abnormal psychology, and that will be to abandon all reference to cutting off inhibitions as a condition of "suggestion."

There can be no doubt that mental states affect the bodily functions and may also affect each other. A fit of anger will affect digestion or the circulation of the blood. Despondency

will affect the health in various ways. Fright will affect the heart action and even respiration. But these are not "ideas." They are emotional states, and it is demonstrable that the emotions are the principal mental states that directly affect the organic functions of the body. "Ideas" do so only indirectly, and nothing but "ideas" can be conveyed by "suggestion." This is a most important fact in estimating the meaning of "suggestion" and its limitations. When the operator tells his patient that he will have no pain when he awakens; that his digestion will be better the next day; that he must wink five times when he becomes normal; that he must and will stand on his one foot and strike out with his left hand at a piece of paper, or that he will whistle "Yankee Doodle" and say Boojum three times, he does nothing more than convey "ideas" to the subject, and we have no traces of an emotional accompaniment suitable to the suggested act, unless we attribute to ideas more than they possess in the normal life. It is this exceptional and inexplicable characteristic of "suggestion" that takes it out of the normal category of causal agencies. It has no clear resemblances with normal life.

I do not mean to reject a legitimate object in the use of the term "suggestion." On the contrary, I think it has a most useful function to perform in scientific work. Its origin defines what it accomplished and this was to point to subjective and mental factors as connected with certain effects rather than some irresponsible fluid or the loose application of the term imagination. Braid accomplished by it the displacement of the point of view of the fluidic theory in the form which it was advanced by the mesmerists, and showed that the mind or organism of the patient was a factor in the problem. But he did not succeed in showing that "suggestion" was a causal agent of any kind and certainly not a familiar one. It is a convenient concept for at least provisional classification and it especially serves the useful purpose of limiting appeals to external agents of all kinds, whether of the "natural" or the "supernatural" type. We often require a conception to displace irrational uses of unknown agencies, even tho the one we recognize is quite as much un-

known as those we reject. "Suggestion" is one of these terms and serves to refer facts to certain connections which are known and that do not imply the presence or influence of foreign agencies that are not known. But we should not on that account assume that we know anything more in the one case than we do in the other. To me the term "suggestion" is useful for nothing more than to assign a system of relations which limit the evidential character of the facts used to support external influences, tho we might find in the end of our investigations that our confidence in subjective influences might be modified. But until the evidence is forthcoming the only course to take is to see that the facts are not misunderstood.

To put it briefly, *"suggestion" only names a situation.* It does not name a cause of any kind, much less does it name a familiar cause in the phenomena of mind. As I have already stated, there is abundant evidence to sustain the claim that mental states may exercise a causal agency upon the organism of the functions of it, as in anger, fear, fright, joy, etc. We may even adopt the broad generalization of Herbert Spencer and maintain that pleasure tends to increase life and pain to decrease it. But these phenomena have no resemblances of an essential character to those which are associated with "suggestion." The only incident which Braid and his followers have observed, that enabled them to specify a common or universal concomitant of the acts and cures effected by so-called "suggestion," was this simple fact of more or less immediate connection between what an operator said and what followed. In many instances, for example, those of immediately performing some silly act, the subject seems to act as if the operator's statement or "suggestion" was the cause. All the other incidents, so far known, are variable and cannot be seized upon as marking a universal circumstance. Hence "suggestion" serves to mark a situation, to indicate a group of facts with which it is a common one. But it does not in the least indicate any known cause or commend itself as being a real cause of such marvellous effects as the experimenter can observe in connection with hypnotic and other phenomena. It only "suggests," to use the term in its orthodox

sense, the group of facts for which we are still seeking an adequate causal agent. We may make "suggestions" till we are blind to a normal person, or even to an abnormal person, in the ordinary way of conversation and advice and no appreciable effect is observable. I would not even except the normal "suggestions" of Dr. Milne Bramwell in curing alcoholics. While it is true that he and others employ this normal "suggestion" it is not conceived as identical with the advice and rational "suggestions" of normal life. Such "suggestions" made by others do not have the same effect, and there is nothing in the sound waves that should affect the mind or organism with one of the persons more than another. We may say that the mental effect of Dr. Bramwell and similar practitioners is different from that of advice by ordinary people in normal situations. But this is only to concede that the process is anomalous. But granting that it has all the appearance of counsel and advice why is it that others cannot do the same or that every "suggestion" or piece of advice given to the same subject is not as effective? If we say that it is not the "suggestion" of Dr. Bramwell and others, but the action of the subject's own mind, we are not only conceding that the "suggestion" is not the cause, but also implying that something in the patient's mind, perhaps the will, determines the effect and if this be assumed why need anything but will power to set the mental machinery going, supposing that there is any, to produce the desired effect. This, of course, is what is probably meant by "auto-suggestion." But in any case the abandonment of causal efficiency in the "suggestion" of the operator is the admission that we do not know any objective influence in this situation any more than we did when supposing that it was animal magnetism.

The fact is that "suggestion," as remarked above, is a mere name for a situation and the concomitant incident of an unknown cause for the effect observed. It does not even classify a phenomenon, because it does not indicate the characteristic which assimilates it to the known. It is only an index of a complex situation whose explanation and causal agent we have still to find. We are as ignorant of the cause

in "suggestive" therapeutics as we are of the mode of molecular activity in the brain. There is a wide chasm to be bridged between "suggestion" and the cures ascribed to it and we know nothing about the intermediate agents producing the effect, and we seem as reluctant to investigate them as the ordinary person is afraid to investigate psychic phenomena on the ground that they are the work of the Devil. We prefer intellectual indolence and fooling the plebs who are hot on our heels for a rational explanation. What we need to do here is to confess our ignorance and demand adequate investigation.

The whole subject of hypnosis belongs to the same category of ignorance. It was adopted by Dr. Braid as the complimentary side of "suggestion" and it does not convey any definite knowledge of the conditions affecting it, unless in the most general way. It names a state about which we are as ignorant as we are of "suggestion" and its supposed agency. We have reason to believe that it is more or less allied to sleep or trance, but it involves usually what does not occur in sleep and trance proper, namely, "suggestibility." This was one of the reasons for the use of the term to distinguish it from normal sleep, tho it often shows close connections with this. But what produces it and what precisely characterizes its nature we do not know. In the majority of cases it shows no affiliation with the trance that manifests supernormal phenomena, tho there are some cases in which it is the means of inducing supernormal phenomena, especially of the clairvoyant type. It is perhaps more frequently the means for applying "suggestive" therapeutics, and tho it is popularly identified with the influence of mind over mind it has no affinity whatever with telepathy as usually supposed and does not illustrate the influence of mind over mind at all in any causal sense recognizable by science. It is the old question of merely naming a situation or indicating a concomitant of causal agency still to be ascertained. No one can imagine that the mere statement, so much sound in the air, has efficiency enough to make a man cataleptic, to enable his muscles to perform a miraculous task, to remove a pain, to make him stand on one foot for an hour, to make it impossible

for him to see another person present, or to carry out a post-hypnotic suggestion. Yet all these things follow upon the "suggestion," tho no such effect will accompany the same "suggestion" in the normal state. Air vibrations produce no marvellous effects in normal consciousness. Why should they be so effective in hypnosis or some allied state?

When it comes to the explanation of mental healing we shall find that, whatever causal agent we conjecture, we shall have to reckon with all the chemical, or quasi-chemical, forces of the organism. "Suggestion" may be the one link in the chain which we have discovered, but it is not the active causal agent in the result unless we have to decide the matter in the face of all that is scientifically known of causal action in cures generally, as well as against the failure of the same fact described by the term in normal life. What we need to know is the "missing link" of causal agency between the "suggestion" and the cure. That link we have not found and have not even tried to find. We are content to repeat the word "suggestion" with the sublime confidence that no one is going to suspect or ascertain our real ignorance of the actual cause. For all that we know some external "fluid," energy, agent, or what not, may be a factor in the result. It may not be a ponderable agent at all, and if not it would not be detectible by physical instruments. But certain we ought to be that "suggestion" does not indicate the cause and that the whole field of "suggestive" therapeutics is one of the darkest ignorance, in so far as scientific knowledge is concerned. Assuming that chemical, or quasi-chemical forces, are or must be operative on any theory of explanation, we might look in the direction of the catalytic processes of the body for an explanation. Here we should have the digestive and other enzymes to reckon with. By these we mean certain chemical agents which are essential to the process of breaking down and building up the material essential for assimilation. The enzymes are agents with a peculiar function. They instigate chemical decomposition and composition without entering into the material result. They illustrate a process of almost universal application in chemistry and which is called catalysis, the process of instigating composition and decomposition



without entering into the compound. It is recognized that a peculiar system of these enzymes are operative in digestion and the bodily functions. The same principle seems to be operative in the processes protecting the white corpuscles of the blood. The situation in some way calls out the appropriate agency to meet its demands. The enzyme used is the one that is needed and any change in the conditions involves a corresponding change in the enzyme that appears for producing the word needed.

One chemist who has spent his life on these questions in connection with the manufacture of medicines declares that the peculiar action of the enzymes seems to show that they have at least a psychic function to perform. That is to say, he thinks that they are essentially psychic in the nature of their action and so represent a form of adjustment to the situation which makes them operative in more than a chemical sense alone. What such a psychic function may be I do not know and I do not invoke it here as explaining mysteries. It is simply interesting to ascertain that a trained chemist finds in the digestive enzymes agents that are in some sense of the term psychic in the bodily functions they perform for effecting assimilation and other processes. If we may suppose them such we may have a connecting link between "suggestion" and its ascribed cures. We must remember that in our hypothesis of the influence of mental states upon the body it is not ideas that produce the result directly. The illustrations proving such an influence, namely, anger, fear, fright, cheerfulness, joy, etc., are emotions, not ideas. It may be that these emotions exercise a selective influence upon the intra-bodily agencies that carry out the normal bodily functions. If so, we might search for the place occupied in this scheme by the enzymes generally, and if they are psychic, or intermediate between psychic and physical processes we may bridge the chasm spoken of above. "Suggestion" would be the mere spark that explodes the real energies producing the work.

I am not here indicating that we may expect to find in enzymes and opsonins the solution of the mystery in "suggestive" cures or mental healing generally, even tho this may

be a fact. I do not think we know enough to advance even the most tentative hypotheses confidently. The suggestion of the phenomena is only a means of indicating what the chasm is and what has to be done to bridge it. If we had any reason to believe that emotional states acted to select the kind of agent that should be active in correcting disease we might find a clue to the difficulty. But in addition to not knowing whether emotions exercise a selective influence upon the agents operative in various bodily functions, we are quite as ignorant about any real or imaginary selective action on the part of "suggestion." It would be as mysterious as the cure to suppose this effect, while we have no reason to believe that "suggestion" is emotional in its character and action.

If I am asked what I should propose as a substitute explanation for "suggestion" I would say that I have none. All that I am insisting upon is that "suggestion" is no more reputable as a causal agent than animal magnetism or fluidic forces. It has not scientific character either as an explanatory agent or as an agent sufficiently affiliated with the known to give it any standing except as a concomitant or index of an unknown agent. We have still to seek and find a scientific account of mental therapeutics and there is no use to exhibit the pretense of knowledge where we have none in reality. What we have to do is to study physiological and psychological reactions on a far larger scale than we have hitherto done, of we are to get even a remote hint of what the influences are that are actually operative in psycho-therapeutics. If we had the courage to study those phenomena which associate healing functions with particular persons we might discover something at the basis of hypnosis, Christian Science and other forms of mental cures. We have reasons to believe that "suggestion" varies with personality, whether of the operator or the patient. Some operators are much more effective than others and some patients are much more amenable to "suggestion" than others. One man can hypnotize with great ease and perform results that another cannot do at all. Some patients are less amenable to any influence than others and there is no law of a definite kind that enables us to select the person who can illustrate best the effects of hyp-

notic "suggestion." The trained neuropathologist may detect evidences of "suggestible" subjects where the layman would not suspect it, but even he has no infallible symptom by which to detect its degree. He has to experiment in each case to find out, unless he has supernormal psychic power for discovering it, and that is the last admissible assumption for the orthodox physician.

Now as hypnotism and "suggestion" are so closely associated it would be well, if we desire really to understand the processes involved, to study the various types of persons using it and the various conditions affecting their success and failure. As a possible clue to some explanatory hypothesis we might take account of the following facts. (1) Certain persons exhibit the power of hypnosis in a much more marked degree than others. (2) Those most capable of producing it easily on almost all kinds of subjects often show psychic powers of another kind. (3) The hypnotist's power often varies with the nature of the subject, whether for producing hypnosis or "suggestion." (4) The depth of the hypnosis and its variant relation to the phenomena involved shows that "suggestion" is not an all powerful agent, and indicates the need of inquiry into the physiological and psychological conditions affecting it. (5) The variable relation of *rappor*t and "suggestibility" and their relation to the real or alleged influence affecting results points to affiliation with phenomena connected with the supernormal.

In these facts I have omitted a whole class of phenomena which have not been investigated but which lie on the borderland of what has been proved to be supernormal. I refer to clairvoyant diagnosis and the work of various psychic healers, which betrays a closer alliance with mediumship than with hypnotic phenomena as we know them. They are not yet within the scope of scientific inquiry, but often show affiliations with what we know in "suggestive" treatment, on the one hand, and the supernormal on the other. There is in all these and the five groups of phenomena previously mentioned a most important field of investigation that may throw light upon what goes on in "suggestive" therapeutics. There are whole groups of neglected facts that might be most fruitful of

explanatory intimations if they were observed and collected in large numbers and variety. While the fluidic theory may not be the correct way of expressing the direction in which explanation is to be sought and found, it may represent the general conception of a cause that might be correct, namely, an external agent of some kind. The human mind has an ineradicable tendency to seek causes outside the subject in which an event takes place. The reaction against that tendency was found in chemistry, on the one hand, and in psychology on the other. But the existence of catalytic agents, as at least almost universal in chemistry and chemical composition and decomposition, limits the exercise of subjective and spontaneous action. We know that man will not act unless he is more or less obliged to do so in reaction to environment, so that possibly psychology may have to revise a doctrine that has prevailed ever since Leibnitz and Kant, namely, the origin of all subjective phenomena in the spontaneous action of the subject. Quite possibly we may have to recognize that, whatever we assign to spontaneous action, the instigation may come from without. If we are ever forced to this view we may discover a truth in the "fluidic theory" without admitting any concrete thing implied by it. I understand that it is fast becoming a conviction of physical science that radio-active functions are more general than has been suspected until recently. If this be true the interaction between different realities in this universe may be quite different from what we usually suppose, and tho we may not be able to indicate as yet any specific energy involved in these phenomena we may have reason for investigation into the possibilities of such interaction in the abnormal phenomena under review. What seems to take place in the case of Dr. Ochorovics has wide suggestiveness. The case on which he has experimented for independent physical phenomena and which he seems to have been remarkably successful, has the peculiarity apparently of helping the "control" or secondary personality, if such it is, to produce the effects. Some radio-active energy apparently emanates from the subject's organism and it is claimed to be for use in the physical results observed. This, of course, remains to be determined. But if true it is so sug-

gestive that it should be remarked for its hypothetical value in explanations we may entertain. I have obtained statements of similar observations in many cases, in so far as the intrusion of foreign influences is concerned. Quite possibly the interaction between agents in this cosmos is far larger and more subtle than we have yet suspected.

I do not make these suggestions with any confidence in their truth. As yet they are nothing more than suspicions awakened by coincidences in widely separated cases, but affiliated in many of their characteristics. If "suggestion" really connoted a *vera cause* about which we knew anything or which resembled causes as known, we might not be tempted to look elsewhere. But the absolute ignorance in which we at present exist regarding the actual causes in psychotherapeutics and the absurdity of treating "suggestion" as a causal agent of any intelligible sort, makes it necessary to look elsewhere for the proper explanation, and the only source for expectation must lie in the wide field in which mental healing apparently exists independently of hypnotic and normal "suggestion." We have no scientific evidence, however, that the explanation is to be assuredly expected there. But we may be sure that "suggestion" does not afford it, and in lieu of that we may observe and experiment where the coincidences are to be found affecting agents about which we really know something, or which, if we know little or nothing about them, conform to the rules of scientific method and evidence. But "suggestion," however much it coincides with subjective influences affecting organic or functional troubles, is not itself a cause and in no respect an explanation of the remedial effects. On this claim I challenge any dispute from the scientific world. I repeat that I defy refutation by any man with the slightest claim to scientific judgment and experience. I have no fear of refutation on this point and am sure that neither Mr. Podmore nor any man in physiology or psychology can claim the slightest scientific evidence for the explanatory and causal agency of "suggestion." There is evidence enough that "suggestion" is an interesting concomitant of inexplicable results, but if Mr. Podmore expects to rely upon this circumstance and the present respectability of

"suggestion" in the Philistine world for the use of it as a scientific explanation of mental therapeutics he is destined to a rude awakening when the scientific man either interrogates the meaning of his terms or acknowledges his real ignorance in regard to the actual causes in such phenomena. It serves and will serve an important function in scientific method, but it does not and will not afford the explanation that intelligent scientific men demand. It induces Philistines to accept facts which they would not accept under any other phrase, and prepares the way for really scientific men to investigate and explain rationally.

For the present we have no provable explanation and no hypothesis that will cover all the facts satisfactorily. When we know more about the supersensible agencies with which science has to reckon with in its work we may be prepared to advance a view that is adequate. The explanation that it is spirits and their interposition does not as yet even suggest an adequate account of the phenomena and may never do so. Hence it is not in the interest of such a view that I have expressed so confidently the insufficiency and irrelevance of "suggestion" as a cause. We may find some day that such interposition in therapeutics is a fact, at least to a limited extent, whether directly or indirectly, and possibly to a larger extent than we now know or suspect. But the view is certainly not yet scientifically intelligible and that is to say that it is too simple a theory to account for the very complex and baffling nature of the facts. I speak tolerantly of the hypothesis because I do not know enough to deny it, but find that the phenomena often shade into and coalesce with facts which have such an explanation. This occasional or frequent articulation with the supernormal rather than the abnormal must have its weight in seeking the causal influences that are possible or probable. It may be that there are many supersensible agencies with which we are not yet acquainted and which are not incarnate intelligences, and they may be things which yield to the mental action of the subjects affected by the states and moods of the mind, selecting what is necessary to effect the results attributed to external "suggestion" as some sort of

initiating influence. Whether the outside intelligence has anything to with it, whether incarnate or discarnate, is a part of the *quaesitum*, and tho it may be as powerless alone to achieve the result as "suggestion" alone, it may be a co-operating agency in a way not yet understood, and we may have a perfect wilderness of forces, more complex than the known ones in physiology, to penetrate in order to find a satisfactory solution of the problem. But it is certain that the simple appeal to "suggestion" carries us a very little way through this labyrinth.

## EDITORIAL.

The second article on "Experiments with Trance Phenomena" came too late for the present number of the *Journal*. It will appear in the February number. An inquiry to know whether we regard it as representing genuine or simulated phenomena must receive the answer that the Editor's mind has not been made up regarding the explanation of the case. This does not mean that there is any scientific evidence for the supernormal in it as yet, but that the facts are baffling for any theory of them. And for any theory I mean to include that of conscious fraud and even simulative fraud. The normal honesty of Miss Burton is as well assured as that of most people who pass for this and it is only a question of the character of the mental action instigating the trance phenomena, and there is some evidence, tho not amounting to proof, that the subconscious processes are honest but automatic. Accepting this latter conception of them the case is one of the most interesting and most important that could fall into the hands of open-minded scientists. The investigation of it has by no means gone as far as it should, but there are no means for investigating it as it should be done.

There is, as yet, no scientific evidence for independent physical phenomena in it. There are psychological facts of great interest, but nothing to excite the lovers of sensations. This circumstance, while it invites scientific curiosity, only repels sensation mongers, and tends to prevent the kind of work which should be done by scientists. The case is one of great interest for psychology, especially in the borderland of physical phenomena and in some of its resemblances to mediumship of the Piper type, inasmuch as automatic writing occurs with it as well as the other phenomena. It requires to be studied for the peculiar relation between the results of subconscious action and the question of unconscious fraud on



Miss Burton's part. That there is simulation of fraud to say the least will be apparent from the next paper, and what is required in further experiment is to settle whether there is any automatism or not and what conclusions would be drawn from the discovery of it.

## INCIDENTS.

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### MISCELLANEOUS PHENOMENA.

The following incidents are interesting for the combination of hallucination, dream imagery, and the supernormal. Not that all these are found in the same complex experience, but that the mind which reports one of them can also report the other. Their interest lies in the light which they, or a larger consensus of similar facts, might throw on the psychological processes involved in the supernormal as conforming more to reality than the others and so may be confirmed by that sense of reality which so often accompanies it.

The incident of the hallucination of the cat requires no comment save that it illustrates the delicacy of the influences which give rise to such phenomena and keep them in existence. The frequency of it and the constancy of its locality show that it involves something more or less organic and not a casual cause. It has none of the variability of content that is so often represented in the veridical hallucination which fits, in its character and incidents, the external events which it represents. It is usual with the true subjective hallucination that it should be thus more or less organic. But the veridical hallucination discovers its relation to extra-organic events and causes.

The dreams here recorded are rich in capricious imagery, tho forming a consistent whole influenced by previous experience, but the chief interest of them lies in the psychological difference between them and the incidents representing the real or apparent supernormal. Between the imagination and memory of previous experiences the dreams form a mosaic of an unreal order. The whole mind is absorbed in them and

shows so reflective aptitude. Self-consciousness is not present to preserve the general balance of past experience and to discriminate the real situation from the part which the present moment plays in it. But the present moment is all there is of it, save that the contents are drawn from the past without any knowledge that the incidents are of the past. There is a panorama in consciousness, but at the time the mind has no self-knowledge of where its incidents originate, and there is no law of arrangement which determines their cohesion except the capricious one of association. The regularity of an external order and adaptation to it as the measure of rationality are not there. The course of consciousness is capricious save as determined by association.

But the experiences which record supernormal coincidences, or such as are apparently this, are not under association. They represent some sort of adjustment of inner and outer relations, to appropriate a phrase of Herbert Spencer's. This distinguishes the two orders of imagery and incidents. In the supernormal experiences there is some sort of coincidence between external events and mental states, just as in normal experience, and the contents of consciousness are not under the domination of the laws of association but rather of something like sensory stimuli.

The study of this psychological difference between mental states under the domination of subjective influences and those correlated with the objective would afford something of a criterion of their character and perhaps we might learn to determine one from the other more readily by definite characteristics which these differences will reveal. Another point to be remarked, and one which I have noticed in other cases, is that supernormal experiences *seem* in many instances to be associated with hallucinatory functions or good imaginations, which means that the attention of the mind to outside revelations or impressions may have to be determined by this appearance of reality, and it may give rise to the composite nature of an external message and the contents of the mind through which it comes.—Editor.

San Rafael, California, April 2nd, 1908.

Dr. James H. Hyslop,  
519 West 149th St., N. Y.

Dear Sir:—Miss Van Benschoten, of Wells College, says you wish to hear more about my optical delusion, namely a cat. I see it several times a year, and always in the same manner, thus: I seem to think there is something on the floor, and I turn to look over my left shoulder just in time to see the hind legs and tail of my cat vanishing in thin air. I have never seen the whole cat; what I see looks like a cat in a fog, merely a grey phantom, a ghost as it were. While in Wellesley College, my professor of psychology, Miss Calkins, was much interested in dreams, and she used to have me write up my dreams for her, as she considered many of them psychologically good. I am enclosing two of my dreams, which were written out the next morning after having been dreamed—I do not know whether they are of any value or not; to me they are somewhat interesting. Kindly return both these dreams to me, for I have not time now to make extra copies of them.

While in Africa I nearly lost my life while in sea bathing, and connected with this experience was a strange coincidence, possibly a case of mental telepathy. Would you care to have it? If you wish any data of most startling dreams and premonitions, I should like to refer you to an aunt of mine, Miss Sophie B——, ———, N. Y. As an illustration of her dreams, let me cite one. She dreamed a certain hen laid an egg in the shape of a Bartlett pear, and she told her dream one morning at the breakfast table. Everybody laughed and said, "How foolish." Later, when Miss B—— went to her hen-house, she found an egg laid by the very hen she saw in her dream, and in shape the egg was a perfect Bartlett pear. I saw the egg myself, and doubtless she has the shell yet.

Trusting that something in this letter may be of service to you, I am,

Yours very truly,  
ADELAIDE S——.

Correspondence with Miss R—— brings the following corroboration of the incident mentioned by Miss Smith. The story must tell itself.

Thursday.

Dr. James H. Hyslop,

Dear Sir:—In regard to the dream concerning an egg, mentioned by Miss Adelaide Smith, I will write down the facts as I

remember them, although I had rather no name would be mentioned concerning the affair.

It was about 35 years ago, and I was the happy owner of a flock of poultry, of which I was very fond. I was very much worried however to think in my countless visits daily to the poultry house, that I found no egg deposited in the lovely nest I had provided for them. One morning however I came down to breakfast and informed my mother and sister that I had dreamed the night before that one of my hens had laid a Bartlett pear. I went out to feed them as usual and as usual found the nests empty. However, I went to spend the day with one of the neighbors and at little before noon, my mother came in, saying, "I have come to tell you, your dream has proved true." In her hand she had an egg, shaped *exactly* like a pear. If it had been painted green, and a stem attached, no one could have told the difference. The strangest thing to me is that the egg was not laid, until at least 4 hours after I told my dream. I made an opening in each end and blew out the contents. I have the shell now, as perfect a pear as any one could wish, and many is the time it has been brought out to show to skeptics.

If I ever have any more wonderful things happen to me, I will gladly communicate with you. I am the 7th daughter, but not of the seventh daughters.

Very truly yours,

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April 2nd, 1908.

#### The Professor's Dream. Year 1905.

All students of Trigonometry are doubtless acquainted with DeMoivre's theorem for expanding the function  $\cos O + \sin O$ . A professor of mathematics in a South African college recently had the following dream concerning this theorem: she had a large quantity of these functions which she broke up into two piles, putting into one all the  $\cos O$ 's, into the other all the  $\sin O$ 's. Then she put into a tin cup the  $\cos O$ 's, took them to the kitchen and said to the cook: "Sara, here are some cosines which I wish you to boil for me—fill the cup up with water, and boil them two hours. On no condition let them boil dry. Do you understand?"

Not at all surprised at this strange request, Sara assured the lady that she would carry out her instructions. Returning two hours later to the kitchen, Sara greeted the professor with these words: "Really, Miss, I couldn't help it—you know, I never saw cosines before, so I couldn't tell when they needed more water." "As it is," said the professor, "you have spoiled a very delicate experiment which I had in preparation. I should think any one who could boil potatoes could as easily boil cosines."

Since the cosines are spoiled, I now have on hand a quantity of sines which are absolutely useless. It is a pity to have such a waste of material." It might be noted that this professor finds great recreation in cooking.

ADELAIDE S——.

### All in One Night. (Dreamed in 1894.)

One Thursday evening in April, I put on my mackintosh and hat, took an umbrella, and started for prayer-meeting. Being naturally of a timid disposition, especially at night, and leaving the house accompanied by no one, I felt a little uncomfortable. The evening was certainly not conducive to pleasant feelings, for a drizzling rain performed an accompaniment on the top of my umbrella, doleful music to be sure, but in perfect harmony with my thoughts. As I trudged on, I became braver, hearing no longer the mournful music of the rain, but the welcoming bell from the church tower. By the time I had reached the door my spirits were quite revived. Gladly I closed my umbrella, shaking from it the clinging raindrops, and closing the door behind me I shut out both the gloominess of the atmosphere and dreary thoughts.

Upon entering the room, I beheld the assembled congregation seated, not as usual, but in one long row around the room. Not until after I had taken the only vacant seat there was, did I notice that all of my companions were dressed in black robes, cowls and masks. Strange to say, this black company caused not the slightest curiosity or fear on my part, and when the minister came in and took his seat in the center of the room, it seemed to me that this was the usual order of things. Moreover, the minister, who, by the way, was not dressed like the congregation, but in his ordinary clothes, was a stranger to me, a man whom I had never seen before, and yet this fact made no more impression upon me than did the odd costume of my companions. On the whole, I felt perfectly at home and at ease, as one should when in church.

I am unable to account for my calmness, when there was present, if there ever was, every cause for fear and alarm. The customary order of exercises was begun, and I took part with the congregation, giving an occasional glance at the minister. Finally these glances became a concentrated gaze, fixed upon a pair of small grey eyes, whose expression at first was that of pity, but which gradually assumed a most piercing look. My eyes and the minister's seemed riveted together, the connection being broken occasionally when in his gestures a thin, white, almost transparent hand passed before his face. Thus I sat, throughout the meeting, thinking of nothing at all, apparently spellbound by some unknown power.

When the meeting closed, the minister proceeded to the door, where he stood and shook hands with each one as he passed out. Then I began to realize that soon my turn would come to grasp a hand which seemed the exact image of Uriah Heep's, and which I imagined would feel, as David said of it, "like a fish." With this realization came the feeling that I would rather not touch those thin, slim hands, and so I tried to evade him by getting up close to the wall, but as the door was narrow, each was obliged to walk out in single file. I saw my turn draw nigh, and at last when I stood in the doorway, I felt my hand being drawn into his, like a needle attracted by a magnet. The instant of contact produced in me feelings never to be forgotten. My very nerves seemed wrenched and my muscles contracted, and I crouched down, writhing in agony, mental, not physical. I felt like one guilty and capable of committing most atrocious crimes, and as a criminal, fled from the church not knowing or caring whither I went.

With a dread of facing the family, I arrived at home, and cautiously entering the house, was relieved to find that all had retired. Stealthily I sought my own room, and with a guilty conscience crept into bed, not to sleep but to lie in a half dormant miserable state the rest of the night.

The next morning I arose, feeling tired and wretched. While dressing, I wondered about the night's adventure, but was unable to tell whether it was a dream or not. Whatever it was, it caused me much uneasiness, and the very thought of it brought back those dreadful feelings, so I decided to put it out of my mind. The day wore on. When night came, I retired early feeling much in need of rest. The next morning, Saturday, I awoke, quite refreshed in mind and body, and by afternoon was as happy as ever. It was a beautiful spring day; the sun shone brightly down, absorbing all unpleasantness and reflecting cheerfulness in every ray. I sat on the veranda watching some little wrens busily engaged in cleaning out their last year's house, preparing to build anew. They flew back and forth, removing old sticks and putting in fresh, new ones. Like the birds, I wished that I, too, could take a little flight from home, carrying with me dreary thoughts and bringing back a mind laden with happiness. In the midst of such reflections, I felt a touch upon my shoulder, and looking around, saw my friend, Josie. She invited me to go with her and call upon the new minister and family, remarking that it was a beautiful day for making calls. This was the opportunity for which I had been longing, and immediately I went into the house, returning soon, ready and eager for the walk. We were both in the best of spirits, and our half-hour walk seemed only too short.

Arriving at the parsonage, we were received by three maiden ladies, sisters of the minister. The ladies were very agreeable, one in particular being exceedingly interesting and entertaining. Entering into animated conversation with this one, I did not notice the arrival of her brother, until he advanced to greet me. I glanced up, when oh, my heart fairly stood still! for I saw before me that dreadful man of my Thursday night's adventure. The same grey eyes seemed to send their penetrating gaze straight through me, and Uriah's hand drew mine into his once again. Oh, what a clammy hand it was, so cold and ghostly that it froze the marrow in my bones! Again those awful feelings overpowered me and every nerve and muscle in my body felt twisted round and round, then tied in hard knots. I sank back on my chair, but quickly sat bolt upright as if placed in position by some mighty power. It was those eyes, so cold and grey, which held me up, for I had no strength of my own. The conversation continued round about me, but I did not join in it. We did not stay much longer, but to me the minutes seemed hours. At last we left the parsonage, Josie wondering why I had become so quiet, and I trying very hard to overcome and dispel my criminal feelings. This was indeed a sad ending for this beautiful spring day which I had begun with new hopes and aspirations. There seemed to be no doubt about the reality of my adventures now, yet I dared not tell them to any one.

That night was a sleepless one for me, as were many succeeding ones. Finally I began to lose strength and grow weaker every day, and the doctor said I must go out of town to recuperate.

A nice farm house was found some miles from home, and I was taken there to remain until I should be better. As the days went by I gradually gained in strength; I spent much time out of doors, reading, walking and driving, and the delightful country air, laden with odors from the various fields, was exhilarating.

One afternoon I started out for a walk. It was very warm and I found that I was soon quite tired, so I sat down under a large tree to rest. I was really happy once again. The birds were singing cheerfully above my head, a fat lazy toad was hopping slowly towards me, and butterflies were flitting from flower to flower in a field near by. I was enjoying all this while dreamily counting the petals of a large white daisy, when suddenly I heard a distant rumbling. At first I thought it was thunder but as it continued and grew louder, it seemed more like artillery. Immediately the birds ceased singing, the sun was hidden by dark clouds, the rumbling changed into a roar and the earth seemed to shake. Looking down the road I saw that dreadful man approaching. His eyes were fastened upon me and he was



motioning to me with his ghostly hands. His lips, too, were moving, but his words were inaudible because of the great roaring in the earth. He came on, near and nearer, each step making my heart quicken its beat and each step lessening the distance between us. Just when he was at arm's length from me, and almost ready to grasp me, the earth quaked violently, and a yawning chasm opened right at my feet. The minister, lifting his hands above his head, gave a most heartrending wail, and then plunged headlong into the chasm. Completely exhausted, I fell back on the ground unconscious. The farmer on his way to his house found me there and took me back.

ADELAIDE S——.

San Rafael, Cal., April 27th, 1908.

Dr. James Hyslop,

Dear Sir:—First, concerning the cat hallucination, my eyes were carefully tested last summer at the University clinic of Göttingen, Germany, where I was studying. They said that I had astigmatism, nothing else. Sometime, when convenient, I shall ask an optician to look into my eyes for *muscae volitantes*, and report to you later.

Concerning the dream, it occurred in June, 1894, at the end of my first year's teaching in a High School. The superintendent, a politician of questionable character, an enemy of my father, treated me badly all the year, with the result that at the end of the school year I was on the verge of nervous prostration. This superintendent had a very much disfigured right hand, two or three fingers having been badly amputated. This clawlike hand he always offered to people when shaking hands, giving them a weird and unpleasant feeling, even when they knew of his deformity. I cannot trace any clue to the minister in the dream; that is purely a fancy of the mind.

Lastly, concerning the incident to which I referred. I will relate the circumstance as well as I can.

On the 28th or 29th of December, 1905, at about nine o'clock in the morning, two friends and I went down to the beach at Mermanus, Cape Colony, to take a sea bath in the Indian Ocean. I had scarcely stepped into the water when I felt an undertow overpowering me. I screamed to one friend who was not three feet away to help me, but she did not respond, thinking I was joking. So I was carried out to sea. When beyond my depth, I realized that all effort against the waves was useless, so folding my arms across my breast, (just as I had often dreamed I did in drowning) I said to myself, "It's all over," and closed my eyes. At that very moment my mother's face appeared most vividly in my imagination. My thoughts seemed stilled and I became per-

fectly resigned to my fate. After the words above quoted passed through my mind, I had no further thoughts whatever. Suddenly an incoming wave slapped me savagely and I opened my eyes to realize that I was going shoreward. Then I began to fear lest I should be dashed to pieces on the rocks, there being no real beach at Hermanus. To cut a long story short, I managed to rescue myself after several vain attempts. A week later we all returned to the college where we were teaching, in Wellington, Cape Colony.

As soon as I saw the housekeeper, she said, "Miss Smith, did you have any exciting experiences in the holidays?" In reply I told her that I had been nearly drowned. Then she told me that one morning her mother, who was very ill in bed, called out as in a nightmare. The daughter rushed to her and the mother said, "I had such a terrible dream, seeing some one in awful danger, some one by the name of S——." Among the mother's acquaintances was no one by the name of S——. The housekeeper said to her mother, "One of the college teachers is a Miss S——, but mother, you never saw her." The housekeeper did not know where I was at the time of her mother's dream, for I was going to several places in the holidays. In comparing notes, we discovered that the mother's dream occurred precisely at the time at which I thought I was drowning. I wrote at once, after my drowning experience to my own mother, asking her if she had dreamed of me or had any premonition of anything happening to me on that particular date, but she replied in the negative. The strange thing about it to me is that I should so clearly see my mother's face, and to have had an utter stranger dream of me. The housekeeper referred to is Mrs. Muter, Huguenot College, Wellington, Cape Colony, South Africa.

Trusting that this item may be of interest to you, I am

Yours very sincerely,

ADELAIDE S——.

San Rafael, Cal., May 2nd, 1908.

Dr. James H. Hyslop,

Dear Sir:—In reply to your letter of May 4th, allow me to give you the addresses of the two friends who were with me at the time of my drowning experience.

I have added their degrees and Universities to give strength to their statements. Here are my answers to your questions:

1. As to seeing my mother's face in any other critical situation; no, this was the first experience of the kind.

2. As to the nature of attachment between my mother and myself; very slight, for we were never closely bound together, as were my father and I.

3. As to her liability of being recalled to my mind in any way when requiring help, none at all. Therefore it was from no sense of dependence on my mother and her care and protection that helped to produce the apparition of her face.

4. As to my being conscious of the presence of any one else without seeing the face at the time; yes, possibly. But this is so long a story that I hardly know where to begin. Perhaps a few statements will be of interest. When I realized that my efforts against the waves were in vain, I calmly resigned myself to what I thought was approaching death. As I told you before, my mind was in a state of absolute rest, it was passive, and I was perfectly conscious of my situation. The question has since arisen in my mind, Why is it, since I did not believe in a future life, that I had no fear of death, when death seemed almost certain? At the moment that the incoming wave turned me shoreward I suddenly saw my mother's face, and some unknown power seemed to possess me. A very dear friend to whom I wrote about this experience a day or two after it occurred, assures me that it was God's presence near me in the water. Whatever it was, it has given me food for reflection, and now I am deeply interested in trying to bring myself to feel that there is life after death. The name of this friend, who was also in Africa at the time, is Miss Elizabeth M. Clark, (candidate for Ph.D. in philology, Univ. of Zürich).

Trusting that anything I may have said may be valuable to you, I am,

Yours very truly,  
ADELAÏDE S——.

San Rafael, Cal., May 25, 1908.

Dr. James H. Hyslop,

Dear Sir:—You ask if it was a vision or a sense of touch or just a general consciousness that some one was present in my drowning episode. In my case it was only a general consciousness of some unknown presence. The vision of my mother's face was momentary and seemed to have no connection with the other presence. As soon as my mother's face vanished, the other presence seemed to endow me with superhuman force. I knew, when first being carried out, of the utter uselessness of battling against the waves. Suddenly, as I told you before, I had strength given me whereby I struggled as never before in my life. In this struggle, when I lost hold of a rock at which I clutched, I thought, "How terrible for my family in America to receive news of my death by drowning." This is about all I thought, for I was too busy looking about for something to seize. They say drowning people often recall past events in their lives, but I did nothing of

the kind. I believe that I did tell you that I had often dreamed of drowning and always felt in my dreams that it was a delightful experience, and so it was in reality, as I floated out to sea. Within a day or two after this event, I wrote about it to my friend, Elizabeth Clark. I believe she still has my letter. If so, she would probably let you have it. In it I told her as nearly as possible my entire experience, and so this letter ought to be more valuable than what I write now after two years or more.

Yes, I have often had visions of things and people's faces in my waking moments. In the case of the deaths of two very dear friends, who died suddenly, for several years following their deaths, visions of their faces were almost daily occurrences, while by night I dreamed of them constantly, seeing them as clearly as in the day visions. I sometimes see unknown faces and things. As a child I saw for years a row of tiny white spheroids, about as long as an ordinary necklace, but more delicate and fine than any existing thing; and the more closely I tried to look at it, the dimmer it grew and finally would disappear. For years I saw this row, and when I ceased seeing it, I saw faces, etc., along with the periodic phantom cat.

You ask if my mother is still living. She is.

Yours very sincerely,

ADELAIDE S——.

Brooklyn, N. Y., May 23, 1908.

Dr. James Hyslop, New York,

Dear Sir:—It is a very simple matter for me to add my corroborative statement with reference to the fact that the narrow escape from drowning of Miss Adelaide Smith, was well known in South Africa at that time. A number of persons spoke to me about it, and one in particular, Miss J. R. White, said: "I certainly never expected to see Adelaide alive again."

Faithfully yours,

ELIZABETH M. CLARK.

Huguenot College, June 10, 1908.

Dear Sir:—Yours to hand of May 4th, which I regret not being able to attend to at once.

I remember the case quite well. I was spending my vacation at my parent's. It was the month of January, 1906, 1905 or 6, I forget which, but the day I have forgotten. My mother is a very delicate lady and I don't think she was very ill at the time. It was in the morning about ten o'clock or thereabouts when I heard a scream and going into her room I inquired what had happened. Oh, I have only had a dream. I dreamed I saw three ladies bathing. They were supposed to be your teachers from the college

and one was drowning and the other two did not seem to notice it and I could not arrest their attention. I kept calling to them that Miss S—— was drowning and it was one of her screams which I heard and which woke her. After our return to college we were relating our different experiences when Miss Smith told me she had nearly been drowned, which I thought was singular, and told her mother's dream. I think, at the time, we found the time of day to be the same.

Trusting this vague description will be of use to you in your scientific researches, I remain,

Yours truly,

E. MUTER.

Alameda, Calif., June 10, 1908.

I can corroborate the drowning incident, which I witnessed. I do not know except from hearsay the dreaming incident.

J. R. WHITE.

Cincinnati, June 22nd, 1908.

Dr. James Hyslop,  
519 West 149th St., N. Y.

Dear Dr. Hyslop:—Please accept my apologies for my delay in answering your letter of May 30th, with reference to the original letter of Miss Adelaide S—— concerning her experience in being almost drowned.

I am sure that I have the letter somewhere, and will look it up for you as soon as I return home to Brooklyn; that however, will not be until about the middle of July. I am sorry, but it would not be possible for any one else to find it in the meantime.

Yours very sincerely,

ELIZABETH M. CLARK.

Finally in the summer of 1909 Miss Clark obtained the original letter from her articles packed away in Brooklyn. I copied the same and it will be found below.

Hermanus, Thursday, Dec. 28, 1905.

My dear Miss Clarke:—This is just a note to tell you that I am still alive, which is due to a miracle! We had a most beautiful time at Geuadendal, and we stayed there till yesterday—everybody was so kind, especially Mr. Rapparlé, the shop-keeper. The poor man lost his wife two months ago and he was naturally very sad. The missionaries turned us over to him for entertain-

ment, and he certainly outdid himself. He said he was most happy in doing so, for it made his Christmas less sad. We saw the trees in each house and had to eat cake in abundance, which to me was pleasure for they were "echt deutsch" and in many forms and kinds. Mrs. Wedemann "lasst Sie grüssen und dankt herzlich für den Geschenk"—I particularly like the Wolthers—they are all delightful people at the mission and they are doing such wonderful work there, which we never could appreciate without going there in person to see it. I will tell you more about it when I see you—I am too exhausted to write a decent letter. Can you believe it when I tell you that I stood face to face with death this morning? Indeed I did, and at one moment I said to myself, "All is over; it is of no use." I never wish again to be so near to death. I prefer to go rather than to come back. Dr. Stoneman and I were bathing just below the sanatorium and Miss White was sitting on the rocks just above. Suddenly a strong wave took me off my feet—as I screamed for help, the other two thought I was in fun, but in a moment they saw their mistake, for I was borne quickly out. Then another wave brought me back a little, near to a large rock, covered with moss—this I clutched at, and with frantic effort climbed upon it. Another great wave was just about to wash me off as I scrambled on to a higher rock. I at last got back to Dr. Stoneman, all torn and bleeding, for the waves had dashed me against the rock onto which I had climbed. It is quite thrilling to hear Dr. Stoneman and Miss White tell about it—no one knows here in the house how near I came to losing my life, at least no one has mentioned it to me, for my kind friends asked the others not to speak to me about it. I believe the two were far more frightened than I, for I felt quite resigned and didn't even struggle until I saw myself being brought back toward the rocks—and I shouldn't have made any effort then if the thought of my mother and the nearness of the rock had not come together just as they did.

When I see you I must tell you a very strange coincidence in connection with this escapade. I shall probably return to Wellington next Tuesday or Wednesday, likewise my two companions. I have uttered a prayer today, such as I never uttered before. Surely God must have some purpose for me in this life!

Yours with love,

ADELAIDE S——.

## MISCELLANEOUS INCIDENTS.

The following incidents are second-hand, but they have been collected by a well-known Episcopal clergyman in one of our large cities and came to him from his interest for many years in psychic research. Some of them represent experiences by well-known persons but it is necessary to withhold their names. It is unfortunate that they could not have been first-hand by corroboration from the persons concerned. But it is now too late to get this confirmation, as many of the parties are dead and some of them have gone beyond the reach of inquiry on the part of the writer of the incidents. They suffice, however, to add to the collective mass of similar incidents that come from reputable sources and may encourage others to give their experiences the desired credentials before it is too late.

### The Death Watch.

Miss K—— M——, of Ossining, N. Y., tells this story:

One summer night when she was perhaps fourteen a thunder storm broke; and going downstairs with her mother to sit in the library until the storm had passed, she noticed the loud ticking of a cricket near the library fire-place. She commented on this to her mother and proceeded to search for the insect, but her mother said "Don't bother, it is nothing worth looking for," and the child obeyed. The storm passing, mother and daughter went to their bedrooms upstairs; but as K—— settled down in her bed she heard the same ticking sound from the wall by her pillow. In terror she ran to her mother's room saying, "Mama the cricket that we heard in the library has come up into my room." Whereupon her mother said in substance "It is no cricket, and since you have heard the sound repeated I must explain it to you, though I hoped you would not be troubled by it. Whenever in our family death is drawing near, that sound is heard. I have heard it several times and it has always been a warning of approaching death; we call it the death watch; and this is probably to indicate your grandmother's death." K—— heard the sound at intervals for several weeks, never when she was anticipating it but always unexpectedly. At the end of that period her grandmother died and the sound ceased.

## No. 2.

## The Verplanck Ghost.

Miss F—— G——, daughter of the late Dr. G——, of Fifth Avenue and Forty-third Street, relates this incident:

Dr. G——'s country place was at Fishkill on the Hudson. Many years ago, Miss G—— had been in New York for the day and was returning by a late train (call the day October 20th). The coachman met her at the station with a buggy and a steady horse. The night was extremely dark and there were no lamps on the carriage; the road was plain and they drove on up the hill under the shadow of thick foliage which intensified the dark. Half way up the hill the horse shied violently. The coachman called on the Saints and Miss G—— perceived a long, shapeless white length of mist as it seemed rising from the middle of the road in front of the horse. This drifted along the side of the horse, brushing her neck and disappeared over her shoulder. As it touched her she felt a sensation of cold and shook. Her mind rejected any thought of supernatural explanation, however, and she said, "Michael, we must have run over something for I felt a jar; get out and see if you can find anything on the ground." Michael demurred, saying that it was nobody he run over but a ghost. "You and I might be deceived but not the horse. See how the poor beast is sweating and trembling in the shafts." He looked, however, and found nothing; whereupon they drove home, Miss G—— putting an injunction of secrecy upon him for fear of frightening the maids. Some days later she told the story for the amusement of a caller, an old resident of Fishkill, who showed much interest and said: "What date was this?" "October 20th." "Then you have seen the Verplanck ghost." Being asked for an explanation she told this story:

A generation before Miss Verplanck was the heiress of one branch of that great Dutch family and was in love with a young lawyer of New York. Her family desired her to marry her cousin Samuel Verplanck. On the evening of October 20th her lover was to have come up to Fishkill; but a violent storm broke that night and he did not appear. In the morning Miss Verplanck came down to breakfast saying "He is dead; he was killed last night." A few minutes later word was brought in that his body had been found half way up the hill with a knife thrust through his heart. Samuel Verplanck disappeared at the same time and was never seen again, and the local tradition is that on the night of October 20th such a manifestation occurs at the place of the murder, as Miss G—— experienced.



**No. 3.****A Narrative of Miss W——.**

Miss W——, daughter of Col. Geo. W——, told this story at Lestudo Scituate, Mass., in October, 1906.

My father and I were staying together some years ago in Innspruck at the old hunting lodge of Emperor Maximilian. We had two rooms on the corner of the third floor; a large closet separated them. My father was called away for a few days, leaving me alone. The first evening of his absence one of the ladies in the hotel came up to my room to spend the evening. As we were talking I felt a cold draft on my neck and thinking that the window must be open in my father's room I went through the closet to see. His window was closed and his door locked. I came back closing both closet doors tightly, noticing how the old-fashioned latches rattled. I spoke to my friend of the draftiness of the house and thought no more of it. She went away about ten, and I wrote letters for an hour or more afterwards. As I was getting ready for bed I heard a loud rap on the door of father's room. Knowing that it could not be intended for me I paid no attention and the rap was not repeated. As I composed myself for sleep I opened my eyes and saw in the moonlight a dark figure completely enshrouded in a mantle, standing by my bed, so close that I felt the pressure of its knees against the mattress. My first thought was "Here is a burglar. What shall I do? I cannot pretend to be asleep for he must have seen me open my eyes." There flashed through my mind, however, the fact that there was no hiding place in my room where he could have concealed himself and no balcony where he could have entered, while if he could have come into the room from my father's room the rattling of the latches would have betrayed his entrance. As I thought this the figure bent over and placed two hands with a gentle pressure first on my right shoulder and then on my left and then on my ankles. At this moment I recalled a legend of the house which I had heard a few days before, of "The Girl in the Blue Mantle"—a romantic story of love betrayed and an apparition which haunts the house. Immediately my terror vanished, and I said to myself, "Poor little girl in the blue mantle, you cannot hurt me and I am not afraid of you." Then I thought "I will move a little and see what happens," so I moved my forefinger and immediately the figure vanished, whereupon I fell asleep almost at once. The next morning I told the story to my friends who had lived in the house for several seasons. They listened with great interest but one of them said: "Ah, Miss W——, you don't know this house as well as we do. The Girl in the Blue Mantle never appears except on the second floor; but there is a story of an Englishman in Black who haunts the third story."

**No. 4.**

Mrs. L. C. H., of Cambridge, related this experience to her rector in 1904:

Some years ago I lost my only daughter who died in child-birth, and my grief seemed constantly increased instead of being tempered with time. A few nights ago I awakened from a sound sleep and sat up in bed intent and expecting something though I knew not what. As I sat there eagerly looking and listening there appeared at the foot of my bed a bright blue cloud which unfolded. In the midst of it stood my daughter as I had seen her in life, smiling radiantly. The apparition lasted some minutes at the end of which the cloud closed concealing her figure and all disappeared.

**No. 5.****The Dream at Cooperstown.**

Mrs. Philip A. H. B——, wife of the Vicar of St. John's Chapel, New York, dreamed one night at her country house in Cooperstown, "Holt Averell," that she saw the little Irish Church of Cooperstown decorated for a wedding and filled with all the country house colony. In the chancel stood her husband ready to perform the marriage, and as she looked she saw a well-known figure advance, having upon his arm Mrs. ——, a wealthy widow of the same colony. As they reached the church the Vicar's figure vanished and in its place stood the Rev. Dr. G. of New York, who performed the marriage ceremony. Mrs. B—— told the dream to her husband in the morning; and when a few days later Mrs. —— called and said "Jane, I have something very interesting to tell you." Mrs. B—— said, "You needn't say anything more. You are going to be married to Bishop Potter in Christ Church and Dr. G. of New York, is to perform the ceremony." "How did you know?" asked Mrs. ——, "I saw it in a dream last week." The dream was fulfilled to the minutest detail.

**No. 6.**

At the Van Cortlandt Manor House near Croton, N. Y., a frequently recurring incident is the approach of a carriage at night. The beat of the horses' hoofs, the rattling of the harness and the rolling of the wheels are heard distinctly, and then drawing nearer and finally turning through the gate and hurrying up the long drive to the house. Guests inside often ask who is coming at that time of night, and being bidden "Go and see," discover that there is no visible cause for the sound that has been heard. In

connection with the same house there is a legend of the apparition of an old housekeeper in a first floor bedroom. Being tested by a certain medium, the housekeeper confessed having stolen certain pieces of family silver which had long been missing.

### **No. 7.**

#### **The Apparitions at "Elm Valley," Hadley, Mass.**

The fine colonial mansion above mentioned was built about 1750 as the seat of the family of Phelps, and passed by inheritance to the late Bishop F. D. Huntington, of Central, N. Y., who was born in 1819 and died in the room where he was born 1904. He related these incidents to the narrator.

A small bed-chamber was partitioned off from the huge attic under the gambrel roof. Whoever sleeps in that room hears the door at the foot of the attic stairs open and shut, and a soft muffled footstep climbs the stairs and crosses the attic floor stopping outside the bedroom door. The footstep sounds like that of some one in stocking feet or in moccasins. When the door is opened nothing is to be seen. A small bedroom is entered by the staircase from the wood-house and is set apart for the use of one of the "hired men." Some years before Bishop Huntington's death he had difficulty in retaining men one summer; and questioning one of them as to the reason for his departure heard this story. The man said, "You are a good master, Bishop, the wages are all I want and I should like to stay but I cannot sleep in that room. Last night I went to bed and was going to sleep when I felt some one in the room. I sat up in bed and saw an old woman short and bent, and dressed in an old-fashioned way, with a cap and handkerchief crossed on her breast, moving around changing the position of the furniture and rearranging things. I thought it was rather cheeky of her and started to ask her what she was doing. She came over and stood at the foot of the bed looking at me and I saw that I could see right through her to the window beyond. Then I put my head under the bed-clothes, and when I looked again she was gone, and I don't want to sleep in that room again." The Bishop added that the description precisely fitted an old woman who had been a pensioner of his mother's when he was a little boy and who had died in that room about 1825.

### **No. 8.**

About 1889, Mr. L. A. D., then a Junior in the Fine Arts College of Syracuse University, told this story to his classmate, now the Rev. Canon Douglas, of the Cathedral, Fond du Lac, Wis.

His sister, a young girl of sixteen or thereabouts, was dying of consumption in his home, Cigarville, N. Y. The mother was

watching at the bedside (an unimaginative woman) and the daughter was unconscious. Suddenly the mother perceived presences in the room invisible, but as she described it soft and warm. As she wondered what they were, her daughter sat up in bed with eyes wide open and exclaimed: "Mother see the angels all around my bed," upon which she fell back and expired.

#### No. 9.

Mrs. O—— W. P——, of Commonwealth Avenue, Boston, relates this incident.

Her country house is on Milton Hill, Mass., and many years ago her husband went out for a stroll one bright summer evening down to the foot of the hill and back. He returned in some excitement telling of a strange experience. As he walked down the hill, his dog following, they met a young woman in a white dress who seemed in great mental distress and was apparently suffering. He noticed that the dog was frightened and kept close to him. Wondering whether he could be of service to the woman he turned and followed her up the hill, meaning to speak to her and offer assistance; but at a certain shrub she disappeared, and when he reached the place there was no trace of her. They had some discussion as to the occurrence and agreed not to speak of it for fear of frightening the servants. Some months later Mrs. P——'s brother from India was a guest at the house and had precisely the same experience. No explanation was ever found.

#### No. 10.

Mr. L. H. R——, of Syracuse, N. Y., relates a story involving his maternal uncle.

Many years ago the uncle in question ran away from his New Hampshire home and shipped as a sailor, to be gone several years. One hot afternoon, off duty, he was standing by the rail and his ship as they were sailing in sight of the Australian Coast. As his eyes followed the low coast line he saw it vanish and found himself looking at the village street in New Hampshire, where his own home stood, the house and the church across the way being within his field of vision. As he looked the door of the house opened and a funeral procession appeared carrying a coffin; all of his own family was following it except his mother and one of his brothers and the coffin was carried across the road, rested a moment on the stile and then disappeared around the corner of the church to the burying place of the family. Thereupon the vision passed and he found himself back on the deck of the ship. He was so much impressed with this that he noted all the circumstances in his diary; and upon reaching New York some months

later, he went to a relative's house and said: "Who is dead, mother or my brother?" His aunt asked him how he knew that either was dead. He told the story of his vision and learned that all was as he had seen it even to the incident of the coffin being placed on the stile for a moment while the bearers went around the corner. It was his brother who had died; and the mother was so overcome as not to be able to attend the funeral.

### No. 11.

#### **The Holy Communion in Death.**

A well-known English priest now a member of the Society of St. John the Evangelist, tells this story as of his own experience.

Shortly after his ordination to the priesthood, he was curate in an English country parish and was sent for one day to give the blessed sacrament to a dying girl in a laborer's cottage. Reservation was not practiced in that parish at the time and it was necessary that he should celebrate privately by the bedside. It was his first experience in ministrations of that sort. Upon reaching the cottage he found that the girl was alone, the mother being employed in another part of the house. She was very near her aunt, and presented a frightful appearance, as her face and mouth were covered with discharging sores (the disease apparently being lupus). He celebrated as rapidly as possible, but as he laid the consecrated host upon the tongue of the dying girl she closed her lips. He said appropriate prayers for a departed soul; and then confronted a problem which he had never faced before. The wafer lay upon the tongue of the dead girl unconsumed; and it seemed to him that his duty in reference to the blessed sacrament was to consume it himself. With hesitation, he lifted it from the tongue stained and discolored by the blood and discharge from the sores which encrusted the mouth. He laid it on the paten and prayed that he might be protected from infection or contagion. Then closing his eyes and summoning up all his courage he put out his fingers to take the host from the paten and receive it himself. To his astonishment his fingers closed upon himself and when he opened his eyes the paten was empty, its bright silver service untarnished and no trace was to be found though he made most careful search of the sacramental bread.

### No. 12.

#### **A Materializing Séance.**

The Rev. Arthur B. R——, B. A., Rector of Grace Church, ———, N. Y., was present some years ago at a spiritualistic séance in Buffalo, in the company of the Rev. E. M. D——. The performance was of the usual character and presented noth-

ing startling or novel to students of such subjects until at the end some of the tricks with a guitar seemed out of the ordinary. Father R——— whispered to his companion, " This is getting too uncanny. Let us go." He had scarcely said this when the guitar was flung violently at his head. He dodged and just missing him it struck the wall beyond. As he lifted his eyes he saw high up on the wall above the cabinet where the medium was imprisoned a gigantic form covered with brass, gray hair and taloned at the end of the fingers in an attitude of throwing. His companion saw the same thing; and both made haste to withdraw.

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## EXPERIMENTS WITH TRANCE PHENOMENA.\*

My article in the December Number of the *Journal*, under the heading of "Experiments with Trance Phenomena," reporting the results of a series of studies of the mediumship of Miss Anna Burton, was written after every opportunity, it seemed, had been granted to establish the truth or falsity of the phenomena that we set out to investigate. No medium ever complied more willingly to tests than Miss Burton and no investigators ever worked harder to obtain the material upon which to rest an opinion than Dr. Hamilton and myself. We began the study of Miss Burton's case in the spirit and with the open-mindedness of investigating a rare disease. We were not prejudiced in favor of or against the genuineness of the phenomena reported. We undertook the

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\* The present article is the second and concluding paper on the case of Miss Burton, the first of which was published in the December *Journal* of last year. It will be seen that more careful experiments resulted in the discovery of remarkable trance deception which cannot be attributed to conscious fraud, but which shows a range of subconscious simulation of it that has much interest for morbid psychology. There are some phenomena not easily explained and which have not been detailed in summaries like this, but the existence of skillful methods of deception in the trance which cannot properly be described as fraud afford an admirable lesson to all who think we have to choose between ordinary trickery and supernormal phenomena. We here find a large field which simulates both fraudulent and genuine phenomena and is yet not entitled to the contempt of the one or the wonder of the other. It will require a long investigation to determine the meaning of such cases.—Editor.

study with considerable knowledge of the methods of fake mediumship and we were always watching to detect the slightest indication for an ordinary explanation of the phenomena under examination. This mental attitude obtained throughout the whole period of our investigations, but our opinion about the nature of the phenomena has fluctuated. At times we felt the evidence was almost strong enough to establish proof in the existence of supernormal powers. Some of the evidence remains to us unexplainable today but we have made a great many discoveries that show Miss Burton to be capable of carrying out the boldest and most complicated system of spontaneous subconscious deception that has ever been made a matter of public record.

We believe in the sincerity of Mrs. Milton, the foster-mother of Miss Burton. We believe also, if allowance is made for youthfulness, in the sincerity of the waking intelligence of Miss Burton but we can not express the same confidence in her subconscious or trance personalities. It is the subconscious deception of Miss Burton that makes her case so valuable to the student of psychic research. She has marvelous deceptive powers that her normal or waking intelligence does not appear to understand or know about. She is able to perform without previous preparation the most intricate forms of deception and it is this ability to plan to deceive upon the spur of the moment that adds double interest to the report of her case. There is nothing in Miss Burton's history to suggest a studied form of deception. She has had no experience, as far as can be learned, with slight-of-hand work and does not impress one as being able to carry out this form of illusion. Her waking intelligence operates slowly.

In the trance state she is a very different person. Her motor system works with lightning-like rapidity and she develops extraordinary sense perceptions. The streams of organic and special sensations do not reach the waking intelligence and at times the sensory pathways seem to be divided between the waking and trance intelligences. Miss Burton may be conversing normally through the auditory sense route and show all the symptoms of the trance state in the motor and cutaneous systems. Thus she is able to deceive



herself. A portion of the body may be suffering from cutaneous and motor anaesthesia and the other part, say the head and face, functionally connected with the waking intelligence. I have seen Miss Burton put her hand up to the side of her face and exclaim that a hand,—supposedly a spirit hand, was touching her face. This has occurred repeatedly in my presence and I am satisfied that she had no intention to deceive herself or anyone else. The manner of the voice and the interest which she showed in the experiment satisfied me that her waking consciousness was honest and that her trance personality was knowingly deceiving her. This experiment took place in sufficient light for me to discern the movement of her hand and to allow me to see the deception carried through. Her trance intelligence did not appear to know that I was able to see her movements.

On another occasion Miss Burton sat for materialization and I was enabled, because of a subdued light used in the séance room, to see her impersonate "Lenore," "Mrs. Galton," and other supposed spirit visitors, familiar to people who attend her dark séances. I was given an ocular demonstration of Miss Burton's ability to play the tambourine, a gift which she is not known to possess in the normal waking state. The tambourine was handled with the same artistic skill which was observed in her dark séances. It was a most instructive performance. The effort to deceive in offering the impersonations as materializations was so palpable and systematically carried out that there was no doubt about the resourcefulness of Miss Burton's trance personality.

At another time Miss Burton's trance personality undertook the most daring piece of artful deception. It was suggested in the dark séance one evening that "Dan" the "control" give us the opportunity of photographing the instruments used while they were being carried about the séance room by the supposed spirit agencies. "Dan" was game and answered through the trumpet that he would arrange for the photographic work but that he was not sure that he would be able to show the "spirit arm" in charge of the instruments as the light from the flash was so powerful that it would dissolve the materialized arm and injure the medium.

He said, however, "that he would do the best he could and try hard to satisfy us with the result." With the understanding that we would be satisfied with any reasonable conditions the work was undertaken. The first efforts were not successful but it was no fault of "Dan" the "control." Our failure resulted from not being able to co-operate in setting off the flash at the instance of the signal given by the "spirit control." The signal consisted of a loud rap on the table by the "control" and the flash was ignited by a pistol operated by an assistant employed for the purpose. The interval of time that elapsed between the signal and the firing of the flash was a very important factor in planning the deception. The difficulty of co-operating caused us to change the pistol for an electric flash-light device. With the latter, we were able to make some very surprising discoveries. One flash showed Miss Burton standing with the writer holding her by one hand without my knowledge that she had left her seat. Another flash-light picture exposed the most cunning bit of deception. "Dan" arranged to have a photograph taken of the trumpet in mid-air without anyone holding it and this to occur after he had pinioned the wrists of the medium with a rope and delivered one of her hands into the custody of Dr. Hamilton. This seemed to be a fair proposal. The flash-light was made and to our surprise the trumpet was shown in the picture to be near the ceiling and unsupported. Examination of the manner of making the tie revealed that the rope was arranged around the wrists in such a manner that the arms could be loosened and separated at least two feet allowing the free hand to be brought under the control of the will of the trance intelligence. The tie was deceptive, but the flash-light was a success and "Dan" had been able to carry his point. Emboldened by his success he proposed to make the test even more convincing. It was planned that Dr. Hamilton was to hold the medium by both hands and I was to hold the hands of Mrs. Milton, after which the tambourine would be lifted and placed upon the hands of Dr. Hamilton and the medium, and then carried from this position above the heads of the sitters and at a proper signal given by the "control," Dr. Hamilton was to make the flash

and secure the picture. The flash-light picture was secured, but the action of the flash, and the camera were too rapid and the medium was found with the tambourine in her teeth. "Dan" had counted upon being able to flip the tambourine in the air with the active use of the medium's head and jaws and secure a picture of the instrument before it would have time to fall. His failure disconcerted him and the usual excuse was given by other "discarnate agents" that "Dan" was in too big a hurry and had deceived for which the rest belonging to his "spirit band" were duly sorry.

The interesting thing about the deception is the wonderful power of the trance personality to provide for carrying it out. The excuse given by "Dan" before the experiment was attempted that it would be impossible without injury to the medium to secure a photograph of the "spirit arm" holding the instrument but that it was possible to secure a photograph of the instrument suspended in mid-air without being supported, showed that the trance personality had already decided upon taking advantage of the short interval of time between the giving of the signal and the occurrence of the flash to pitch the instrument in mid-air and secure a photographic impression just before it began to descend.

Among the numerous illusions the trance personality constantly employed in the dark séance was one that occurred at the end of the séance. It consisted of a good-night kiss implanted upon the back of the hand while the hand of the sitter was elevated far above the heads of those around the table. Time after time this experiment was made without being able to understand how the phenomenon was produced. The illusion was produced in this way. Dr. Hamilton, who sat by the medium's side holding one of her hands, reported to me across the table, some four feet away, after examination, that the medium was in her seat. In an instant a hand would reach across the table, take hold of the tips of the fingers of one of my hands and lift it far above the table, as high as I could reach standing, and there upon the back of the hand would be impressed the good-night kiss. Now this was puzzling, but the discovery was made after a long and diligent study, that the medium under the control of the trance

personality was able to move and stand erect in the dark without being detected through any movement of the arm that was being held. To make the illusion complete the medium kisses the hand of the sitter before it is carried above the table. This first kiss is genuine and creates the real impression upon the mind, but the second kiss which is so astonishing, is artificially made with a delicate impress from three finger tips produced when the medium is standing.

Another illusion which Miss Burton is very successful in carrying through is the lifting of a large table weighing more than 100 pounds. I am unable to give a full description of the method of lifting the table, but I have made some discoveries regarding it which makes anything supernormal about it very doubtful. A professional friend who attended a great many of Miss Burton's séances, reported to me that he had, while holding the medium by the right hand, seen a human form stoop over the table and grasp the frame and lift the table from the floor. He said as far as he could discern the medium had not moved from her chair. My professional friend suggested that possibly there was some collusion but I was satisfied that this phenomenon had taken place so often under very rigid test conditions that it was very improbable that such a thing as confederates could be seriously considered. His discovery was accidental and was made possible by the admission of light from a window which was opposite and which was sufficient to illuminate the figure of the human form which appeared in the line of vision between where he sat and the window. Upon request this experiment was repeated many times and it aroused considerable interest among those who witnessed it. I sought an invitation to study the phenomenon but the trance personality of Miss Burton was growing suspicious of my attitude of mind and could not, after repeated efforts, produce any results. However, the "control" spoke through the trumpet urging me to come again and not be discouraged with the failure but to arrange if possible to be present with my professional friend whom it was said would supply a good influence and with his help it would be possible to perform the experiment. I went as requested and my professional friend was placed to

the right of the medium, whom he held by her right hand. I sat to the right of both and by leaning forward and to the left I was in direct line with the window where I could see any object that appeared in front of me. It was not long after the beginning of the demonstration when I saw the silhouette of the medium in my line of vision and immediately following the appearance of the form the table was raised from the floor. I remarked, in order to impress the trance personality, that the demonstration was a most remarkable thing and that I wanted to see it produced again. With a little previous arrangement I kept my left hand free and when I saw the silhouette reappear in the usual place I reached out and found the medium leaning over the table. Contact with her body caused her to slip down in her seat with a suddenness that bespoke a fine appreciation of being caught. While the position that the medium assumed in this case is strong evidence of deception, it is still a remarkable bit of work when the weight of the table is considered. The weight is such that it is difficult under the most favorable position and possessing average masculine strength, to lift the table with both hands. When it is remembered that the medium accomplishes this with the table fully extended and with one hand, it still remains a matter of interest about the source of her great strength and her method of carrying out the illusion.\*

Another illusion which the medium was able to carry out in the dark consisted of giving her right hand to anyone sitting at her left and upon request to produce the face and neck of a materialized form that would appear far from where the medium sat and in such a position as to convince one that it was impossible for the body of the medium to take part in the demonstration. In this position the supposed materialized form would whistle or sing through the trumpet and permit the hand of the sitter to hold the throat of the form while it sang or whistled.

The illusion is explained in this way. The trance person-

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\* The dynamometer registered much more energy in the trance than in the normal state.

ality operates the muscles of the medium with great rapidity and accuracy without the ordinary mishaps of the waking intelligence and as soon as the sitter has been satisfied by feeling that the medium is in her seat he is given the medium's right hand which he holds with his left and as quick as a flash the medium's body is out of the chair and after twisting herself into position produces the illusion and slides back again into her usual place at the table. The most remarkable thing about the performance is her ability to perform such wonderful lightning-like movements without giving the ordinary indications through the arm that is held by the sitter. The motor effects in this case are very remarkable.

The supposed supernormal hands are probably all produced by the manner of using the medium's normal hand. In the first place it must be remembered that the trance state is a highly sensitised condition of the cerebro-spinal and vasomotor nervous systems. The circulation is subjected to momentary changes, producing an alternating dry and moist and warm and cold hands. The degree of pressure made by the hand of the medium would produce the illusion of hands of different sizes. A delicate pressure in the dark produces the illusion of a small hand while a heavy pressure produces the illusion of a large hand. The trance personality is able to discriminate and to use the pressure to the requirements of the particular case.

After reciting the facts relating to trance deception I wish in all fairness to record the still unexplained phenomena that I have witnessed under the mediumship of Miss Burton.

I shall transcribe our notes taken at the time and I believe furthermore that the notes represent a faithful transcript of what happened. All sittings took place in the dark.

Sitting June 8, 1908. Present, Mrs. Milton, Dr. Hamilton and myself. All windows locked, doors closed and sealed with adhesive wafers written across with an aniline pencil. Dr. Hamilton sat to the right of the medium, table was extended eleven feet, the medium is seated eight feet from a Victor phonograph. Dr. Hamilton held both hands of the medium, Mrs. Milton moved away from the phonograph and I held her by both hands. With this arrangement, and the

medium entranced, the spring of the phonograph is sprung and the machine started—time required 45 minutes.

Sitting in my private office, June 24th, 1908. Entrances all closed. Present, Mrs. Milton, Mr. Milton, Miss Burton, the medium, Dr. Hamilton and myself. Dr. Hamilton sits to the right of the medium—medium could have touched the Victor phonograph placed high up on a chemical table—the records of the phonograph, numbering about twenty, were stacked on the table near the phonograph. Mrs. Milton sat within reach of the phonograph to my right and Mr. Milton sat to my left between Dr. Hamilton and myself. The medium is entranced. Dr. Hamilton held the medium by both hands and placed his feet upon her feet. I held both hands of Mrs. Milton and Mr. Milton. Mrs. Milton placed both feet upon my right foot and Mr. Milton placed both feet upon my left. Under such test conditions the Victor phonograph was started, stopped, records changed, the lever raised and lowered some twenty times.

July 8, 1908. Present, Miss Burton, Mrs. Milton, Dr. Hamilton and myself. Dr. Hamilton sat to the left of the medium holding both her hands with his right, his left hand was about twelve inches from his right with the palm upward lying on the table. In this position the arm of "Lenore," a supposed spirit agent, was laid on Dr. Hamilton's hands, the elbow in his left hand and the supposed shadow hand across his right hand, which was grasping both hands of the medium. While this was in progress I held the hands of Mrs. Milton. The extra hand could not be accounted for in the ordinary way.

The above, as well as the report of the tumor production in my article in the December number, constitute some of the strongest experiments having evidential value in favor of the supernormal. I have not had an opportunity to follow up the experiments to find out whether our reports show mal-observation or whether they constitute a complete statement of all the facts received to establish proof of the supernormal.

There is no question about the deception of the trance personality in this case. The unexplained phenomena may be mal-observation or contain an element of the supernormal.

It is impossible at this time without further study to estimate the importance of the case but this report will show the psychic researcher that there is a form of deception that is very different from the ordinary studied fraud of the charlatans that prey upon the public. The trance deception is peculiar because the investigator is dealing with a personality unlike the waking one of the medium. The trance intelligence is quick, resourceful and suspicious. Sense perception is multiplied far beyond belief and here the trance personality has every advantage over the sitter. With darkness and a mind and motor system whose activities are heightened by increased sensibility, the psychic can carry out a regular system of deception. In the case of Miss Burton we know that this deception was so complete and systematically carried out that it taxed the knowledge of two people who had experiences in fraud hunting and one at least who was gifted in an amateurish way in producing sleight-of-hand illusions for parlor entertainment. It can be easily understood how people can be honestly deceived. Cases like this are probably very numerous and lead to the wildest kind of statements concerning them. I do not mean to leave the impression that this case is one that possesses no further interest for investigators from the standpoint of the supernormal. I only regret that I have been unable to continue the investigations because of the fear of the trance personality of the medium. I want to repeat that the circumstances surrounding the test experiments reported above as unexplained make me withhold an opinion.



## PHENOMENA IN TRANCE DECEPTION.

The following report is contributed by a Judge in one of our civil courts. I know the gentleman personally and can certify his trustworthiness as a witness and as an intelligent man. I must withhold his name on account of the necessity for concealing the identity of the lady concerned. The report represents a most important confirmation of the conclusion to be drawn from the case of Miss Burton and receives immediate notice for that reason. I think the gentleman has perceived correctly the significance of the case and it cannot be too much emphasized for science and philanthropic considerations, to say nothing of its relation to the Palladino phenomena and the theories of "trickery" so often asserted or admitted in that case. In this respect the present case and that of Miss Burton tell their own story.

It should be noticed in the instance of Mrs. E—— that the presence in the folds of the shirt waist of the wire found on the table is an inference and so is the view that the wire was put there before coming to the séance.\* There appears to have been no proof of this and no way of obtaining the proof, but it is the natural inference, and coincides with the rapid changes of personality remarked in the séances and mentioned in an earlier and less detailed report of them to me. Besides it must be the natural inference of any man familiar with the ordinary laws of nature and some other cases of trance phenomena. The suspicious fact confirming the inference is that the psychic asked that a certain pin be removed from the waist and it was after this that the wire was produced. If this inference that the wire was put there

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\* The informant says: "I assumed that the wire was placed in the waist of the dress because of the suspicious circumstances and actions of the control and because of the fact that in no other way could I account for its presence on Mrs. E—— without her knowledge. For the same reasons I assumed it must have been placed there when she dressed: otherwise it could not have been hidden from the normal Mrs. E—— on her way to my home."

before the séance be not accepted the hypothesis of hallucination in regard to the wire held by the Indian "spirit" will not be so strong and the case would look more like one of genuine physical phenomena! But assuming that the wire was placed there previously, the rest of the affair is superfluous unless it be hallucinatory. Of course, on the hypothesis that there has been continuous trickery in putting a wire in the folds of the shirt waist, the supposition that the representation of an Indian holding a wire (nail) over the table is conscious makes the affair too cheap to be rational, while the supposition that the wire was concealed in the waist during a momentary or other trance condition previous to the séance tends to make the pretended materialization of the wire over the table absurd when it was as easy to produce the real wire as was done later. The hallucination of the nail in the normal state, being of the hypnogogic type, tends to show that the previous phenomena were genuine hallucinations and that the whole thing was stupid unless the hallucinations were really such. At any rate we seem compelled to choose between great stupidity and hallucinatory phenomena, while the latter alternative seems perfectly consistent with the situation created by concealing the wire before the séance, in that the hallucinations take the place of producing the real wire which is done only when the hallucinations do not produce their effect.

The case has very decided resemblances to the Lambert phenomena, where undoubted hallucinations, possibly of a veridical type, took place in simulation of physical phenomena (*Proceedings Am. S. P. R.*, Vol. II, pp. 308-309, Vol. III, pp. 383-386). The same thing seems to have occurred here, as may be the case with Miss Burton, tho not definitely proved. Her's seem to be motor phenomena, not sensory. What the ultimate explanation will be is not yet determinable or even conjecturable with any probabilities. But it is most interesting to find more than one case of hallucination simulating physical phenomena while also exhibiting the supernatural. It is not less important to remark that the mental phenomena often occur when the physical are thwarted in some way. How far this is true in the Palladino case is not

yet assured. But it is certain that there are sympathetic and synchronous motor effects in her organism with the physical phenomena reported. It is possible that we have the same general conditions here and in the case of Miss Burton, where the mental side of the phenomena may occur tho the physical cannot occur except as echolalic or automatic results of the mental and executed by the bodily organism of the psychic, regardless of the source of the mental phenomena. The moral and scientific lessons enforced by the facts are suggested by the reporter and I need not comment upon them.—Editor.

### REPORT.

Jan. 8, 1910.

Dear Prof. Hyslop:—

About two years ago my attention was called to a non-professional psychic in my own city, a young woman then twenty years of age. She was the daughter of a well-known physician, then deceased about four years. The lady has since become the wife of Mr. E——, of an adjoining city. Having known her father in his lifetime I sought and readily obtained permission to conduct with her some experiments, she being willing to lend such aid as she could to the furtherance of human knowledge of these obscure faculties. I was also permitted to determine the character of the experiments and the conditions under which they were to be conducted. I found her a sensitive of pronounced character, her phenomena taking the form of trance speaking and writing and the development, while in trance, of physical performances which seemed difficult of explanation by normal means. The trance personality purported to be a Hindu named A——. The character is and was at the first wholly his own distinct from the normal Mrs. E——. It possesses the maturity of thought and manner of a man of 60 years and the brogue of an educated foreigner using our language.

Among the physical experiments tried was a system of tying Mrs. E——'s body, hands and feet to a chair and having the trance personality release her by untying (in the dark) the knots.

This was accomplished in various ways and in various degrees; sometimes the hands alone, sometimes the body alone, sometimes the feet only, at other times the entire body being released. No normal explanation of the phenomena being forthcoming I invited a friend, Mr. M——, also a member of the S. P. R., to join me in the experiments. He also witnessed the performances without being able to account for them. It was then suggested

that the psychic be tied as before, placed in a closet, the door locked from the outside and that the trance control untie the strings and also unlock the door from the inside. This was agreed to and the attempt made. The result was that the strings were untied and so announced by the control, and he stated that he was going to open the door. My friend then placed his hand over the lock of the door on the outside and felt a wire or other metallic substance protruding from between the door and the jam. He called my attention to it and I also placed my hand at the lock and felt the wire. Although after the sitting this wire could not be found, it was undoubtedly used to force back the tongue of the lock. At all events the door opened and the control claimed that the wire had been materialized for the purpose. While believing that the affair was a piece of trickery on the part of the trance personality we preferred to continue the experiment to a complete demonstration and suggested a meeting at my home and that the wire be there produced with the sensitive bound as before. This the control agreed to. The normal Mrs. E—— then returned and we told her of what had occurred. She was completely unstrung physically, nervously and mentally, and this condition was undoubtedly not feigned. To the meeting at my house she however consented and it was held. The incidents of this meeting are what I regard as throwing light on the character of some at least of the clairvoyant faculties of this class of persons and also on the complete divorcement of the moral delinquencies of the secondary or trance consciousness and the normal consciousness.

At my home, about the 20th of last November, Mrs. E——, as before, was tied to the chair in which she was seated beside my dining table. Around the table with her were Mr. M——, my wife and daughter and Mrs. E——'s husband. The lights were extinguished and the control A. announced his presence. Running conversation between him and those seated at the table took place and during it A. repeatedly declared that a spirit Indian was with him, that the wire had been materialized and that the Indian was holding it over the table, but would not drop it on the table as had been arranged. A. then requested me to remove a large pin in Mrs. E——'s shirt waist bosom, saying that it was sticking her. I did as requested, though observing that by no possibility could the pin be offending as he stated. Still the wire was not dropped and A. declared that he could not get the Indian to let go of it and finally requested me to release the strings by which Mrs. E—— was tied. This I did and Mrs. E—— returned to her normal consciousness. Shortly after she called attention to what appeared to her as an Indian holding a ten penny nail over the table as if in the attitude of one intend-

ing to drop it on the table. Quite an animated conversation took place between Mrs. E—— and this imaginary Indian (one-sided so far as the rest of us were concerned), she urging him to drop the wire (nail as she called it), and he apparently tantalizing her by obstinate refusal. Suddenly the personality changed, A. the trance control resumed possession and stated that the experiment would be accomplished. A few convulsive movements of the entranced body took place and the wire fell on the table immediately in front of it. The control then claimed that the wire had been materialized, held by the Indian for a time over the table, and finally placed on the head of Mrs. E—— while in trance, and from there he, the control, projected it to the table. Without regard to this explanation the simple facts obviously were that the wire (which Mrs. E—— in her normal state called a nail) was continuously in the folds of the bosom of Mrs. E——'s shirt waist until it was projected on to the table through one of the convulsive movements of the body by the trance control. It was not materialized, not held over the table by an Indian, nor did Mrs. E—— see either the wire (nail) or the Indian, and yet I am morally certain that she thought she saw both and that she was actually carrying on a conversation with the latter, asking him questions and he replying thereto. I am also morally certain that she was normally in complete ignorance of the presence of the wire in her shirt waist.

If I am right in these conclusions this incident so far as the normal Mrs. E—— is concerned was wholly an hallucination prompted by the conditions narrated as occurring in the trance. Ignorant of the trance doings and sayings the normal consciousness yet seems honestly to "see" and "hear" the things which the trance personality falsely asserts to exist. To my mind the incident strongly suggests that apparitions, veritable or otherwise, are without objectivity or physical basis, due entirely to some purely mental stimulus from within or without the organism—in some cases perhaps from without and in others, as here, from within.

Of course all depends on the integrity of the normal consciousness. On this point I have no misgivings. The refined, truthful character of Mrs. E—— are disarming, but the marked effects on her physical and mental condition of one or two similar deceptions on the part of the trance control afterwards coming to her knowledge demonstrate that she was in complete ignorance of the real conditions in this instance. Those who have not observed the deft, masterful and even cunning means used by secondary and trance personalities to keep the normal consciousness in ignorance of the subconscious doings cannot appreciate that this wire could have been placed in Mrs. E——'s dress when

she was dressing without her knowledge, but to those who have the task is easy. And after all no one thinks of holding responsible the consciousness of lucid intervals for the moral delinquencies of unsane periods, or the normal waking consciousness for the acts of somnambulism, not to speak of the acts of the various hypnotic states. These are assumed even by the law to be outside the normal, responsible mind.

By what is here written I do not mean to discredit much that is genuine even in the trance control of this and other sensitives. In the case of Mrs. E——, both in the normal and trance conditions I have had supernormal phenomena equal to any of those occurring with Mrs. Piper. By some strange decree of nature we have here the mixture of the true and the false. We do not discredit humanity because of its presence in the normal mind in our workaday world, nor should we discredit the trance personalities on that ground alone, particularly if by chance it turn out to be true that these personalities are beings that once were men composed of the same natures that performed "fantastic tricks" on earth.

F. T. L.

## INCIDENTS.

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### A MEDIUMISTIC EXPERIMENT.

By James H. Hyslop.

It will be important to explain how I came to make the experiment of which the record printed is the result. I had received a letter from Mr. Halmar which told me of his experience and it prompted an inquiry into the facts. The following is the letter:—

New York City, June 10th, 1908.

Prof. J. H. Hyslop,

Dear Sir:—My wife died March 23rd, 1907, and I have been earnestly seeking some communication satisfactory to show me that she was really doing it. I had two very strange experiences, March 25th, and one in April, and one about May 1st. In the latter, which came while I was asleep, she seemed to come from another room and was standing against the door; I seemed to rush to embrace her, and warmly. I remember saying, "Glory to God. He promised me that you would come." She said "Prof. H——says....." I asked "What has Prof. H—— to do with us?" She replied, "See Prof. H——," and the vision ended. I could not remember what she said, nor the name of the Professor, only it began with H. It seemed in my memory to be Hoskins or Hopkins, some such name, that I did not know. I have ever since been trying to get that name. Yesterday in the *N. Y. Times*, I read an article by you and became forcibly impressed that yours was the name she was giving and I was seeking.

Therefore I write asking if you will kindly let me know when, or where, an interview will be convenient to you, preferably some evening. I will, however, suggest, that as, from the *Times* article, I infer that you are connected with a Society for Psychical Re-

search, if I could attend some meeting of the Society, it would, in the end, answer my purpose. My only knowledge of you has been from articles I have read, written by you. I was interested, but not enough to say that the name is familiar, or one I would naturally recall for this occasion.

Very truly yours,  
S. P. HALMAR.

I made the appointment and in the course of our interview I learned that Mr. Halmar had made a memorandum of his experiences and he wrote out copies of them for me. The following are the copied accounts of these memoranda. The date of their making is given.

New York City, June 14th, 1907.

In accordance with my promise I send you memoranda of the experiences when my wife seemed to appear to me.

#### **Memoranda Made About April 17th.**

My wife passed away at 2 A. M., March 23rd, 1907. During the night of March 24th-25th, I do not know the hour, there seemed to be a clap of thunder and a flash of light, simultaneously, and apparently more intense than any I have ever heard. Then twice there came a ripping, tearing sound, as if some strong cloth fabric was being torn apart. I seemed to be standing at some point in the rear of the house about on a level with the second floor; the house seemed to be cut down through the center, as if by some great sword or cleaver. I was not disturbed by the clamor and was thinking what it meant and what would come next, and if there would be a fire alarm. I could see the wreck of timbers, partitions, etc., and the cut was clear and open so that I could see clouds and stars around my neck, coming from behind, so I could not see her, but the pressure was natural and strong. I turned my head to the left trying to see her. She reached around to my left side and kissed me several times on the cheek above my beard on what she called her "kissing place." She said: "It didn't hurt you, did it, dear? I had to come to you. I couldn't leave you, love." Then I awoke and still felt the pressure of her arms, and there was in me such a thrill as I had never felt, intense, cool, pleasant, delightful; it was smoother than an electric current, and so intense. This lingered with me for, perhaps, ten minutes, slowly diminishing until it was gone.

Sometime during the night of April 16th-17th, I seemed to be walking with her. It was a happy, joyful meeting. It seemed like a stolen interview. We seemed to be fully aware of the con-



ditions in which we were, she in spirit, I a mortal, and that the time was short. I eagerly asked questions. The only one I can recall distinctly enough to relate was, "Did you come to me that time?" "Yes." "Why did you make such a racket?" Ans. "You never would be startled at anything and I thought I would try to scare you." This she said looking at me, as if it was a desire for mischief. I hurriedly asked other questions on which I desired information and she answered. Perhaps there were three or four questions. Then I awoke. The recollections at waking were fairly clear and I recollect trying to fix it all in my mind to remember, but all except the above faded out and there remained only, in a general way, the knowledge that I had asked questions and that she had answered. Also there remained the feeling of intense pleasure that she had been with me, or that we had come together somehow, and that pleasure still continues.

The questions and answers were important. Why could I not fix them in my memory? Perhaps the great secret I sought may not be revealed yet, or only a vague glimpse allowed to mortal brain in which such impressions may not be retained.

New York, June 14th, 1907.

S. P. HALMAR.

About May 1st—I have not the exact date—I seemed to be sitting by the middle of one of the three windows in some room, like the room occupied by my son and his wife in my home in Brooklyn. There is a door communicating with our room which is at the back of the house. This door seemed to open and my wife came through, opening it wide and, standing with her back against it, looked curiously about the room where I was. I rushed at her saying, "Glory to God, He promised me that you would come." I embraced her warmly and felt very happy. She said: "Prof. H—— says....." I said, "What has Prof. H—— to do with us?" She also said: "Prof. H——." I awoke and the vision ended. I can only remember what I have given, and the name as she gave it I could not remember. It seemed like Hoskins, Haskins, Hopkins, or some such name. I was thinking over all the names I knew like these, but could not get any satisfactory to me.

Sunday, June 9th, I was reading an article in the *New York Times*, and saw the name of Prof. Hyslop, in connection with a psychological subject upon which he had written, and became forcibly impressed that this was the name I sought. Monday morning I wrote to Prof. Hyslop in New York and Tuesday I was invited to meet him at his house, which appointment I kept.

New York, June 14th, 1907.

S. P. HALMAR.

It is apparent that this memorandum was made after the

writing of the letter to me. The dates in each case are the dates of making the copy that was sent to me. The first two seem to have been made earlier.

As this is a first sitting by Mr. Halmar it is not necessary to discuss the character of Mrs. Chenoweth. Allusion was made to that in the *Journal* for August. Hence I shall not enter into any explanation or apology for the medium, as I do not care what the public or any one else thinks of her general character which I am willing to trust. The importance of this record depends entirely upon the conditions under which the experiment was made. These involve the following circumstances. Mr. Halmar lived in Brooklyn. I made the arrangement through Miss R—— without mentioning any names or localities. The sitting was the first the gentleman ever had and the above introduction explains how it was suggested. Whatever faults it has must be attributed to little slips made by Mr. Halmar himself. These were not many and do not affect the most important incidents in the record. It was a mistake on his part to present his card, tho Miss R—— thinks Mrs. Chenoweth did not see it. It will be apparent to the reader that it had little effect on the statements of the medium, as only his Christian name came out in the messages. The description of his grandfather as a cadaverous gentleman may be explained by the suggestions given in his own statements, as the reader will remark. The man was described spontaneously, however, as "tall and slender" before Mr. H. made his statement. But other important features of his description were not suggested. Once or twice at other points little facts were unwarily indicated. But they do not affect the main incidents of evidential value, and I should not have mentioned them here, except that it was necessary to indicate that I was aware of the weaknesses in the evidential claims of certain incidents.

But there is another important circumstance to remark. The record will give readers an illustration of the kind of work done by Starlight, one of Mrs. Chenoweth's controls, as also illustrated in the last *Proceedings* on the Thompson case. (*Proceedings* Am. S. P. R., Vol. III, p. 112.) There is more evidence of the supernormal in this first record than in

the first sitting of Mr. Thompson with Mrs. Chenoweth, while there is the same interminable talk of Starlight. The importance of this is discussed in the same *Proceedings* (pp. 593-613). The larger mixture of the supernormal in this record lends interest to the theory that it must filter at least through the subliminal of the psychic and perhaps also through the mental condition and limitations of the control. —Editor.

### DETAILED RECORD.

June 23, 1907.

S. P. Halmar. A. M. R——, Reporting.

[The explanations in square brackets are by A. M. R——.]

[Mr. Halmar had never seen Mrs. Chenoweth previous to date of sitting, and had had no experience, or very little, with mediums. The sitting was arranged for by Dr. Hyslop, and Mrs. Chenoweth did not know who he was or where he came from. Previous to her going into trance, however, there were a very few remarks exchanged about the weather, etc., and Mr. Halmar remarked that he had come from New York the day before. And also that he lived on Long Island.

He brought with him a young girl, who remained in the parlor or outside somewhere during the sitting.

He handed his card, on which the initial letters of the first two names only were given, to Mr. Chenoweth, who passed it to me. I do not think Mrs. Chenoweth saw the card. She was with her husband a few moments, however, before the sitting began.]

### Starlight Controlling.

Hello! Hello!

(Miss R. Hello, Starlight!)

I have to wait just a little minute till I get adjusted before I begin to see what I can see.

(All right.)

I think that's better, the way you are.

(You do?)

Yes, it sort of shuts away your influence and gives me their's completely. You understand what I mean? We are only working for the one purpose.

(Yes.)

[This refers to my sitting at one side and writing at the desk in the centre of the room, instead of in my usual place facing Mrs. Chenoweth, leaving that seat for the sitter.]

You want me to go right ahead just as if you were not here and talk to him as if he were all alone?

(Yes, just the same.)

[Addressing Mr. Halmar.]

The first influence, not a person, but the first influence that I get from you is one of openness, receptivity and a conscious reaching after more and more of the spiritual understanding of life. Aside from any personal spirit or any personal interest, there is a general reaching for a better understanding of the purpose of life, and the spiritual power expressed in it. I don't think that's anything new. It seems to have been there always as if from a little boy you had been constantly trying to understand the why of everything; didn't make much difference what it was, it was that wanting to get at the interior, the understanding, and the reason for things. That has grown with you, with your strength and your years, until to-day it seems the most important thing and you could hardly take anything for the superficial knowledge or value, you would have to get at the inner, the understanding and the reason. That brings close to you from the spirit side of life, people who are interested in that same sort of thing. You can reason out, argue out, put things out, classify them, and it seems as though nothing you like better than to talk things out with some person who can understand equally with you. That's your natural tendency. And so from the spirit, I see these people who come to bring such a wealth of the understanding of that other life, as though they are eager to make it real and evident and complete in your understanding of it. [Note 1.]

Close by your side, I see two spirits. One is a man, and he's past the middle life. I should think he was nearer 60, perhaps 70. He is as far along in years as between the 60 and 70. He is very tall, slender, wears a high collar, like a very old-fashioned collar, and a tall hat. He's very thoughtful, seems to—he always carries something in his hand. It's like a stick, or a cane, and as though he walks about with this thoughtful expression. I mean that he doesn't seem to have much of the humor, or levity in his makeup, but is very strict and prim. And I see him standing so close to you, and as he comes up and puts his hand on your shoulder there's such an evident interest in you and the people about you, that I know he belongs in the family circle. And close by him—I thought there was only one more, but there are two more. One is a woman, and one is a young man. And I see the young man as though he is full of life and energy, pushing

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1. [Personal character reading correct so far as it goes, but rubbish from the evidential point of view.]

through, doesn't seem to want to stop for anything, but just pushes through, and that young man has got a broad, full brow, hair that is dark, and pushed back, and blue eyes with dark lashes, just as jolly and bright; his eyes look darker, almost than blue, but still they have got a little blue tint to them. And with those two men is a woman, and she is so delicate, and sickly. She's not young, she's not as old as the old man, nor as young as the young one, but she's oh, so sickly! Seems as though all I can do is to just get hold of her in a way, and take her hand as if I could help her express to you. Now, I don't know who these three spirits are, but as they stand there, they seem not equally anxious to speak. The young man seems most eager to speak to you, but the other two are anxious in a way. I suppose there will be some others, but those are the ones I see first. Do you know any of those three that I have described?

(Mr. H. No, I do not.)

I'll see if I can find out who they are. Do you remember, of course—do you remember your Grandfather in any particular way?

(No, he died before I was born.)

Do you know anything about him? Have you been told so that you could recognize anything about him?

(He was a large, heavy-set man. My wife's father was very tall and very thin.) [Note 2.]

Well, do you know how he dressed?

(He was a farmer up in Maine, and dressed very simply.)

Well, do you know when he dressed up, if he wore one of those,—I call them dickies.

(No, I do not, I never saw him.)

Well this old man, he's so close to you, and seems there's relationship, as if he comes there so near to you. He doesn't go away, but he wears this tall, it is an old-fashioned hat, tall, you know, like an old-fashioned beaver hat, and this dicky, and he's very tall and very thin, and seems as though he's so eager to get to you. But the woman with him belongs close to him, as though they were near together, but she was very sick before she went

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2. Of the two spirits, the first one, the man, corresponds closely with my wife's father. He was very tall—6½ ft.—and very thin, and I think he was about the age stated when he died. I never saw him and do not know his characteristics. The young man I do not know and cannot think of any as described.

The woman I do not recognize. So of the three, the man is all I can suggest. He was a farmer in Maine. My wife when 5 or 6 years old, went to live with Mrs. Cummings, her mother's sister, who adopted her, having no children of her own, so my wife after that saw very little of her parents, until of late years, after her father's death, when she made frequent visits to her mother. I have no recollection of my own grandfather.

away. Do you know any one whose name commences with L, a woman who is in the spirit?

(Her given name, or Christian name?)

Her given name.

(I can't recall.)

It looks more like Laura, you know.

(I can't recall any.)

Well, I'll go on. I don't know that this is—Did you know your wife's father at all?

(No.)

Did you ever know him?

(I never saw him. I have his picture.)

Well, wasn't he rather—cadaverous, sounds bad, but still he looks thin. [Note 3.]

(Very thin, very cadaverous. Has he chin whiskers?)

Just a little bit. I tell you what he looks like. More like a picture of Uncle Sam than anything else.

(Yes, yes!)

He has got the kindly, benign, but still he does look cadaverous.

(Yes, yes!)

I should think that might be he. But the woman with him belongs with him, and her name begins with L, but it's not a very long name, more like Laura or Louisa. No tall letters up or down. And she's very, very sickly, as though she was sick before she went away like a long tedious illness. Now, wasn't there a woman connected with him who was like that?

(Not that I know of.)

Well, I'll have to go right on telling you about her because she seems to belong to him, but she's got very dark hair without a speck of gray in it. I should think she was forty or forty-five years old, and she's in and out of his family. Seems to belong, and with these two is this young man as though I see—he's nearer to you than they are.

(Yes, yes.)

Have you got a young brother in the spirit?

(No, I'm the only child of my mother.)

I don't know who this boy can be then. He seems so eager to come to you. [Note 4.]

3. My wife's father seems, from what I have heard of him, to be well described. The woman with him whose name begins with "L," might be our daughter "Lena" who died at the age of 12 years of enteric fever, Tallahassee, Florida, in 1878.

The picture of my wife's father shows that the word cadaverous fits him very well, and is correct.

4. The idea of the picture of "Uncle Sam" also seems correct, though not exactly. I understand that he was "kindly, benign." The woman, if it

Did you bring something that belonged to the spirit that you wanted to speak to you?

(Yes.)

I'll take it, please.

[Small box about three inches square done up in paper and sealed, given to Mrs. Chenoweth.]

(Don't open it.)

Not open it?

(Unless it's necessary.)

It's a funny thing! The first thing when I take the box I see *Father* written right across it and my first feeling is entirely different from anything I have had before. It's an eagerness. I don't feel old, do you know when I take the articles, there isn't age, there seems to be life, hope, joy, everything all round this, and as though passing away to the spirit as though I don't feel—it's more as though the person that this is from, humanly speaking, should not have gone so quickly, as though there should have been more life here.

(Yes, yes!) [Note 5.]

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means Lena, was at death much emaciated from the fever. Lena's hair I always called "red." She had black eyes like her mother and was naturally plump, not at all thin.

The young man comes in again and I cannot fix him. We lost a son, also in 1878. He was about three years old; of course I cannot tell how he would have looked if he had grown up, but to judge from our two living sons, he would be, if he had lived to now, large and strong, and likely to be *pushing* in wherever he wanted to get.

[The description of the cadaverous looking gentleman is apparently quite apt, if we may judge from the photograph which Mr. Halmar left in my possession. The picture is that of a thin featured man with a straggly more or less unkempt looking beard, and very serious expression in the face. One might guess he was a New England farmer from the looks.]

There is only a general resemblance to the pictures of "Uncle Sam." The specific features would not suggest him. But the shaggy face and certain features of the beard might suggest him, tho the beard is not pointed like "Uncle Sam's." The only suggestion is that of the long, serious and careworn face with a beard that might suggest him in character, but not in form.]

5. When getting ready for this "sitting" with Mrs. Chenoweth, my son and his wife, at my suggestion, prepared a small box, the contents I did not know; it was securely tied with white ribbon and the knot sealed with sealing wax. It was my intention to bring it back, to be opened by Dr. Hyslop in New York, but his absence prevented this and it was opened here [Brooklyn] to get out one of the articles in it. It contained a few lines written by my son:

"Are you alone?" "Who is with you?" "Can you visit us at will?" There were two breastpins, one was a finely wrought mosaic picture of a woman in the *gay colors* of the Italian people. The other pin, which my wife often wore, was a fine cameo. The setting has a row of pearls, 35 around it. There was also a link sleeve-button, a picture, photo of myself holding our little granddaughter; also a *lace collar* which my wife had worn on her dress. I am describing these articles because I wanted to have the spirit tell what was in the box. I did not know, so there could be no telepathy. I do not under-

I feel all the opportunity, and the life and everything waiting for me, and it seems such a shame to have that person go, but that's only humanly speaking. You understand what I mean, by humanly speaking?

(Yes, I do.)

Then it seems that immediately after that,—say, I feel more a lady's influence than a man's. Isn't this connected with a woman?

(Yes.)

I see this hand that begins to write across the box in a lady's hand. It's not particularly a delicate looking one, but it seems full and firm, as though there would be just that strength and heartiness that comes with the person. And you know, it seems too, when she went away, it's going away quickly to the spirit. I don't feel the long struggle. There's a little sickness, but not long. You understand?

(Yes.)

It seems too, that with that there's such—you know, she's just as anxious to get to you as you are to have her, you know.

(Yes.)

She's constantly in the home circle, as though I go right into the home circle, and there I find everything that reminds me, everything that I touch seems to be reminding of this person. Now there's another thing. Oh, wait a moment! Do you know anybody commences with E, that's connected with her?

(Yes.)

It isn't her own name, is it?

(No.)

She writes the E on here as though it's somebody she's very fond of, you know, and would be very close to. Wait a minute now! You know, there's another thing I feel, it seems almost like a wave that comes over me and this is, I think, more from you and the people who are left than perhaps it is from her. That, oh, just like a great regret, as though you had thought a dozen times of different things that might have been done. It's all so quick that you don't get your head until after she's gone. You understand?

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stand about the word "Father," unless the spirit recognized my connection with it. The characteristics of the person to whom these things belonged and possibly her thoughts of the feelings emanating from contact with them I can imagine are well described. It seems as if she should not have gone so quickly, she was only about 64, and aside from the heart weakness was unusually well and should have lived to be as old as her mother did, 93, but as stated this is "humanly speaking."

[In the box was a cameo pin, a larger pin of mosaic work, a pair of sleeve buttons, and a small piece of lace. There was no flower or leaf in it. The cameo pin had not been used.]



(Yes.) [Note 6.]

And as though a thousand regrets,—of course, I don't mean literally a thousand,—but many times regrets come to you that, here if we had only done this, or if we had known, or if we could have—but all that is vain. It just seems to me as though this spirit literally was as ready to go into the other life as any spirit I ever saw. In the first place, there's that open—while she didn't know much about the spiritual life, her interest was here, at the same time, she's just one of those that absorbs quickly the other life and the understanding of it, that she seems admirably fitted to express, to live, to come to you, and to give you some message of her great peace, and not her happiness, but her peace in the other life. [Note 7.]

You know [pause] I want to go awful fast, and yet, I seem to have to go slowly.

Didn't this spirit have a lot of hair?

(Yes.)

I seem to feel so much of it, as though it's heavy. I put my hands up and I run my fingers through it, and it's heavy hair. I don't mean troublesome, but it is beautiful; quite a lot of it, and it's beautiful.

(Yes.)

And it seems as though when I see her put away, as though this hair, it isn't crimped much or fussed over, but just lays full all round her face, and looks so beautiful. It's young looking hair, though, seems to have life and all the beauty with it. As I see her lying there with all this, and right after I see that there's some little thing that comes at her throat. I think it was not put away with her, but I see like a little bit of lace, and then a little, sort of a small pin, oh, more like a little leaf; it is like one of those little leaf or flower pins with a little stone in it. Do you know anything about that?

(No.)

Did she have one of those, do you know?

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6. Her handwriting seems to be well described, and suits her character. She was sick, at the last, but a few days,—four, I think—and it is my faith that she is constantly in the home circle, just as stated.

The "E" mentioned, I think, refers to the wife of our son, "Eleanor," and my wife regards her just as said.

7. The waves of regrets that seem to be coming from the people she has left behind are natural. Our minds have often run over toward this, seeking to think if something could have been done. The last fatal sickness did come so quickly and with certainty of result that we were dazed. I do not know of any real regret over anything that might have been done. I had intended to use Christian Science and the day she was taken with coma I was to have begun the treatment.

Her spiritual condition seems to be well stated.

(I think she did.) [Note 8.]

Well I see that, it isn't with her, you know, it's here, somebody has got it back here, but it's one that she was very fond of, because I see she would just take that in a little bit of lace and it looks like one of those dainty little things, and as though she was fond of it. But that's put away; I don't know that anybody has used it. It seems as though all her things seem too sacred to be used. (Yes, yes!) You understand. Everybody would have that sort of feeling as though they could not be used, must be kept.

(Yes.)

And she doesn't feel like that; she wants you to feel that she isn't away, but that she's there in the home. And another thing, she's very fond of music. (Yes.) Seems full of it. Isn't that so?

(Yes.)

Say, isn't that girl in the other room something to her?

(Yes.)

Why don't you let her come in?

(Miss R—— advised me not to.)

(Miss R. to Starlight. Do you want her to, or can you give this person more alone?)

Well, wait a little, but this one in the spirit loves that one in the room. (Yes) And she feels as though she was shut away when she was shut out there; that she wants to send her love to her, and wants her to know that whether she's in this room or not, all her heart's love is expressed to her through you, and you mustn't forget to tell her.

(Mr. H. Yes.)

This one is very roguish and lively. I don't mean roguish in the way of mischievous, but such a sense of humor. (Yes.) She's always saying the bright thing to everybody. [Note 9.]

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8. In her youth she had very long, fully to her knees, heavy black hair. It was very beautiful, but soon after marriage she suffered so from headaches that it had to be cut off and it never grew so full again. At her death it was thin and streaked with gray.

There seems to be again some reference to the articles in the box, the little bit of lace and the little cameo pin.

9. No one had used these things. Her things, indeed, did seem too sacred to use. Everything of her things in our room is just as she left it, and shall remain so as long as possible, so that her spirit will find everything homelike and as they recall her presence to us, she will know the purpose in it.

She was not a musician, but was very fond of music, and especially enjoyed the music Eleanor made on the piano, nearly every evening.

When I went to Cambridge, Mass., for "the sittings," I was accompanied by her niece, Miss Edith B——, living near Boston. Why she did not come into the room with me is stated. My wife's feelings toward Edith are well given. Edith is very lively as described.

It's just like taking the sun out of your life to have her go. You stand here and the sunshine is all round and after a minute it is all gone, and everyone of you are trying to be so brave, and it's just as though you were all the time reaching for this bit of sunshine that was in the home, and is now gone. You understand?

(Yes.)

Now, there's something else she shows me. It looks like a long garment. I think it is a long, loose cloak. I can't tell you yet whether it's a cloak or a cape, but it's a long, loose garment, and seems to have something loose for the sleeves, as if she used to put this on and run out. I see this slip on but I don't see any hat or anything, but I see her go out as though she puts this garment on and slips out and goes down over a banking, you know; not a bank but a down grade, a little bit as though she runs out down here a little bit to some place and there she seems to get some flowers, you know, as though they are small wild flowers. Do you know anything about that?

(No.)

Well, near the house where she lived, like going out, it seems to me more like a side door. Isn't there a way that you can go out and go down a little bit, as though you go down a little bit of a decline?

(No, there is none in the city.)

Well, this is another place then. [Note 10.]

(We used to live in such a place five or six years ago.)

Well, this is more country place. (Yes.) As though she runs down that place and she picks flowers, you know, (Yes.) small wild flowers as though she was very fond of them. She liked that place.

(Yes.)

And she recalls that more to let you know that she doesn't forget the past, that she goes back into that a little bit, but I see her, the greatest hand just at the last minute to slip on something and run out and get a few flowers as though she just loved to have them about.

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[Mr. H—— had taken his niece with him and had asked Miss R—— if she, the niece, could be admitted into the room, and this was denied. Hence the niece remained in another room, and had possibly not been seen by Mrs. S. She was a roguish and lively girl, mischievous, but not in any bad sense.]

10. The sunshine did go out of all our lives and I was reaching out for the bit of sunshine that came with this sitting.

She now seems to wish to recall to us something of our past lives. We were living in Woodhaven, just east of Brooklyn, where we had a garden and flowers. The house stood back about 25 feet from the street and there was a little incline to the sidewalk, where there was a bank of about four feet. We had had always a pansy bed in front and roses. She had a cape that she used to put on to go out. It was evidently the Woodhaven house that she referred to. We lived there about twelve years.

(Yes.)

And she says: "I'm telling you that because I want you to know that I have all the flowers that I can get now," as if there was so many beautiful ones about her that she would just load you with them, just brings them to you, and you are a sort of practical man, you like them in a way, but you don't make much fuss over them. She just gives them to you with that little touch of sentiment as though she wants to weave that in from the spiritual life too.

Now, you know this tall, this cadaverous-looking man is constantly talking to her. Of course she didn't know him before she went to the spirit, but he seems to be a help to her, as though he's kind and helpful, and would look after her to do anything he could. Isn't that beautiful? [Note 11.]

(Yes.)

Now, do you know any one commences with N that would be near her? Sounds like Nellie?

(Yes.)

Was that a friend of her's?

(Yes; daughter-in-law, could it be?)

It might be, you know, but I don't know. She just speaks of it as Nellie. Wait a minute and I'll get some more. She goes over to you now and puts her hand on your shoulder, and she looks into your face with such an intent look. I want to ask you if there's been something, almost as if you had half said either to yourself or to somebody else, "I've got nothing to live for, I want to go to her," you know, as though there's this—the life gone out of you, don't you know?

(Yes.)

That you want to go there. You stay but you stay mechanically.

(Yes.)

Well, she loves that in you, and knows what it means. That it's the devotion you have to her, but she doesn't want you to feel that way, because when that feeling comes it makes her in a different life and in a different condition than with you. And nothing can ever take that woman away from you. Death can't do it, and nothing can take her away, so that she would be unconscious of your love or your interest in her. The companionship that you two had together is not lost by her going into the spiritual life. [Note 12.]

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11. She still refers to this place and the flowers it was her habit to gather, and it seems very natural for we lived a happy life there.

The tall man seems to be very earnest in his efforts to help and to remain with her.

12. The name "Nellie" suggested Eleanor, our daughter, but I am not sure.

You know there's one more thing I want to tell you. It seems as though, did she ever lose a little child?

(Yes.)

Well, a tiny little one?

(Yes.)

I see it in her arms, and she brings it to you, as though that was such a cross to her when that went, and she's found it, and she wants you to know it, because you'll be happy to think of her having the child; that when you do go instead of going into a strange place, it will be like going into a home, with the home relations and everything established.

There's another thing, too. You and she had just got to a place, or it seemed as though you had come to a place where you could take an unusual amount of comfort. I don't know what it is, but it seems as though you had been going through some years, plans and work and all, that you had thought out and thought out, and just got to the place you know where it seemed as though life held everything for you. You understand?

(Yes.)

And it seemed as though that she herself would often think of it, that here we are just coming into this precious time when she has to be taken away, and the home topples over. Literally it does not topple over, you're going on, but as I said in that mechanical fashion. You're trying to be brave, you're trying to keep things to yourself, you don't do much talking to the rest, but at the same time it's in your mind all the time. [Note 13.]

Now here's a strange thing. I see a picture of a house with icicles all hanging down just as if it were winter. Outside is snow but I see these icicles hanging down. Did she pass out when it was winter time?

---

I have said, often, "I've nothing to live for, I want to go to her," and it is my usual feeling, and I do stay "mechanically" because I am healthy and the machine will run along until God directs otherwise, and I know that the feelings of love and devotion are well expressed.

[A set of steps led from the house to a path which went to the street, and at the street was a bank or terrace. Mrs. H—— often put on a cloak or shawl and ran down this path to the street or to gather flowers, of which she had several beds in the ground. The pansy beds she liked most. It was a country place east of Brooklyn.]

Mrs. H—— saw very little of her father after she left home. He was a farmer in Maine.

Eleanor was the name of the daughter-in-law. She was always called Nellie, and Mrs. H—— was very fond of her.]

13. We lost the child in 1878, as I have stated before, and she does reach to my affection in suggesting it and the pleasure to come in my own home-coming. Our child died in her arms.

We truly had come to a place in life when we could take comfort. Our children are grown and we had no care, and were so happy with each other and our lives did seem joyous, and the home and all just "topples over."

(No.)

Well what is this? I wonder what these icicles mean.

[Pause.]

I thought it meant about her passing out. It seems there is something about them I'm sure. You haven't any idea what it means?

(No.)

I see now—perhaps I'll get more about it afterwards—I see now right here [referring to box] a big letter M, and it seems connected with her.

(I don't know what's in that box.)

No M?

(I don't know. It might be there but I don't know. No there is no M connected here that I know of.)

(Miss R. to Mr. H. Connected with her?)

Yes, there's a letter, I'm sure of it. [Note 14.]

(Mr. H. Oh, there might be. Yes, her mother.)

Well, there is I know, because she puts the M right down. It's a letter that's with her and with you. Somebody who is kind and helpful to her, because she speaks of it, but the M doesn't stand for mother. It's the name aside from mother.

(Yes, yes; is it Mary?)

Yes, I think it is, because I know it isn't the word mother. It may mean the mother, but it's a name.

(Yes.)

And then right after that she writes a letter S on here. [referring to box] and that seems to be somebody; I should think that was somebody here in the body commences with S. Do you know that one?

(I know one that she was very frequently with.)

That begins with S?

(Yes.)

She's living in the body?

(Yes.)

That's what she says and she's fond of her. Seems a real good feeling for her.

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14. I do not feel that I am trying to be brave, but she is in my mind most of the time.

Another reference to our Woodhaven home: About ten years ago there was a strange storm, beginning with rain, which froze. The house next to ours had icicles hanging from every projection. There was great cold and there was a beautiful show of frost figures on the windows. There was also a great fall of snow and drifts formed on every projection, the roof, and around the house; we tried to photograph it but it was all so pure white that we failed. However, it was a very beautiful and remarkable incident. I did not recall it at the sitting, but it has come to me since.

I do not understand the reference to "M" unless it is for Mary, her mother's name.

(Yes.)

Then, do you know any one named Florence that she knew?

(No.)

Sounds like Florence. She doesn't write anything but I just hear the name Florence. [Note 15.]

Who put those things in here, anybody that you know?

(Yes.)

And you want to see if she could tell?

(Yes.)

Oh, well, I'll see if she can. You know one of the things that I see in there is a flower. I can't see through the box but right beside this box I see just like a dried flower. Looks like a rose. More like one that the leaves had all come off from.

(Yes.)

And it just seems as though it has some connection with her. There are other things in there, you know, but I see that rose out—you know, dried rose. Now—she belongs to you all right, this woman, I know.

(Yes.)

You know, it's just as though it's yours; you are her's and she is yours, and there's no question about it. It is an unusual devotion that you two have for each other and while you keep your own individuality, you are not always, one swallowing up the other, you know, in your expressions. At the same time there's that unity and harmony between you two, that is unusual you know. Doesn't seem to be any question about your being in harmony, but sometimes since she has been gone you have thought, as though you have thought over things—it's foolish,—she's trying to make you understand that it is but as though some times when she would suggest to do something and you didn't, you know, not inharmoniously but as though you both agreed that it's better not, but since she went you would half think, well you might have done it; you understand what I mean?

(Yes.) [Note 16.]

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15. The reference to "S" I understood at the time was to myself, though I did not wish to say it, and when it seemed to be a female I did not wish to correct, but let it go on and see what would be said.

I do not know of any "Florence," or any like it.

[Mr. H—— did not know any Florence. It was Eleanor that put the articles in the box. It is possible that Florence is a mistake for Eleanor.

The mosaic colors in the pin did make it resemble a dried flower. The box was not opened until Mr. H—— went home and he did not know what was in it. The statements about their attachment are perfectly accurate.]

16. Again reference is made to the box. I do not understand the dried flowers, unless it may refer to the mosaic pin, the bright colors of which, with its flatness of appearance, might suggest the flowers.

Again comes the devotion we felt for each other, which is all correct.

Well, she doesn't want anything of that kind. She says if I had lived I would have been satisfied. I think it's some special thing that you had talked about a good deal, and it would finally come your way.

(Yes.)

As though she would give in to you, but not like one that was forced to give up, but it was her judgment, and since then you wonder if it was not better to have done her way, and she says: "No, no, No!" and do not,—because she has gone, you must not make it a different condition, make it just the same as if she had stayed; that it would have gone right on, been better in every way. [Note 17.]

You know I see, there are two pictures that come to me. One is what I call the dining room. It seems as though I go to a front room here, then I go through to a second room and that seems to me to be more like a dining room. I should think that's what it was, although I don't see the table set up. I see a table and I see things about that look like a dining room and yet not a table set up, you understand? But I see as I stand there there's something as though I turn round, if I can make this plain to you. Give me your hand a moment, please.

[Takes sitter's hand and illustrates by drawing her fingers across the hand.]

Here's a front room, or here is one room, I don't know that it's front, but I go through here and I find a room going this way. keep on through my back will be to this one. And I turn right round in that room to a little place right there as though there's something there that she was very fond of. It looks to me as though it was the dining room, but it seems to me something that is in back, you know, as I turn round. Have I made it plain to you?

(I understand the directions.)

Well, now, in that place was there something, isn't that a dining room?

(I don't know, I don't recognize it.) [Note 18.]

Well, do you know, in your dining-room—we'll go to the dining room,—in your dining room is there a piece of silver that she thought a great deal of?

---

There was not continued demonstrations as in new lovers, but it was all there and the harmony was as perfect as possible.

17. I had been working on a machine from which I had hoped to make some money, and we had often talked about it.

18. I do not understand the first part. The reference to the dining room I could not understand from the description of the locality and the approach to it.

The description of the rooms applies best to the old house in Woodhaven. The table was a regular extension dining table and was covered with a red damask figured cover.



(Yes.)

Well, was it an heirloom?

(Yes.)

Well, it seems to me that as I step into this dining room, I would turn round to get at that piece of silver. You understand?

(Yes.) [Note 19.]

Well, all she's doing this for is evidence, you know. She doesn't care anything about it, except to show you that she's familiar. Of course, when any one is trying to give evidence they get all the little things that give their identity and she turns to that and takes it up in her hand. It seems to me as though it was a piece that had been a long time in the family, and as though she thought a great deal of it, and she smiles when she speaks, in that pretty way, as though she often walks through the place too, and would touch the old familiar things and would be so happy to be there and says: "Yet dear, these things mean nothing to me. I find that it's the spirit," To get close to you, the dearest time of all is when she goes away from these rooms and you know, it seems as though I go upstairs. Don't you go upstairs in your house?

(Yes.) [Note 20.]

I go upstairs and go into a room, and it's a room where you sleep. And in that room where you sleep is a closet and it's a place where there's something in there and I take hold of something that looks to me like a dress. Its' a garment, it is more a grayish color.

(Yes, yes.) [Note 21.]

It seems to hang there and as though sometimes you would just go and take hold of it and you put your hands in it, and you almost want to put your face in it and cry.

(Yes, yes.)

Your face goes into the folds and it's as near as you can get to her.

(Yes.) [Note 22.]

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19. Refers to an article of silver [plated]. Perhaps 20 years ago there was given to us a set of table silver that had been in my family since about 1854. The only article of this now in use is the sugar bowl which she had cared for, not very especially, but it happened to be the most useful.

20. Continues the dining room, and the things there are the same as when she was with us.

21. The reference to our bedroom is correct. There is a closet and her garments are hanging there just as she placed them. There are several that answer to the grayish color,

22. and I often go in there and handle them, for it does seem to get me nearer to her. I bury my face in them and kiss them; it comforts me, and I have often *thought* and *said* that such lovers ought not to be separated, they should be allowed to go through life together, meet death together, and go on together through eternity.

It looks some like her and when she sees you doing that you're broken up and then she just throws her arms right round you and kisses you over and over again, and she says: "Doesn't it seem a cruel thing that people who love each other as we do should be so cut in two." And you know you never would have been ready for her to die. It seems as though there never could have been a more cruel time for her to die, but I believe, my little friend, that you never would have been ready for her and it's only now that she's able to speak to you and give you the assurance of her love, and to let you know that she didn't die and her love didn't die, and she is in her home. And you know sometimes you used to have a little way as though—this is so precious and so dear to her—as though some times she gets into the bed—she's your wife, isn't she?

(Yes.)

Because as I see her get into the bed and she would lie there and you either read to her, or talk to her, after she gets into the bed.

(Yes, yes.)

Do you understand what I mean?

(Yes, yes.) [Note 23.]

And she says: "sometimes you can't seem to get into bed." You walk about and walk about, you can't do it, you know, it seems as though you were waiting for her, as though you want to find her there, and you do get in, and she says: "If you only knew that my head is close beside yours and I'm right there with you, and that all through the night and the darkness I am watching over you with love, and oh, I want you just as much as you want me." That's what she says. "Sometimes it seems as though I couldn't wait. I get homesick too, I want you, and then I come back to you, and I try to make myself sure and sure and sure, that some day we'll renew our life of love together." [Note 24.]

And you know, here's another thing, and she's very young, she kept her youthful expression, (Yes) I don't mean that she is childish, but she has got the young heart. It's the simple heart of a child, and yet, she's strong, she's very strong in her likes and her dislikes. If she didn't like anybody, she wouldn't have anything to say. You understand?

---

23. Often in this bedroom if I happened to be reading, she would go to bed and want me to read to her of whatever I was reading.

24. Seems to refer to present conditions in that room. Thinking of her I do seem to be waiting, almost expecting her to come in, and it does seem as if she was beside me in the old place and the general description seems absolutely correct.

(Yes.) [Note 25.]

She never quarrelled, never fussed, but she had her likes and dislikes, but underneath all this there was that simple heart of the child, that when you and she were alone together it was just that simple life, like two children almost.

(Yes.)

It seems as though as I see her in this bed, and I see several little things like there would be, seems to be a table, you know, looking from the bed (Yes) as though I look out at it, and I find several little things, and you have a way of, after you have found something, like it would be a poem or some little thing, that you thought was pretty, that you always saved it to bring to her, (Yes) as though you talk it over together, little clippings and things like that. Now this woman, didn't she have a Bible there?

(Yes.) [Note 26.]

I see it and I see her with this, like the Christian influence about her.

(Yes.)

You know she wasn't the old-fashioned piety, but a real, true Christian influence about her.

(Yes.)

And she says: "I find, dear, nothing over here that makes me fear God more or love him less. I only try to understand a few things." You know I think she was like that here, that she didn't try to get into theological discussions.

(Yes.)

She felt that she was better for having this influence, and she let everybody else believe what they pleased, and she went on, but it doesn't make her any the less of a Christian to be able to speak to you. She thinks it's God's way of letting her love find expression.

Now there's—it seems to me this is right after her funeral. I don't know whether it is just before or just after but it seems as though I see you in this room up here.

(Yes.)

And I can hear something as though I hear some things said. Wasn't there some music at her funeral?

(I wasn't there, I don't know. Yes, there was some singing there.)

I can hear it, you know.

---

25. She did keep her youthful spirits and was not the sort to grow old in that way, and her character is about as stated.

26. I did often while she would be in bed read some letter or some item in a paper, and quite a number of clippings which I still have. I used to cut out and save clippings to read to her. She kept her Bible on the bureau near by.

(Yes.)

And it seems as though I hear this little, it is low and soft, of course, as it would be, but somehow, you know, seems far away to me as though she was hardly there herself.

(Yes.)

I don't know why but I just feel so far away. Did that grieve you to think that you weren't there?

(No. I couldn't stand it.) [Note 27.]

I don't know what it was, I knew there was something about the funeral, that she was with you, because I saw like somebody leading you or taking care of you at the very time that the funeral was on, do you know?

(Yes.)

Well, I wish that she could come to you so that you could see her. She's—that's what she's trying to do.

(Yes.)

You know, some nights you lie on your bed with your eyes wide open and you would say over and over again, "Why don't you come," as though "Why don't you come, I'm looking for you, I'm watching for you, why don't you come."

(Yes.)

And she says: "I'm there, and I try to make myself visible to you. The time will come when I will be,"—just as though she will be able for you to see her.

(Yes.) [Note 28.]

Now, there's another thing I see. It is her ring. She's got two or three little jewels. She wasn't a great hand for a great many jewels, but there's a ring. It isn't a wedding ring, it is flat.

(Yes.) [Note 29.]

Flat, gold ring, and then there's a round, I think, it's her watch,—didn't she have a watch that she had had a long time?

(Not lately, 10 or 15 years ago she had one.)

That she had had a long time?

(Yes.)

27. About the time of the funeral, indeed all of that day I was in our room. There was no singing or music at the funeral. I did feel as if her spirit was with me then.

I did not go to the funeral. Before and after it I remained in our room upstairs. My statement about the singing was a mistake. I find from my children that there was no singing.

28. I do lie in the bed and wish she would come; this all seems correct.

I remember that Mrs. H—— said: "You will be able to see me before very long." Miss R—— failed to note this.

29. I do not understand the reference to her jewels.

[I find on interrogating Mr. H—— that he understood by "jewels" diamonds, etc., of which Mrs. H—— had none. She did have a few such things as were enclosed in the box. There were two breast pins set with pearls and a ring or two.]

She hasn't lost it or anything?

(It was stolen from her. But there was another one that her mother had, a very old one, and she had it yet.)

That's the one I see because I see this seems like a very old-fashioned watch and she only shows that as a bit of evidence. She did care for it, of course, because she was very sentimental. Things that had been a long time she held to with that little reverence and pleasure. You understand?

(Yes.) [Note 30.]

Now, there's a few things,—you seldom exchanged letters. You were too near together always (Yes) to ever exchange letters but there's something as though it was written a long time ago almost when she was a girl, a few letters.

(Yes.) [Note 31.]

And they seem to be put away and there's something because she shows me, it's like a little low, I can't tell you whether it is a box, or hassock, or what it is, but as though frequently you would find a pair of shoes on top of that in your room.

(Yes.)

As though she would take them and put them on that, and she would put them on by putting her feet on that little thing and I see her shoes,—she was the greatest hand to wear her shoes big. Of course when I say that it was "Oh, never accuse me of wearing shoes too small" (Yes) as though she was all for the comfort of it.

(Yes.) [Note 32.]

Her personal things are all round about you, and they hold her. I don't mean that they bother her, they help her rather than hurt her. [Note 33.]

Then there's another thing. You know you have fussed some—not like a child, but there's been some concern about a picture. It seems as though the pictures of her were taken some time ago. You didn't have one lately?

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30. She had an old-fashioned watch, which was a present to Mrs. Cummings, given about 1854 by the ladies of Bromfield St. church while her husband was pastor there. It has an inscription in the case. Mrs. C—— gave it to my wife some years [5 or 6] ago. My son carries it now.

31. When we were separated for a time we did not write many letters. It did not seem necessary.

32. I do not understand about the box or hassock. We did not have such a thing in our room that I remember. We did have years ago.

My wife did always wear big, loose shoes, as I insisted on this to avoid trouble.

33. Her personal things are all round about me. Nothing has been disturbed. Her things in and on the bureau, her clothes in the closet, the pictures on the walls, everything in the room as nearly as possible as she left them. It comforts me to have them so.

(Not very lately, a year or more.)

Well that wasn't as good as some of the older ones!

(I thought it was better.)

Well, then, I've made a mistake. There's something about it as though there's some concern about her picture. It is a photograph, you know.

(Yes.)

Like a cabinet photograph, and there's been some talk I should think since she went away about your having more of them, or something done about them, because I see this picture in your room, and I see some talk about somebody else wanting one.

(There has been a great many wanted one.)

Well haven't you thought about getting some more?

(Yes.)

Well, that's what I mean, to get some more to give to the friends.

(That's right.) [Note 34.]

Well, that's what she says. Now there was another thing that I saw too a minute ago. I lose it you know. I begin to see it. Oh, do you know who A is, the letter A? Would that be connected with her?

(No, not that I know of.)

You don't know Abbie, or Addie?

(A long time ago there was an Addie.)

That has gone over to the spirit?

(Yes.)

One that she was very fond of?

(Well, they didn't meet very often, but she was fond of her.)

Well, I couldn't make out whether it was Abbie or Addie, but she writes the name and she says: "I have seen her, and we are very happy to be together again," you know, just as though, it was, a pleasing little way. You know I think it was her father, that cadaverous-looking man and he was helping. [Note 35.]

(It might have been. Her father was a tall, cadaverous man, and wore that hat.)

Now, you ask her a question and I will see if she can answer you.

(Out loud?)

Yes. You need not ask anything that's a leading question, you know.

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34. There was a picture taken by my son, perhaps seven years ago. We were seated at a table in our Woodhaven house. I was reading a paper, she was playing "solitaire." There has been a good many copies of this asked for by friends.

35. There was an "Addie," wife of a cousin. My wife was very fond of Addie, who died about 5 or 6 years ago.

(Tell me, how you have appeared to me, or what has occurred? I will repeat that question. Tell me what occurred when you have appeared to me.)

Well, you know, I see—aren't there two doors to get into your room?

(Yes.)

One from a hall and one from another room?

(Yes.)

Because I see a door slightly ajar like to another room.

(Yes.)

And I see as though she comes right from that, not from the hall but from that other room (Yes) and stands, you know, right near you in your own room, and then fades away.

(Yes.)

As though she comes nearer to you, and you would think you were going to see her a little more definitely, and then fades away. You understand what I mean?

(Yes.)

And there seems to be a smile on her face, and there was a death-like look, not as she was, when she went away, but goes back to older times (Yes) and she says: "I want you to think of me as young and strong."

(Yes.) [Note 36.]

And there's something else I wanted to say to you right away. You know, was she fond of candy?

(Moderately.)

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36. I was anxious to have her say how she had seemed to appear to me in my dreams. There are two doors to our room, one from the hall and another to a room in front of the house occupied by my son and his wife. In my dream I was not in our room but seemed to be sitting by a window in this front room. She seemed to come from our room, opened the door to the front room, and stood leaning against it, looking about in a dazed sort of a way; her hair seemed disarranged as if she had come from a bath and she was dressed in a strange brown garment. I rushed to her, put my arms around her saying: "Glory to God! He promised me you would come." She said: "Prof. H. says"—[I interrupted with—"What has Prof. H. to do with us?"]—she went on with "See Prof. H.," and I awoke. I could not remember the name she gave, it seemed like Hoskins, Haskins, Hopkins, or some such name—this was about May 1st. I went over names in the New York Directory, but could not find any that I recognized, and for a long time tried to find that name.

June 9 in a Sunday paper I saw an article on Psychology by Prof. James H. Hyslop. As I saw the name I was strongly impressed that this was the name I wanted, and the next day wrote to Dr. Hyslop, and had an interview, which resulted in my visiting Mrs. Chenoweth for this sitting. So she did not seem to come from the other room to our room as said; just the other way. So the reply did not seem to be correct. However, I regard this direction to Dr. Hyslop as the most wonderful thing in this matter.

I did not know Dr. Hyslop and recall having heard of him in some way previously, but his name could not have occurred to me.

I see—I must tell you exactly what I see—they seem to be round, more like mints, you know, those round clean-looking candies.

(Yes.)

Well they're like mints, soft and shiny.

(Yes.)

And as though in this room, not your sleeping room, but in this room that you would come through the door, you know.

(Yes.)

And then down here, and there I see her step along and pick one up, you know. Did you ever have any up there?

(Yes.)

Well, everything is to take the familiar way, you know.

(Yes.) [Note 37.]

Now another thing. She feels the cold awfully when she goes out. It seems as though the cold goes right through her. While she loves it, she just goes right out into it, and gets fresh and vigorous, and when she comes in, wanted to get where it was warm, that little girlish way. Now, I don't know whether the icicle-picture had anything to do with that, but seems as though when she got older she got more to dread the cold, as though she got more "I don't want to go out, it is too cold," while she used to love it so much.

(Yes.) [Note 38.]

Now there's a letter comes here, a W, that she writes, but that's in connection with a man. Do you know a William that she would know?

(Yes.)

Is that you?

(No; an old man.)

Somebody here in the body?

(Oh, then, not the one I was thinking of.)

It is somebody alive, because she speaks of it. The one you were thinking of was Uncle William, wasn't it?

(Yes.)

She says, not Uncle William, but somebody that they call Will, that's alive.

(Yes.)

You understand?

(Yes.)

---

37. She was moderately fond of candy. About a year before she died we visited her sister at Bethlehem, Pa., and she bought some large candy mints made by the Moravian sisters there. These mints were not liked much at our home and they lay about for some time, not eaten.

38. An excellent description of her feelings about cold and cold weather.



Because she makes the distinction between the two. [Note 39.]

Now, I don't know why it is,—the young girl in here, she speaks about her so much, she's so dear to her, (Yes) and she says: "I'm glad she came; I wish I could be sure of my power to go on if she came in, but I know you will tell her how glad I am to send my love to her."

(Yes.) [Note 40.]

Then there's another letter that comes here, F.

(Yes.)

Do you know that?

(Yes.)

Is that you?

(No.)

It isn't the girl, is it?

(No.) [Note 41.]

Well she puts it down any way. I'm anxious to get your name I don't know what to do. I think she wants to too. Is the last letter of your first name s?

(No.)

Is S the first letter?

(Yes.)

S a—is that right?

(Yes.)

m—are you Samuel?

(Yes.)

She calls you, sometimes she calls you Samuel and sometimes Sam?

(Yes.)

She's rather a dignified woman, you know, but, "God bless you, Samuel!" that's what she says.

[Sitter affected.]

You mustn't cry. I know it's your heart's love that comes

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39. When the "William" was mentioned I could not remember any William, except her Uncle William, who went to California many years ago. He wrote a few times and it was not known by us what ever became of him, and there has been much discussion in the family about him. He was the only one I could think of then. However, along in August—this sitting was June 23—I was informed of the death of William Salter, who was accidentally shot July 12th, dying August 4. This Wm. S. was the son of a dear friend of my wife and we were much attached to the young man, who was 19 years old. His father is a sea captain and with his mother have been away voyaging about four years. William was living with friends near Boston.

40. "Edith," her niece, first mentioned page 11, seems to interfere and take up her thoughts, and her expressions of her love to Edith seem perfectly natural and correct.

41. The letter "F" I cannot account for, unless it refers to our son Frank, or her brother Frank, Edith's father.

out in the tears, but if you could know how her arms are about you just for the instant, and how she is so sure that no power in heaven or earth can keep her away from you, and that as long as you live she will walk beside you, you wouldn't feel quite so bad. I know what it is, it's the lonely heart, it's the companionship of life, that you are missing, but she is going to be engaged all the time in making evident her presence to help you and she says: "How good of you to come way over here to see me," but you would say to yourself, that you would go across oceans to see her, you know. There's just that about it. [Note 42.]

Now, there's another thing. Here's a pretty little thing she shows me, it's an album, and in that album there's a small picture, it is like a photograph, only it is a card size, and it looks like one of you and one of her.

(Yes.)

Taken a long time ago, side by side, you know.

(Yes.)

And she shows me that in the album. You understand?

(Yes.)

And she says: "That's the way we are together, side by side all through life, and it will be the happiest day of my life when I see you coming over here to me." That's what she said.

(Yes.) [Note 43.]

[Pause. Miss R. affected.]

Do you think I'm doing well, Miss R——?

(Miss R. Yes.)

Do you know a G that she would be interested in?

(Mr. H. No.)

I couldn't tell whether it was Jennie or Jeanne.

(No.)

It is a girl that's alive.

(I don't recall any.)

42. When I arrived at Mrs. Chenoweth's house I gave my card, S. P. Hatfield, to Mr. Chenoweth at the door. Miss R—— says that Mrs. Chenoweth did not see it, but that I am not sure of and the name might have been given to her. Hence I am not sure but she knew how to act about the "S," and when the second letter "a" was given, the word Samuel followed naturally. My wife never called me Samuel, it was "Sammy" or "Sam," and I do not believe she would use the word as stated. As to the affection described, it seems to be exactly correct.

When telling my children that I was going to Boston for the sitting, they wondered why a medium could not be found in New York. I said I did not care: "I would cross oceans or continents to find her."

43. In 1865 I was a soldier, and after fighting was over, I was stationed near Richmond, Va. She came to be with me during the summer and we had a photograph taken of a group. It was a tin-type. We put it in an album and I seldom saw it, but remembered it. I was seated in a camp chair and she was standing by my side, a little behind, with her hand on my shoulder.

I don't see her name. I wanted to get her's, if I could. You can ask her something else, if you want to now.

(About the grandchildren; what are they doing, or how are they? She loved them.)

She does now just the same. There isn't any one of those grandchildren begins with G, is there?

(No.) [Note 44.]

Sounds like——

(Would it be Catherine, or Helen?)

Didn't we have a Helen a long time ago?

(Miss R. I don't remember it.)

(Mr. H. Yes we did.)

[I have not the slightest remembrance of the name Helen being given. It may refer to the Nellie previously mentioned.]

Yes we did Miss R——. Well she speaks of Helen, as though she was such a dear, she is so bright. Do you see Helen often?

(Yes.)

Well, doesn't she sometimes, or didn't she come and lean on your knee, and look up into your face, and talk about her grandmother?

(No.)

Well, who is that child that does that?

(Well, she did come and lean on my knee once or twice and ask if her grandmother was upstairs.)

Well, I saw her as though she leaned on your knee, and spoke of her grandmother in such a way that it kind of broke you up.

(Yes.)

And she says: "I was there then, the dear little thing! I want to come near enough so that they can see me. I don't want them to forget me." She wouldn't want them to any way, she wants them to remember her, and wants to be talked about. She doesn't want her things to be put aside, she wants them to be talked about.

(Yes.) [Note 45.]

Now, there's another thing. I go outside, there is a woman lives away from your house, but that she's fond of; I don't know whether it's her sister or whether it is a friend, but it is somebody

---

44. Neither of our grandchildren has a name beginning with "G." I do not recall any Jeannie or person with G. in name.

45. There seems to be a confusion here in the names of Helen and Nellie. Little Helen did come to me, putting her hands on my knee, and ask, "Where's Grandma?" "Is she upstairs?" and it did break me up. This was before the funeral, while the body was in the house. The grandchildren are too young to remember her, but I try to keep on talking to them about her. As I have said before, her things are not put aside, and they are talked about.

that came, I should think was there at the funeral, but went away afterwards.

(Yes.)

Went a little distance?

(Yes.)

An old lady?

(Yes.)

Wasn't that her sister?

(Yes.)

She speaks of her. She's more feeble than your wife is, and right after she says that, she writes Harriet.

(I don't know Harriet. I know Henrietta.)

Is it connected with her?

(Yes.)

I thought it was Harriet. She writes it right down. They are sisters?

(Yes.) [Note 46.]

Well, that's what it means. "She seems to have grown so feeble since I went away," as though she couldn't quite get over it. Everybody loved her. She was that kind of a woman. They would be so fond of her, that they were all broken up when she went away to the spirit.

Now she wants to speak to the grandchildren and to you, and to all, and not in the general sense. She says if you will meet me every night I will see what I can do towards making real my companionship with you. You know she used to pray.

(Yes.) [Note 47.]

And I can see her as she kneels to pray with you. She says: "Now we will ask God to harmonize and ask him to help us to make this just as we always have everything." So I think if you take a certain hour, say at half past nine, any hour that is agreeable to you, and just make that your trysting hour with her that

46. My wife's sister, whose home is in Bethlehem, Pa., was at the funeral, and went away the next day. My wife was very fond of that sister. I think her age is nearly 60 and she is beginning to look old.

47. It may be that she is more feeble than my wife was, as she has so many ailments, but seems to be vigorous enough. Her name is Henrietta. I do not know that Henrietta has grown any more feeble although she was much depressed by her sister's death.

My wife was generally beloved and those who knew her have been sincere in feeling her loss.

As to meeting her, I have often desired it very much and every night I do have my thoughts on her, and it seems as if our spirits do commune. Her love comes to me from somewhere and our loves mingle, and we are happy in this. It may be telepathy from her. I am inclined to believe that it is possible. I often ask her to tear aside this veil of my mortal body that hides her from my eyes. It seems correct that such things do occur. Why not with us? The references to prayer are perfectly correct.

she will come to you; and you sit calmly and ready to see her, I believe you will see her. I don't believe there was ever a more devoted spirit than her's to you, and I believe she will be able to make you see her, and that the consciousness of her physical presence,—you know that that is almost physical from her spiritual purpose, will be with you. [Note 48.]

(Can she speak of having visited me already?)

She says she has, you know.

(Then I have seen her?)

Oh, yes. [Note 49.]

(Can she say what occurred?)

You mean about your speaking to her? Did you say this to her? "How long will it be before I come to you?"

(Not aloud, but I have often thought it.)

It seems to me that she catches that thought from you, and she just shakes her head as though she does not know, but whatever the day or the hour, she will be there, as though she's just sure to be there to see you. Now you know although you were not at her funeral, you did see her body after she died, didn't you?

(No.)

Didn't you?

(No, I couldn't bear it.)

Well, did they ask you to go?

(Yes.) [Note 50.]

Because it seems as though I see her body, as though somebody is talking to you, and saying: "Why she looks so beautiful (Yes) you would feel better if you did see," And yet you wanted to remember her more as she was.

(Yes.) [Note 51.]

I don't think you had any special thought about it. Only that you couldn't.

(Yes.)

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48. It is perfectly true that "there was ever a more devoted spirit than her's to you" and it seems as if mine to her's is the same.

49. I was still anxious to get a more decided statement of her appearances to me in my dreams. There have been three of these. I really believe that she did come for my imagination could not have conjured up the scenes I saw.

50. I have often said, when feeling that I was communing with her spirit, "How long will it be before I come to you?"

I did not see her body after death; somebody asked me if I would like to, saying about the words given, but I was only thinking of her as when living and wanted no other.

51. When my wife was placed in the coffin my daughter-in-law came into the room and asked me if I wanted to see my wife, and I said, "No." She replied: "She looks so beautiful." But I refused to go in.

It seems overpowering. You didn't even think it out definitely to yourself.

(Yes.)

And she says: "Here I am. Who would have believed it? Here I am home, just as real, just as tangible to myself, and I want to be just as tangible to you." You know she had an awfully pretty little way. She would often come along to you, sometimes she touches you on your shoulder, but often she comes along as though she would smooth out the wrinkles on your forehead, but she says: "You took care of me; got everything ready and looked after everything. Oh, I am the one to miss you dear, because those attentions and the thought and the loving care no one else can ever give me, but I am not unhappy, and I don't want you to be unhappy. I am peaceful because I know that the awfulness of death is not as awful as we thought." That's what she says. [Note 52.]

(She has appeared to me two or three times. I wish she would tell what occurred, how it came.)

You mean where she came?

(No, I wish she would relate some occurrence of her appearance as I have been asleep.)

Oh, you mean in your dreams?

(Yes.)

Well, tell me, once did she seem to you like an angel, as if she was beckoning to you?

(No.)

I don't see it then. She doesn't show it to me. I think she would like to but I don't catch that now. Do you think I ought to go now? [Addressed to Miss R——.]

(Miss R. The time is up.)

Do you feel better now?

(Mr. H. Oh, yes.) [Note 53.]

52. The remarks following "Here I am," seem just right and similar thoughts came to me and are a great consolation to my loneliness and sorrow.

53. I was still trying to get a more definite statement as to her coming to me, but it failed.

As stated in my review of the stenographic notes of the sitting, there have been, what seems to me, three appearances of her spirit which I consider supernatural and as true to me as if I had been awake and not in dreamland.

My wife died at 2 A. M., Saturday, March 23, 1907. I left Rockaway Beach, where the body was, Sunday night quite late and came to our Brooklyn home. I was in a highly disturbed condition,—like a "brainstorm,"—I could not rest. I believed that her spirit was with me and talked with it as I would have talked to her, and used the words:

"Where'er in the universe thy spirit may be  
I summon thee, dearest, abide thou with me."

All right. I'm sorry I can't stay longer.

(Can Sunbeam see her favorite niece sometime? This one that's in the other room?)

Oh, yes, indeed, I will do so, if she can come, is that what you mean?

(Yes, have it arranged?)

Miss R——, you will arrange it sometime, won't you?

(Miss R. Yes.)

Good by. You want me to go out now, Miss R——?)

(Miss R. Well, yes.)

[The sitting lasted a little less than an hour and a half. After the sitting Mr. H. talked a few moments with Mrs. Chenoweth. He began to tell her some of his dreams. He turned to me, and said, "The sitting is over. I suppose I can tell now, can't I?"

I felt sure she would come and be manifest to me Sunday night. I do not know the time. I dreamed that there was a clap of thunder and a flash of lightning, simultaneously, quickly followed by a sound as if some woven cloth fabric was being torn; this came twice. I seemed to be standing on the roof of an extension to our house and thought that must have been very close by; I wonder if the fire engines will come; then it seemed as if our house had been struck by some great sword or cleaver and cut down through the roof to the second floor where our room is, and level to where I was standing. I could see the wreck of timbers and the sky and stars through the opening. I was wondering what this meant, when she seemed to come to me from behind, put her arms around my neck and say "I couldn't leave you so, love! I had to come to you." I turned my head toward the left to look at her and she kissed me several times on the cheek above my beard at the place known to us as her "kissing place" and I awoke, still feeling the pressure of her arms around my neck, and a strange thrill that pervaded me. It was somewhat like a strong electric shock, but perfectly smooth, cool and very pleasant to me. I lay awake enjoying the feeling of the pressure of her arms and the strange thrill, but these gradually faded out, lasting perhaps ten minutes. The next day I wrote down the occurrence, just as I write it now. I was impressed that it was really her, for I thought that no imagination of mine could so arrange that scene and leave the thrill that came.

The next time was about April 15. I dreamed that we were together, somewhere, hand in hand, walking. We each knew the conditions, that she was a spirit and I a mortal and felt that the time was very short, so I eagerly asked, "Did you come to me that time?" She said: "Yes." "Why did you make such a racket?" "Oh that was because you never would be startled at any sudden noise, and I thought I would try to scare you," and she looked at me in a mischievous way as she used to when young. I asked her two more questions, hurriedly, and she answered, then I woke. I lay for some time going over it all and trying to fix the matter in my mind to remember and to write it down. I thought it all secure in memory and went to sleep. In the morning I could not remember the two questions and her answers, but I am sure that she came to me thus.

The third and last time, I dreamed as told previously in the review, when she directed me to Prof. Hyslop. I now think that there will be no more. Her effort was to put me in communication with some medium through whom she could communicate directly and satisfy me of her presence and her love, and that death cannot part us. Love is the supreme power in the universe. It is the Almighty One, Himself. He has brought us together, given us this

I replied: "You may have another, but of course, you can tell, if you want to." I didn't note down the dreams. His wife seems to have appeared to him and it was through a dream that he was directed to Dr. Hyslop. He heard the words distinctly: "See Prof. H." I make these memoranda here in case Mr. H. should have other sittings, and these dreams or appearances, I think there were three of them, should be referred to in the trance.]

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crowning blessing of life, in the love we have, and He will not allow it to fail. It is immortal and I am consoled by these thoughts or beliefs. I shall soon be with her and this separation will make the reunion inexpressibly happy forever.

I feel that there are so many things true in the report of the sitting, that I am compelled, almost against my will, to accept it as absolute proof that it was indeed her that prompted the messages. I have always been doubtful of these things and slow to accept, but now am satisfied.



## CORRESPONDENCE.

## LETTER OF SIR OLIVER LODGE.

[The following is a series of notes jotted down by Sir Oliver Lodge and sent to us in a friendly letter. The notes offer a favorable opportunity to explain some things which could not well be mentioned except in reference to remarks of the kind.—Editor.]

I have just read your review [November *Journal*] of my paper in the last number of [English] *Proceedings*. Perhaps a few remarks may be convenient:—

Page 662, line 1.—I am surprised that you should consider that the name of Thompson had no value because she had met the man years before as a sitter. I do not see what that matters; she had met hundreds of sitters before. I feel sure that Hodgson regarded the name Thompson as evidential, when it came under the circumstances without any previous clue.

Page 663.—I do not know on what ground I am supposed to believe that an imperfect condition of personality prevails. I must have expressed myself badly if I suggested that.

Page 664.—The name "Earnest" is spelt wrong, but that is a detail.

Page 668-9.—The fact that the first extract is from Mrs. Thompson and the second from Mrs. Piper is hardly emphasized enough to catch the eye of a reader. It is, for what it is worth, fairly important and of the nature of a cross-correspondence.

Page 671.—I see you say that the view mentioned is not defended by me. But in my judgment the extracts made do defend that view. At any rate I am not likely to defend any views of that sort more strongly than I have done there.

Page 664.—The bit about your paper struck me as rather good. But, as you say, it is difficult to be sure how much Mrs. Thompson may directly have heard somehow, though the chances are very strong against it.

In my judgment one of the striking things in my paper is the "Lodge and Liverpool" episode in the Isaac Thompson portion of Dr. Hodgson's sitting.

I left out a quantity of Isaac Thompson matter for the sake of brevity. It seems useless to put in more than people will read,

and it appears to me that no Report will ever be convincing. It is only when people are familiar with the circumstances that the fine shades and personal touches have an influence which is hard to resist.

I have no doubt that at least some readers of the summary devoted to the Report of Sir Oliver Lodge in the recent number of the English *Proceedings* (Vol. XXIII) may have supposed that I was taking more exceptions to his views than was actually the fact, and hence the notes by him offer a desirable opportunity to call attention to the method which lies behind the discussions in this *Journal*.

In my remark about the getting of the name Thompson I had in mind a distinction which I did not explain and which I took for granted the sceptic would understand, namely, the fact that the earlier sittings with the Thompson family brought Mrs. Piper into such a connection with its members that we might assume her acquaintance with the son who was a sitter on the day before getting the name. I was looking at the facts as a scientific sceptic, not as one who accepts the Piper case as free from that sort of suspicion. *Personally* I agreed and agree with Sir Oliver Lodge in the estimate of the fact, and was only making a concession to the sceptic who thinks you commit the unpardonable sin if you believe before he does. I personally accept a great deal as evidence which I would not press, or perhaps admit, as a scientific critic trying to awaken the interest of our blind Philistines. *Personally* I think there is much that some day will be accepted as evidence which the prejudices of the present age will not see or admit. There are many facts in our records which have great importance and which are not explicable by any recognized principles of psychology, but which academic and other self-made authorities like to confuse by referring them to various supposed causes which are in fact only names for the darkest ignorance. This saves investigations and imposes on the minds of laymen. To avoid quarrelling with that class I am in the habit of conceding points to it for the sake of argument, and this admission regarding the name Thompson was one of those admissions, tho personally I agree with Sir Oliver Lodge.

In regard to the question of "imperfect personality" I may have misunderstood Sir Oliver Lodge, but it was his expression, referring to the difficulty of communicating, in which he said: "It appears to involve something less than full consciousness," that I had in mind in my remark, and I thought Sir Oliver Lodge was conceding the position which Dr. Hodgson and myself had taken regarding the mental state during communication. It is possible that our difference—if difference there be—is only one of terms and personal associations in their meaning. I am open to correction here and am not going to make any reprisals.

On the other points, save perhaps one, I am quite in agreement with Sir Oliver Lodge, and my language, if it appears to indicate a difference, is only intended to recognize fringes of meaning which the critic wants noticed and not slurred over. I did not wish to be blind to possibilities beyond the point of view which I admit, and hence I do not wish to be understood as seriously controverting Sir Oliver Lodge on these points.

Whether we agree on the matter of publishing details of records, whatever they are, depends on the object in view. For arousing interest and inducing further investigation I would unhesitatingly agree that excerpts would be all that is necessary, and that is what I understand to be the point of view of Sir Oliver Lodge, and for that matter the English Society. On the other hand, if we intend the work to be completely scientific the details should be published, and it was as much to suggest my own point of view that I made the reference to this omission from Sir Oliver Lodge's Report as it was to intimate my own thirst for such details. It may not yet be the time to print all details. People will differ on this point, and there are objections from many persons that such tedious details should be printed at all. But I am certain that the scientific man some day will demand them to the full extent and it is only in anticipation of this and for the purpose of fulfilling what I think a scientific necessity that I have stood by this policy and expressed the desire to see the full details of Sir Oliver Lodge's Report, tho conceding that omissions are perfectly justifiable from his point of view.

What I am extremely desirous of seeing done is a minute examination of the psychological processes of medium's minds, whether entranced or not, and this can be done only by a careful study of the material which we treat as non-evidential and possibly subliminal. If it be not subliminal, it will throw light upon the mental conditions of the communicator, and that is quite as important a problem in the field as any that we have to face. The investigation of that will have to come some day, and discussion can only be on the present policy or the question whether it is time to try this issue. On this question men will differ and I did not mean so much to criticize by my remark as I meant to express my preference for the ideal scientific method.

JAMES H. HYSLOP.

## BOOK REVIEWS.

*Wise-Knut.* By Bjornstjerne Bjornson. Translated from the Norwegian by Bernard Stahl. Brandu's, 767 Lexington Avenue, New York. Price \$1.00.

This little book of one hundred and twenty-six pages reminds us of  $X+Y=Z$ , the account of a remarkable case in a Southern state. Persons interested in physic research have no doubt heard of it from the work of Mr. Myers. The Norwegian author has here given us a running record of a similar case in his country and the details recall the witchcraft of New England, persecution and all, and also the stories of healing and demoniac possession of the New Testament. Wise-knut was an epileptic and hysteric of Norway who went into trances, found lost articles, cured diseases, and performed all sorts of unusual things to the astonishment and conversion of his countrymen. The story is not told in a scientific manner, but the psychic researcher can pick out the incidents which have the support of better attested facts, and may read the book with profit, if not for proving a theory, certainly for corroborating the existence of phenomena which require investigation. It confirms the view of Prof. Sidgwick that it has been the scandal of science to have neglected the investigation of such claims.

*Les Phenomenes Psychiques et Supernormaux.* By Dr. Paul Joire. Vigot Freres, Editeurs, Paris. 1909.

This is rather an exhaustive work of 570 pages on the whole field of psychic research. It is a work that should be translated into English, as it follows well such books as that of Ochorovics and treats of many phenomena which his does not touch. The subjects treated are "exteriorization of sensibility," multiple personality, abnormal dreams, haunted houses, telepathy, crystal visions, "mental audition," typtology, automatic writing with lucidity, lucidity in spontaneous and experimental somnambulism, premonitions, telekinesis, levitation, apparitions, and the phenomena of Eusapia Palladino. No definite conclusion is stated, except that every step in advance of our knowledge is accompanied by a corresponding extension of our ignorance. There is no attempt to enforce any spiritistic interpretation of the phenomena as a whole, whether this be a theistic theory of things toward which such facts do not point or a theory of communication with the dead, to which many of the facts do not point evidentially.

The first topic of interest to a critic is that in which Dr. Joire defends the "exteriorization of sensibility." By this he means that certain experiments prove or seem to prove an extension of sensibility beyond the periphery of the body, while it is suspended

within those limits. The question which the sceptic would raise would be whether he had adequately excluded the possibilities of suggestion. The description of the experiments is not in all cases full enough to assure us that he had excluded that explanation. But the evident care with which he had experimented and the fact that he recognized that this objection would be raised make them interesting experiments on any theory, and the most that we can say is that we should require some hypothesis about a soul to render the description itself intelligible, according to the ordinary materialistic theory of the body and its limitations. But to concede a soul in such cases would be to assume perhaps much more than even a spiritist might need to suppose. One point of doubt about such results is that they seem not to have been confirmed in other countries or to any extent by other experimenters. This may not be the fault of the author or of his countrymen, for it is certain that no serious attempt has been made elsewhere to repeat these experiments, and we must remain ignorant of their value until they have been tried again. They are not impossible as facts, but their peculiar character and limitations make it necessary to repeat them on a large scale before being certain of their character and implications. Once concede an "astral body" or a spiritual substance which can partly release itself from the grosser physical body and the "exteriorization of sensibility" becomes a clear possibility, and would perhaps coincide with certain phenomena that come within the purview of psychic research in other fields. Apart from such presuppositions the phenomena must be considered exceedingly anomalous, and scepticism will claim its rights for awhile.

Similar remarks might be extended to the efforts to photograph thoughts and spirits. The author seems to regard this as more possible than yet appears to the present critic.

But the facts in the volume are fully and fairly stated and that is the important thing. The student of these things, however, cannot but feel all the pressure of scepticism when having to deal with the whole subject. We are not ready in physical science, in spite of its advance far beyond the older materialistic conceptions, to launch out upon the vast sea of hypotheses that seem to be provoked by this anomalous phenomena, even if one field of them suggests or proves the existence of discarnate intelligence. Whatever doubts other theories of the supernormal may have they are sure to extend their influence to this one, and the man of the world would place them all under the ban of doubt. But I fear that his doubts would be more directed against the facts than the assumed explanations of them. This policy, however, concedes their meaning if once admitted, and science is not going to escape the investigation of them.

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OF THE

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## A TENTATIVE THEORY OF SUPERNORMAL PHYSICAL PHENOMENA.

By James H. Hyslop.

The usual course of the scientific man is to find his facts and then produce a theory to explain them, and this is the proper order of events. It may seem strange, therefore, that the present writer should choose such a title for discussion when he has never personally witnessed such phenomena. But the reputation of men like Morselli, Foa, Venzano, Lombroso, Bozzano, Dr. Ochorovics, Dr. Mangin, Sir Oliver Lodge, Dr. Charles Richet, and a host of others with much the same scientific standing, to say nothing of the Institute General Psychologique in Paris, whether it convinces us or not of the existence of independent physical phenomena, makes it necessary to cultivate an open mind and to examine what we may have to do if we should have the fortune or misfortune to be convinced. It should be proper, therefore, to cast about for a point of view, if for no other reason than to see if we have any facts in our experience that would enable us to articulate such phenomena with the better known. This articulation is precisely the process of science when it desires to make any fact explicable and intelligible. Otherwise the world would seem chaotic. It is a connected whole that science seeks to discover, and while it hesitates at any new fact the first thing it does in any situation demanding

belief in the new is to examine whether a relation to the old can be found.

It is precisely the anomalous character of physical phenomena that excites distrust in the assertion of their existence. That distrust, however, would be less were it not for the long history of fraud and delusion that hangs about them and the limited nature of them where affirmed. In the experimental form they are so closely associated in kind with the phenomena which are so easily explicable by fraud and trickery that it is difficult to get any sane man to listen to their claims. What is necessary, therefore, is to secure that pliability of form and manifestation which of itself either complicates or excludes the probability of fraud before we give them serious attention. The limited range of physical phenomena as reported in lifted tables, flying tambourines, tumbling chairs, apparitions of faces, etc., which can be so easily duplicated by trickery, as perhaps many other types of phenomena, arouse suspicion, and we demand that some variation from the orthodox incidents be established as a condition of serious treatment. Of course, we occasionally hear of such, but the prevailing type is so monotonous that we naturally wish for the same plasticity of experiment as we employ in the laboratory. The anomalous character of the facts, however, lies in their real or apparent contravention of physical law.

The claim that physical objects have been made to move without any visible contact has a peculiarly strong prejudice to meet. I do not say "prejudice" in any necessarily bad sense of the term. It is our previous experience that establishes this "prejudice" or bias. It is a body of knowledge which we have come to trust as a law of nature. Anything said to contradict this must be received with caution. Now our normal experience in all the ordinary affairs of life, previous to certain discoveries of modern science, has taught us that objects require contact of some kind to cause their motion. We have come to believe that this is a universal law, and perhaps a necessary one in mechanics. In any apparent exception we seek some evidence that the law is not violated and that contact prevails notwithstanding appearances. In

conjurers' tricks we observe apparent exceptions to the law, but the moment we are able to see the real explanation of them we discover a confirmation of the law. The contact that explains the facts was itself concealed from observation. Hence whenever the claim is made that physical objects have been seen to move without visible contact with other objects we suspect some sort of deception in the phenomena, using our normal experiences as the standard of nature. So uniform is that experience that we cannot easily imagine an exception to it, and much less are we tempted to do so when we know that conjuring can simulate the phenomena in a variety of ways. Finding the appearances deceptive within a large range of experience we come to think that all appearances are deceptive.

This conception of the facts of experience establishes, as I have said, a bias. Perhaps we should call it a law of things, which must not easily be set aside when claims to telekinesis or movement of physical objects without contact are made. It would seem useless to try a theory of such phenomena until they had been proved to be facts. But it is a part of the evidence for their possibility that we have always to examine the strength of the assumption that objects cannot move without contact. All proof whatsoever depends as much on the mind to whom it is presented as it does upon the mind that presents it. If the sceptic cannot examine his own premises he cannot be made to yield to either fact or argument, and your conversion depends as much on open-mindedness as upon the character of him who reports facts. The sceptic may refuse any evidence whatsoever that objects can move without contact, and it will be hopeless to experiment, to report facts, and to marshal arguments if that is what we have to meet. It is only another dogmatism claiming the authority of experience in the place of the authority of religion. When it comes to this extreme the criticism of scepticism may have its claims urged upon the limitations of experience. Experience of any kind reveals only facts, no matter how uniform they have been. It does not determine any necessary law of nature. It is but a revealer of facts and not any limitations to the order of things. For all that we know

there may be numerous instances in which objects may move without contact. Our "law" of nature is only the uniformity of sensory experience and as we are always seeking the real causes of things beyond sense—even in all forms of materialism—we are relying upon supersensible standards of explanation.

But I shall not urge any exception to sense experience in the case. I think we can concede too strong a case to the sceptic at this point to try metaphysical objections to the uniformity of experience. All that such remarks accomplish is the definition of experience which limits us to facts and does not exclude the occurrence of very different facts, if the evidence be forthcoming that they are such.

But there is another point to be mentioned. It has been a paradoxical doctrine of physical science that no physical objects can ever by any possibility be gotten into contact. If such a view be true it sets aside the assumption of the sceptic that motion of objects is not possible without contact. I was taught this view when I was in the High School and it has often been repeated by physicists since. Such a doctrine makes havoc of the maxim upon which the sceptic relies to dispute telekinesis. It simply indicates that motion of objects with contact is impossible and the field is open for the most extensive telekinesis possible.

I shall not urge this criticism seriously, as it is in reality metaphysical and speculative. It does not in fact deny sensible contact. It only denies supersensible contact, and the sensible law of motion in certain cases is undoubtedly that of contact. But the paradoxical speculations of the physicist may well be used to define the nature and limits of the law which the sceptic so dogmatically extends into a necessity, and that is all we need to accomplish.

There is, however, one and perhaps several distinct exceptions to the sensible law of contact which can be legitimately pressed against the dogmatic sceptic. One is found in the phenomena of magnetism. We here see that iron filings can be made to move without contact of any kind and the distance involved is determined by the size and strength of the magnet. In the case of the magnetic needle the dis-

tance is six thousand miles, and there is no limit to this but that of the nature of the magnet. That there is no sensible contact in these phenomena is the clearest fact imaginable. But we have been blinded to the exceptional character of it by the metaphysical explanations of the physicist. He resorts to vibrations intervening between the magnet and the filings or the needle to establish some sort of contact. But this does not help him in the case. It was sensible contact that defined the nature of his law when he first set it up. He did not use vibrations to account for motion with contact and it is not intelligible to insist that it is still contact when sense perception is the standard of measurement and when this is abandoned in the attempt to set up contact of another kind in magnetism, a contact, by the way, that is not very intelligible to ordinary experience, and only deceives those who do not stop to analyze their terms when used. If sensible contact is our criterion for determining the law of motion in objects, and it is this form of contact that defines the law upon which the sceptic relies for doubting or denying the possibility of telekinesis, then we have a perfectly clear refutation of his claims in the phenomena of magnetism. What he constantly forgets in his urging the law of contact is that its universality is an inheritance of an age in science which no longer existed after the discovery of the laws of magnetism. That science passed away with this discovery and with it the universality of motion depending upon contact, but the sceptic has not yet learned the fact. He is still insisting upon a standard of truth which no longer exists. We cannot any longer say that objects cannot be moved without contact. We have an exception to this so-called "law" that is as wide as the supposed "law" itself. For all that we know there may be many other exceptions.

There is one other limitation to it of some importance. This is wireless telegraphy. Here the electric station on one continent can initiate motion in the coherer place at any distance from the electrical station and on another continent. The phenomena here are closely analogous to those of magnetism and in fact belong to the same general class.

It is possible that chemical affinity is another illustration

of telekinesis. Its apparent manifestation in most instances involves sensible contact, but there are instances in which this contact is not present and in which it is even prevented sensibly. An illustration of this separation and of the action of chemical affinity without contact is exosmose and endosmose. The evidence of it is less manifest in other cases.

I have already referred to the effort of physical science to reduce this and the phenomena of magnetism to the law of contact by means of vibrations connecting the causal agent with the effect at a distance. But the slightest examination will show that this effort is an illusion if it assumes that conceptions have not been changed. The law of contact which previous science had accepted was *sensible*, as I have remarked, and all supersensible use of the terms was named metaphysics and this by the sceptics themselves. It is only equivocation which would identify the phenomena of magnetism in their principle with those of sensible experience. We only save ourselves by the use of the same term with an altered meaning and imagine that we have not changed our views or that the old law has not been limited. That, as I have remarked, was sensible contact, this is supersensible and speculative and besides appeals to modes of causality with which sensible experience is not familiar. We may still speak of "contact," but it is not the "contact" of earlier science. Sensible "contact" is not necessary, and supersensible "contact" is another kind, and might include many more forces than magnetism and the electrical agencies of wireless telegraphy.

But let us suppose that we may still speak of "contact" in association with waves or undulations as assumed in electricity and magnetism. Not only are these extremely speculative forms of agency, but they show such a modification of the "law" which the average man so insists upon that we may well ask whether further modifications might not be possible, if only we could discover other agencies in the cosmos besides electricity and magnetism. Might not *supersensible* "contact" hold good for these other imaginable forces as well as the familiar ones. It would not matter whether we regarded "contact" as necessary or not, if we once transcend

the sensible law of kinesis. We should have a law of initiating motion which might create possibilities of telekinesis whether we chose to conceive it as one of "contact" or not. If we insisted upon limiting the true law to sensible experience, then magnetism and wireless telegraphy are absolute exceptions to it and show that motion without contact is perhaps a deeper law of kinesis than the one so strenuously defended. It would only be a question of evidence to extend this telekinesis to other manifestations. There would be nothing absolute in the sensible law. Anything might be possible after admitting that it is not the universal law of kinesis. On the other hand, if we insist upon still conceiving magnetism and wireless telegraphy as modifications of this law, generalizing the idea of "contact" to cover both the sensible and the supersensible forms of it, then we have only to recognize that once we have sailed out into the supersensible there are no *a priori* limits to what we may discover. There may be other forces transcending sensible experience in the matter of initiating motion in objects. We have only to be open-minded and to examine the evidence for the fact of it and explanations may take care of themselves.

But there is one more instance of causal influence upon motion without contact, and it is the most universal law of nature that we know and is also one that physicists have not been able to reduce to any form of vibrations. It is the law of gravitation. It is characteristic of this law that it acts without regard to distance as illustrated in the limited application of magnetism and wireless telegraphy. The physicist describes it as involving the influence of every particle of matter in the cosmos upon every other particle and this at any distance whatever. We know what it will do with falling objects within ordinary experience, and the restraining power of it on the solar bodies in their motion about the sun may be imagined from the statement of Sir Oliver Lodge in his little book on "*The Ether of Space.*" He says: "The force with which the moon is held in its orbit would be great enough to tear asunder a steel rod four hundred miles thick, with a tenacity of 30 tons per square inch." All this is exerted without contact and without an evidence of undulatory waves

or vibrations connecting the different points of space through which this force acts. The distance of the moon is 240,000 miles from the Earth. Take the same law in the distances over which light has to pass for 50,000 years before it can reach the Earth.

It is possible that there is any number of laws of *actio in distans* or of kinesis without contact. It is certain that in the three types of it mentioned we have a very wide application of it and one of them the most fundamental law of the cosmos. After admitting this it will only be a matter of evidence to prove it in new cases. Nor am I equivocating in the use of these instances. I am not indicating or implying that there is any specific resemblance to the movement of tables and other objects in the presence of mediums. All that I am contending for is that the point of view from which the sceptic bases his attack upon *actio in distans* is antiquated and requires the scientist to go back a century and to ignore the discoveries of Sir Isaac Newton in order to gain a leverage for a *a priori* assault. These illustrations establish the general fact of action without contact and make this broad type of telekinesis perhaps a more general law than that of contact. The dogmatism which rests upon denying motion without contact in any case is a silly superstition, tho the attitude of the sceptic toward the specific instances alleged in the presence of mediums may be justified. All that is claimed is that the general law of telekinesis is well recognized in physical science and that its specific illustration in alleged spiritistic phenomena is questioned.

One of the chief reasons for this scepticism is the claim of the spiritualists. They have long alleged that telekinesis under spirit agency was a fact. Their mere assertion of the fact of movement without contact might have been contested less obstinately if the explanation had not been ascribed to spirits. Men have been accustomed to refer mechanical effects to mechanical forces, not always mindful of the fact that within certain limits consciousness was capable of initiating mechanical effects. But as we did not seem to have evidence that consciousness was capable of a discarnate existence, it appeared more natural either to question the fact of



telekinesis or to insist that, if it actually occurred, it should be referrible to mechanical forces. No one in the scientific world would tolerate the spirit hypothesis and perhaps the sceptic had his rights antecedent to the recognition of evidence of another sort for the existence of discarnate consciousness. Hence as no resemblances to magnetic phenomena were traceable and as the alleged facts were more or less lawless and were especially associated with conditions affected by the character of the medium and various circumstances associated therewith, it was easier to question the alleged facts than it was to admit the possibility of them from what was known in physical science. It was quite desirable to have all presumptions kept in the background in order to have a better fulcrum against the minor premise in the argument. The possible explanation in general laws was disregarded in the interests of the evidential issue regarding the facts.

It ought to be a clear perception of intelligent persons, after these remarks, that physical phenomena alone, that is, apart from the required kind of mental phenomena associated with them, would not prove the existence of discarnate spirits. The one thing necessary to do this is mental phenomena of a supernormal kind that would prove the personal identity of a living person over a telegraph wire. But this demand for the type of evidence opens the question of the relation of physical phenomena to the problem of the existence of spirits, and this can be made clear only by an examination of what that problem is. It has been usual to assume without question, especially among spiritualists, that any supernormal physical phenomena would prove the existence of spirits. But a careful analysis of the question as it is understood by the scientist and the philosopher will show that this assumption is not correct.

Much will depend upon what we mean by a "spirit." In the broadest sense of this term a "spirit" is only the real or supposed subject of consciousness, the thing that thinks, feels and wills. But as the term "mind" or "soul" is appropriated for this purpose usually and assumed to be something else than the brain, it has been very common to employ the

term "spirit" to denote or define the discarnate soul, that is, the energy or thing which survives death and at the same time carries its earthly function of thinking, feeling and willing with it. Now tho this is the definition of "spirit" in the minds of those who believe that it survives, the definition does not carry with it the legitimacy of the belief. It only tells us what a discarnate mind would be if it survived. The materialistic view admits the definition, but denies the reality of that which is thereby defined. It also denies the existence of an incarnate soul or "spirit." For this view the brain suffices to explain the phenomena of consciousness in all their forms. But owing to the fact that an ancient, and perhaps some modern schools of thought, have supposed that a soul or "spirit" may perish tho it be something other than the brain, there are two problems for most of us to solve. The first is the existence of incarnate "spirit" or mind, something other than the brain to serve as the basis of consciousness, and the second is the existence of discarnate mind or "spirit." The evidence for these two suppositions is not the same. The proof of the latter would carry with it the evidence of the former, but the proof of the former does not imply the existence of the latter. Of course if personal consciousness and its memories survive death this fact would imply that, during life, it was a function of something else than the brain. But the fact that a subject of consciousness other than the brain existed during life would not in all cases imply that it would retain its memories and personal identity after death, tho the survival of its substance would be carried with the indestructibility of substance. Hence the problem of most importance is to determine whether personal identity survives after death.

Now the existence of independent physical phenomena, for instance, the movement of a table without contact, or telekinetic phenomena generally, apart from evidence of personal identity, would have no significance for the existence of discarnate "spirit." Such phenomena would only indicate the need of some new energy. It might be discarnate spirit, but the facts would not serve as evidence of it. Nor would the association of intelligence with the phenomena prove the ex-

istence of discarnate spirit. This intelligence would have to be accompanied by evidence of personal identity of a deceased person. If it indicated nothing else than what sufficed to explain the occurrence of the physical phenomena, we might stop with the mind of the medium in such conditions that enabled it to act independently of the bodily organism. This would be an important step toward spiritism and would imply its probability. We should be using a form of energy with which we are already familiar. It is true that we are not familiar with such independence of the organism in normal life, but if consciousness can move the body in normal conditions and if there be a mind other than the brain necessary to account for consciousness, it might be capable of *actio in distans* under abnormal conditions. This would be only a matter of evidence. It seems extraordinary or even impossible in comparison with all we know, but then we do not know everything, and besides mind might be a substance other than the brain and yet not survive, so that in certain abnormal conditions it might act independently of the body. Consequently physical phenomena not associated with the personal identity of deceased persons, as might be indicated in various ways, would not prove the existence of discarnate spirits, even tho we might invoke them when once proved to exist, in order to explain what the facts did not prove.

There are two distinct issues here which we should keep apart. They are the question whether we are simply trying to ascertain a cause for physical phenomena of the telekinetic type or are seeking proof for the existence of spirits. The spiritualist has always resorted to physical phenomena as proof of his claim for the existence of spirits and so desired to explain them by the agencies which he sought to prove by the facts. But the opposing school denied that they were evidence of spirits and sought to explain the facts by some other cause. Among these forces invoked were "magnetic force," "ectenic force," "emanations from the body of the medium," etc. But here again the issue is confused. While "ectenic force" and its congeners do not imply survival of personal identity after death, they may imply an energy other than the brain as necessary to account for such phenomena.

and to admit that there is some unknown agency beside the physical organism as ordinarily known is to make a long step toward the idea of spirit. If the phenomena are provably associated with intelligence and "ectenic force" be this intelligent agent, then we have incarnate spirit without doubt. But the Epicurean maxim would prevent our inferring that personal identity survived, however much we might be justified in using the indestructibility of matter and energy to maintain that this energy, "ectenic force," as such persisted, and it would remain to determine whether its functions were the same after the dissolution of the organism as before, and hence whether it had a memory of an earthly existence. To ascertain this we should have to resort to a wholly different type of phenomena from the physical. We should be brought back to the mental phenomena of the mediumistic and apparitional type for this evidence.

I am not going to produce here evidence that independent physical phenomena occur. That is still the moot question with scientific men, tho it is not treated with the contempt it once received. The existence of telekinetic phenomena in nature on the large scale mentioned above makes it unnecessary to be sceptical of the general principle, and it only remains to determine whether another class of them occurs in the presence of living persons called mediums. What we have to do here is to propose some tentative hypothesis for rendering their occurrence possible or rational and also suggesting the phenomena which limit the evidence for this occurrence.

There are two points of view from which the evidence will be limited. The first is that of the medium and the other is that of the observers or witnesses. In the first of these the phenomena are always reported in such close proximity to the psychic that it is extremely difficult to assure ourselves of their independent nature. A table moves or an object is discovered passing through the air and the phenomenon is so closely connected with the person supposed to be responsible for it in some way that suspicion of natural or normal causes at once arises. This is especially true when the phenomena occur in darkness or when we do not see the

motion begin. The whole environment of the events is so often in direct connection with the events themselves that it is difficult to exclude the natural or normal causal agent. This situation gives rise to the hypothesis of fraud and trickery. But if the subject or psychic be a hysterical type, as is often, if not always, the case, while we thereby remove the right to think and speak of conscious fraud, we have not excluded the supposition of ordinary causes with which we are familiar in abnormal psychology.

The second limitation of the evidence is the liability of observers to illusions and hallucinations, as well as mal-observation. I need not dwell upon the last of these. Of course psychics, when not entranced, are as liable to hallucinations as the observers. In experiments affecting alleged physical phenomena the psychics seem especially liable to hallucinations of some kind. They may even be collective hallucinations, that is, hallucinations of the same kind by two or more of the persons present. These seem to have occurred in the case of the Rev. Stainton Moses where three persons present saw lights which the two remaining persons did not see. In the Lambert experiences collective hallucinations also seem to have occurred. I have discussed them in the *Proceedings* (Vol. II, pp. 383-386). In connection with the same case I recorded a number of my own hallucinations as an observer on the occasion of experiments for physical phenomena. More recently I have had an interesting case of incipient tactual and visual hallucination in an experiment for table tipping. I seemed to see the table swaying and to feel it moving. Investigation showed that the illusion or hallucination was due to the slight swaying of the head from the action of the heart. I called a physician to see if my head was moving and he found it was and that it was synchronous with the heart beat. The slight motion of the head caused a corresponding motion of the retinal image and but for the parallax between this and the memory of what the motion of the table would have been I would not have discovered the subjective nature of the apparent motion. On another occasion where a person said she saw a chair rocking I got the incipient motor sensation of the chair rocking, but this

was counteracted by the retinal image which was stable. The motor sensation, too, was that of the ocular muscles. But for the dissociation of retinal action from the muscular I would not have discovered the illusion or hallucination.

But we must distinguish between the liability of psychics and that of observers or sitters to hallucinations. There is evidence that psychics are more liable to them than the normal observer. But those hallucinations are not to be discredited on that account. They may be veridical. That is only a matter of evidence. But the fact that the psychic may report the perception of objects which others do not see rather effectively removes the supposition of real physical facts. If the hallucinations of the observer are provable they likewise diminish the significance of the facts. The liability to them makes it important to have phenomena which are not explicable by hallucination. In the first place the facts observed should be attested by more than one of the senses, just as we determine objective reality in normal experience. Secondly, the same facts must be perceived by others, so that if collective hallucination be possible it should be reduced to a minimum of evidence for it as a fact. Thirdly, we should have mechanical effects which remain afterward and hence do not depend for their existence upon observation in abnormal conditions. All these securities may prove that hallucination, whether individual or collective, can not explain the facts. But that the liability to it is a limitation on the evidence is apparent and must be reckoned with in this work.

Assuming, then, that physical phenomena are possible the immediate question which most men ask is that for asking an explanation. The common one, as we have remarked, is that the phenomena are caused by spirits, and when this explanation is presented it is discarnate spirits that are meant. Of course the reason that this theory obtained its standing was found in facts quite distinct from the mere movement of physical objects, and this phenomenon got the point of interest because it was so exceptional in the field of physical science. The real evidence for the intervention of discarnate spirits has been ignored in the emphasis laid upon the contravention of the laws of physics in a part of the facts. But

taken by themselves, as already observed, physical phenomena, the mere movement of objects without contact, would not prove the existence of discarnate spirits. I can imagine a complication of physical actions interpreted teleologically, that is, from the principles of design, capable of proving the discarnate, if they sufficed to illustrate and prove personal identity. But, short of this complication evidencing a special intelligence and its identity, physical phenomena by themselves would not prove the existence of the discarnate. Hence until we had otherwise proved the existence of the discarnate we cannot use such agencies for any purposes of explanation. The right to apply discarnate spirits as causal agents in such a situation depends on first assuring ourselves that they exist. Then we may conceive them capable of doing something and any hint of their presence might be a ground for applying their actions as causal agencies.

Usually in physical phenomena there are few indications, if any, of personal identity, and as long as this is the fact, science will be disposed to accept any explanation of them but the spiritistic. The spiritistic theory implies that intelligence must be found in connection with the phenomena before that view would be satisfactory. But unless that intelligence involved the personal identity of a deceased person we should have to wait till that had been proved before extending the hypothesis to cases where identity had not been established. With the absence of evidence for identity we could not infer from the general fact of intelligence anything more than the possibility that, in some way, the intelligence of the psychic, whether normal or subconscious, was the cause. Of course we do not have evidence that the mental or other action of the living organism can exert force independently of contact in normal conditions, so that any hypothesis of it must imply the most careful experiment and the articulation of the results with known agencies of the organism or of mind. What the movement of objects without contact mean, in the case of mediumistic phenomena, is that something about the person of the medium must be held responsible for the effect, if only as a cooperating agent. So much is clear. If any facts point to the action of the

medium's mind upon the results we may entertain the hypothesis that there are conditions which justify the belief in a force acting independently of the bodily organism and we should not resort to discarnate agencies to account for the phenomena. That force may be intelligent nevertheless and so the living spirit of the psychic freed in some sense from the limitations of the body. This, of course, is a very large supposition and requires the same quality of evidence that would be demanded in the proof of the discarnate, tho the facts might be different in general kind.

We are not familiar with any ordinary facts of normal consciousness that would lead us to suppose that the subject of this could produce telekinesis or the movement of objects without contact. Nor do we know anything about the subconscious that would empower it to produce results of this kind. It would be as anomalous to experience to find the subconscious doing things of this kind as to find the normal consciousness doing it. But if we observe that the facts relate to a human being exhibiting either state we may well suppose that something associated with that person is responsible for their occurrence. Some have called the energy "ectenic force," some "emanations from the organism of the medium," or "odylic force," etc. These are supposed to be some unknown agency which is distinguishable from discarnate spirits, on the one hand, and from the subject of consciousness and subconsciousness, on the other. As long as we assume them to be unknown the distinction is an arbitrary one, and it is open to conjecture their identity with the mind. At least this would be a legitimate hypothesis. But there are many facts which tend to identify this assumed agency with the subject of consciousness or the "astral form," the "spiritual body" of St. Paul. The experiment of various men in Europe show the production of faces impressed on clay or putty and they all seem to agree that many of the faces are identical with that of Eusapia Palladino. This would in the eyes of many persons exclude the spiritistic interpretation. Certainly they do not prove it, as the identity of the medium is rather shown by the facts, and the more sceptical mind would most naturally infer fraud-



ulent action, or at least hysterical action, on her part. But supposing that the phenomena were produced under test conditions, they certainly look much more like the identity of Eusapia than that of the discarnate. Some report that the hands or arms they feel on various occasions in experiments with her are like her arms. Accepting the fact that they are not really her own physical hands and arms, they represent her identity rather than that of others. Similar phenomena are reported in a case which I know, that of Miss Burton, mentioned in the December Journal for 1909. The friends and relatives, at first very sceptical and distrusting Miss Burton, were convinced of the reality of some of her "materializations," in spite of the fact that the form, face, and appearance were those of Miss Burton herself. From all that I could observe this would be the fact in this case, and it matters not whether there were any phenomena beyond explanation by fraud or hysterical conditions. The fact is that the observers while recognizing Miss Burton in the figure also identified the deceased person alleged to have appeared in this way. It may have been illusion on their part, but the identity of Miss Burton in the forms seen suggest a similar phenomenon to those observed with Eusapia Palladino. We do not require to believe in the objective reality of them to suppose this resemblance. Whether caused by actual impersonation by the psychic or by the hallucinations or illusions of the observers, in spite of their belief or disbelief in the honesty of Miss Burton, the judgment that they were dealing with a genuine phenomenon of some kind suffices to establish a certain similarity between the two cases. Then we have those cases where people report facial and other motor impersonations which are admittedly the expression of the psychic, whatever else may accompany them as a cause. Besides this the fusion of subconscious action and normal memories, linguistic habits and forms of expression characteristic of the medium with evidence of supernormal information shows again what place the mind or subject of the psychic has in the results.\*

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\*I am not quoting the case of Miss Burton to indicate or assume that the phenomena described are evidential. Whatever interest the in-

Assuming, then, that the identity of the medium is involved in such cases, and that in many of them the identity of any outside agent is not apparent, we have a situation in which we must naturally ascribe the causal influence to the psychic's powers in some way. If we find that the evidence supports the belief that some form of energy can act independently of the bodily organism of the medium we must at least suppose that we have a new form of "force" which will require further investigation, not necessarily new in kind but new in the form of its manifestation. This is what is meant by the theories of "ectenic force," "odyle force," etc. But if we find the intelligence of the medium essentially connected with this "force" we will have evidence of a familiar form of energy that is not new, tho the mode of manifestation is new and with it would appear the idea that it can act independently of bodily contact. Its usual habit is to confine its physical action to the law of contact, but here, on the sup-

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cidents described may have depends upon the suspicion at first entertained by her own relatives regarding the honesty of Miss Burton in the performances and upon the admission by them that it was Miss Burton that appeared in the materialization. The transfiguration remarked, whether due to suggestion and illusion on the part of the observers, has the importance of coincidence with similarly reported phenomena elsewhere and also with the recognized fact in the case of Eusapia Palladino that Eusapia herself is an undoubted factor in the real or apparent materialization, or hallucinations of the observer, if this they must be called. It is only this accidental coincidence with the Palladino case about which Miss Burton knew too little to simulate it in this manner at that time that attracts notice. If her astral could be separated from the body, to use the tentative hypothesis of this paper, we might discover more important resemblances to the Palladino phenomena. But as far as they go there are some similarities and it is only a question whether they can sufficiently escape the suspicion of illusion on the part of the observer to give the facts the desirable interest and importance.

Since my earlier experiments with Miss Burton I have had some later ones in which I have obtained better evidence of supernormal physical phenomena in the form of raps. Many that were not evidential had the appearance of being interfusions of subliminal and extraneous influences, but those which may be said to have been quite clearly supernormal suggest what those are which are not evidential and the same of many which were perplexing and apparently inexplicable, tho not having the necessary conditions to make them as striking as is desired. All these qualifications aside, however, there are some that are evidential and which make the case an exceedingly important one for the borderland phenomena which occur in the Palladino case and which become consistent with any theory of the supernormal that we may feel obliged to accept on better evidence.

position of actual telekinesis, we should have it acting independently of this law, and the associated intelligence would simply identify it as psychic in nature, whatever that term may mean—and it properly means conscious energy—and we should have evidence that there was a soul other than the brain required to account for consciousness. This might not require us to admit either that discarnate spirits were connected with the phenomena of physical action without contact or that personal consciousness survived actual death. These would be different questions. But the proof or admission that something else than the brain was necessary to account for the facts would refute the materialistic theory which had limited functional action to that agent, and it would not materially alter the issue to suppose that this agent was physical in some wider sense of the term. A soul, whatever its nature, would be assumed and made to account for the facts. As long as no intelligence is connected with the phenomena and no evidence of the identity of that intelligence when assumed or proved, we may well name the agency in impersonal terms. But in all cases of phenomena of this kind some intelligence is involved, even tho it be conscious fraud, so that any elimination of conscious fraud that we may accomplish and yet establish the association of intelligence with them will exclude the right to regard any "force" as impersonal, at least as the source of the events, tho impersonal and mechanical forces may accompany the facts.

If we cannot ascribe the cause to any function of the brain as we know it and if we are obliged in any way to assign the same cause as that by which we explain consciousness apart from the organism, we should, in the phenomena bearing upon the personal identity of the medium, be required to assume that it was either the spirit of the medium or something associated with that spirit freed from the body that at least co-operated to produce the result. This view does not exclude the operation of discarnate spirits but it makes the hypothesis of their action unnecessary. The anti-spiritist wins no special victory in urging the soul of the medium as the cause: for to admit a soul other than the

brain is to admit nearly all the spiritualist claims. There might be other ways than communicating with the dead for proving the existence of spirit, even tho we did not prove its survival after death. The assumption of something else than the brain as necessary to account for consciousness or for physical phenomena of the kind under review is to wholly abandon the old materialistic theory, and to make quite easy and rational the hypothesis that certain other phenomena involve or imply communication with the dead, so that there is no triumph for the materialist even in "ectenic force" and its congeners. The step to communication with the dead would be easy after that, as half the victory would have been won in finding that there was some energy besides the brain required to account for facts. The doctrine of the indestructibility of matter would carry with it the continuance of that energy, tho it did not involve the survival of personal identity. But it would be a decided step in the direction of survival of personal identity to find that the substance connected with consciousness in the living actually survived by reason of the law mentioned. The way would be opened for interpreting easily the phenomena illustrating the personal identity of the deceased.

This relation of the hypothesis of the living spirit doing the work to the spiritistic theory in general is by the way. We require only to clear up the distinction between the evidence for survival after death of human personality and the evidence for the existence of an intelligent energy in addition to the brain. The complicated explanation of the facts must come later. It is not sufficient to prove that there is a living spirit or form of energy besides the brain and capable of producing such effects. We require to ascertain the various steps in the process involved. These must comprise data in both the normal and the supernormal field of psychic phenomena.

The old materialistic theory cannot admit the existence of any form of energy other than the brain. But if we eliminate the hypothesis of discarnate spirits from the explanation of such phenomena and cannot find any agency in the recognized functions of the brain to account for the facts we must

seek a cause in some form of agency intermediate between the two extremes, and a living soul would meet the requirements. Let us approach the subject through normal psychology.

The Greek philosophers recognized three kinds of "soul," the vegetative, the animal and the rational. They supposed that it required one form of energy to explain vegetable life, another to explain animal organisms, and a third to explain the rational and reflective life of man. But later in the development of philosophy the distinction between the animal and rational souls was dropped and "vital force" remained to take the place of the vegetative soul. The animal and rational souls were resolved into different functions of the same soul or subject. Then when chemistry and biology came forward with their interpretation of living organisms they abandoned the hypothesis of "vital forces" and made organism an effect of chemical agencies. All that was left for philosophers was matter and motion for the materialists and a soul in addition to these for the spiritualist. But materialism at last resolved consciousness of every form into functions of the body and there was left but one substance or form of energy in the cosmos with functions all resolved into motion. This energy was matter. A living soul was not considered necessary for explaining anything, much less a surviving soul. But more recently there has been a reaction from this monistic tendency, and neo-biology has been disposed to admit that a new form of energy is required to explain living organisms and the "vital force" theory is coming into vogue again. Even Mr. Herbert Spencer, when revising his *Biology*, felt forced to admit that life was an "unknown agency," tho in his earlier work he had resolved it into a form of matter and motion. This admission that life is an "unknown agent" would imply that we have some substance besides matter in the world, at least different from matter as we ordinarily know it, and the discovery of residual elements in the world not previously known, tho they were easily proved to be like ordinary matter, modified the barriers against admitting even transcendental energies. Then the ether came in with its functions quite different from all mat-

ter and it would remain only to show that the nature of mental phenomena required some substance or energy distinct from matter and motion on the one hand and from "vital force," on the other. As long as consciousness appeared to depend upon the organism for its existence it was always open to suppose that it was a modification of vital phenomena.

When it comes to psychology we have always had to recognize the radical distinction between sensory and reflective mental states. Tho they are both forms of consciousness they show different relations, so far as known, to the bodily organism. Reflective states can go on without stimulus. Sensory states do not occur normally without external incitement or stimulus. Then at last we came to recognize subliminal actions distinct from both of these, and the question of the reason for this was opened again. But the evidential situation prevented all suppositions that the phenomena were other than different functions of the same organism, even tho we had been accustomed in physics and chemistry to suppose that variations of functional manifestation were due to different types of substance in the collective whole.

It was when we came to the supernormal that the problem took a new form. Telepathy suggested activities which normal physiology and psychology could not explain. Then mediumistic communications, besides evidence of the personal identity of the dead, represented often statements about the nature of the soul and its relation to the organism. Of course these were not verifiable in the way that we could confirm statements bearing upon personal identity of the deceased. But their environment at least commands respect and makes it necessary to test them. Throughout the whole literature of the subject there has been the distinction in communications between the "spirit" and some immaterial body, which the theosophists call the "astral" and which St. Paul called the "spiritual body," and the Epicureans a "fine material or ethereal" organism. This distinction coincides at least with that between sensory and inner mental states, assuming that the grosser physical organism does not

suffice to account for sensory states. But we have no proof that this is the explanation of the coincidence. But in mediumistic communications we have also found some interesting facts which came about unconsciously. In the Piper case Dr. Hodgson found evidence, and my observations coincided with his, that the trance personalities knew nothing about the physical side of the phenomena connected with the communications. They always said that they took the soul out of the body and used the body as a machine for communicating. It was assumed that the "body" meant was the normal physical organism. But there is much evidence in this and other cases that the "body" meant was the "spiritual body," and all that they ever knew was what went on in this and that they knew nothing about the outcome of the communications unless they were read aloud or they got them, as they occasionally did, through their existence in the mind of the sitters. Corroborative of this was the frequent fact that the trance personalities knew nothing definitely of various physical conditions that interfered with the communications. Inferentially they seemed to know that something affected the physical body, but they seemed to have no such direct knowledge of it as they seemed to have of the "machine" with which they worked. Apparently, therefore, this "machine" which was used for communication was the "spiritual body" and the "spirit" of the medium, which was the subject of consciousness as the trance personalities seemed to know it, was something different and capable of being "removed" from the physical and "astral" organisms. That such an "astral" organism exists seems to be supported by the stories of an "aura" about the physical body and which some people claim they can occasionally see. The experiments of some Frenchmen seem to confirm this, and I know of one experiment in this country which accidentally corroborated such a view very clearly.

The experiments of Dr. Joire in what he calls "externalized sensibility" illustrate, if they do not tend to prove the existence of some sort of aura like energy surrounding the physical body, whether its periphery be the same as that of the body or not. They were experiments under hypnosis, ap-

parently with such care as to exclude suggestion and certainly endeavoring to do this. During hypnosis the patient or subject seemed perfectly anaesthetic, but on pinching the air beyond the limits of the physical body evidence occurred that the subject either had a sensation or was conscious of a stimulus. Such experiments should be repeated.

These phenomena seem to be corroborated by the following incidents which occurred rather accidentally in some experiments of obliterating the apparent presence of a gentleman in a group by mental suggestion. The details will be published again. But a physician whom I know personally and some gentlemen of well-known standing and intelligence wished to see some hypnotic and other experiments by this physician. In the course of them he *mentally*, not orally, suggested the disappearance of a given member of the group present. This obliterated person was then placed near the library shelves and the subject, who was apparently in her normal state after being awakened from hypnosis, told to look in that direction and tell what she saw. She replied that she saw the books, but that there was something between her and them, and that she could not see the books at that place. Asked to tell the color of what she saw she said it was grayish brown. Requested to touch it she went to the object—the gentleman standing there—and placed her fingers in the air two or three inches from his arm. She was then asked to run her hand around the object and she traced a complete periphery of the human body some two or four inches from the limits of the man's body standing there making a peculiar circuit twice at the knee, and then correcting it spontaneously. Here was an apparent recognition of an astral or peripheral extension beyond the physical body.

Inquiry personally of the physician resulted in his statement that he had never before performed such an experiment and that no hint of it had been given to the subject. The act was purely spontaneous to her and as much surprised him as it did the others. Several present have confirmed the physician's statements as to the act at the time.

Of course much evidence must be collected to give the hypothesis of an astral form or extension scientific credibility.



but the hypothesis is worth making for the investigation of corroborative incidents.

Taking all these facts as indicating in a possible way the existence of something like the "spiritual body," as a substance other than the physical organism which we know, we should have a form of energy which the materialistic theory cannot admit without modifying its position. But we should not in that fact alone have proof that this "spiritual body" survived or that it was necessarily the subject of consciousness as we know it and as it might be conceived in another world. This "spiritual body" might actually be the basis of consciousness, but the evidence of its existence might not carry with it proof that it was this basis. Assuming, however, that the claims made for it entitle us to the hypothesis that the "spirit" is different from this "astral" form, the proof of this is not at all at hand and perhaps we have not yet suggestion enough to justify it as a working hypothesis. But yet the distinction coincides with the facts of experience, and we may try it in the various situations requiring explanation.

Let us, then, suppose that we have four different types of energy with which to deal in the phenomena of psychic research, namely, the physical body, "vital force," the "astral," and the soul or spirit. For the purposes of communicating these must represent a certain relation with each other. In the normal life they are so adjusted that rapport with the transcendental world is not possible, or at least not a usual fact. This rapport in all cases requires more or less of relaxation of the normal consciousness varying all the way to deep trances in which its control of the physical body completely lapses, and the subconscious functions retain it more or less, the communications being purer in proportion to the suspense of the subliminal processes also. But even then there must be the proper relation of the other agencies and functions of the body in order to obtain any result. I have seen instances in which the circulation was so disturbed by the relaxation of the normal consciousness that automatic action could take place only with the utmost difficulty. When the circulation became more normal the automatic action was

much easier. This means that the vital functions must remain normal while the others are relaxed.

Now if the "vital force," the "astral" and the soul be so adjusted to each other that any variation of one of them from its normal rapport with the body carries with it, or them, the control of the organism, there will be no communication which must be effected through the physical organism directly or indirectly. Suppose that the tendency to trance affects the "vital force," which presides over and regulates the reflex functions of circulation, respiration, secretion and all the functions necessary to keep a normal body, and hence produces conditions like sleep, there would be no way to get automatic action and similar influences might prevent sensory messages in the form of hallucinations. But if the vital functions remain normal automatic action representing foreign influences might be possible.

But then we here again meet a complication. Suppose it is the function of the "astral" or "spiritual body" to mediate between pure spirit and physical agencies we may understand that it is necessary for producing the physical side of the phenomena. It would appear to be the agent through which spirit moves the physical organism in automatic actions of all kinds. But if the "astral" tends to go with the spirit when the trance comes on we would fail to obtain effects. On the other hand, if it can remain and become the "machine" for mediating the influences of outside intelligences we might have a condition which made communication with a transcendental world possible. Now if we could remove this astral body, either with or without removing the soul, from the physical body, we should have an agent that might be used as an intermediary for producing physical effects of an independent type. It seems to be the "machine" for transmitting spiritual impulses to matter and if the principle of contact, which is normal in ordinary life for transmitting such energies, be necessary this removal of the "astral" would enable either the spirit of the living or of the dead to produce effects on matter without the contact of the grosser physical body.

Whether this removal of the "astral" be possible under

conditions necessary to produce independent physical phenomena will depend on the delicate adjustment of it to "vital forces," on the one hand, and to the spirit on the other. If its cohesiveness with the "vital force" be such that the removal of the spirit leaves it in the physical body, no independent physical effects could take place, on the hypothesis. If the "vital force" tended to go with it when removable similar failure must follow, as in automatic writing. If the cohesion of the spirit and the "astral" be great the removal of both would leave the effect entirely to the living soul, if possible at all. But the attachment of the "astral" to the "vital force" might so generally be very strong that the separation would not be frequent, and hence the rarity of mediums, of the kind. It is possible that the nexus between the "vital forces" and the "astral" is stronger than between the spirit and the "astral." But supposing the rare case we might require that the "astral" be removed as the agent for transmitting energy from mind to matter and for producing the physical effects observed or alleged to occur. In many cases this would seem to occur while the medium remained in her normal consciousness, which would seem to imply that the soul remained in the body while the "astral" was removed for action. In that case we might have to suppose that discarnate spirits were the initiating and controlling agents in the phenomena. If the spirit of the medium be removed at the same time we should be at liberty to suppose that her spirit was responsible for the entire effect, tho there might be evidence in some cases that the discarnate co-operated, or even used both the spirit and the "astral" of the medium for producing the effects.

There are many facts which suggest that the energy responsible for the effects in the Palladino phenomena is connected with her body or personality. This is true to such an extent as to strengthen the sceptic's claim that Eusapia does the "tricks" herself, whether consciously or unconsciously. For instance, when she lifts a table it has been proved that her own weight increases by the amount of energy required to lift the table, that is, by its own weight. The observers have reported that this phenomenon has occurred when there

was no contact of her hands or attached wires with the table. If we believe the facts we must recognize that, in some way, the cause is connected with Eusapia. If we think the facts are too hard to accept we may think that the observers were deceived in some manner and that the facts were only the ordinary ones. But assuming that there was no illusion or hallucination in the report of the phenomena, as I think they have been numerous enough and well enough substantiated by mechanical tests to assume this, we would have to face the apparent fact that the energy is connected with Eusapia, whether we choose to regard it as some supernormal energy of her own or the co-operating power of the discarnate or both. The detection of resemblances to Eusapia herself in some of the apparitions, in the imprints on clay, and other phenomena not suggesting the identity of the discarnate would imply the possibility of the hypothesis as conceived, and it is corroborated by the sympathetic action of Eusapia's motor system during the occurrence of really or apparently genuine phenomena. The same general principle is also suggested and perhaps confirmed in the fact that subconscious action of all mediums is implicated in many or all the messages represented in alleged communications with the dead. That is, the law of subjective complicity in the contents of the phenomena is not confined to Eusapia Palladino, but extends throughout the field of mediumship, and prepares us for admitting an unusual form of it in the Palladino case.

This will appear to be a complicated theory. Such an accusation, however, would not be exactly correct. The evidence that there is any such relation between the vital functions of the body and the existence of two other modes of energy is complicated, and perhaps as dubious or unscientific thus far in our inquiries as it is complicated. But once grant the existence of such agencies and the theory is not more complicated than we should *a priori* expect it to be. In some respects it is quite simple. But the real crux of the question is a matter of evidence that any such agencies have to be reckoned with and that they behave in the way supposed when they are known. The want of evidence in the present state of our investigations may well make us pause with the

hypothesis of them, and I do not advance the view here as anything more than conceivable and as a good descriptive conception of the facts consistent with what we know of the recorded results of observation and experiment. Farther than that I would not go and would leave the confirmation or refutation of it to the future, not caring which way the conclusion went, provided the hypothesis serves as a help in understanding the facts until they are better explained.

I am, however, not so enamored of this hypothesis as to refuse it very grave difficulties. They may, indeed, be quite insuperable, and I do not suggest it in any sense that cannot meet those difficulties. It is intended to be extremely elastic and not so fixed or rigid as the descriptive account of it appears. It can only represent the barest outline of the possibilities and this may be subject to modifications to the extent of removing the general conceptions themselves as concretely presented. The crux of the matter lies in the supposition that her spirit and "astral" can be separated at all, and we should require to study the relation between her normal consciousness and the occurrence of physical phenomena in order to have any reason for entertaining the possibility of the theory, and it is right here that I be most humble in even imagining it.

## A MEDIUMISTIC EXPERIMENT.

By James H. Hyslop.

### I.

The following is a first sitting by a Miss B. with Mrs. Chenoweth. The second record will be published later. Miss B. lived in the larger New York and Mrs. Chenoweth lived two hundred and fifty miles from New York. Miss B. was not admitted into the room until after Mrs. C. had gone into a trance, and left before Mrs. C. came out of the trance. As explained in previous records of Mrs. C. the trance is a light one and to be distinguished from normal consciousness only by amnesia of the trance when she recovers consciousness. Otherwise they are probably much the same. I attach no importance to the trance.

The evidence for the supernormal the reader may estimate for himself. I publish the records for two reasons. The first is to illustrate the nature of the work of Mrs. C. as a protection of what has been published in the Thompson case, and the second is to illustrate afresh the interesting intermixture of her own mental action and that of foreign intelligence, whatever its source. I think most readers will recognize that the incidents of the record are not due to chance and that will suffice to justify the study of the non-evidential matter.

The primary point of interest for the student of psychical research in such records is the intermixture of the medium's and a foreign mind as made evident in the matter and method of communication. The little control is herself an interesting interfusion of the medium's mind and whatever she is, and then add to this the fact that she represents herself as getting the messages from communicators, adopting the manner of a reporter in delivering them, with the style of quotations and all, and we have a fairly clear conception of how the messages are blended with other material than the communicator's. The phenomena should be studied in comparison with cases in which the trance is deeper, and we may

discover that the purity of the supernormal will be directly proportioned to the depth of the trance, or if that phrase is too definite, with the extent of relaxed control of the organism by the normal and subliminal consciousness. It is for the study of this problem that the work of Mrs. Chenoweth is especially important. We shall never understand why messages are inhibited, fragmentary, confused, or erroneous until we have studied with the utmost care the various cases that illustrate the different modes of getting and delivering supernormal information.

### DETAILED RECORD.

New York City, May 22, 1907, 10.14 A. M.

Sitter, Miss B. Medium, Mrs. C.

Shook head, rested it on hands. Short pause, sigh. Ah! Short pause. Ha-ha! Cough, smile. Hello!

[Miss T.]: (Hello!)

Hello Dr. Hyslop!

(Hello Starlight!)

There is another spirit coming to speak to you someday, I think.

(Is there? Good!)

Yes. Probably not when somebody else is coming but just in the afternoon or something like that, because I just saw her coming as I came in. You know it was fully funny yesterday. Want me to tell you?

(Yes.)

Well you know, I don't know just where I got it but I just felt that a woman was coming. You know I thought it was a woman and yet every bit of evidence seems to prove that it was a man's influence, you know. I don't know where I got it. I just thought it was a woman and yet I thought it was a man's brain in a woman. You remember, don't you? [Said to Miss T.]

(Yes.)

It was funny, just a notion that dropped down somewhere. It didn't bother me much only it just looked as though I didn't know what I was talking about. It is a lovely day! You know it makes a difference about the things that come.

(Yes.)

Did you know that?

(Yes.)

You are in a hurry, aren't you?

(No, I just want to save trouble in making notes.)

Oh! You don't mind, do you? [Said to Miss T.]

[Miss T.]: (No, it keeps me hurrying, that is all but I don't mind.)

Oh I don't think it's really that! Haven't you ever heard a minister or a lecturer talk all around on a general basis and then strike out on a special?

(Yes.)

Well, that's the way that spirits do, kind of getting adjusted a little bit and then get the other thing done.

(Yes.)

All right, I am ready. [Short pause during which sitter entered.] [Sigh.]

(Now good-bye, Starlight.)

Good-bye Dr. Hyslop.

(You have got a good sitter. [J. H. H. leaves room.]

Thank you. That means he wants me to do good work, doesn't it?

[Miss T.]: (Yes.)

All right, I will see what I can see. [Short pause, head on hands.] Before I begin to tell you about the spirits I just like to tell you a little bit of the way you look to me. Every person who comes into a room where there is a spirit has a certain emanation. It doesn't always take physical form but there are certain characteristics about it that stand out very definitely and clearly and they appear to a spirit as a...an expression of the spirit of the person there. And the first thing I find with you is a familiarity not alone with spiritual things but with all sorts of spiritual expression in the world. Naturally you would be interested in anything that brought a broader conception of life or was a potent application to the conditions of life, making them better or more beautiful or expressive. You are poetic and yet practical and those two things are constantly being balanced in your makeup,—the poetic and the practical are always running like two horses hitched up together and carrying you along through life. And one moment it will be the poetic expression and the next the practical that comes out from you, but it is so easy and carefully balanced and adjusted that it seems to make no incongruity or conditions of inharmony in the life but rather that it makes a more complete expression. There is a...of course I don't know anything about how long you have lived, but your life seems to be spreading out into the future, very much to come as well as very many experiences in the past. You are the kind of a—woman I was going to say. [Note 1.]

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1. My own knowledge of Miss B. would lead me to say that the character reading is good. She is, to my observation, both a poetical and a practical temperament. The poetical, however, does not mean that she writes poetry, but that she has an emotional life which might very well get expression in



The kind of a woman that lives an awful lot in a little while.  
(That's right, that's right Starlight.)

There are some years that just seem so crowded full of experiences that you live ten years in them. They are so full of one thing on top of the other that in looking back they... it seems to have multiplied the year into so many, many years that you can't quite tell how old you are!

(That's quite true, Starlight!)

It seems that anyone spiritually living does that sort of thing they... materialistic people live and count that they have lived 25 or 30 or 40 years that they have lived and that life's done. A spiritual person cannot divide life up that way. Life opens up and out and seems to have no limitation whatever and just seems to be growing and expressing and having a great future. That is the soul's knowledge of immortality that the more spiritual you become the more conscious you are of unending time and feel, in the expression of yourself you feel no limitation of the days and the years of the earth life. That's only a little preaching in between.

(That is very pretty.) [Note 2.]

you know. You have something there that belongs to a spirit, haven't you?

- (Yes.)

I will take it. This is a good thing. Gloves are always good. Anybody is able to get so much from the hands almost as much so as faces; so that anything that comes from them like a glove or a mitten or a ring anything that has been on the hand is very helpful for a spirit. You know the first thing that I find with these—it is a spirit that I come to first.

(That's right.)

It seems more like a man's spirit that like a woman's.

(That's right.)

While I don't see him yet, I feel such an impulse of life, and joy, you know, I don't feel old:

(No.)

that vigor and life and clinging to life as I go out to the spirit. It is a natural characteristic to make the most of any condition that belonged to him, you would find him readily adjusting himself to the condition. I don't know how good a communicator he will be, but he's very much interested in this and able to see in his spirit life the things that are happening in this one. While I say he's young, he's not a boy.

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poetry but for the practical side of her nature. She has, however, written a little, but a very little poetry. She is keenly interested in intellectual matters.

2. Miss B. reports that she has lived through a good deal for a woman of her age, but does not reflect on it.

(No.) [Note 3.]

Age in a way. There has been some years, some expression, some work, something that gave promise of what his future would be.

(Yes.)

But he hadn't attained his whole future, he hadn't come into the full promise of his life. There is... you know there is another thing I see.—Seems as though I wanted to say so much to you right away! I should call him a good sized man, not fat, but he's got rather broad shoulders and he's one of those compact people, looks strong. And yet his face is very delicate and grows very serious, almost like a poet, as though he would suddenly think things out and sit here with such a serious or pensive thought. I can see his hair, it is dark, it doesn't seem to be a bit blond, it is dark but as the light shines on it it gets a little glinting of light. You know another thing I see: He's—wait a moment, don't hurry. [Said aside.] Are you very anxious to hear from him? [Note 4.]

(Yes, I am anxious.)

Ha. Well it is a love, you know that makes you anxious.

(Yes.)

It isn't just an interest.

(No.)

Some people come just because they want to know what's going to be done.

(Yes, I know.) [Note 5.]

But 'tisn't that, I see him writing, writing, writing across here messages of his love. Oh but I am so sick before he went, I find him sick in the bed.

(Yes.)

And before he went he made a brave fight for his life but he had to go. It isn't a very long sickness, that is long, long tedious.

(No.)

But long enough so that the seriousness appealed to you and the others about him.

3. The characteristics assigned the communicator are correct as far as they go at this point, but of no value evidentially. He was not a boy but was a young man when he passed away. This might have been inferred from the appearance of Miss B. and the situation. But then the psychic had not seen Miss B. in her normal state.

4. The description of Mr. L., the communicator, is good. He was over six feet high, had broad shoulders, was thin and varied in weight between 165 and 180 pounds. He was a strong man, had a refined face and was serious in features, but was not serious or pensive in thought, but always fond of a funny story. There was nothing poetic in his temperament. His hair was not dark. In childhood it was tow colored, and as he grew older it became a medium shade of dull brown.

5. The sitter was engaged to the supposed communicator.

(Yes.)

His heart [head] is so sick; when I sit up I am so faint I just fall right back on the pillow.

(Yes.)

It seems at the first he had a very high fever. This is the first of his sickness.

(Yes.)

That went away, as though he went down and he grew thinner, very thin and pale. And then all at once came a return of the fever. Seemed almost like [for] a time slipping out of it. There was a gleam of hope and the return of the fever came and he was gone almost like a flash.

(Yes, I understand.)

You know he says he was conscious the first moment when he went over. He was so thirsty. My mouth seems so dry and parched, just glued. If I could only get something to drink! Everything is tense as it could be. And when he stepped into the spirit there came instantly such a sense of relief and quiet, as though the storm was over. So quiet, and he became conscious of those about. Now there is another man who's alive. Of course I am not talking about him.

(No.) [Note 6.]

There was another to whom he was attached very much, he was near when he went away. Do you know?

(Yes, I do.) [Note 7.]

That seems almost like an older man. Is there a man with gray hair who's very near to him? His hair wasn't gray, was it?

(No, it was not.)

Well there is an old man with gray hair. And it is in the body, he's in the spirit. There is a young one alive. And then a medium height man with rather full gray hair very near to him. Was there?

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6. Mr. L. had been ill for three weeks with typhoid fever. Some of the incidents mentioned are true enough, but not evidential, and some are not determinable now. There is no evidence that he made a hard fight for his life. Opiates had to be administered and his head may not have been clear. His temperature generally varied from 101 to 105 and he died with it at 106. During his illness he did not seem to change much, but after his death he seemed perfectly emaciated. At no time during his illness was there any hope. There is no evidence that he had any gleam of hope. Others did hope, as usual, and he died gradually, not in a flash. He did suffer from thirst, as usual in fevers, and received the attentions of such an one.

7. An intimate friend, Mr. L.'s chum, came from Boston the day before Mr. L. died and returned to Boston with the remains. He was a young man but a few years older than Mr. L. He did not have gray hair. But an uncle of Mr. L., who has gray hair, came after the day of his death. Mr. L.'s father was dead and was a most intimate friend of this uncle of Mr. L.

(Yes.)

Well is that his father?

(No, but it is a near relative and he's very interested in him.)

But he's here now?

(Yes.)

He just depended on the young one and he can't quite bear to talk about him—a jewel lost that don't want to talk about, hurts my heart. Do you understand?

(Yes.) [Note 8.]

With the young man in the spirit,—this one [indicating gloves] is a woman. She's very kind and attentive to him. She was there when he went, she's older, somewhere between 50 and 60; she seems active and bright. She's quite plump, quite gray, and wears glasses but I think not all the time, I think to read or see things. She's with him, kind of a care taker of him. I think not his mother, doesn't seem as near as that. I think an aunt, been gone quite a while, either an aunt or a grandmother. And she's got this care-taking way of him, took him to her home to be cared for, and then he came back to you people. Do you know who that is?

(Well, I didn't know her. I can't quite place her.)

Well do you know if he had an aunt who passed away some time ago in another place, she's an older lady about the age I told you. The name sounds like an—I keep seeing an S, I don't know whether it's Sarah, it sounds more like this, Sarah you know, but I am not sure.

(He had an aunt Sarah, but she's living.) [Note 9.]

Well do you know whether she has a sister that is living?

(No.) [Note 10.]

Well I don't know quite about the aunt Sarah.

(Yes.)

Well it [may] be the Aunt Sarah's mother. Seems she has a connection with the Aunt Sarah you know. He was fond of her, talked about her, not all the time, but he liked her. And she's connected with her.

(Do you think the one that's dead is named Sarah?)

No I don't, I think she spoke the name for identification.

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8. Mr. L. did have great confidence in this chum who had helped him to start in business.

9. Mr. L. had an aunt Sarah, who is still living and of whom he was very fond, but Miss B. thinks not in any way to make a point of it. Possibly the allusion is to some sister or relative of this aunt Sarah and who is on the other side.

10. The answer "No?" is probably a stenographer's error or a misunderstanding of what Miss B. said, as Miss B. says that she knew perfectly well about the matter. She says the answer should have been "Yes."

More as though she's the mother of the Aunt Sarah, but if she is she was an awful old woman when she went to the spirit, you know. She was rather middle-aged but a rather kind, motherly sort of a woman.

(Yes.) [Note 11.]

Now he puts his hand down to write for you and he says: "I was so sorry to leave you, dear, so many things I had hoped, we together had hoped." You know he's so close to you that your plans are like. "So many things we had hoped to do and yet it seemed as if we never got quite to them, and I had to die and leave them undone." It seems more material things than spiritual.

(Yes.)

'We'll do this when we are able and this.' It isn't money, it's as though when we get to a place we can stop we'll do it. There was that sort of co-operation in your worldly conditions, you understand?

(Yes.)

He says, "It seems such a pity I should have to go before they were fulfilled, but I am planning to carry out some of those things with you now because I believe I can take your hand and bring you into a better and fuller realization of life, and myself be better able and stronger to do things than I was at first." He loses his strength every minute or two, you know.

(Yes.)

Was there a George connected with him?

(Not that I know of.)

[Short pause.] No Georgie,—of course that would be the same.

(No, I don't know.)

Well, I see this G, it is somebody in the body, George or Georgie it sounds like.

(I don't remember; there may have been.)

and I would think it is a woman, you know. Isn't there a woman named George or Georgie? Isn't that a woman's name too?

(Yes, but I don't even place a woman friend.) [Note 12.]

I see as though it is someone here in the body. Now I will see what... Do you want me to go right on with him?

(Yes, I do.)

[Short pause.] Give you a little rest, Miss T.

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11. The sitter's grandmother was very kind and motherly to all her relatives, and especially to the sitter.

12. The significance of the names George and Georgie cannot be determined. No one recognizes any relevance in them. Mr. L. had a living cousin Grace.

(Yes, I'm so glad.)

I know you were, but that isn't what I did it for, you know.

(Perhaps this might help you a little.) [Sitter offered leather case.]

This is his, too.

(Yes.)

Isn't this a tobacco thing?

(No.)

Well it smells like it.

(Well it has been with it.) [Note 13.]

I just got that, you know. He's got a very secretive [?] hand that, isn't the right word, it is a strong and individual hand. The fingers are very long. He's graceful.

(Very.)

And whatever he takes up he takes up in that graceful little way almost like a woman, and when he takes this up that way I hear him say: "Oh yes, I know that." His voice isn't particularly musical, it is rather deep. But his voice changes very much, some days it is very bass. It changes with his mood, seems to change with his mood.

(Yes, I understand.)

Oh yes—he's well. He's very, why strong. When the tension is on he gets just as nervous as he can be, and then when it isn't he's not so at all. His voice is just as clear as it can be, but today I hear it—it is low, soft and musical and as he said this to me—"Yes I know that"—it is as clear as if I hear you speaking. May I open....? [Indicating leather case.]

(Oh yes indeed.)

Seems as if I want to get inside a little bit. This takes me immediately to another place, as though I want to go away from this place, these surroundings. I suppose it takes me more into the past.

(Yes.)

And some changes have come to you since he went away, because I find I have been gone quite a little while, you know.

(Yes.) [Note 14.]

I go to another house with him, house where you are now, and I find familiar surroundings, though I find about you today things he's perfectly familiar with, you know. I could go right there and find things perfectly familiar.

(Yes.) [Note 15.]

13. The article given was a leather bill case and in it when Mr. L. died was a two-dollar bill which I had not used. Mr. L. smoked cigars and a pipe, and this leather case had been in a drawer with his pipe.

14. Mr. L. died in July, 1904.

15. Miss B. had a number of Mr. L.'s things in her place of residence, but

Things go on about the same. But this takes me to another house, but you don't go there much since he went away. It's been closed off, do you understand?

(Yes.)

He says it is better so, I don't know just how it is, at the same time I feel that now that you don't go it is just as well. I have no concern over it, I feel better for you to take up your life in a more independent way just where you are. I am still interested in that other home. There is a certain interest in it.

(Yes.)

But I come to your home—this is where you live, you know.

(Yes.)

And as I step in,—oh, tell me have you a big picture of him?

(I have a picture of him but it is not very large.)

Well I don't mean a photograph, a bigger one than that.

(I haven't anything larger than a photograph.)

Well I see something bigger. You haven't been thinking of having one done, have you?

(No. I have a photograph in a larger frame.)

Well that's it. It looks bigger to me than a photograph. It is up somewhere; not one that you would be taking around with you; because of its larger size.

(Yes.) [Note 16.]

Well I see that and I go in and right up a flight of stairs here and I turn a little bit [indicating the left] and go pretty near the head of the stairs into a room. You know you go up stairs, don't you?

(Yes.)

Well isn't there a bright sunny room where you go a good deal?

(Yes.)

'Tisn't your own room,—isn't it?

(No, it used to be.)

With him?

(No.)

Well I seem to go into a bright sunny room. It seems familiar as your room.

(Yes, it would be.)

Well it seems as though he would come in there to talk to you.

(Yes.)

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she had not visited his relatives after his death. Apparently this latter fact is spontaneously recognized in the next paragraph. Her visiting at his old home since his death is rather implied than asserted, while the statement that she does not go there now is clear.

16. The sitter, Miss B., had an ordinary cabinet photograph set on a larger white paper and framed. This hung on the wall of her room.

Well it seems since he went away that that room has been changed, there is less in it, something's been taken out. Your room, you know, you have got things around nicknacks little things. You would know your room in a minute—he would. It looks like a deserted city compared to what it was when you had it.

(Yes.) [Note 17.]

He says, "I go in there sometimes. I am only telling you this to show you that I remember what it was,"—to show you that he knows the change. He writes E on here big capital E. Do you know someone connected with him by that name?

(Yes.)

Very close?

(Yes.)

E, isn't that a woman?

(Yes.)

E, and the next one is taller, 'tisn't Edith. It is a lady. I don't get the rest. E-l-, it is a tall letter, no, E-m. I haven't got it, you know.

(You are getting it.)

It isn't Emma, is it, Emma?

(It is Emily and he called her Emma.)

Well I am glad I got it, first this letter seems to go high and then Emma. He speaks of her with great consideration and he cries softly. He's got a woman's heart, never made a great fuss about anything. He's so quickly touched. There is some sadness in connection with her, I don't know what, but a little grief in connection with her!

(That is right.) [Note 18.]

There is something else, I see another letter. I have to tell you all I see.

(Yes, I want you to.)

And then we try to get the rest. There is an L that I see here, somebody in the body and yet near the boy. Do you know anyone named Lillian or Lizzie near to you?

(Lillian is my name.) [Note 19.]

17. To reach Miss B.'s room you go up one flight of stairs, turn to the left to the front of the house to a front room, which is at the foot of the stairs leading to the next story. It was a very bright sunny room, but at the time of this sitting Miss B. had moved from it and the room was occupied by another person and greatly changed. The lady of the house and others had remarked it.

18. E is the initial of his mother's name. It was Emily, not Edith, and he always called her Emma, as indicated in the text. His mother had been ill for years with trouble that gave him much anxiety while living.

19. Lillian is the name of Miss B. Lizzie was the name of Miss B.'s mother.



Well Lillian, well I feel better since he spoke it to you. I was more anxious to call you by your name than anything else. That would be a comfort to me. He says: "well, Lillian, isn't it good!" He always calls you by that name, you know.

(He didn't call me by that name.)

A pet name?

(No, but another.)

Well I will get the other. "Isn't it good that we can talk even in this fragmentary way to each other? It is better than a cablegram."

(Yes, I am so glad.)

He seems to be happy over it. He seems... have you got small white hands?

(No, they're not small.)

Well they look white to me, and small; a small, white, plump hand—someone that he knew, I thought it was you.

(No, mine are long and thin.)

Well who's got this small, white, plump hand? Is there a child in connection with him?

(No.)

[Short pause.] It is hard, you know, [indicating leather case] this seems to have been put away and kept very carefully. I see that hand right on it.—Someone he knew before he went, seemed more like a young girl, child, like a small, white, plump hand. Now who could that be?

(I don't place it.)

[Short pause.] There is no girl in the family?

(No.)

I will have to leave that.

(That's all right.)

I think it is somebody here, not in the spirit, you know. Plump, white hand, no rings, just a child hand, you know.

(I understand.) [Note 20.]

Have you got some special thing you would like him to get for you? I will try to direct his thought for you.

(Ask him if he can give the name he called me.)

I will see if he can. I think he will. It will come as the Lillian did when we aren't thinking of it. Sometimes when they are tense on it I just lose it, you know.

(Yes, I understand.)

There is something that he shows me or is trying to. It is something else of his that's done up. I don't think you have it

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20. Mr. L. had a young lady friend whom he used to call a "plump" person, before he became acquainted with Miss B. She is still living, as indicated in the record. She is accurately described as far as the account goes. There was also a young boy of whom he was very fond and who is dead.

here, but it seems something away, probably at home. [Short pause.] Funny thing! I see such a [short pause]—it is a long white paper, about as long as that, measuring ten inches, tissue, white tissue and I would think it is something that he wore about his neck either a tie or a scarf or something, and... because it seems fastened and folded up in the tissue paper and it looks crumpled. 'Tisn't like it is bran new. The paper has been out. But it is folded up and put away with some of his things. There is no special significance, I think, to it, except that he's showing it and you have it and I think it's with some other things, as though there were a few things that were wearing things that you had no reason to give away, and that they were just kept there. Do you know?

(I have several of his things put away, but not in tissue paper.)

Well, have you a tie?

(Yes. Several ties or cravats.)

Well I saw several of his shirt fronts and cravats. But this one isn't with those, more delicate than the others.

(A dress tie?)

More like that. Fold it up here to keep it from soiling, like gloves. Haven't you one like that?

(No, I haven't one like that.)

You would know, wouldn't you?

(Yes I would know just...)

Well I will tell you, it is very light you know, the tie itself is light, and it is quite good size you know.

(Yes, he had such ties.)

I see a little pin that he sticks in it, I don't know why I am seeing the tissue paper, you know.

(Yes.)

I see him take this. It is possible it has been in tissue paper, you know, and taken out. He shows me this tiny little pin he would put in that. I think that the pin and tie are not together, but that you have both. And yet seems as though some of his little things like that have been given away. Not the tie, but little things like the pin. But I think you have both of these. Do you know if you have a little pin of his that you have used? [Sitter took a pin from her dress and gave it into medium's hand.]

Oh! Well you have got it! All at once I feel good, you know. Well it was right what I said.

(Yes that was right.)

Yes.

(Except that I haven't the tie, that is the light one.)

Yes. Did you give them away?

(No, but I think someone else has them.)

Well now if you haven't it I think where it is it is rolled up in the paper. All this, I suppose, is to get at this pin.

(Yes, I suppose so.)

He had to show me the other thing in order to get at this. It is strange how they have to lead up to things to get where they want to.

(I understand.)

Well I think if you could get at that tie you would find the tissue paper around it. And he says, you know, he's very glad to have you wear this. When you touch things of his or put them on you are thinking of him, thinking of him constantly. He's a living presence to you.

(Yes, that's true.) [Note 21.]

He says, "I couldn't get along without it any better than if I were here now, and when I am so homesick that if I could only come and talk to you as I could if I were here, it would make my life safer and better but I am able to see you many many times when you can't see me." Well you know he's not a speck selfish but he's... you don't mind what I say to you?

(No.)

But he's fussy about things about him, almost impatient you know.

(Yes that's true.) [Note 22.]

You know you are softer about a person that's gone, it seems only loyal not to speak of it. But as the spirit speaks of it himself, he remembers. "All those little things come over me and it seems a thousand times as though I want to ask you to forgive me for every impatient gesture." He's just as patient and tender! Do you know?

(Yes, I have nothing to forgive.)

He knows that. He knew at the time that you understood, but he feels better to say that. And he says: "Do you know what I live on? I live on the hope of coming together again in the spirit. You know it isn't enough just to be able to say this. It bridges the conditions, but the real life and the real joy will be when we are all together again in the spirit." Now he puts a letter C on here. It is a capital, but it seems to be in connection

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21. Mr. L. had pale lavender Ascot neckties and was exceedingly careful of them. He did keep some of his dress neckties in envelopes in which they were bought, but Miss B. does not know whether he kept any in tissue paper. When she helped clear out his drawer she found them carefully cared for, but does not recall whether they were in boxes or tissue paper. He had a little stick pin which he wore in his neckties, and Miss B. used it to fasten her watch in her belt. It was out of sight at the time and always is so, as the belt covered it. It was the particular stick pin and necktie which he wore when the picture was taken that Miss B. kept hanging on her wall.

22. Mr. L. was very careful and fussy about his things.

with some person. Do you know a Charles, I think in the spirit with him?

(No I don't recall him. Still he might be there and I not know it.)

This is a very able looking man, old, broad shoulders, white hair and just a little bald on the back, and blue eyes, and one of those benign looking gentlemen, scholarly, beautiful. He's got a beard that's not very long, but quite full. And he's right with this boy. Do you know?

(Yes.)

This boy—man?

(Yes.)

And he's... he seems to be referring to him. I don't think he's a relative, I think he's a very near friend and it seems as though I want to call him Doctor, as though there is some title before it. Now either that's Doctor or the Charles, you know.

(Oh yes, I think I know!)

Do you? A very elegant looking man in his dignified way. I think he went over first, you know.

(Which?)

The Charles.

(Well, I think he did.)

Well I am not sure of the name nor of the name Charles. I think this man went first. He seems to be a professional man. Not in his family. He knew him only as a professional man. The first name is Charles, you know. It is Dr. Charles.

(You couldn't get the initial of his last name, could you? But don't try if it is an effort.)

It is no effort if they can do it. Sometimes they just throw them in quickly and I get them, and then sometimes I don't get them. I don't understand why, but I know that it is so.

(Yes.) [Note 23.]

Big letter M, that's as far as I can see. M isn't for you, is it?

(No.)

I think it is with him more.

(Yes, perhaps I can verify it.) [Note 24.]

Let me see: I was going to say something about that picture before, you know.

23. Miss B. does not know any Charles connected with Mr. L. Neither does Mr. L.'s mother. The description of the man named would fit Mr. L.'s rector, of whom he was a great friend, except that this friend did not have broad shoulders or white hair. He had light hair, was slightly bald, blue eyes; wore a mustache, but no beard when Miss B. knew him, and was a scholarly man. He died about a year after Mr. L. His name was Frank Harradan.

24. The letter M. has no clearly recognizable meaning. His father's middle name began with M, but he was never called by it.

(Oh yes!)

\* \* \* it going right up stairs. It seems to be right on the same floor with the same sunny room that I saw before. There's another room that's not so sunny that she's very familiar with too, you know; I don't know whether it is this or not but, it is not quite so sunny. Now when I go into this room—I want to go in them, you know.

(Yes.) [Note 25.]

Are you fond of music?

(Yes.)

Wasn't he too?

(Yes.)

I don't mean in a general way, you know, I mean specifically fond. I don't think he is a musician, but I think he loves certain things especially: he seems to like voice music, you know.

(Yes.) [Note 26.]

Anything like singing, vocal. There's... There is something else in this room that I want to go to that seems to be so connected with him. [Short pause.] He walks all around—you know the room is not perfectly square; I seem to come out here for a jut somewhere, and go round here; I think it was longer this way than this one, you know. [Indicating directions.] And isn't there a little place where you turn to go in to look out of the window, like a little space—'tisn't an alcove or a bay window, where you can sit by yourself.

(No.)

But I don't think you sit there by yourself very much. You seem to go over the other side of the room to sit down.

(Yes.) [Note 27.]

But there is something there that he is trying to find. [Short pause.] He walks all around. Isn't there a closet in that room?

(Yes.)

Well now in that closet have you got a hat of his?

(Yes.)

Well I see it and he's finding it. He came there and walked all around that room and I see him—smiles, you know. And when he takes that hat he takes a cane or a stick or an umbrella, something he takes in his hand and starts out as though he would go out to walk. He's very careless; never wraps up. Some men

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25. Miss B. had moved from the room above described to one on the floor above and this latter room is not sunny at all.

26. Mr. L. was fond of music. He sang falsetto.

27. The room to which reference is made, apparently Miss B.'s, is not so wide as it is long. It has no bay window and no extending space in it. There was a table at the window, but Miss B. was not in the habit of sitting there. She sat and wrote near by this.

always look after themselves with particular care, but he goes out without special precaution, you know.

(Yes.)

Well I think some of the things that are the preliminary cause, the primary cause of his going to the spirit was not taking care of himself. Just seems taking cold. You know I think that man is careless about his eating, too. Do you know if he ate rapidly?

(I think he did, rather.)

And carelessly?

(Well, I should hardly call it carelessly. He liked nice things.)

Well, it isn't that you would give up everything to get them. If he were very tired he would eat before he would stop to get rested.

(Yes, that's true.)

And I find his stomach all out of order. Something there of longer standing than his feeding.

(Yes.) [Note 28.]

I would think it was there not noticed. He would work right on on his nerve and if he wanted to eat before sleeping he would.

(Yes.)

If he wanted to he did. I am inclined to think if he had known more about these things he mightn't have gone.

(Yes.)

But that isn't anybody's fault. The world learns these things, but sees a man go down under the test. One man learns by his life what to do.

(Yes.) [Note 29.]

There is another letter that I see.

(There is!)

Yes big letter R. Now do you know anyone connected with him beginning with R?

(No, I don't place R.)

Say, it sounded to me like a woman's name. I don't hear it spoken, but it sounds, you know, I think it is some relative of his

28. All about the hat and umbrella is correct, but Mr. L. was very careful about himself and seldom went out without good protection. But the evening he took ill he went out and smoked a cigar with my father. It was in July, but quite cool. It was in Warren, Mass. He went out this time without a coat. He complained the next morning that he had had a chill and fever in the night and that his stomach felt bad. Every one supposed that the fever was a matter of long standing conditions and did not think that a cold was the initial cause.

30. A living aunt reports that he had always experienced some trouble with his bowels. He had the habit of eating any hour of the night. He was known to go off to a baker and get a large mince pie and some cider and eat late at night.

and I think in the spirit. It seems more like one of those old-fashioned names, more like Rachel or Rebecca. It is R. Seems more like the spirit. Do you know who that is?

(No. I had the name Rebecca in my own mind just then. Isn't that funny?)

Well isn't that funny? I don't think I could get it from your own mind, but maybe I did.

(Yes.) [Note 31.]

Well, do you know, you are mediumistic.

(Well, I don't think I am, very.)

I do, I will tell you why: in the first place you are an impressionistic medium. You can't get away from it. You won't heed it the first time because you are strongly individualized. Whatever you set out to do you do. When a spirit comes to give you an impression, there it is, keeps coming, coming, and it's borne in upon you that it is for you to do. Or about a person it is too distressing to go or keep away. When you are impressed you are not easily led but it keeps coming and coming and it will not down. There is a capacity on the other side to reach you, and with your stability and almost an unusual strength to hold to the things that you know, I think it would be very valuable. The average person that is impressible is vacillating. They are all the time in the air so that they get everybody's impression. That isn't the best way. What's the good of a person who responds to yes and no and here and there just as readily? You must have certain cords that reach from you to the spirit, and when those are touched you respond. Do you understand?

(Yes.)

Now I believe they would come to you. Now all the time that I have been talking to you I have seen F-a-t-h-e-r.

(Have you?)

Yes, a dozen times. If he is in the spirit land he didn't know anything about this. He's all upset. There seems to be some concern. I find him in the earth life.

(Yes he is.)

And I find this person I have been talking about, I find a concern over him—not to be worried, but still there is a little concern over his health. You know what I mean?

(Yes.)

Is he fretty?

(Yes.)

You—you can't change him.

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31. The names Rachel and Rebecca are not recognizable, but the sitter's statement shows that the name Rebecca might have been acquired telepathically. Miss B. is quite mediumistic and has had interesting automatic writing. She also gets impressions of a psychic character.

(No, I don't think we can.)

He'll always be that way. I find about all you can do is to adjust yourself to it as he is. 'Course he's not well.

(No.)

That's the first place. And he's always the man to want his own way. Wouldn't stand opposition readily.

(Yes, that's true.)

Wouldn't make any difference if five minutes before he felt the other way, if anybody put in an opposing argument he would be opposed to it. He is lovely sometimes.

(Yes he is indeed!)

Somehow I think he will go away from you by and by to the spirit land. That doesn't trouble you?

(No.)

I wouldn't say it if I saw it would. He doesn't go very suddenly, somehow he's one of those stickers. He would cling.

(Yes.)

He isn't ready to go, but when he does he will be just as enthusiastic and just one of those bright spirits to catch hold of this, as can be.

(I see.)

And yet today he wouldn't care for it. Does he know anything about it?

(Not very much.)

He might listen a few minutes, but after he heard it, 'humph!' He wouldn't believe it, you know.

(That might be.) [Note 32.]

Do you know Harry?

(No, I don't place Harry. Do you mean in the spirit, or flesh?)

I think it is here. Did this man know Harry?

(None of his intimate friends, I think. He might have known one.)

That wouldn't be enough. Anybody would know a Harry. I may have understood it wrong but I saw it here,—Harry or Harriet. Ask him something more and I will see if he can get it. [Note 33.]

(Ask him for his first name.)

He hears your voice. I don't have to tell him anything you

32. Mr. L.'s father is dead. Miss B.'s father is living. The reference to "father" is equivocal. Assuming that the reference is to the sitter's father the statements are correct. He has suffered from gall stones, and is reticent and grouchy. He is normal only at times in his actions. He has an unusual fear of death, and is a bright and clever man. The reference to his contempt of this subject is not accurate, tho he has ridiculed it, but has recently shown a disposition to listen to it.

33. The meaning of the names Harry and Harriet is not recognizable.



say. He hears her [indicating stenographer] what she's doing, and he hears me speak. There are times when he can't but there is just the right psychic element. He can hear quite readily. If I can only hear everything, he can give you anything. He knows, hasn't forgotten. He knows. But when I come into my medie I become like you people, a material creature in the physical world again. I can't hear or see quite as distinctly. While I am in the spirit world I can hear him as clearly as you could. It is my inability to see what he's writing or hear quite as distinctly.—Oh, did I do something?

[Miss T.]: (No, I only had to get the pencil.) [which was near medium's hand on the table.]

Oh, did the pen give out?

(Yes.)

Do I talk too much?

(No, I brought the pencils for you.)

Oh! I will try to get his name for you, yours or his. Is the last letter of his first name an m?

(No.)

Yours or his?

(Yes. The last letter of his first name is small, but it is not an m.)

He's trying to write it backwards, I see a little letter here. [Short pause, pointing out letters with the pin. Whispered:] m, r,—I don't see.

(Well don't try.)

I want to try. It isn't r, is it? the last letter of his first name?

(No, not of his first name.)

That's what I'm after.

(That's the last letter of one of his names.)

Is it? [Short pause.] I keep... well does one of his names begin with A? Is that the one?

(This end, or the other one?)

Well is it A-r, is that right?

(No.)

Wait a minute. Well I have got the last and the first letter. A and r.

(But of different names.)

Oh, of different names! A is the beginning of the one you want to get.

(No.)

Well r is the ending of the one you want to get.

(Yes, of one.)

Oh!

(He has three. I would like to get either his first or last name.)

Yes I see. [Short pause.] That... I see an s now. Well is that the last letter of the first one?

(The first.)

Well I see it so plain, s. I think he'll get it if he's got that far, you know.

(I think he will.)

Hm. [Long pause, pointing with pin. Sigh, shook head. A, short pause.] 'Tisn't u, is it, the next one?

(That, ... that is in the word but that's not the next letter.)

Well I will put that down, u. A comes next doesn't it?

(No.)

Oh it is so funny, I get them all mixed up here. U comes a little beyond the s.

(Yes.)

Because there seems something between it.

(Yes.)

Because that looks a little taller,

(Yes.)

'Tisn't s-t.

(No.)

S-i 'Tisn't much taller than the u. I can't...

(That's a hard one to get.)

But I think he ought to get it just the same, you know. S... perhaps he can speak it.

(Yes, perhaps he could speak it.)

Really the next letter to the s looks taller, when his hand goes up, you know, it goes up quite high.

(No.)

Like s-e....

(I wouldn't try. Maybe it will come to you. See if he can place this.) [Giving a watch.]

Yes. I... I felt that all the time. Two or three times I just ... I don't feel satisfied not to get his name.

(Yes, I keep it pinned in with this pin.)

Oh do you? Two or three times I just felt something connected. But so often a locket or something like that comes so often—I don't like to seem to have the same things watches and pictures and lockets often come because they are easily shown

(Yes.)

and carried. He speaks about this and the pin as though he's glad you wear it. There's something about inside of it. I want to open it, you know. Isn't there something inside this, something special?

(Well, what for instance?)

Well I don't know whether it's a picture or a lock of hair...

(No.)

but it seems something special. Is there an inscription in there?

(Yes.)

That means something special?

(Yes.)

Well it is inside that I want to go. It has something about him, it might even be his name. But it has something about him in it. And I don't... I keep going back to his name, I want to get it.

(I thought perhaps that might help you to get it. [Note 34.]

Well it ought really, because—as though every time you speak of it you feel 'that is his' and then you speak his name.

(Yes.)

As though... is there a c next to his s?

(No.)

Does it look like that?

(No, but it sounds like that.)

C, well it can't be Z.

(No.) [Note 35.]

Well it is right next to s, you know. Well isn't there another letter right next to the u?

(No.)

Well it is that and u, you know.

(Yes.)

I don't get it, but somewhere in there I get another r, as though that comes after the u, you know.

(Yes, that's right.)

u, u-r, [short pause.] Then doesn't the next one go up. I can't get it.

(Don't bother.)

I just get that much and then not the rest. But sometime I might just get it spoken right out.

(Yes, I think you would.)

It seems too much like guessing.

(Ask him sometime when you are not in the trance.)

And tell Dr. Hyslop? [Note 36.]

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34. R. is the last letter of his surname: A is the first letter of his middle name: S is the first letter of his first name. U is the second letter of his last name. L is the first letter of his last name.

34. Miss B. had her watch with her own and Mr. L.'s initials in it with a date. In a locket concealed by her dress was his picture and a lock of hair in it.

35. The continued attempt to get the name shows interesting guessing. The letter C is related in sound to the correct letter and it is not Z.

36. I got the name "Spurgeon" in the afternoon by automatic writing, but this was not correct.

(Yes, you could do that. I...maybe I could come again sometime.)

Yes I wish you would. I would love to have you. The second sitting always is better.

(Yes indeed.)

I guess it is about time for me to go.

(Yes, it is. And I thank you so much, you have been so sweet.)

Thank you. Will you feel better?

(Yes indeed I shall.)

Did I give you back all your things?

(Yes you did.)

I will ask him the first thing when you go out, and perhaps it would be written for Dr. Hyslop this afternoon.

(Oh, will you? I should be so glad if you will.)

Yes I will try, I can't promise it honest, but I will try.

(Yes, I shall be so glad and I shall hope to see you again.)

I hope you will.

(Good-bye.)

Good-bye.

(And I thank you for taking it all down.) Said to Miss T.

[Miss T.]: (You are welcome I am sure, you shall have it some day.)

[Sitter went out.] Isn't she nice? Oh!... Oh I thought I had it, but I didn't.

(Yes?)

Did you think it was a good sitting?

(Yes, very good indeed.)

I'm glad. The pin was pretty good, and Lillian too.

(Yes.)

It came right off quick. Good-bye.

(Good-bye.)

[Sigh, immediately awoke, 11. 43 a. m.]

## EDITORIAL.

Readers will remember that we announced in an earlier note sent to members that the Endowment Fund at that time was \$9,500. We are glad to state that it has arisen since that date, thanks to donations and the doubling of membership fees, to the sum of \$13,595 at this writing. There are other sums pledged, tho not yet sufficient to make the desired amount to protect the codicil in the will mentioned in that circular. The circumstance should be repeated here.

A gentleman has made a codicil to his will leaving the Society the sum of \$20,000, provided that the Society has an assured endowment at the time of its maturity of \$25,000. He offers a liberal sum to help assure the amount specified in the codicil to his will. It will be apparent that we already have more than one-half the required amount in hand. With unredeemed pledges the sum within reach is much beyond the half. It is a matter of great encouragement and congratulation that it is so, and it is hoped that this announcement will help to induce others to see what a rare opportunity exists to put the Society on a foundation as secure as that of England and the Institute General Psychologique in France. It is strange that, in a country which boasts itself of being so far ahead of the world in other things we should be at least twenty-five years behind it in a scientific problem of such commanding importance as the one in which this Society is engaged.

What is required is a public opinion that will influence those who are seeking opportunities to help in scientific work. When Prof. James can say, as he did recently in the *American Magazine*, that the great scientific triumphs of the next generation may be expected in the field of psychic research, it is time for Americans to realize where they stand in such work. Members have done their duty and have responded well to the appeal issued, but they may still help to educate public opinion and individuals to the point of recognizing the opportunity.

## 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 by his own request.

The following case is a fresh one of some interest on that account, but more especially for the peculiar combination of the two apparitions involved. In the original narrative the informant did not give any clue to their connection and it took my inquiry to bring out the fact that the deceased and the narrator's mother were acquainted. The primary interest in the phenomena, accepting its genuine character, is this association of the apparitions and their close relation to the arrival of the news, as is often remarked in coincidences of the kind. What the explanation may be does not require suggestion as yet. We have no evidence that association produces such hallucinations, tho we may have to entertain that possibility, but conceding it we could not thus account for the coincidence involved and besides association in its normal action seems not to produce such phenomena. We might imagine it possible if we had not a collective group of such phantasmal coincidences, but, judged by normal experience, explanation by association will be dubious as an hypothesis, while the conformity with similar facts in other cases suggests or confirms the same explanation.

New York, Nov. 11th, 1909.

Dear Mr. Hyslop:—June, third or fourth [6th], 1909, I went to the Episcopial Church on 83rd St. I walked there with my husband, Mr. Bennett. We were early, and as I was warm on arrival I asked Mr. Bennett for his handkerchief, and put it over my eyes. In a moment I seemed to see light and I thought the church had been lighted in some way.

I opened my eyes to the usual dim light in the church and again covered them with the handkerchief. At once I saw a great white cloud and as the cloud seemed to open, my mother

stood full length before me. I was startled and spoke to Mr. Bennett regarding it, saying, "Mother was just here." Mr. Bennett said, "Oh, no, impossible," or something to that effect, and as I closed my eyes again there was a seeming bed, surrounded by cloud, and a woman on same. Just quietly breathing her last and then her eyes closed. The eyes were familiar but I did not recognize or place the face. The next morning I received news of the death of friend I had not seen for some years, and I knew at once whom I had seen in the church. My friend had however been dead a week when I received this message, I did not immediately recognize the face, as the lower part of face had changed. The eyes were unusual and I knew them well. My mother left us about five years ago.

I also spoke to Mr. Bennett and others, some months ago, saying, "some thing is wrong with Mary," (my sister's little girl living in Calafornia), "she has been here for hours and hours and something is surely wrong." A few days later I learned that all the time Mary was with me, she lay unconscious in her own home as the result of a very severe accident.

Yours truly,

MARY A. BENNETT.

[Postmark "New York, Nov. 16, 7 p. m., 1909." Received Nov. 17th, 1909.]

Dear Mr. Hyslop:—I enclose Mr. Bennett's letter. On separate sheet I state reason for not having written to Mrs. Morton's family of my vision.

2. My mother knew Mrs. Morton. She had been in her home when visiting me in Blair and Mrs. Morton had visited with me in my mother's home in Burlington, Wis.; But Mrs. Morton was my friend. Mr. Bennett and I moved from Burlington, Wisconsin, to Blair, Neb., some twenty years ago. I was very much in the Morton home and Mrs. Morton was like a mother to me.

3. I knew the face in the vision. The eyes and hair were familiar and still, I only thought "who is it?" "I know her so well." Truth is I was startled and afraid to close my eyes again. Mrs. Morton had very unusual eyes, and always wore her hair exactly the same, never having changed it in all the years I knew her.

4. I knew absolutely, when the paper came, June 7th, whom I had seen. The lower part of face in vision was not quite natural. I had not seen her since fall of 1902. In vision of Mrs. Morton I knew she was breathing her life away. Her eyes were open. She breathed with a slight effort two or three times and closed her eyes. I knew it was vision of what we term death.

Her death was May 29. Funeral following Tuesday. Vision Sunday, June 6th. Paper came June 7th.

I notice Mr. Bennett says I saw mother's face in vision. I saw nearly a life size vision of mother in sort of oval frame of cloud.

Yours truly,  
MARY A. BENNETT.

[Postmark "New York, Nov. 16, 7 p. m., 1909." Received Nov. 16, 7 p. m., 1909.]

James H. Hyslop,

Answering your letter I beg to say that relating to the visions that my wife Mary W. Bennett in the Episcopal Church on 84th St., west of Central Park, New York. The facts as I remember them are as follows.

At the time Jun. 6th, 1909, she was in a very nervous state and during a walk of several blocks to the Church was very much excited and upon being seated, she asked for my handkerchief and placed it over her eyes for a few minutes and removed it and exclaimed, Oh, Will, I had such a queer vision. First I had such a queer feeling and saw a bright cloud and took the handkerchief away from her eyes and then replaced it and then saw the same cloud in which appeared the face of her mother and the next upon replacing the hdkf. there appeared a face, very distinct blue eyes, and features that were familiar but that she could not place on Monday June 7th we received notice of the death of Mrs. A. Morton of Blair, Nebr., having occurred some days previously, and she (Mrs. Bennett) said at once it was her face that I saw in my vision. Some time later Mrs. Bennett for several days said often that Mary (a niece living in California) was around her all the time she seemed to be floating in the air, in a few days we received a letter from Mrs. Bennett's sister stating that Mary her niece was found in the yard unconscious having been kicked by their horse on the side of her head but that she was doing nicely, she is fully recovered now.

These facts are submitted as for your request I have related the circumstances to several friends.

Very truly yours,  
W. A. BENNETT.

New York, Nov. 18th, 1909.

Dear Mr. Hyslop,

1. At Hotel Walton, Cor. 10th. Had lived there two years.  
[Answer to question about residence in this city.]

2. No. Mrs. Morton [pseudonym] was the member of fam-



ily I corresponded with. My last letter from her was at previous Christmas time.

3. Date is on inside of sheet of paper you have, half way down first column. Paper is published Wednesday and in this case date was day after burial. If you do not find date I will get you another paper gladly.

I sat rather well to front of Church and the vision, as I opened my eyes, seemed to have been about the distance of the altar from me. The vision was some little distance from me and above me, but the person in vision was as distinct to me as the actual living presence would have been. The head was raised as on white pillows but of the rest I recall only clouds of white.

A friend of mine knows of the experience of a woman she knows quite well in Chester, Eng. The person in Chester would gladly give her experience but before asking her, I thought best to ask you if you confined yourself to things that transpire in this country?

Mr. Bennett mentioned vision to Mr. Robert Cox, and to others. I do not know whether Mr. Cox will recall facts or not. Told him so long ago.

Yours truly,  
MARY A. BENNETT,

New York, Nov. 17th, 1909.

Mrs. Bennett forwarded the notice of Mrs. Morton's death to me in the envelope which contained it. No other enclosure is present. It reads "Helen Marr Morton: born May third, eighteen hundred and thirty seven. Entered into rest May twenty-ninth, nineteen hundred and nine, Blair Nebraska. May light perpetual shine upon her."

The postmark is: "Blair, Nebr., June 10, 5...P., 1909."

New York, Nov. 18th, 1909.

The newspaper containing the obituary notice has no date of issue on it anywhere. It merely says in the title of the paper: "Published every Wednesday at the Pilot Building, Blair, Nebraska." The obituary notice says: "Caroline L. Morton, widow of the late A. Morton, died rather suddenly at 2.45 last Saturday morning at the home of the daughter, Mrs. F. Holton" [pseudonym.]

There is a legal notice in the paper dated May 24th, 1909. This was Monday. The announcement of the death prints this event on May 29th, which would be Saturday, the day mentioned in the obituary. The next Wednesday the date of the paper's issue, would be June 2nd. Mrs. Bennett states when she received it. But the postmark on the envelope containing the announce-

ment of Mrs. Morton's death protects that part of the incident from being known before the date of the vision, though it was possible for the paper to arrive in New York before June 6th, though the margin of time would be small even were the paper mailed on the date of its issue, Saturday evening June 5th being the latest time for receipt of it. Under the circumstances it is probable that it was not sent until after the date of notice of the death.

### CORROBORATION OF INCIDENT IN JANUARY JOURNAL.

[The following letter corroborating the incident of Miss Adelaide S——, in the *January Journal*, came a month after the main story had been published. The reply to my inquiries was delayed for more than a year. But the reader will appreciate the confirmation which it gives to the story of Miss S——.

I have left in the letter the additional incidents, tho uncorroborated, because it may induce others to report what they may have happened to observe in their own experience. The possible existence of the supernormal in association with *delirium tremens* is a matter of unusual interest, as its association with any abnormal experiences may well be observed, if it be a fact that such agencies ever affect them. The malady mentioned in this incident is the last one of which to expect any such association.

Of dowsing or finding water and minerals by the process named we have not yet received reports of any kind, save one. Prof. Barrett has found much in this field.—Editor.]

Professor James Hyslop,

Dear Sir:—In looking over my correspondence I came across a letter which I had written to you some time since but it did not seem particularly lucid or does not as I read it. I evidently put it aside until some favourable opportunity presented itself for answering it.

The letter referred to, an incident of which Miss Adelaide S—— told you shortly before your letter was written, regarding a narrow escape from drowning. The circumstance is still

vivid in my memory. I have never cared to go to the beautiful spot since.

In the summer of 1905, either the last of December or the first of January, Miss S—— and I went into the surf at Hermanus, a very dangerous bathing place. We stepped off the rocks together. Before we had taken a stroke she screamed but as she floated off she looked so unconcerned that I thought nothing of it until the second wave carried her far out beyond our depth. A third member of our party who was sitting on the rocks screamed in vain for help. I can see Miss S——'s placid face apparently quite indifferent to our anxiety. Suddenly she seemed to realize the necessity of making some effort. Her strokes and another incoming wave brought her up to the rocks somewhat bleeding where she struck. I can swim but indifferently and I knew I was quite powerless in the waves still I had a sense of my duty to my friend and thinking to myself that it would make it rather awkward for the College to obtain two lecturers on short notice I started to *walk* out after her rather than to seem to myself to be a coward and leave my friend without help. As I saw her nearing the rocks I made for them also.

When we returned to College, our matron listened to our tale and a peculiar expression broke over her face. She asked what day it was and told of her mother who was ill at the time calling out one day in fright. Upon going to her her mother asked if there was a Professor in the College by the name of S——. The matron replied in the affirmative. "She is in great danger," her mother replied. We could not be sure that it was on the same day but it was the same week and in the forenoon.

One of my Psychology students told of her neighbour who suffered from delirium tremens. One night he was in great distress about two little girls, her sister and another. In the morning he was still anxious but his wife to reassure him called his attention to them as they were going past the house on the way to a picnic where the two children were drowned.

Finding water with a forked stick amounts to a profession here. In Bechuanaland I met a military gentleman, a D. S. D., who is thoroughly reliable and who has no doubts of his ability to find water or minerals with a forked stick. At my request he called to demonstrate his ability. Taking a forked stick in his hand, he zigzagged across the ground between two neighbouring wells. (Of course he knew there would be a common vein.) The free ends would suddenly bend down as he crossed the vein with such force as to snap it off near his hands if it were a pine or other brittle piece of wood. (Hence the virtue of a willow.) I suspected unconscious effort on his part and a friend and I held firmly to the outer ends on either side. We were unable to prevent the sudden turn: so was he. Upon finding the vein he

grasped the stick and standing over the spot would walk away at right angles. At a certain distance the stick would bend. On starting from the same spot and walking in the opposite direction it would bend down at the same distance from the starting point. The sum of the two lines indicate, he said, the depth of the water. Unless he started with his foot over the vein the sticks would not bend down at these two opposite points. The explanation I know is on the same lines as table moving, willing a person to do, etc., but the force exerted, the suddenness and precision with which the twig bends and the firm belief of the gentleman in his absolute passiveness were more than half convincing that "there was something in it." Another lady at the same place, (?) his sister, could also find water in this way. If you have ever seen any one who could claim this "gift" and felt convinced that the usual explanation suffices I should be glad to know.

The witch doctors are an interesting feature of the native districts. I am

January 11th, 1910.

Very faithfully yours,

BERTHA H——.

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# JOURNAL

OF THE

## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

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## EUSAPIA PALLADINO.

By James H. Hyslop.

Several of the members of the Society have written me to ask that I reply to the statements of Prof. Muensterberg made in the *Metropolitan Magazine* for February of this year. I have uniformly replied to such requests that I did not wish to dignify Prof. Muensterberg's statements even by criticizing them. It had been my intention not to notice them and but for the peculiar temper of the American public I would not now concede anything to that request. The only reason for making that concession is that he is the only university man in this country who seems willing to discuss the phenomena of psychic research publicly. He is entitled to the credit of taking sides, even if it be the safe side of the question. So much cannot be said of our other Philistines as yet. In discussing him, however, I shall be obliged to speak of the American public generally in the same manner as I have to criticize Prof. Muensterberg, and in doing so it may be well to give a brief history of the whole affair which has so strangely excited this public.

The article of Mr. Carrington in the *Journal* of October last year indicated what had been done in Europe for the last twenty-five or thirty years, and also the more recent phenomena which had impressed him with others. I need not detail these. Suffice it to say that the *Institute General Psychologique*

investigated her carefully and published a *Bulletin* on the results. Prof. Lombroso published a much more elaborate Report than was translated, and Prof. Morselli published two volumes on the case, and the English Society published one volume of records made by Mr. Fielding and Mr. Baggally, members of its Council, and Mr. Carrington. Before the latter report was published Mr. Carrington arranged to bring Eusapia to this country. I was asked to have the Society subscribe to the fund for this purpose. I refused on the ground that the Society had no funds for the proper investigation of the case, and the money was obtained from other sources, with the pledge in many cases that the case would be properly investigated by scientific men. Some subscribers made it a condition of their donation that the case be seen only by scientific men. This pledge was not kept and the very first thing done was to take the case before the newspaper reporters and to reveal the fact that magazine articles were at the base of the enterprise. I had agreed to furnish the stenographer for making the records of the experiments, with the privilege of having them on file for the trouble and expense. It was expected that I should be present at a few sittings in addition to this. But the appeal to the newspapers and magazines with their methods made it necessary for me as Secretary of the Society, when reporters came about, to indicate what I thought should be the mode of investigating the case. My position was that it should be approached from the point of view of hysteria and not of conjuring. The result of this conservative attitude toward the case was an accusation of jealousy and of being "a dog in the manger" regarding it. I then explained frankly in the *New York Evening Post*, the *Times* and a few other papers my attitude toward it and the consequence was my withdrawal from the whole affair.

The first vital mistake in the management of the case was the mode of approaching it. The appeal was to the conjurer's standards of judgment instead of the student of abnormal psychology. All the leading Europeans had been conscious of the fact that the case was one of hysteria, whatever else it was, and they investigated it as such. Mr. Car-



rington was an amateur conjurer and had prosecuted his investigations in Italy with Mr. Fielding and Mr. Baggally with his point of view in mind. He entirely ignored the advantages of treating the hysterical side of the case first. But approaching it as a conjurer and challenging the scientific man by asking the newspapers to pass judgment upon it first he produced the effect of making a jury which had no qualifications for estimating the phenomena at all, and the only course which the scientific man could take was one in defence of conservative methods. But the effect of the popular appeal was to establish an entirely false conception of the problem to be investigated. This was that we were dealing with physical miracles, if we so describe the phenomena alleged, and this invited all the legitimate prejudices of science against their occurrence. The scientific man had to take the position of the public as the point of view for adjudicating its claims. He could not assume the correct position, that of hysteria, because this was not the apparent thing to be studied first, and which, when once understood, would explain the simulation of trickery in the phenomena. People were asked to believe in miracles, so to speak, instead of unconscious automatisms, with possible transcendence of this. To have admitted at the outset that the case was one for the student of morbid psychology, and not for the conjurer, was to have purchased a fulcrum upon intelligent minds that would have gained attention: for the prestidigitator has no more qualifications for pronouncing judgment upon the really important phenomena in the case than has the ordinary layman. He may be an expert in tricks, but the so-called "tricks" of Eusapia Palladino are not one-tenth so clever as the most ordinary conjurer can perform. They are very simple in comparison. The man who thinks them clever is as badly fooled as the simple-minded man who would take Hermann's performances for real miracles. To judge them as hysterical phenomena, whatever else may accompany them, is to place them in a very different category from conscious jugglery, even tho they simulate this more or less.

The second mistake in the management of the case was the failure to have the scientific man investigate it thor-

oughly from his point of view, or from what ought to have been his point of view. I confess, however, that my conversation with several of them professing to be scientific convinced me that they were as little qualified to approach it rightly as others with less pretensions. They did not realize either their opportunities or their duties, and fell into line with the vaudeville methods which had been adopted, namely, of going to see a show instead of investigating a hysteric. Before the affair had progressed far it degenerated into something like a rich man's monkey dinner and even for men who might have claimed the rank of scientists it never got above this level.

It will be apparent from these remarks why I have not been disposed to take seriously anything that Prof. Muensterberg has said upon the subject. Popular magazine articles on psychic research are not generally worthy of the slightest attention on the part of scientific men, except to correct the illusions which they produce. The public is greatly to blame for the necessity of noticing them for this purpose. Unfortunately people in this country do their thinking through the papers and popular periodicals, the very worst possible source of information on any subject whatever. It will not read and reread careful works on phenomena of any kind. It suffices to take a snatch at the papers and remember a few sentences and then to proceed to talk about the subject at social teas and receptions. Such a thing as studying the problem after a thorough knowledge of psychology, normal and abnormal, or of qualifying the scientific man to investigate it rightly, is not thought of. The daily news is all the education that is presumably required to form a judgment on the largest questions of physics or politics. Every mountebank that comes along with a cleverly written article is for this public an authority and read much as the layman reads the utterances of his trusted pastor. As long as this is the case and *soi disant* scientists are paid handsome prices for magazine articles writers will reap a harvest of influence, and credulity will be just as rife as in the middle ages. The public must learn to demand intelligent and honest discussions of problems if it is to expect the whole truth in re-

gard to them. It will never get this from the sensational press, and it is not willing to pay for the truth in the only form in which it is important or useful.

In spite of the fact that the newspaper and the magazine are governed entirely by the policy of the counting room the public sits at their feet as it would before an oracle. It forgets that the publisher's interest is in selling his goods and that he will have them in the form most pleasing to the largest number of readers. A sober and cold statement of the actual facts will not be as often desired as it should be. They would not be interesting to a public that lives, or desires to live, upon sensations. The public will not read the cold truth and the magazines would not venture to give it to the reader on any subject like this. It is the personal interest of both parties to evade the real facts, because they would not appear miraculous.

On the other hand, Prof. Muensterberg has a reputation to maintain, or at least he is supposed to have, and that suffices to determine his policy. Miracles like the movement of tables without contact are not everyday occurrences for the scientific man and he very naturally approaches the claims for them with much suspicion, and even if he did not suspect it, he would naturally antagonize the popular mind and exercise caution in the discussion of such problems. He has a natural respect for his position and the expectations of scientific men generally. Prof. Muensterberg is Professor of Psychology in Harvard University; he long ago attacked experimental psychology for its failure to keep its promises to the public, and realizes to-day that unless it does something for the larger issues of human life it is doomed, and in that the present writer fully agrees with him; he is not going to hastily announce his conversion to miracles after two miserable séances, when the respectable and æsthetic public cannot stand the shock of believing that spirits can move tables or use a peasant woman's leg for patting you on the shoulder; he can get better pay from the magazines for taking the safe side of the subject than for acting the part of a missionary for disagreeable truths. Years ago he said it was undignified to attend séances. He overcame this prejudice in this in-

stance, but readers of his article will detect how great the struggle with himself to do so. It was a mistake to suppose that you could storm the scientific man by such performances as have gone on in this city for several months. That kind of method only puts him on guard, and he cannot be very much blamed if he plays a part which some would characterize as hypocrisy and cowardice, but which in our sensation mongering public is only a legitimate mode of defence and protection of scientific method. When even telling the truth to our democratic ignorance only results in creating illusions, it is at least natural to reserve from it all but what will hold it at bay. The natural instinct on the part of a man with a reputation to sustain is to see that he is much better misunderstood on the respectable than upon the unpopular side of a subject. These are motives that will always prevail in our university systems. They are not based upon missionary objects, but upon pandering to the respectable public. They must not lose students and the instructors must not lose their bread. They are not consciously moved in many cases by any such motives as may be implied in such statements. The more intelligent men adjust themselves to the respectability of their environment and raise no questions as to its reform. But they are keenly sensitive to the conditions which mark out an acceptable vocation, and we must not expect university professors to yield easily to the claims of spiritualism. That would only result in a loss of reputation and influence with a public that needs education but sits as a final judge of truth. I know this situation thoroughly: for I spent twenty years of my life in it, and obtained no adequate freedom until broken health drove me out of it. The gods would not allow me to work or to keep my health until I was emancipated from the organized neglect of large problems in university life. I am, therefore, not indulging my imagination in thus describing the situation, which defines the environment determining the lines of prudence for men in the place of Prof. Muensterberg. I am only summarizing twenty years of experience right in that field. It is consequently a mistake to expect Prof. Muensterberg or any one of his standing to accept miracles after two sittings with a psychic whose phe-

nomena undoubtedly lend themselves to very antagonistic views. Respectability, the price of magazine articles, prejudice, and scientific reputation are all on the same side. Every circumstance of environment and personal interest are on the side of agreeing with the respectables. It would cost much to do otherwise, and the fear of ridicule is more potent than the love of truth.

I do not deny that there are many who are open-minded and ready to accept any truth whatever. But they must have respect for the methods of science which will always be more exacting than the impulsive masses who, even tho they are correct in their conclusions on a smaller amount of evidence, do not understand how to protect themselves against illusion. Professional honor and duty to scientific method make the academic man more cautious and rightly so. In many cases he is to be criticized more for his lack of insight than he is for his patience and cautiousness in announcing his conclusion. But when all allowance is made for this there is a very large number of the class that neither deserve nor receive this apology for their attitude on the subject. Too many of them are subject to the influences which ally them on the side of safety rather than on the side of the truth. There is not any claim in the universe which cannot be denied or doubted in some way. No man needs to be convinced of anything if he wishes to resist argument. Most of the stuff that passes as scepticism is simple obstinacy or ignorance, and it is a mistake to suppose that we owe it the duty of refutation. We require only to go on about our business accumulating facts for the centuries and when the present generation is in its grave the next will have more intelligence. Pride has as much to do with a man's scepticism as it has with his beliefs, and we must never forget that argument is not the only weapon of conversion. The scientific man will often yield to public opinion, even among the plebs, especially when his position is at stake, when he would not surrender to logic. Our duty then, is to keep steadily at work, indifferent alike to believer and doubter.

I do not understand why the public should attach any value to the opinion of Prof. Muensterberg, after his own

confession that he is not qualified to investigate such cases as Eusapia Palladino. That is his own statement in the *Metropolitan* article, and he took the same position years ago. I quite agree with him in this judgment. He has not investigated any aspect of the subject whatever and is no more qualified to pass judgment upon its claims, until he has personally investigated for a long time, than has any school boy to usurp the place of an oracle in psychology. If he had devoted years to the study of these questions I might speak more respectfully of him, but on his own confession I am not entitled to expect any reputable opinion from him. If he is not qualified to express an opinion for the subject he is no better qualified to speak against it. This fear on the part of psychic researchers regarding his authority is not well founded. I have no doubt that many will readily believe all that he says. On this subject prejudices are divided and certain types of mind would not be converted by any argument or great name. They will cling to scepticism until respectability overcomes it. Few people are converted by facts or arguments. They remain in suspense until the slow work of ages has created a suitable environment for an idea to be accepted. Christianity began with the common people and took three hundred years to convert the philosophers and respectables. It will be the same with this subject. And some will believe in spite of the constant nullification of their claims. It is this that has been the greatest enemy of the cause. In fact, it is this class of believers that determine the very occasions for disbelief and criticism, and some of us can hardly get attention to the real problem because of the perpetual illusions that insist on conceiving the issue to be other than it really is. We must, therefore, labor on with the expectation that people will be divided according to their prejudices and that with the temptation to cater to the respectable part of the community men who live upon it are not going to turn missionaries for a disagreeable belief, unless well paid for it! If we would not respect Prof. Muensterberg's opinion for the supernormal there is no reason to fear it when it is against it. He has certainly no qualifications for defending it or explaining it, if admitted as a fact. All that a spiritual-

ist would gain by his conversion would be the right to quote him while the respectables would only say that another good man had lost his head. Prof. Muensterberg knows this quite well and will see to it that he is not converted until he can follow the herd that worship him. It is the same with scores of his colleagues. They never lead; they always follow, and it will always be so with academic men until the constitution of our universities has been changed.

There is one important reluctance which I feel in accepting the request to reply to Prof. Muensterberg. It will imply, to most people, that I am defending Eusapia Palladino and her phenomena. If I felt that I could not escape this suspicion I would not touch his statements, as I shall neither allow this inference to be drawn nor accept the view that Prof. Muensterberg's magazine article is worthy of serious attention on its own merits. If we can point a lesson in scientific method it may be worth a discussion, but on no other terms. He may be criticized for certain methods of treating the subject without committing us to the belief that any of the phenomena discussed are genuine, and what I shall say here will not be in defence of anything genuine in the performances of Eusapia Palladino. Indeed, I shall not undertake to defend their supernormal character. I do not care whether they are this or not. That is not the important question when dealing with Prof. Muensterberg. The question is whether he has justified his claims to being a scientific man and whether he has dealt with the problem in an altogether honest manner. That is the only issue that I shall discuss, and the phenomena of Eusapia Palladino may be anything the reader pleases to consider them.

Prof. Muensterberg's article is a very cleverly written one. Nothing could have been done in a better way to deceive dilettante readers, the type that depends on newspapers and magazines for their information, and which they read in much the same manner as they would a sensational murder story. The *Metropolitan Magazine* would not publish any other kind of article. It was not the whole truth that was wanted there. That would not have been interesting, and so the Harvard professor had to supply the demand. The magazine could

not afford to discuss a serious psychological question involving hysteria as its primary interest, and so the dramatic aspects of the case had to be presented with a spiritualistic background in its worst form as a means of giving the article its color. That point of view should never have been assumed, but the manager of the case was to blame for that action, and Prof. Muensterberg must not be blamed, if his sense of humor or of mischief should avail itself of the offered opportunity. It was the safe side for a man who admitted he was not qualified to investigate such phenomena and the article would be worth as much as a sitting or two with Eusapia.

Prof. Muensterberg takes issue with all the men who have discussed the personality of the woman. She has uniformly been represented as an ignorant peasant woman and no one has thought to compare her with Madame Recamier, or Marie Antoinette, as Burke conceived her. We were all made to believe that she was a vulgar common woman, and so not a clever person who could perform wonders. But Prof. Muensterberg reverses all this. He seems to have been as much enamored of her as Burke was with the Queen of France. Prof. Muensterberg was captured at once. He found a woman "who must have been unusually beautiful in youth, with a delicate humor around her eyes, with an expression of sympathy and almost of brilliancy in her face, with a vivacity and cleverness which would have attracted him in any parlor." "With her inimitable charm she at once pointed to him as the one whom she wished to have at her best side." Much more of the same kind was said indicating that all the European savants were mistaken in their conception of the woman as an ignorant person. This is splendid journalism, fine imagination, and at once carries with it the innuendo that all other wise men had been fooled about Eusapia, but he had not. If he was serious in the story what can be said about his state of mind and fitness for dealing with the situation? If he was writing to please the dilettante what can be said of his honesty? I was once discussing my experiences with Mrs. Piper and the lady to whom I was telling them interrupted me to ask if Mrs. Piper was a beau-



tiful woman. On being asked why she put such a question she said that she would not trust the statements of any man whose experiences were obtained in the presence of a beautiful woman. I am afraid Prof. Muensterberg comes under the ban of this judgment. He is at least either badly fooled or is a clever journalist. In either case no sane person would take him seriously.

The whole article is of the same character. There is no attempt to write science. There is no evidence that any record was made at the time. Not a single scientific criterion of truth is indicated in the work. It depends wholly upon his memory and his imagination, both working under the necessities of journalism for effect.

The superficial reader of the article will get no other impression of it than that very unclever fraud was detected in the séances. The management of this insinuation is very shrewd and the concessions to any other point of view are concealed behind good humor and clever writing. The one dramatic incident of the article comes at the close, out of relation to the earlier part of the story, and following the curious allusion to his still more curious idealism which no one can understand, it leaves the reader without any clear memory of the other part of the narrative. In the meantime the reader has perhaps not observed the following facts.

1. That Prof. Muensterberg has avowed his unfitness to investigate such cases, thus saving his error of judgment, if we should ever prove the phenomena better than they appear.

2. That he admits Eusapia Palladino to be a hysteric, implying but not asserting, that she is not to be adjudged from the point of view of conscious trickery.

3. That Eusapia herself admits that she does and will do many things if left uncontrolled.

Any account of Eusapia's phenomena which leaves these important facts out of consideration or slurs them over will only produce illusions in the reader. Prof. Muensterberg either knows this well enough, if we give him credit for any intelligence whatever, or he deliberately misrepresents the case for the sake of effect. One or the other alternative he

must accept here. Of course the intelligent reader will perceive the concessions made to abnormal psychology, but neither he nor the magazine could resist the temptation to make a good story and a semi-philosophic reference to idealism had to be ended by an incident worthy of vaudeville.

Now the article says much about trickery and the atmosphere in which the phenomena occur. What the reader needs to learn is that we cannot accuse any one of fraud and trickery whom we admit to be a hysteric. Whether Prof. Muensterberg sees the contradiction between his admission and the insinuations he constantly makes in the article I do not know. If he does we may have our opinion of his honesty. If he does not, we may have our opinion of his intelligence. We do not accuse somnambulists or sleep-walkers, and hypnotized persons of "trickery" in their performances. We recognize that their acts are in some sense unconscious and irresponsible. The phenomena may deceive the observer, but we have no right on that account to place the responsibility for the deception upon the actor. That implies a conscious purpose to deceive, the knowledge of the meaning of the act and its false character. We cannot make such accusations against hysterics, and Prof. Muensterberg knows this well enough, or he is extremely ignorant. There is no question that Eusapia Palladino is a hysteric and not a common conjurer. I do not think we know all about her hysterical condition and there is room for much investigation in this direction, and we might even find an interesting relation between her normal consciousness and her hysterical conditions, but the person who admits she is hysterical and talks about her "tricks" is either fooling himself or deceiving the public.

I do not question that Eusapia Palladino does many things that are claimed by spiritualists to be more marvelous than is the fact. Eusapia herself admits it, as already remarked, and this takes her out of the category of ordinary frauds and tricksters. It is absurd to accuse her of fraud after this, and it may be also absurd to treat her phenomena seriously after knowing this fact. But it mistakes and misrepresents the case to talk about fraud when you admit hys-

teria, on the one hand, and on the other the fact that the subject acknowledges she will do the things unless prevented. This situation is more or less absolute proof that the woman is not the clever person Prof. Muensterberg insinuates.

What the scientific man has to protest against is the refusal on her part to permit the proper conditions for determining her claims. Madame Palladino refuses to let the experimenters fix their own conditions and hence they would be justified in wholly ignoring the case. I do not agree with the conjurer that it is hopeless to investigate such cases unless the conjurer's conditions are satisfied. There are means which science can use that would settle the question under the terms proposed by Eusapia herself. But with her absurd charges for sittings and the fact that scientific men have no time to spend years and whole fortunes on such conditions it is better to let the case alone than to have a sitting or two and then pretend that you are scientific. The whole affair in this country was a money making scheme of some kind, and the scientific man with his limited means and time cannot be blamed for wanting to decide the problem in the most economic manner. It would have been much better for him to have refused to have anything to do with it than to have played a part in the vaudeville. He is not obliged to investigate such cases when so distinctly limited and circumscribed by the medium herself. He should say that he must either have his own conditions or plenty of time and means for determining the claims made. But it is certain that Eusapia refuses restraints that are necessary and so opens the way to scepticism of the claims made by her and for her. The whole performance has the appearance of the ordinary claptrap of the adventurer and but for the fact of hysteria admitted would not be worth the attention of serious men. If the proper conditions could be demanded and obtained it might be otherwise. But while I fully accord to spiritualists the fact that we cannot always dictate the conditions under which phenomena are obtainable, I agree with the scientific man that we are not obliged to form convictions favorable to that view until we do obtain the desired conditions.

The great mistake of spiritualists, some of them at least,

and of many psychic research sympathizers has been that they have felt it necessary to defend this case in the interest of their cause. Physical phenomena at best and uncomplicated do not lend themselves properly to the proof of any such doctrine. They are rarer than the phenomena which have some claims to a spiritistic source, and they are much more open to doubt or dispute, especially when surrounded by the conditions and antecedents associated with the Palladino case. The reader of reports on her performances constantly feels that he is in the atmosphere of the conjurer. He never feels this in the presence of the phenomena of Mrs. Verrall, Mrs. Forbes, Mrs. Holland, Mrs. Piper, Mrs. Smead, Mrs. Quentin and that type. Whatever he may think of these cases he does not suspect conjuring. But the lifting of tables and moving of other objects are so like the well known frauds that they invite and favor the most scrutinizing scepticisms, and nothing else. Unless the most rigid conditions are observed there is no use in taking them seriously. Darkness may be necessary, but if it be so it is not necessary to make up our minds hastily, or perhaps at all, if we think that the circumstances do not permit it. If so important a truth as the existence of spirits is to depend upon our opinion under such conditions we are entirely justified in demanding one of three conditions: (1) that we be allowed to experiment in our own way, (2) that, in case we cannot wholly have our own way, we be permitted to investigate as long as we please and to vary the phenomena in the proper manner, and (3) that we be allowed to suspend our judgment if we cannot have conditions that are necessary for proof. While I differ with many psychic researchers about the limitations of darkness in regard to certain phenomena I do agree with them in the judgment that it is not an easy task to form conclusions under such circumstances, and it will be the same with any other conditions that are not rigid. It is only a question of multiplying and varying the kind of the phenomena. But this involves great expense and unlimited time, when five minutes of daylight would settle the case, if the phenomena could be produced in the light.

The Palladino case, as it has been managed, is not calcu-

lated to influence intelligent people who have no time to spend years and fortunes on it. It only excites dispute and many of the facts asserted of it are so closely related to fraud that even the apology of hysteria has little effect. I say nothing of the question about the absurdity of spirits resorting to such phenomena either for proof or amusement. I do not care anything about that position. If such phenomena actually occur they are fit subjects for scientific investigation, regardless of their source, and I would not be frightened away from them if I had to believe that spirits were occupied at nothing else. I am not so respectful of people's present habits as to think them much better than table tipping. The universe is not a very dignified thing to me. At the same time I am not very enthusiastic about such phenomena as evidence of any idealism, even as unintelligible as Prof. Muensterberg's. I am certain that they are not going to take the scientific man by storm unless they can be rescued from the environment of jugglery, and hence I am not going to be caught defending the case in the interest of any spiritistic interpretation of nature, until adequate evidence is forthcoming. There has been no attempt to investigate the case with that in view by any one in this country. We have had parlor shows for those who can pay a high price and a sop thrown to a few scientific men who were foolish enough to go and see the case and one of them to write for the magazines on a basis of two sittings! If the case had been experimented with for years, as Dr. Hodgson did with Mrs. Piper, and with the same patience and care, we might have some data upon which to form an opinion. But the scientific man who has compromised his reputation by talking in public after so little experience forfeits the right to be taken seriously, especially that he admits the case to be one of hysteria. This admission either assumes that the phenomena have no interest for supernormal psychology or it nullifies the right to talk about fraud of the only kind that concerns the layman.

There are grave defects in Prof. Muensterberg's account of the incident. You cannot tell from it whether a confederate had surreptitiously crept in to play a trick or whether

it was Mr. Carrington that seized the foot. No other interpretation can be put upon his sentences. But Mr. Carrington was not the person who did this. It was another gentleman. I have his own account of it, and it is corroborated by his friend who was present with him. The whole phenomenon was quite different from Prof. Muensterberg's representation, tho the important feature of it, namely, the seizing of the foot is correct. But had it not been for the testimony of some one else Prof. Muensterberg would not have known this. He was deceived as to his own control of the foot, according to his own account of the situation, and this only shows how useless it is to discuss such a set of phenomena seriously.

Two things, also, Prof. Muensterberg omits from his story and they are fundamental to a truthful account of the incident. (1) He does not tell us that Eusapia complained in a childish way of having been touched on the foot. Of this I have the statement of three witnesses. This fact is so much evidence of the woman's natural honesty and also of a trance condition, even tho it be more or less mergent with normal functions. (2) He does not tell us that Eusapia was in a trance. Three witnesses have told me that she was and a fourth witness, trusted by a personal friend of mine, also makes the same statement. Both these facts are of capital importance in estimating the question of fraud, and for determining the real nature of the phenomena. Prof. Muensterberg assumes in his account that the choice has to be made between fraud and miracle. The fact is that it does not require to be either of these. The phenomena may be somnambulic or hysterical, and this only shows that the standards of the public in estimating such phenomena are false and that a scientific man ought not to be caught on so low a level of investigation. It was his business to determine the nature of the trance, the psychological and physiological conditions under which alleged miracles occur, and until this was done it was useless to seek for wonders. These somnambulic phenomena on Eusapia's part are well known and admitted by all the scientific men who have investigated

her and it is not an exposure to make a fuss about what everybody knows.

The only effect of the whole affair has been to create a false conception of the real problem of psychic research, in so far as it affects the question of the existence of discarnate spirits. Of course, psychic research has much more to do than to hunt for ghosts, but the central issue which interests the popular mind, when it is not frivolous and dissipated, is the question of a future life, and unfortunately for that problem it has gotten too closely associated with miracles and conjuring. When the public should have had intelligence enough to see that the problem and the phenomena related to it were very different from these more exciting facts, it ran after the very things that created doubt and dispute. It neglects the first facts that promise a solution of the problem. It must pay the penalty, which is the inevitable consequence of illusion. I do not care to rescue it from this until it turns with intelligent insight to both the right kind of facts and the right method for securing them.

## A MEDIUMISTIC EXPERIMENT.

By James H. Hyslop.

### II.

The following is the second experiment with Miss B. as a sitter. The incidents which are certainly not due to chance increase in definiteness and interest, and the same intermixture of subliminal and transcendental material is evident. The important point to be remarked is the absence of impersonation, except that type which can be represented by quotation points. The representation of the control is that of a spectator and not an impersonator, tho messages are often expressed as direct. It is unfortunate that it was impossible to inquire about the ancestral home in England, as the correctness of details in that direction would have an excellent effect on the importance of the evidence. But it represents facts and events so far out of reach that it is not known even how we should go about inquiring. All that we can do is to recognize that the number of correct hits which are verifiable implies the possibility that at least some of the facts are correct that are beyond reach.—Editor.

### DETAILED RECORD.

New York City, May 25, 1907, 9.55 a. m.

Sitter, Miss B. Medium, Mrs. C.

[Head forward on hands, sigh, short pause, smile: Sarcou she. Cough, short pause, shook head, hands down on table.]  
Hello, Miss T.

(Hello.)

Hello, Dr. Hyslop.

(Good morning, Starlight.)

Is this the last one this time?

(This is the last one this time. Now I am going to ask you a question. Is Hodgson here this morning?)

I haven't had time to see yet. If he is I suppose you want him, by your asking the question.



(Yes.)

You don't ask just for curiosity.

(No.)

I see him a little dimly. But I think he would come forward with your desire, you know.

(Ask him if he saw Miss R—— at another light.)

He says yes he did. He doesn't speak, he just nods his head like that, in affirmation.

(Can he say what light?)

This is funny to do, just puts his hand up just as though there is a little light, just a little; I don't know what he means, but it just puts his fingers up like that, to measure off. Do you know what that means?

(Yes.)

Well that's what he does.

(Did he...)

..[?] Send a message to you?

(No, no, did he ever see that light, he personally, while living?)

Should think so, he seems to be familiar. And I want to tell you seems as though it has been more than once. This time you are referring to isn't the only time. You know it's as though there would be other times but it seems as though there would be almost like a disappointment in connection with it.

(I see.)

That he ... it's more as though, when he saw her personally he would expect more from it, and that's... it's just sort of flatted out.

(All right.)

Doesn't seem to have any vividness? as he would have expected it to.

(I understand. Ask him who took him to that light immediately after he passed out.)

Well I don't know whether it is you or not, but he just points his finger right exactly to you and I can't make a sure statement of it, but he points, just like that to you.

(All right.)

And as though it was sort of that you expected it, you know, he would expect it and you would expect it, and as though the very best came then perhaps, or as good as at any time, and seems then there has been nothing much. Do you understand?

(I understand.)

It's... it isn't exactly 'immaturish,' amateurish. Do you understand?

(Yes.)

Not only amateurish, but doesn't seem to have the real ring to it that you want.

(Yes. That's all right.)

I mean it's too bad about the light. I know now what he means.

(Yes.)

I suppose next Saturday I will see Miss R——, don't you?

(Yes.) [Note 37.]

There are so many things I wanted to say to you myself, so many things that the other spirits wanted to talk about. It does go so fast! We don't say half we want to. I think sometimes we'll sit down a long, long time.

(Yes. Now we are ready.)

Is this a bad one we've got?

(No.)

Don't suppose it makes any difference, only I kind of like to be prepared for, you know, [Dr. H. went out to call in sitter.]

[Miss T.]: (Just a minute.)

Your little friend has got a little inflammation in her stomach. [True.] She ought to have something cooling: not acid. When there isn't a thing in the stomach, only inflammation, it makes it push out, you know, so that it feels full. [Dr. H. returned with the sitter.] Dr. Hyslop, do you think I have got along well this time?

(Yes, you have. I am going to tell the light about it.)

(All right.) [H. went out.]

[Sitter.] (Good morning.)

Good morning, I know you, don't I? It is not from your voice: I just know your influence right straight away.

(Ain't that nice?)

Yes it is lovely.

[Miss T.]: (Just a minute while I lock the door, please, Starlight.)

All right. [Short pause.] Did you bring something that you wanted me to touch?

(Yes, I wanted you to see if you could get anything more from that.) [Pocket book.]

37. Miss R. had visited Mrs. Smead for a sitting and Dr. Hodgson purported to communicate. She is rightly indicated here in accordance with the opinion that Dr. Hodgson held while living. He had three sittings with her and was greatly disappointed with the result, and said to Mrs. Smead afterward that he believed he could get a message through her if he were on the "other side." It was my father, apparently not I, that took him to Mrs. Smead after his death. My father was dead. Mrs. Smead was not nearly so good a "light" as Mrs. Piper, tho no one can tell what development might show.

Oh, the same thing.

(Yes, the same thing.)

You know you are the lady that the S came to, came on this you know.

(Yes.)

S-p is the next letter to the S, p.

(No. That wasn't right, but never mind.)

Oh, all right.

(See if you can see anything in it,—in the thing itself.)

I won't open it. Do you know I see the man.

(Do you?)

Oh you, so much stronger than the other day: comes and stands and all at once there is just a great wave, oh almost like a sob that comes into his heart and into his throat as he speaks. Aside from his great desire to make his identity known, it is such a joy to make himself known to you! That little sob is half joy, half sorrow, and all that combination of feeling that you have when you come to a very dear and much loved friend. He opens it himself, this thing; he opens this, pulls out this, flap and then pulls out something else like another fold of the leather; then pulls out a tiny little flat thing, I should think...I don't know whether there is a paper on it or not, but a little something around it, and then inside that is something else. Now are there two things in here?

(Yes.)

Isn't one a coin or a little round metal thing?

(No.)

Do you know anything about a little round metal thing he had, looks more like an old-fashioned three-cent piece than anything else, small silver thing; it's possible it's some other denomination, but there's a little crown in it and it's more like a little pocket-piece. A little crown printed, raised on the top of it and a round thing around it and some little thing, oh, like the denomination. It's silver, shiny and a little polished from a little wear, but not a...like a new thing.

(No.)

No it is old. He puts that out. I should think that it had been in this thing, there were times when he had it in here. And the other thing that I see: it is very funny but I see this more like a little piece of paper, just as soft as it can be, very small. Oh, there is one piece there is something written on, you know.

(Yes.)

Isn't there something that has some writing on it?

(No, but there has been.)

Where is it now?

(I left it at home.)

Well isn't that funny! [Note 38.]

(Yes. But there is something else.)

This, this isn't stiff, it is a soft piece of paper. Funny everything I get is round, in there. There isn't a ring is there?

(Yes. No.)

'Tisn't hair?

(No.)

I'm just sort of thinking around.

(All right, take your time.)

Whatever is there hasn't intrinsic value, a money value; but it is more as though it is something from him. But I haven't got it as he pulls it out. Now is one thing in here rather long and slender?

(Yes.)

Did you put it in to-day?

(No, it has been there for a long . . . .)

Always been there?

(For a long time.)

I think I will leave it a minute.

(Do. Shall I give you the gloves you had the other day? Let me give something else.)

What, the pin?

(No, something else.)

Oh, it is a ring. Well was that his, or did he give it to you?

(No, it was his.)

Well, when I saw this round thing here before maybe I was reaching for this.

(Maybe.)

Really I feel very good when I get it.

(Do you?)

Yes. I don't know just what I want to say about it. The whole effort seems to be for him to make himself so clear to you that there can be no doubt in your mind about his recollection and his present attendance upon you.

(Yes.) [Note 39.]

38. There had been a slip of white paper in the pocket book, but the sitter had removed it from the leather case on the morning of the first sitting before leaving home because it contained a written explanation of who the owner was. Mrs. B. thinks he had a pocket coin, but is not certain about it.

39. When the psychic asked: "What, the pin"?, Miss B. handed her a ring in which the jewel of the scarf pin had been put by her. The jewel was a turquoise. Reference had been made a little earlier to a ring, but the psychic admitted that she was simply "thinking around."

Very first thing I get is a mixture of his condition with yours. A little flurry, as though I was ready to come, everything laid out—this is you that I am getting.

(Yes.)

Everything ready last night, and yet this morning there is a little flurry as though everything didn't go very smoothly when I started out.

(No, everything went very smoothly.)

Did it? Then I am wrong.

(Well, that's all right. The thing I am...)

You ask him a question and I will see if I can...

(Ask him if he remembers who gave him that stone.) [Sitter placed his gloves under the medium's hands. Short pause.]

Is this a light colored stone?

(No, it is rather dark.)

Do you know anything about an opal?

(No.)

You don't know whether...

(No, he had no opal.)

Well have you got an opal that he gave you?

(No.)

You don't know anything about one?

(No.)

I see one here: an opal in the center and little flashing things all round it. I would have thought this was an opal ring.

(I can see the shape might have seemed so.)

He says *of course* he remembers. I am not sure whether this name was written here before when you were here, but I see the letter M and he writes it. Now do you connect it with him?

(No.)

Or the ring, in any way?

(No.) [Note 40.]

[Short pause.] I am lost.

[Miss T.]: (You will find yourself.)

(Never mind that. Perhaps this [watch] one would bring better connection.)

They both connect you, I get as much you as I do him, when I get them both—either one of them. It is your influence.

(It is possibly because I have worn them so long.)

Possibly it is that, because instantly I get a specific influence of you and he seems to hover round them and touch them as

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40. There were no diamonds or jewels about the stone. There were rough edges, and the turquoise was set in a gold laurel wreath. It is apparent that the psychic did not see the stone or its setting.

though he was familiar with them, takes them up and looks at them critically. Hasn't he a moustache?

(Yes.)

I didn't see this the other day. I see him take his fingers up to his moustache—he's very graceful—and he puts his hand up like this, and then there is that little tense, nervous way, as though when he's thinking hard he would just grasp tightly. I think when he's... seems perfectly calm and easy, there is that tense, nervous way inside.

(Yes.)

When he took them up he seemed [?] tense, nervous—not to be strained in any way.

(No.) [Note 41.]

But that little effort of his to recall. He says, "Strange, but I have been talking, talking."... I have been talking with him, talking about the mother and father who...yet they all seem to slip away.

(Yes; you don't remember about the mother and father.)

His?

(Yes.)

Yes. You know your father is here in the body and his I find over in the spirit land.

(Yes, that is true.)

Well, he was trying to have me remember to tell you something about his father—that he's very glad to have him with him, that there is a sort of good comradeship in the spirit land, an unusual relation between father and son.

(Yes.) [Note 42.]

The mother is entirely different. Do you know the mother at all?

(Yes.)

Well she wouldn't be such a good comrade to him, you know.

(No.)

Anything out of the ordinary bothers her.

(Yes.)

She's just got those little picky ways about things—beautiful, I don't mean anything against her.

(Yes, I know.)

41. Mr. L. was not a tense or nervous person in the estimation of Miss B.

42. The statement about the two fathers is correct, and spontaneously makes clear what was equivocal before. Cf. Note 32. Mr. L. always claimed that he and his father were comrades.

Fearful, doesn't want anybody to criticise. He hasn't got a bit of it.

(Very true.)

It would bother him very much to have—"Oh, my don't."

(Yes.)

He would rather she'd have more of the father's freedom, what is that sort of a little free way that expresses itself,

(Yes.)

and that has some sort of a little life of playtime. You know I think the mother's in the spirit too.

(No.)

Well, she's not here for long, you know. Do you know anything about her?

(Yes.)

She's not well. I see all about her practically in the spirit land.

(Well, she's been practically there for a long time.)

Has she?

(Yes.)

Well, she's so near it, she slips right out when you least expect it, so . . . so close. And it is better, better, so much better.

(Yes.)

Well he says: "I suppose we'll have a time with her!" [sitter laughed].

(They had a time with her here!)

Yes, well I suppose that's what he means. He and the father will have a terrible time to get her adjusted and she'll ask questions about everything under the sun, and won't be comfortable until she's up to the great white throne. He says: "I think I will let eternity take care of her." As though he'd let time unroll, as though she has all the time. She's worse than she need to be by the constant thinking about it all the time. But she's all ready and will go over. Not all ready spiritually, but physically. Spiritually she could stay here and learn so many things.

(When will she go?) [Note 43.]

Oh it is right near, not today or tomorrow. But I don't see her almost in the bed, she's up and about but something's all the time the matter with her. There's something the matter with

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43. The description of his mother is perfectly accurate, according to Miss B. She was not a comrade in any respect, but beautiful, tyrannical and querulous, disliked criticism intensely, and the father had no tendencies to do this. She was not well and had not been for a long time. She was always complaining about Mr. L.'s illness. She has had a number of accidents of a serious kind. The reader will perceive the fitness

her head—I don't mean disease.

(No.)

But constantly complaining about it. I think that's one thing makes her so, so dreadful to get along with.

(Yes.)

She will not be sick in bed any time at all. I think she drops out one day, just like an accident. It will be heart trouble, it may be a shock. Of course those are practically the same.

(Yes.)

But something takes her out. There are other people near her: there is a man that goes in and out, and seems to look after her a good deal. Do you know anything about her affairs, what state they are in?

(Why yes, in a way.)

Are they mixed up?

(I shouldn't imagine they were.)

By her sudden going there might be something not done. But I don't think they're so very much mixed. They're in boxes like flower-seeds; you know where they are and can take them out and they will grow.

(Yes.)

There is a little something that will be a commotion.

(Yes.)

I don't feel at all bad. Between you and her,—not very much from you to her or her to you. You are going to be a little surprised when she goes. Falls right down like that. And Oh, it is a thousand times better for her and everybody, as far as that goes.

(Yes.)

Now... {short pause.}

(Could you...)

That was one of the things he wanted me to tell you.

(That's right, it is quite true, every bit of it.)

The other was about the father, that they were so happy together.

(I should think they would be.)

The father—he often brings him to you, I mustn't forget this: he brings things to you, flowers you-know. Are you fond of children?

(Not particularly. Some children I am very fond of.)

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of the communicator's remark about the time they will have with her when she passes out. The father and son were happy together. The lady whose early death is here predicted is still living at the time of publishing this record; but...



Well there is a little child that's with this man, you know, and with the father. You know, goes—belongs—with them.

(Yes.) [Note 44.]

That child often comes with him, comes as a child, but I think it's grown in the spirit because I see first this little fellow and then grown up into a spirit. And it is as though this man doesn't know much about it except as a child. But it's grown up in the spirit land and that one often comes with them.

(Could you give an initial?)

Do you know if he had a little brother?

(No, no brother or sister.)

Well it is with the father—'Tisn't *his*, is it? [Note 45.]

I couldn't tell you if it was his brother, that was my feeling. I have to tell you the way it impresses me. It was practically an infant when it went out.

(Oh.)

A little child gone to the spirit, it is a man. A little boy.

(Well, I know several such boys over there. Perhaps if you could place it in some way—a relative of his or something.)

Yes. Well, with him is a woman in the spirit. I haven't seen her before that I know of. [Short pause.] Let me see what she's... Have you anyone over there who begins with R?

(Well now, I don't place R.)

It is... I think it is a woman, I see this woman standing here, —rather tall, rather thin and very quiet, subdued, sort of. Her eyes are so dark, though I think they are a dark, dark gray, which makes them look very black. Her hair is gray and she wears a small piece of lace, you know.

(Yes.)

Like a little square on the top of her head, and her hair is quite fuzzy, quite full and pretty. And she is very, very quiet, so stately and quiet. And she has this child with her. She's there, she puts down a letter R, it seems as though it's her own name, as though it is connected with her.

(Yes.)

And it one of those... I can't... not Rachel. Did you ever know anyone named Rhoda or a name like that?

---

44. The sitter, Miss B., was fond of flowers. A friend of Mr. L. had lost a little boy of whom Mr. L. was very fond. But further statements seem to indicate that this is not the child meant.

45. The stenographer enclosed the statement: "Tisn't *his*, is it?" in parentheses, which indicates that Miss B. said it, but Miss B. is certain she did not say it. It is probable that what she did say was "No" and that the stenographer omitted it or did not catch it.

(I know I had a relative by a similar name, not Rhoda.)

Something like it?

(Something, yes.)

Did it begin with R?

(Yes.)

Well it is not Rachel.

(No.)

It is an old-fashioned name, you know, one of those.

(Yes, rather.)

'Tisn't Ruth.

(No.)

I can't... well do you know what she looked like?

(No I don't.)

Well I think this woman is a relative of yours, a stately, quiet woman and handsome, especially in her manner. She seems to have the family characteristics of quiet and strength.

(Yes, this person would have.)

She's older, an oldish lady you know.

(Yes.)

And she wears this—it is not a cap, but you frequently see old ladies do it, a little bit of a dress-up, like young women wear bows.

(Yes.)

Her hair is quite full and pretty, very much the style of those women, you know,—Julia Ward Howe and Mrs. Livermore.

(Yes.)

The same style of woman. Belongs in their time.

(Yes.) [Note 46.]

She puts the R. down and she's got the boy with her, as though she would have a certain care of him. Family connections sometimes count for more and sometimes for less in the spirit. She seems to be one who'd have this motherly interest; any child that came over in the spirit life... I wish I could get that name.

(I wish you could get the little boy's initial.)

---

46. Miss B.'s cousin died as a child and the name of Miss B.'s great aunt was Rosina, and the niece of this aunt, the mother of the boy, was also named Rosina. The great aunt died in England and the description of her cannot be verified. The sitter's grandmother was a stately and proud woman. Miss B. thinks it likely that her great aunt was the same, as she came from stock of that type. Miss B. knows nothing personally about her wearing a cap and nothing about the way she wore her hair. But she did belong in general to the time of the people named.

The next letter—was it e?

(No, but I may not have the right person in mind.)

I think you have. She seems to warm up quickly, so, when you speak.

(I could place her if I could get the boy.)

Oh I see, or you could place the boy if you could get more of her.

(Yes.)

Oh I see, it is not quite full enough either way.

(No.) [Note 47.]

[Short pause.] (Could you tell where she lived or where he lived?)

Yes I can see the place where she lived: she shows me a picture of her home.

(Does she?)

Are you familiar with her home?

(It would depend on which person it was.)

I think you are familiar with her home. Wouldn't be any sense in her showing me unless you would be. There is a road right down here, and oh, very high, very high like as I ride along here it's a very high embankment indicating the left side and trees, it's green trees; not a cliff but like a hill almost. It is country because as I ride along here—it may be suburbs but not city. I make a turn until I come up practically up here where she lives. But you hardly realize that you have gone up high because it goes so gradually as you turn. As I go in her house they are not very large rooms, but everything home-like, comfortable. You would feel as you go in that sense of being at home. They are rather old-fashioned things, nice, good but old-fashioned things. And there is one room that seems to be kept apart. You know the old-fashioned parlors that people used to have?

(Yes, it's awful.)

You know?

(I don't know hers, but I know what you mean.)

Well this woman has an old-fashioned parlor. It might just as well be a tomb. 'Tisn't tomb-like, but it is only a parlor and seems like that you know. Don't you know the home?

(I can't say positively that I do. If that is the woman that I have in mind I never went in her home.)

Well it's possible she's just giving it to let you find it out. Could you find out?

---

47. The initial of the boy's name is E, not R. The sitter had in mind two other boys and a little girl, and hence said "No."

(Yes.) [Note 48.]

Well there's absolutely no chance for telepathy then.

(Yes. If you could describe the little boy's home I would know that.)

It is a different one: it is not so quiet, there is more noise, it is light and bright. It is not city but there is more passing, going back and forth, people about. And yet there's grass and trees and everything that you could have outside, but it is more like a village home than a farm. 'Tisn't farm at all.

(Yes.)

But you want me to go into his house, don't you?

(Yes I would like to have you, if you could.)

Don't know.

(Or if you could describe anyone in the home.)

Did you know anyone named Edward?

48. The description of the house is apparently not that of the boy's home, but may be that of the great aunt in England. It is not verifiable in detail. But careful inquiry from Miss B.'s father and his two sisters resulted in the following facts.

"Rosina B—— was my grandfather, John B——'s only sister. They were both born in England 'near Nottingham.' There is an old place over there called 'B—— Hall,' but I think went out of the family's hands several generations ago. I do not think Rosina B—— lived there. My grandfather B—— was married in England and brought his wife and three small children to America, and in all probability Rosina B——, his sister, came with them, as my relatives state she was married in Brooklyn immediately on his arrival in this country, later going to Thompsonville, Conn. My grandfather's eldest child was named Rosina B—— also, she being my father's eldest sister, and from her I obtained this information, it all being corroborated by my father and younger sister Elizabeth.

My father states that he visited his aunt in his childhood, spending some time with her. They all agree that she was a pleasant slender woman, fair complexion, with blue eyes and brown hair which she wore parted in the middle and smoothed down plain over her ears. She did not live to be old enough to have gray hair, but grew stouter as she grew older. My aunt states she wore her hair very close to her head, and an old likeness I have of her shows this to be the case.

When my father stayed with her she lived at Elizabethtown, N. J. (probably what is now known as Elizabeth, as I am informed the said

(Yes, that would be his name.)

Well immediately it dropped right down here.

(Yes.)

He's with this man, very often he would be, would he?

(Yes, he might.)

Yes.

(Yes I place him now and the lady who begins with R, but I did not know her. But she was a relative.)

Well I think if you could find out you would know it. Stiff is a bad word, but it is almost practically what she is, stiff in her stateliness. You feel home-like you know. Yet there's this parlor and you would feel like going on tip-toe into it, and you smell lavender and all the old-fashioned things.

(I think that would be practically right.) [Note 49.]

place was formerly called Elizabethtown); that she lived on level ground, that her home was pleasant and attractive, and that she had no old-fashioned shut-off parlor. My grandparents' home had no stiffly cold or shut-off rooms, everything being thrown open for general use, as I very well remember having spent much of my early life with them in Thompsonville, Conn. Rosina Clark (grandfather's sister Rosina having married a man by the name of Clark) never wore a cap and did not look like Julia Ward Howe or that type of woman. We can recall no member of the family who did. She died at Naugatuck, Conn., and so far as I can ascertain her home there was also on level ground and similar to her other home."

Miss B. has misunderstood the reference to Julia Ward Howe. The medium had compared the hair to that of the persons named and not the woman herself. There is also an apparent misunderstanding about the situation of the house. The house might well be situated on level ground and the surrounding region be hilly, as described. Indeed most Connecticut towns in the locality mentioned are situated among hills which run off from the houses or ascent near by. It is also noticeable that it is not stated that the great aunt wore a cap, but a bow. No confirmation or denial is made of this by Miss B. The statement about the parlor does not imply that it was what Miss B. and relatives deny. It is asserted only that it is apart from the other rooms and old-fashioned. There are no notes on this point. J. H. H.

49. The boy's home was in a small village of about 300 inhabitants and hence details are correct. But the latter home of the family in another place of about 1000 inhabitants would fit better. The boy's name

Do you know anyone named Stuart? Stewart?

(No I don't know any Stuart.)

It is a last name.

(What do you get in connection with it?)

It is somebody that this man knows, it is somebody that he was familiar with. I know what the M was now.

(Do you?)

Yes it is Maude, a living person. Do you know anyone?

(No.)

Did he?

(Not that I know of.)

It is Maude Stuart, the M and the Stuart go together. That's what it is.

(Well I will try and verify that.) [Note 50.]

Now where shall I go? You know, Miss T., I just sort of feel that my energy is gone—I mean through the week.

[Miss T.]: (Well, we won't keep you too long. I understand.)

It isn't now, but it is gone.

[Miss T.]: (Yes, you have had a hard strain probably.)

How did you know?

(Why, I know.)

(You couldn't let this man speak for a minute, could you?)

I don't think he could. I will be glad to have him try.

(I see.)

But the very effort of controlling would destroy the power to express. You remember the picture of the man riding the bi-

was Edmund and was called Eddie. Miss B. thought at the time of the sitting that Edward was correct. The stiffness and stateliness of manner ascribed to the woman is probably correct.

50. The name Stuart or Stewart is not one in the immediate family. But the name Sterland would have been relevant. "Sidney Sterland," Miss B. says, "was not connected with Stuarts in any way. My youngest aunt, Elizabeth B. Hamilton, however, states that her husband had a brother by that name who went to Iowa to make a home for his mother who died very suddenly after being there a very short time. My aunt says she named her youngest child John Stewart, but that his father died when he was only a few weeks old and they changed the child's name to Thomas B—— (after his father, Thomas Hamilton) and my grandfather B——. This child, John Stewart Hamilton, alias Thomas B. Hamilton, died when he was only a few months old, over thirty years ago. Nobody knows anything about a Maude Stewart.

cycle,—he had all he could do to stay on and he couldn't deliver an oration.

[Miss T.]: (Yes.)

Well that's about it. You have got to keep right to the point to get anything. I will see what more I can get with him. I don't feel like handling it too much, [indicating the pocket book] now I know there's something in.

(Oh that's all right.)

He shows me a watch, they frequently do. He shows me one and then two.

(Yes.)

One is larger than the other. I should think one was better than the other. One is older, or more a different one, perhaps not so old. But the one I see plainly is a gold watch, it is a man's and it is open. I think he touched a spring and opened it so that it doesn't mean like an open-faced one. He puts it down there though just as though he pulled it right away from you. I should think it was his own watch and that some way I don't find you with it. Seems more as though it's been pulled right away from you, somebody else had got it.—I don't mean they took it away.

(No.)

But as though it's been given to somebody else.

(Yes. I haven't this watch.)

He doesn't seem displeased. It is what he would wish.

(Yes.)

It doesn't seem to be laid aside, I think it is in use.

(Yes, I think that could be.)

He's giving it just as a bit of evidence.

(Well who has it?)

It's a man that's got it. I don't see the person, I see the watch here and see it pulled away and see it's someone connected with him that he likes, that he's glad he's got the watch. Now with that watch, wasn't it first given to a woman, didn't a woman take it?

(Yes.)

Because I see it put right into a woman's hand and when she took it she doesn't wear it herself but she passes it along; somebody else is wearing it, but she has worn it some. Can you find out about that?

(Yes, I will, I thought she was wearing it all the time, but perhaps somebody else is.)

Yes, sometimes she has it. 'Tisn't very large. Perhaps that's what he's trying to tell you, that a woman took it but a man has worn it, sometimes she and sometimes somebody else. Isn't there a man connected with that woman?

(Yes.)

Well, close?

(No, several relatives, but I shouldn't think she would let anybody else wear it.)

You don't mind, do you?

(No.)

Not just a little bit?

(Well, I would rather have it myself.)

There is just a little sentiment about it. It may be that something's happened that somebody else took it, just lent for a courtesy. The man doesn't mind, you know. She seemed to think an awful lot of it, as though she liked the sentiment of it herself.

(Yes.) [Note 51.]

Do you know if she has worn at the same time she wore the watch an ordinary white waist, but some little black thing on, white and black, like a collar on her neck?

(That I don't know, she may have, I don't know.)

It seems specific, almost as though she wouldn't wear the collar—not mourning, but doesn't wear very bright things over. Now what is she to him? [Note 52.]

(Well, I would like to have you tell me.)

She's not his sister.

(No.)

But a relative—he speaks so. But the funniest thing, I don't find her thinking of him so much as you do. He's passed out of her life more than he has out of yours. Does that trouble you?

(No, but that surprises me.)

Why?—You think she ought to hold him longer, don't you?

(No, I think she does.)

I don't think so.

(I think she thinks of him all the time.)

51. Mr. L. gave Miss B. a watch and his mother had his watch. Both were of the same quality, his the older. Both were open faced. There was no spring or touching of a spring for opening the one Miss B. had. His mother carries his watch all the time and it has never been out of her hands. No one passed it to the mother and no man has had it. His mother took it from his bed where it was when he died.

But Mr. L. had several times commented on the fact that his watch, mine, and his uncle's watch were all of the same make and open faced. They were all alike, except that mine was smaller.

52. Miss B. heard that the mother wore black for a short time, but soon returned to bright colors.



I don't think so, I don't know what makes me so sure of it. I think she's fond of him, loves him and all that...

(Yes.)

but I think she's growing away from this: whether she had to or not I don't know. But somehow I find you are different from her.

(Yes, we are very different.)

As though she would have an intense grief for a while and then it would die away. It would be all, all, all!

(Yes.)

You understand what I mean, as though there wouldn't be anything else for a while, and then after a while she'd grow away from it.

(Yes I understand.)

And aren't you a bit like that. You are two different make-ups. *You'd* always be the same. Not that one is any better than the other, that I know of.

(Yes.)

You would be always be just the same, just as anxious to hear from him six years from now as you are this morning. You seem steady vibrations, do you understand what I mean?

(Yes.)

Well something's come into her life other things, and it grows different.

(Well that's strange! Can you place where she is?)

Her home?

(Well then, never mind, that might be a little difficult. But do you place her as old or young?)

I don't feel old with her, but a sort of subdued condition; rather young, not a girl, but she's got some life ahead of her, she's not an old lady. I don't know where to place her. But with this growing away from things—the disposition more than anything else.

(Now tell me I am going to give you the name—not this one but another person—I am going to give you the name of a Mary whom this gentleman was a friend of and whom I know has, within a year or so, had a child. Now I don't know whether that child is a boy or a girl. Do you think he could tell me?)  
[Note 53.]

Right off he shows me a girl. He knows what you are thinking.

(You don...)

Right off a girl in short dresses.

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53. Miss B. says that she ascertained later that the name she gave should have been Carrie instead of Mary.

(You don't hear any name?)

No.

(Of the mother, either.)

No. Not awful long hair though.

(Now there is a man friend of his who has had a child within the last few months: I don't know whether that's a boy or a girl either; this friend's name is Frank.)

That must be a little bit of a child. I can't see that.

(I see.)

You have to have more age to them to tell by their garments. As I look at the child it seems almost a bald head; fair child, one of those waxy skins, fair, not a particularly large child, nice baby all right. But I don't see the sex. I know what you are trying to do—to make a test of it.

(Yes, to see if it can be done.)

I would like to make the test. That would be the desire.

(Yes.)

Every time I try to go back and get his name. Oh he told me a dozen times!

(Did he?)

Perhaps he could give the rest. I know part of his name.

(Yes, that's what troubles you partly.)

Yes. I see the u-r and then the S at the first.

(Yes, the u was the middle.)

Well he told me but I have forgotten. [Sitter handed a pin.] Was that his, too?

(No.)

I didn't think so.

(This is in the spirit.)

Yes I thought so. I want to leave his things aside. Referring to pocket book, etc.

(Yes, you would.)

I don't get a man's influence, it is a woman's. I feel that desire to get close to you but oh so quiet, a little tender and quiet and pushing right through. Did the spirit who owned this have blue eyes?

(Yes.)

I see them, just as blue as the skies, they just stand right out here.

(Yes.)

That's her beauty, those eyes.

(Yes.)

They look up just like a child four years old.

(Yes.)

Come right out with a child-like expression of looking you right in the face, very open.

(Yes.)

You know she was quite ill before she went, quite a sufferer.

[Correct.]

(Yes.)

"I am willing to do anything, anything, anything to escape the pain,—death or whatever it is." As though she is glad to go to escape the pain. Do you know what I mean?

(Yes, but I don't think she wanted to go.)

I don't think she would ask to, but it is such a relief to escape the pain that she was glad when it was over. She had so much to live for, hope and promise and everything, she looks out into the future.

(Yes.)

This isn't what you call a chronic disease. It comes along so quickly that she's swamped under it and gone. [Correct.]

(Yes.)

But look, there are tears in her eyes! I think there were dear tears shed for her, so many of them, and I just see her as she's being put away in the box. And it seemed as though everybody had something to say about her going, such quantities of friends.

[Correct.]

(Yes.)

I was going to say girl friends, though she's not a girl you know.

(Oh no.)

'Tisn't like a young school girl, but young people around who loved her who can hardly believe she's gone, unbelievable thing that she had to go.

(I understand.)

She puts her hand up to her hair, it's... she pulls it out quite long, it's soft and silky but quite long. [Correct.]

(Yes.)

And I would say the last two or three days of her life her head was nearly off with the ache, the fever, the tempest that was going on in her.

(Yes.)

She puts her hand right down on your head. Everything comes so fast! She's anxious to say so much. She's fond of driving, loves to go out all the time. Yet she's a great worker, never idle. [Correct.] Do you mind whether I touch your hand?

(No.)

You understand, don't you?

(Yes.)

Is there an E connected with her? [Correct.]

(Yes.)

First name.

(Yes, that's right.)

I see her write that, it's hers. She takes it right in her hand, the pen—it was a pen.

(Yes.)

And she says:—"It's so good of you to come and ask me to come." I think she would make a better communicator than the man.

(Do you?)

Yes, he's so tense and so anxious. She's been so in a way, but it is a calmer get-right-there. She knows the man.

(Does she?)

"We have met, we have met," I think it is a spiritual acquaintance since she went.

(Yes, it is.)

"We have met, I like him and I am going to send his name to you whenever I can. Don't be discouraged, it will come. Other things will come." She tells things over and over, fast as she can. She calls you by your first name—I know it you know, from before.

(Yes.)

She says "Lillian" twice over and oh, such a relief to come. It will give her happiness for months to dream of just this little word with you. You know she's very fond of music, concerts, things like that.

(Yes.)

Liked music, but didn't have so much of them in her life.

(Yes, that's quite true.)

They were closed off in some way. "I am making up for it, I just have my fill of all those lovely things." She takes in her hand a big bunch of flowers like beautiful roses and puts them down to you. She shows me on her box white roses and maiden-hair fern when she went, green and white, all around it very near her body when she went away, practically at the head, very near her head. Do you know anything about it? Wasn't there a wreath of white roses very near her head when she went away?

(I think probably it was so.)

She knows all about it. I think she went at daylight. Do you know anything about her death at all? [Correct.]

(I can find out.)

It is very early daylight. It is different in the night than in the morning. It seems it is more like the lights just out, because I still see some lights lighted and daylight here as though where she is it is light, but in some other room where you were there would be some lights lighted. It is the early chill of the morning

and she slips out in the warm and light and glow of the other life. And she says "Oh, nothing to fear."

(Yes.)

She had all that uncertainty of a young soul who hasn't been brought down to all the reality. Do you understand what I mean?

(Yes.)

She would shrink from it but she says "Nothing, nothing to fear." And there is the dearest old lady meets her at the first, very small, not deformed but small size, rather plump and broad brow with wrinkles and just as nice and kind as she could be. I think it is a relative, I think it is her grandmother. But she was taken away to rest to get used to it. She was at her own funeral. There was so much sobbing. She knows what was done. Were you at that funeral?

(I don't know, I can find out.)

Oh, don't you? Oh, it is because you were so young. She remembers all about it, she says they said so many sad things about it. She calls you 'Little girl' too, when I go, oh, so young! And somehow, there is that little—well, taking you in her arms, as though "I just want to comfort you, comfort you, dear." So many times through the year when you have reached just for her, just for her,—do you know?

(Yes.)

She has been near to you. But the most you know about her is a picture and a dream.

(Yes.)

But she's yours and you are hers.

(Yes.)

It is almost as though you see other girls having something that you haven't.

(Yes.) [Note 54.]

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54. Later inquiry showed that the child was a boy. The lady mentioned had consumption, took cold and died from dysentery. She did not suffer pain especially, but was anxious to live for her husband and child. He was not known to Miss B. She had many friends and was loved by all. She was about thirty when she died. Her hair was very long, about thirty inches. She was a great worker. Her name was Elizabeth and she was called Lizzie. Miss B. thinks she was fond of music. She is said to have been very artistic. There were white flowers and roses at her funeral, but this was not known by the sitter. It was so long ago that Miss B.'s father does not recall the details. She did die early in the morning. It was winter near Christmas. Nothing is ascertainable about

"So many times I have seen you go apart by yourself, I have seen you say 'Oh, I wish I had a mother, I wish I had a mother!'"

(Yes.)

And she was there with loving motherly tenderness and I could weep today, for she puts her arms about you and puts your head on her shoulder and says, "My darling, darling Lillian." That's what she says. She waited for you to ask for her. I didn't feel her or find her, but instantly you put it [indicating the pin] there she came to you and she says "I am always, always yours."

(I wondered why she didn't come.)

Yes, it was because of the later one, the later love.

(Yes, and I knew her so little.)

But she knows you so well and it is the yearning of your heart and the prayer of your childhood and young womanhood bring her. She says—I know she will be good to the one you love—"We'll work together and come to you." Oh, it is just beautiful! I must leave it just there. Is it time for me to go, Miss Tubby?

(Yes, I think so, dear.)

You will feel better, won't you?

(Yes.)

I think there is a little picture.

(Yes.)

She knows it, she's seen you look at it. She says at last, at last she's able to speak to you. It's beautiful. [Note 55.]

her mother or grandmother. Miss B. does not recall being at the funeral, but does recall the ride when she was taken to the home of the woman's father after her death. Miss B. has her picture, but does not recall any dream about her. She has one dreamy recollection about her. Miss B. ran away and some one found her and brought her back, thinks it was her father, to her grandmother's house. This woman entered the room, seemed very tall and stately, took Miss B. in her arms and sat her in a large chair, and said, "You sit there," and remarked to Miss B.'s father, "And don't you kiss her." Then she walked out of the room.

55. Miss B. lost her mother when she was three years old. Miss B. as a consequence never had motherly affection in her life and tho she did not literally go off to herself she often felt need of a mother. The details are too personal to record, but what is said through the psychic is very pertinent, and could not be made clear without the details.

Miss B. has a small picture of her mother. It is not cabinet size.

(Yes, it is. Now some time if you can get his name, and tell Dr. Hyslop.)

Yes, I will. I have tried so hard, so hard.

(Yes, I know, don't try. I am sure you will get it sometime.)

You know I just feel like crying myself.

(Yes.)

I shall see you again.

(Thank you, I think you are doing a great work.)

[Sitter went out.] Isn't that beautiful?

(Yes.)

I think that's the most beautiful thing we've had, don't you?

(Yes.)

It is funny, you know, how the other one kind of seemed to lose his power just to give the mother a chance. You can't tell the workings of them you know. She'll go home like a new woman. What time is it?

(Ten minutes after eleven.)

Good-bye. Sometime I will see you. I will go. At first the energy was all gone, somehow.

(It was lovely. You did beautiful things.)

Yes, at the last, it was.

[11:12 A. M.]

## 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 by his own request.

The following incident will have considerable public and possibly some historical interest. Had psychic research been recognized in 1865 and if records of such experiences had been made we might have had a more scientific story to tell. The present one, tho old, will have its value for the general phenomena of coincidences that may not be due to chance. The defects of memory would deprive it of use in the establishment of a new point, but it is not likely that such illusions, which have been shown not to be always applicable in connection with similar phenomena, will disturb the main integrity of this fact in respect of the point at issue, as so many similar cases have stood the test. At any rate the incident has an important interest and may encourage the record of similar instances against the influence of scepticism.—Editor.

Oct. 22, '09.

James H. Hyslop, Esq.,

Dear Sir:—Sometime ago I received from you a circular request, with regard to the enclosed article which I return to you as desired in the above mentioned favor.

Many things including the mislaying of the manuscript have caused this very long delay.

You are at liberty to make such use of the article as you see fit.

I hold myself in readiness to answer any questions regarding it.

My father was Mr. S. C. Bugbee an architect—having an office at 80 Washington St., Boston, prior to his coming to California in 1860.

Our family were members of the Howard Presbyterian Church in San Francisco. The Rev. A. S. Fiske, D. D., was our pastor



in 1875. It is quite possible that my mother repeated her dream to him.

Thanking you for the compliment of the request, I am

With great respect

(MRS.) ELLA H. HUGHES.

### Was it Telepathy?

Some years before the blood of our revered, and martyred President Abraham Lincoln had blotted each kindly thought of John Wilkes Booth from the hearts of his friends, and the horror of his crime had hushed each kindly word of him on their lips, we made the acquaintance of the Booth family.

There are probably none of them living at present to be wounded by any incidents to be recalled. As in the passing of forty years not one of our family is left to refresh my memory, these remembrances of them are, of necessity, from a child's view point. They may however be of interest, for connected with them is a most inexplicable dream.

After a long absence in California I went with my mother and a friend to call upon Mrs. Booth in New York. It must have been a painful visit, for beneath every subject of conversation were thoughts that could not be uttered. A forgotten parasol caused me to return to the house, almost immediately after leaving, when I found the dear old lady weeping bitterly. Poor heart-broken mother, in her great and lonely grief! With what a flood of sorrowful memories, the visit of my mother must have overwhelmed her.

In the autumn of 1860 my father went to California, leaving my mother and the rest of the family in a large house in Longwood, a beautiful suburb of Boston. In the spring of 1861 a noble looking, sad faced gentleman came to our house to ask if my mother could take into her family, for a few months, his mother, sister, and two brothers. The gentleman was Edwin Booth, saddened by the recent death of his wife. His mother, Miss Anna Booth, John Wilkes, and Joseph Booth boarded with us that summer.

John Wilkes Booth was then about the age of my eldest brother, perhaps twenty-four years old. To my childish eyes he was very handsome, with dark hair curling over a high forehead, brown eyes, and dark mustache. He was, I believe, an attractive man, with a winning manner and a pleasant smile.

My mother with her gracious dignity, and ready sympathy, always drew young people to her, and John Booth responded to her motherly interest, with the respectful affection that a young man sometimes gives to a lady much his senior.

It must be remembered that, in those days, he seemed so

worthy of friendship, as anyone now held in high esteem. That he could ever be guilty of crime, was then unthinkable. As little anticipated was the feeling of abhorrence with which every photograph, letter, and every reminder of him whatsoever was afterwards destroyed by us.

Those were the first months of the Civil War, and fathers, brothers, husbands, and lovers were leaving home and dear ones, for the battlefield. In speaking of this conviction that he ought to go to war John Booth told my mother that he felt that he ought to be a Christian first. In none of his conversations with my mother did he lead her to infer that his sympathies were with the South. Our family were strong Republicans, and had voted for Abraham Lincoln. Their sympathies were wholly for the Union and the North. My mother thought naturally that he intended to enter the northern army.

At the end of the summer the family left us, and we afterwards saw them only occasionally. The following winter John Wilkes Booth acted in Boston. Now and then he came to see us. Child-fashion, I usually appropriated the lion's share of his visits to myself.

In October, 1863, my mother and the rest of us followed my father to California. Soon after we ceased to hear from the Booths.

One night my mother awoke my father suddenly, saying, "O Charles! I have had such a terrible dream! I dreamed that John Wilkes Booth shot me! It seemed that he sent me seats for a private box in a theatre, and I took some young ladies with me. Between the acts he came to me and asked how I liked the play. I exclaimed, 'Why John Booth! I am surprised that you could put such a questionable play upon the stage. I am mortified to think that I have brought young ladies to see it.' At that he raised a pistol, and shot me in the back of the neck. It seems as if I feel a pain there now." After awhile my mother fell asleep and dreamed the same thing a second time.

Was it possible, that just before the commission of this infamous deed, he thought of my mother as one of his friends whom his atrocious crime should fill with consternation and horror?

The next morning came the terrible news which plunged our nation into grief and mourning.

Almost at the hour of my mother's dream—*President Lincoln was assassinated: shot, in the back of the neck, in a private box in a theatre, by John Wilkes Booth.*

(MRS.) ELLA HOWARD HUGHES.

Nov. 2, 1909.

James H. Hyslop, Esq.,

Dear Sir:—Your favor with regard to my article sent recently (my mother's dream of John Wilkes Booth) is at hand.

I will write immediately to any relative and friends who know about our acquaintance with the Booth family or who have heard of the dream of my mother.

I cannot give you very satisfactory answers to your questions. I was twelve years and six months old March 27, 1865, old enough to be vividly impressed by events of importance.

To the best of my knowledge and belief my mother told her dream to the family at the breakfast table the next morning. I heard her tell it repeatedly to friends from time to time, so that my recollection of it is perfect. My mother died Dec. 20, 1879.

I am quite sure that the dream was told before we received news of the assassination. I was not up when the family heard of it. On my way to school (probably) I saw Captain Lawton of the coast survey running up his flag at half-mast in front of his home. In answer to my questions he told me the terrible news.

None of the family had heard directly from the Booth family for a long time previous to the tragedy. I think my mother had no knowledge of the whereabouts of John Booth except what might have been obtained from newspapers.

Mother did not report any feeling that she was in Washington at the time.

Nothing was done to ascertain the time of the dream. I am quite sure that the dream was on the night of the assassination—so the story was told over and over.

My brother, my youngest brother, and I left New York Oct. 23, 1863, Str. Champion for San Francisco; we called in New York on Edwin Booth, and received from him a walking doll to take from him to his little niece Mary Booth in San Francisco. Her father famous Brutus Booth was there at that time; but I am certain that he left there for the East before 1865. We visited his home in 1870—"Manchester by the Sea"—and met Mrs. Agnes Booth—I think she and his daughter Mary Booth are living.

My father was the best architect of his day in San Francisco. A committee of architects and artists a few years ago pronounced the residence of Gen. D. D. Colton (the work of my father) the most perfect piece of architecture in San Francisco. It was destroyed by the fire of 1906.

My mother was highly educated in an English school in Maine, warm-hearted, and spiritually minded, but not a sentimental dreamer. I remember that sometimes for an evening diversion she would take part in the tipping of tables, etc., much to my childish fear and discomfort. She was often told that she

would make a good medium. In these days I suppose she would have been called psychic.

This little item is along these lines. My daughter placed the crib with her six or eight months old baby in it, near an open window, that he might amuse himself by looking out. In a few minutes to her great alarm, she saw the baby pulling himself by his hands upon the broad window sill, and she just prevented a fall. In her mind she then went over all the agony of a fall, the sending for a doctor, and telephoning for her husband.

A little later the telephone bell rang, and her husband called up—"Are you all right dear? and the baby?" "Yes." "Oh! I have been frantic for the last fifteen minutes, and couldn't get to the 'phone. I thought the baby had a fall!"

Pardon my having written at great length.

Hoping that your investigations will be satisfactory with regard to the dream, I am,

With great respect,

Sincerely,

ELLA H. HUGHES.

### **Premonitory Experience in Connection with the Same Events.**

The following incident is second-hand, but comes from a reliable source. It is told by Miss Amanda T. Jones, the poet and author of "Ulah," "Atlantis," "A Prairie Idyl," "Rubaiyat of Solomon," and other poems. The incident occurred in the experience of her mother and the time of the events with which it was connected indicate when it occurred. Miss Jones has in press her "Psychic Autobiography" which will contain a lifetime of interesting experiences for herself, and it seems that her mother had also psychic powers of a similar type. In a letter to me, dated Jan. 22nd, 1910, Miss Jones writes of the following experience.—Editor.

"You will remember that in 'A Psychic Autobiography' which was lately passed through your hands on its way to the printers, I credited my mother with the faculty, occasionally exhibited, of forecasting events in sleep. Usually these dream prophecies were of a solemn character, as, for instance, her symbolic dream of a great white ox slain for sacrifice and two others wounded, during the night when Abraham Lincoln lay dying at the National Capital,—related early the following morning before the news arrived and believed by her to have been significant of an immense national disaster."

I wrote for further details, if there were any, and received the following reply, dated February 15th, 1910:

"You ask for more details of my mother's dream the night Abraham Lincoln was dying. I gave all but one further matter, though I could not convey to any her deep solemnity as she told it.

"She dreamed that there were moving crowds but she did not know why they were moving, nor did she attend to them at all. Her attention was fixed upon a great white ox bleeding to death, that had been made a sacrifice: also she saw after this that two other creatures not so great were lying wounded, but not dead (Seward and his son); but her mind dwelt almost wholly upon the great white ox, and in relating the dream before breakfast she said that a great national disaster was signified, or that the nation would be called upon for some immense sacrifice."

Two of the witnesses besides Miss Jones, who might confirm this incident, are dead.

I add the corroborative statement of another sister regarding this dream, tho the reader will observe that it does not confirm certain details of the previous account. Miss Amanda T. Jones, however, explains this variation in the accompanying letter of her own to follow that of her sister.

Feb. 21st, 1910.

My dear Sir:

On the morning of April 15th, 1865, on coming down stairs I found my mother apparently in great distress of mind. Finally she related a dream she had the night before, prefacing it with the remark that she felt sure there had been another dreadful battle or we would hear of some terrible calamity. "I dreamed," she said, "of seeing two men trying to escape from an enormous black bull. They had reached the fence and one of them got clear over, but the other one was on the top of the fence when the bull overtook and attacked him." The dream had made such an impression on her mind that she appeared at that time to be almost overcome with her forebodings. As she told her dream she was sitting at the west window of our home on Niagara Street. It was then nearly seven o'clock.

Very truly,

HELEN COLVIN.

February 25th, 1910.

Dr. James H. Hyslop,

Dear Sir:—Please to give me leave to amend, or as I think, to give more fully the dream which my mother had during the night of Abraham Lincoln's assassination and death. Two sisters have revived clearly in my mind what I consider the first part of it, but I am bound to say they preserve no recollection of the latter part which, according to my most distinct recollection, she reported to me some days later, and which made far more impression upon my mind than that which went before.

Just premise that I was not at home on that morning but arrived there some days later.

These two sisters who hold in very clear remembrance the beginning of the dream have no recollection of what I understand to be the ending. One of them was sixteen years of age and one thirteen and one-half years, I being twenty-nine and more.

By an inference that seems to me justifiable I conclude that in mother's intense excitement and natural terror she hastily indicated the nature of her dream without, at the time, going beyond its first startling incident.

I include with this sister Helen's statement [above letter] and I add that being so reminded I perfectly remember the "enormous black bull." Less perfectly do I remember what happened to the "two men," but I afterward thought they were Seward and his son who were both attacked, as you remember. I was not right about this, I conclude; for sister Helen goes on to say, after giving particulars as to the way in which the news came, that Lincoln was reported as being "still alive," but that mother said: "He will die I know: for Abraham Lincoln was the man on the fence that the bull had reached."

Now when mother related her dream to me, she told of the bull and of what seemed commotion, and then she described an after view of a great white ox lying dead. That was to her a symbol of our dead President.

Since that part of her dream is not confirmed by either Helen or Marion, it certainly lacks all confirmation except my word."

Yours very truly,

AMANDA T. JONES.

The witnesses agree as to a coincidental dream and its relation to a bull, but they differ on certain points, as the reader will remark. There is no inconsistency of importance affecting the main points in the separate accounts, but the differences suggest the critic's natural difficulty with the story. Possibly the fact that Miss Amanda T Jones wrote

a poem on "*Service and Sacrifice*" with the dream and the ox in mind may account for both her recollections and non-recollections.

### Premonitions.

Miss Jones also reports another premonitory experience from the same source. It is apparently less symbolic in its character, tho possibly containing elements of this in its character. It is also second-hand, and came in the letter dated January 22nd, 1910.

"In 1846, I being then eleven years of age, an unforeseen business trouble brought about such a money dearth in family finances that we could afford but the plainest food, and my mother made no preparation for the usual elaborate Thanksgiving dinner. Something of her regret, therefore, may have worked its way (but very obscurely) into her sleeping mind.

"During our breakfast on Thanksgiving morning, mother said: 'Two pieces of good fortune will come to us today, if my dream last night has the significance I attach to it. First your father will receive word that he is wanted for work in the Woolen Factory. (He had been superintendent of such works during many years.) Next, the two girls will be sent for to run looms and will begin work tomorrow morning: I am confident that this is the meaning of my dream. This is what I dreamed.

"It seemed that I was standing by a running brook of very clear water. A flock of wild geese came swimming down stream. I knelt and reached out hoping to catch one as they were passing by. I seized two at once; but no sooner were they in my hands than they changed, by some miracle, from live wild geese to dead tame ones. I rose and held them up for inspection. They were great fat geese dressed ready for cooking and tied together by the legs with a blue string. I laid them down, knelt again and reached out for more. I had just clutched two when I was pulling them in, when I awoke."

"Now within ten minutes there came a knock at our dining-room door. I myself ran to open it. There stood a bachelor uncle of mine, not seen for four previous years. He stepped in and held up to our view two great fat tame geese, dressed ready for cooking and tied together by the legs with a blue string. He said: 'I bought these as I came along' (that morning, not the night before).

"When shouts of laughter had subsided, mother said: 'That

accounts for the first part of my dream. But there were two more geese caught that were alive. They signify the two calls from the woolen factory.'

"And truly before our supper time a messenger came from the factory asking my father to go to work on the following morning: and I think by a second messenger from the weaving department, came a demand for P—— and E—— to put in appearance at the same time as weavers.

"E—— is yet living, but far away. I append, however, the following confirmatory evidence:—

Jan. 29th, 1910.

Dr. J. H. Hyslop,

Dear Sir:—Altho this dream of our mother's concerning the wild geese, as related by our sister, Amanda T. Jones, occurred before we were born, we are pleased to add that we were both made familiar with it through our mother's own narrative.

HELEN E. COLVIN.  
MARION J. MANLEY.

Cripple Creek, Colorado, March 5th, 1910.

Dr. James H. Hyslop,

Sir:—I well remember the story of the Thanksgiving geese as related by Miss Amanda T. Jones. I was at the table and enjoyed the surprise of seeing the Uncle whom we had not seen for four years holding out the two geese and our mother relating her dream to him.

Sincerely yours,  
EMILY M. JONES COOLEY.

Miss Jones also narrates the following incident that came within her own personal knowledge. It too is a premonition and the account was sent with the above corroborative note.

"Her husband, my dearly beloved brother-in-law, came in to see me one afternoon and said: 'Last night I saw Harry! (An only son who had passed away). People might say I was asleep, but I was not. I was lying on the lounge resting and he came in saying: "Papa, I have come for you."' Rufus answered: 'Can't we take Alice with us?' 'No, Papa; the river is to be crossed and Alice must wait for the boat, but you need no boat. You will not know you are crossing.'

"I followed Rufus out. Wait, lie down and rest. He



laughed in his lovely way: 'Oh, Sis; we don't have to rest as you do,' and went to his carriage laughing. I very well understood.

"And next morning he was found tranquilly at rest. Harry had borne him away."

Most sincerely,

AMANDA T. JONES.

March 7th, 1910.

## CORRESPONDENCE.

### CRITICISM OF "EXPERIMENTS WITH TRANCE PHENOMENA."

I have read with some interest the articles in the December and February *Journal* of the American Society for Psychical Research entitled "Experiments with Trance Phenomena," and would suggest certain conditions to subject such phenomena to in the future. Whether similar tests have already been made on such phenomena, I am not certain, but if such should be the case, I am not familiar with the fact.

Psychical Research I am aware, has been compelled to work in the face of considerable opposition, due to orthodox science, but nevertheless it presents to the world today some very strong evidence of the "Survival of the Personality." In fact, the psychical researcher well deserves the dedicating remarks of Sir Oliver Lodge in his late book "The Survival of Man" as "being the truest and most patient workers in an unpopular region of science." The evidence they present, however, has been collected from the field of mental mediumship, under what we may strictly term scientific conditions and by scientific means. When we consider the remaining field of the psychical researcher, that of physical mediumship, the evidence to my mind is practically worthless, not having been produced under scientific conditions or recorded by scientific means.

"I think that many of them are very simple frauds, and the seriousness with which they are treated by untrained observers is only an evidence that they are not acquainted with the phenomena of illusion. But some of them may be veridical hallucinations, having the same extra-organic significance that they are supposed to have as physical phenomena. By this I mean, that some phenomena which are apparently physical, may not be physical at all, but mental with all the meaning of the physical." \*

In discussing the article in question, however, I shall not assume that the phenomena are veridical hallucinations, having the significance of physical phenomena, but that the phenomena claim to be strictly physical in the logical sense.

Physical mediumship should be of no interest to the psychical

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\* Page 338 "Enigmas of Psychical Research."—J. H. Hyslop.

researcher until conscious and unconscious or simulative fraud has been eliminated.

The first class, that of conscious fraud would interest no one but the prestidigitator, and possibly it would not even interest him unless it was clever.

The second class, that of unconscious fraud, might interest the psychical researcher, although its chief interest lies in the field covered by the student of abnormal psychology. If the phenomena cannot be placed in either of the two classes mentioned above, further classification lies strictly in the field covered by the psychical researchers, but of the further classification, consideration may be postponed.

To make the above classification carefully, it would be necessary that the record of the phenomena be made by scientific means, and the phenomena held under scientific conditions.

In making this statement I am prepared for the criticism which I will bring upon myself, but I used the term "scientific means" as referring to means not primarily conditional upon the senses. Let me illustrate my point further.

In the article referred to, we have the record of phenomena, portions of which might be classed under either of the two heads mentioned, while other portions might possibly be referred to a postponed classification.

It is a phenomenon witnessed by two doctors, one a surgeon and the other a physician, eminent I will grant in their profession, who present, to use their phraseology, a "brief" of the case, leaving to the reader to act as judge for himself, if the evidence is sufficient to constitute proof. Whether this is the correct procedure, or not, need not interest us, but whether the facts are true is the primary condition to constitute classification, or evidence of proof. Had the writer of the article in question, left to the readers the entire authority to judge this case, the present writer would not possibly have thought it worth while to criticise the same, but on the last page of the December *Journal* the statement—"that there can be little doubt left of the supernormal in the demonstration" throws the way open to all kinds of criticism.

Logically if the facts are true, that is to say, if the facts are the exact correspondence between the subject order of our conceptions, and the objective order of the relations among things\*—then the phenomena could not be placed in the class of conscious or unconscious fraud, but would be passed to the postponed classification.

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\* I do not mean that the facts must theoretically meet this demand, that may or may not be possible; the answer lies in the domain of philosophy or metaphysics and not psychology, but I mean that they must practically meet this demand.

Do, then, the facts in the case permit us to postpone the classification? Some may think that certain portions of this record would warrant such an assumption—which may be true, but what I maintain, is that there have been no scientific means employed in this case, that would warrant one to do so.

Suppose for example the sceptic should claim the phenomena to be due to an hallucination, or what, in this case could be better termed an illusion, it might be placed in the class of unconscious fraud, although I am not at present concerned as to what class it is to be placed in, but only in the testing of such phenomena properly, to warrant classification. Neither am I interested at present in the causes of it and have thus no desire to increase the burden which the hallucinatory hypothesis must carry, but the fact remains that to my mind no satisfactory evidence that such phenomena are physical has thus far been presented. In fact there is every reason to suppose the contrary in view of some of the exposures of trance deception noted in the *February Journal*.

In the case under consideration one is handicapped in discussing the same by the fact that the detailed report has not yet been published, but as I shall confine my remarks more to the conditions under which the experiments were conducted, than to the psychological aspect of the same, the absence of the detailed report will not be of vital importance. In the experiments in question, the test conditions to my mind were next to worthless. It is true they may have been the very best under the existing circumstances, but that helps little.\*

The phenomena open in the dark, a very important environment for fraud or deception, and in one case when the moon comes out, the séance table is in the shaded portion of the room, showing at least the logical temperament of the spirits to avoid light waves.† The light is then turned on for examination of the cords, etc., which likewise in the writer's judgment, amounts to little. He tied Keller's arms in the light, when no supernormal phenomena were in question, but made a miserable failure of the same.

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\* I do not mean to be dogmatic on this point. The absence of light waves may be essential in a real materialization, although there is no evidence of the fact. If such, however, should be proven to be the truth in the future, the same should be welcomed by the scientific world. In the absence of such proof however, it behooves one not to build too strongly a skeptical denial of such phenomena on this condition.

† Some of the criticism from here on might be eliminated in view of the report in the *February Journal*, as to portions of the phenomena being proven fraudulent by the experimenters. I have inserted it however with the object of showing that similar fraud could be easily detected by the tests which I suggest.

The entrances of the room were sealed with wafers bearing the signature of the sitters inscribed with an indelible pencil. In this case this might have been sufficient, as there is no evidence of outside fraud, but those who think this sufficient means in all cases for the elimination of outside fraud should read the account of Col. Rose's tunnel at Libby Prison in the *Century Magazine* of March, 1888, which shows how apparently easy it was, under a watchful enemy's eye to simulate a sealed opening. Then we have the statement of the writer, that the séance was held in his laboratory under conditions that precluded all possibility of confederates, and also conceivable fraud upon the part of any present. But what, I venture to ask, were the detailed conditions? When we examine the report more carefully, the chances of the phenomena in some cases being hallucinatory becomes fairly strong, as for example the failure of the sitters to agree at first regarding the pulse and throat of the psychic.

In other cases I do not agree with the logic of the experimenters, as for example, the trumpet test. In this instance it would take considerable imagination on my part to understand how the "volume of high class whistling would make it hard to any longer doubt the source and the supernormal character of the manifestation." Then again I am not prepared to acknowledge the existence of anything which can be felt in outline but not seen, that is in a tactual sense. The article in question mentions an "invisible hand." I presume that "invisible" here means the inability to see the hand, such inability not being caused by the condition of the room. I am perfectly aware that the wind can be felt, but not seen, but when the wind cannot be felt in outline or form; likewise magnetism can be felt, provided we have a suitable metal in our hand, but here the metal is the primary condition of feeling, and further under suitable conditions, the lines of the force of magnetism can be seen.

When some of the facts of this case, and in fact similar cases are recalled, is it any wonder that records made under such conditions, when presented as proof of the supernormal, become repulsive to some minds? I use the word "supernormal" as inferring a postponed classification. Why not confirm the facts, or had I better say the impression of the senses by physical means? I shall illustrate my point in principal more than in detail.

I will suggest only one way of testing such phenomena, as this will be sufficient to explain my point, as all the other cases could be subjected to similar conditions. I shall choose for the example the playing of the phonograph, as this is the writer's own language is one of the unexplained phenomena of the case.

The phonograph is played; that is to say, the machine is cranked, started and stopped, records and needles changed.

The first test which I would suggest for such phenomena would be the one for conscious fraud. Conscious fraud would include tampering with the phonograph, by one or more persons or things within or without the room, in either case the person or thing could be concealed or exposed. I assume the phonograph, of course, to be the usual market article. There would be no trouble to eliminate outside influence; this could be done by electrical means, in preference to mechanical ones. We could almost as easily eliminate the concealed person or thing in the room. To eliminate the visible person or things in the room from tampering with the phonograph could be accomplished by the following means:—

Place each person in the room on an independent electric burglar mat. These mats should be separated in all directions from each other by a distance of one foot in excess of the combined distance which the two tallest persons in the room can reach in height. The mats should be connected to an annunciator on the outside of the building, and separated from the same.

This must be worked on what is termed a closed circuit, that is to say, as long as each person remains on their individual mat, the fact is kept recorded on the annunciator. Now then, if all the furniture is removed, and the articles used in the phenomena placed beyond the reach of any one in the room by the sum of the distance mentioned above, we are prepared for the first test, that of conscious fraud.

This could be carried out much more elaborately than I have indicated, such as recording for example, the movements of a hand, foot, limb or head. It is of course, under this latter consideration that conscious fraud would be eliminated under all circumstances, even if every one in the room was bent upon producing it, and further visibility cuts no figure. If the phenomena are still noticed by the sitters under such conditions, and the needles on the annunciator have remained stationary, the test for unconscious fraud should then be made. If the contrary is the case, that is to say, if the needles in the annunciator indicate that the circuit has been broken, which means that some one has left their assigned location, fraud is self evident.

In our next test electrical connection could be placed on the phonograph so as to record the following facts:—First, if the machine has been cranked;—Second, if the needle made contact on the plate, and lastly if the plate revolved. These connections should also record on an outside annunciator, except that in this case an open circuit must be used, that is to say, one which would only record when the machine is cranked, when the needle

is making contact, and when the plate is revolving. Besides these arrangements, a blank plate for recording sound (I forget correct name) should be used. If then the record of the sitter corresponds in time to the record of the indicators, as noted by the outside observer or observers (The later record showing that the phonograph has been operated, although every one has kept their assigned place in the room) and the phenomena take place, the same cannot be classed under the head of unconscious fraud.

It is of course, understood, that the test for conscious fraud is made in conjunction with that of the unconscious.

At this stage, therefore, the sceptic may be excused and the field held indisputably by the psychical researcher. Just what his classification may be, does not interest me at present. In the above tests the only assumption that is made is that the sitter is a normal being endowed with a full measure of honesty. As for the medium, let that person be the most dishonest one we can conceive, their honesty or dishonesty cuts no figure. Further it should be noted that I have interpreted "physical mediumship" in its strictest sense. If the sitter records facts not noted by the outside observer, the phenomena is not physical by psychical and could be subjected to a similar classification.

In closing let it be remembered, that I for one, will welcome any fact if proven scientifically, and even in criticising any fact if not presented at first scientifically, one must remember the words of "Herbert Spencer," \* that, "we too often forget that not only is there a soul of goodness in things evil, but very generally, also a soul of truth in things erroneous. While many admit the abstract probability that a falsity has usually a nucleus of reality, few bear this abstract probability in mind when passing judgment on the opinions of others."

LOUIS L. MOXEY.

Mr. Moxey's letter is a welcome one, especially in the critical spirit which it represents and is the kind of criticism which we hope members will repeat. It requires no counter-criticism. But I would call attention to a point which he may have overlooked in the two articles published about the case of Miss Burton. Mr. Moxey directs his criticism somewhat as if these articles represented the whole affair and the method of its investigation. We called attention in the note explaining it to the fact that the detailed record embodied a much more scientific account of it. This implied that we

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\* Page 1, "First Principles."—Herbert Spencer.

were only summarizing the opinions, not the methods, of the investigators. The men who thus reported the case did a much more careful piece of work than is apparent in these articles and it was thought best not to give those details in the *Journal*.

In regard to the failure to use "scientific means" for determining the phenomena and securing them against trance deception there are two things to be said. The first is that there were limitations of the possibility of this caused by the hyperæsthesia of the subject. There can be no doubt of this fact. The second is that there were no funds for experimenting rightly with the case. The physicians had to experiment as best they could without adequate means for securing themselves against deception.

Until we get an adequate endowment we can only produce phenomena that justify proper investigation, but that do not prove a case. It must be remembered that men cannot be criticized for certain failures when the funds are withheld which might prevent them. It will require a large endowment to conduct psychic research experiments rightly and until this is secured we can only work along as limited means and circumstances will permit. It is true that "scientific means" were not employed, but this is true only on the supposition that financial means were not in hand to render the scientific possible. Within their capacities the men were perfectly scientific. When we have the funds for scientific work we can avoid criticism.—Editor.



## BOOK REVIEW.

*Eusapia Palladino and Her Phenomena.* By Hereward Carrington.  
B. W. Dodge and Company. New York, 1909.

This book is a very good and rather complete one for the general reader on the case of Eusapia Palladino. It is the only one in English at present. Most of the material is taken from the work of European investigators and so represents historical matter. About one-fourth of it represents the experiments of Mr. Fielding, Mr. Bagally and Mr. Carrington, and which have been summarized in the pages of this *Journal*. The work is well done, is written in clear and transparent English, and will serve an admirable purpose in the cause of psychic research. It calls for no special analysis or criticism here, at least in respect of the character of the facts. Each reader will probably determine that according to his predilections, and as the work is intended for the general reader it will not demand the critical treatment of a scientific production.

Only one thing comes up for remarks here and this is the theory proposed for an explanation of the phenomena. Mr. Carrington purposes this on the assumption that the phenomena are genuine and more or less proved to be so. He is careful to state this fact and thus disarms more or less criticism from the sceptic. He concedes a spiritistic explanation for certain of the phenomena and rightly, the present reviewer thinks, discriminates between these incidents and those which he tries to explain by an extension of "vital force." Certain facts reported in that case point to some sort of influence produced by Eusapia herself, tho not more so than in the case of Mrs. Piper and perhaps all psychics whatsoever. This leads to the search for causal action on the part of something connected with the subject or medium. But I think Mr. Carrington has wholly mistaken the case by his appeal to an extension of vital energy. The function of vital force, conceding it to exist as other than mere chemical action, presides over nutrition, circulation, secretion and the automatic functions of assimilation and dissimilation. It does not extend to the determination of the motor functions generally of the body. Physiology and psychology rather clearly define the distinction between motor and vital functions. In fact, the nervous centers concerned are quite distinct. Motor function, especially in connection with bodily movements are more closely connected with the mind, whether conscious or subconscious, and this without

supposing that mind is anything but brain function. What Mr. Carrington needed to seek here was for the energy that is concerned with the intermediation between the mind, conscious or unconscious, and the motor functions generally, and this is not vital force or any extension of it, as recognized by physiology and psychology. What is required is to find the connection between the case of Eusapia Palladino and other mediums of the mental type. This will not show an extension of vital force, but something more nearly related to the astral body which may not be the subject of consciousness at all, but the *tertium quid* which makes possible the physical manifestation of mind in any form.

In his consideration and rejection of hallucination as an explanation of the Palladino phenomena Mr. Carrington misses the point which the suspicion of hallucination indicates. As a refutation of critics like Mr. Podmore his contention is effective enough: for critics like him can never be made responsible for fair use of that term. They always think it is enough to eviscerate a fact to call it an hallucination when there is the open question that a fact may still retain its significance when it is proved to be an hallucination, if that hallucination be veridical. While some of the phenomena are not to be considered subjective hallucinations there is much evidence that hallucinations of some kind occur on the occasion of experiments with Eusapia Palladino and Mr. Carrington seems to have ignored this in the desire to protect the physical phenomena which he believes. There are the undoubted hallucinations which Lombroso reports and also some others. Right here in this country some of the recent sitters reported to me that they did not see what others claimed to have seen and they were convinced that hallucinations occurred. These hallucinations may have been veridical and it is whether they are such or not that we require to know. They are probably not very frequent and they are certainly not an explanation of all the phenomena.

On the point of having an explanation of the facts I think that Mr. Carrington goes farther than the scientific man is required to do. He thinks every scientific man should have an explanation. I do not think so. I do not think he has any obligation whatever to explain these or any other facts. This is what the public expects and it has resulted in creating a habit of judging such phenomena from the point of view of their relation to dogmatic limitations which no really scientific man will entertain. Explanation is purely a voluntary affair and there is no obligation attending it. If men would insist that it was not their primary duty to explain anything science would make more progress and there would be more unanimity of opinion in it.

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## EXPLANATIONS IN PHYSICAL SCIENCE.

By James H. Hyslop.

Man is never satisfied to let what he sees, feels, or hears alone. He must seek something else to make things in some way less perplexing than they seem to his curiosity for what is behind the scenes. This is because he is always confronted with a world of change, at least in a part of its manifestations. If there were no changes or differences in things, if events did not begin and end, he might ask no questions, but rest in satisfied bliss and extrospection of an eternal vision where no panoramic alteration of scenes occurred. He would be only a spectator of the familiar and the constant. There would be nothing to startle his wonder or to excite a suit for causes. If, for example, we looked out on one landscape that never changed its perspective, its forests and foliage, its skies and clouds, and if we, as spectators could not change our position, there would be nothing for us to explain. The whole monotonous vision or experience could be taken without curiosity or wonder. We perhaps could not distinguish the scene and ourselves, and we should ask no questions for causes or explanations. There would be nothing beyond our knowledge to seek and we should have no reason to think of the unknown which change percipitates upon us where we desire constancy. It is the constant that we think is most clearly identified with our interests and if we have to contemplate only a panorama of change we are bewildered in the

attempt to fix any maxim for our behavior. If we could only count on the uniformity of things where we seem to have only change we might shape our conduct to suit, and when change threatens to disturb the rules for action we seek for some fact or cause which may justify a hope or belief in some fixity amidst the flux of phenomena.

It is, therefore, change or differences and the desire for constancy that prompt man to seek for causes or explanations. Change marks the beginning of something and we cannot avoid asking why things did not remain as we know them before. What is it that produced the change? What is it that caused the event? When we have discovered or named the cause we think we have explained the event or phenomenon, and we have satisfied at least one part of our intellectual curiosity.

But there is a world of problems in the idea of causes. Explanation is not completed for most minds when we have found a reason to believe that something has anteceded and given rise to a particular event. The idea of explanation is either richer than that of causes or this latter often conceals the complexity of the ideas which are necessary to satisfy every aspect of our mental and moral nature. In fact, the history of human thought shows that causes often or always imply more than an antecedent that gives rise to an event which would not have existed but for its efficiency. In our scientific age we are so easily satisfied that we may not ask for any other "cause" than that which indicates why a particular event occurred. But in a more careful examination even of this method we will find fields of it which are searched for something else than mechanical or efficient agents that bring about events or things. This is noticeable in chemistry where we seek the constitutive characteristics as well as the efficient causes of combination and change. Then we may seek for the explanation of the apparent intelligence in the combination of facts to bring about an end not naturally implied in any of the individual elements entering into the complex agencies tending in a special direction. All of these ends for satisfying wonder have been denominated causes, and explanation, which usually carries more explicitly the

idea of variety, implies a number of means for supplying satisfaction to curiosity. The place which the notion of cause shall take in this may be discussed again. In the meantime we should analyze what is contained in the doctrine of explanation.

In practical usage the term "explanation" means just what any special field of inquiry is seeking to satisfy, namely, its curiosity in that field. In what are known as the empirical sciences, where the object is merely the uniformity of events or the regularity of their connection, we may be satisfied with the attainment of this, without regard to any other fact to be explained. In the same or other sciences which are concerned with the properties and classification of things we may require to satisfy a very different instinct, and then again in those sciences, if sciences they be, in which we wish to understand the articulation of facts with reference to some apparently rational end, we seek satisfaction in the agencies which transcend the ordinary mechanical causes that account for mere occurrences. The result is that we have incorporated in the idea of explanation three different kinds of "causes" or three different ways of satisfying our curiosity regarding things. Explanation may, therefore, denote three different processes of dealing with facts. I may summarize them in the one general process of searching for some kind of *unity* in the world of experience. I do not conceal from myself that this unity is an abstract idea and that it is subject to the analysis which I have given to the conception of explanation. But it expresses the thing or things to be sought while explanation expresses the fact and process of getting satisfaction for the inquiring intellect. This only means that we may speak of three kinds of unity in the world as the object of research and three kinds of explanation which these kinds of unity supply and which satisfy different instincts of our nature. It is one or all of these forms of unity that satisfies us in the contemplation of change and difference, changes in events and differences in things. If we did not find one or all of them, we could not think intelligently or shape our maxims for practical action with any view to constancy or rational life.

If any event or series of events, or if any objects come into existence, we look for a reason for the facts. If any facts show resemblances or differences we seek the ground for their unity, and if any group of naturally independent forces or events converge toward a common end we ask for the purpose or concomitant intelligence of the efficient cause in bringing about this result. We have here in these statements distinguished three types of "causes," three ways of conceiving the unity of things. The first of these is the idea of necessary connection perhaps, or that connection which represents the antecedent as determining the occurrence of the consequent. The second type is the assignment of the properties or qualities of things which diminish the apparent number of realities making up the cosmos. The third involves the idea of intelligent direction of naturally separate forces or facts toward an end. The forms of unity implied in them separately may be expressed as the laws of connection, the determination of kind, and the articulation of parts to form an organic whole, at least apparently intelligently brought about. A more specific representation of the same facts may be that of efficient causes, material causes, and final causes. Efficient causes simply bring phenomena or things into existence and do not determine their nature. Material causes are constitutive and represent the qualities which make up kind and distinguish it. Final causes represent design or purpose, tho associated with the idea of efficient causes also.

The more technical terms for these ideas which I shall constantly use for the sake of brevity are *aetiological* unity, *ontological* unity, and *teleological* unity. By aetiological causes or unity I mean the efficient agencies which are instrumental in producing change or bringing about an event. For example, the sun-light influences the growth of vegetation, water dissolves salt, a blow will bring about an explosion of power, heat will burn wood or produce pain. In these there is no sensible resemblance between antecedent cause and consequent effect. The connection between them is such that when the antecedent acts an appropriate event follows. Ontological causes or unity represent the qualities or things that constitute the nature of any fact or object. It may or may



not be identified with the fact or things which acts as an efficient or aetiological cause. In any case it is the constitutive qualities and elements which make a thing what it is and identify it with others whether co-existence or sequences. For example, water is the ontological cause, or constitutive agent, in clouds, rain, steam; weight is an ontological cause of matter and so inertia; color is a constitutive or ontological, a material cause of certain visible objects, as tonicity is the ontological cause of others; atomic or molecular elements are the ontological causes of all compounds; the properties making resemblances and differences are the material or ontological causes of things compared. Teleological or final causes represent the supposed intelligent accompaniment of an articulated set of facts moving or related conditionally to a certain end, which renders their organic unity intelligible. That is, teleological unity is the designed and harmonious action of a number of influences acting toward one result which apparently could not have happened by chance or simple mechanical causation. It is a unity that is consistent with great differences of kind in the causes contributing to the result and which may be found independently of each other tending toward or producing the articulated result. It is the *end*, the *terminus ad quem*, or consequent, as distinct from the efficient cause, or *terminus a quo*, and so we look at it rather as a reason for the organic articulation of facts than as merely an efficient agent, if it ever be this, in producing the result. The idea of cause naturally implies antecedence, but final cause implies a consequent, or names it, as the fact which makes the union of separate agencies intelligible or reasonable, that is, like the phenomena in which we know that consciousness is a directing agent. For example, turning over the sod is a final cause or teleological meaning of a plow; the separation of grain from its embodiment is the final or teleological cause of a threshing machine; the protection of life and consciousness is the teleological meaning of the combined functions of the physical body; writing is the teleological meaning of a pen and its holder; locomotion is the teleological import of the railway engine or the automobile. In all these the unity is that of different mechanical causes in-

telligently adapted to a certain and perhaps simple end. Efficient or aetiological causes are the antecedents in bringing about the end, but we are not always sufficiently satisfied with the mere idea of efficient antecedents in answering the questions of the intellect. Teleological meaning is quite as important to the mind in certain phenomena as aetiological or ontological causality. The final cause is simply the reason for a unity that implies more than either efficient action or material quality.

We may perhaps best appreciate what is meant by these distinctions by observing their application on a larger scale. This can be done by the comparison of Greek and Christian philosophy. The Greek mind was most distinctly interested in the ontological unity and less in the aetiological unity of things. By this means I mean that it sought most passionately the material causes as distinct from efficient causes, except free will in the atoms. Some of the Greek philosophers resorted to efficient or aetiological causes to explain certain aspects of the cosmos, but the primary problem of that race was the ontological or material unity of the world. It is probable that the motive for this was due to the initial conceptions with which philosophical reflection began its work. Mythology had left to the intellectual period the inheritance of chaos as the original order of things and this had expressed itself in the religious idea of polytheism, many gods. These gods had been personified physical forces and in fact there was not special difference of kind in the conception of the material and of the divine. Applied to political life all this resulted in small governments with despotic powers. The liberation from the past, as in all progress, came along all lines of thought, tho not all at once. The first attack of the reflective mind which history records was that of the Ionian physicists who sought a greater unity in the world than their predecessors had admitted. I mean a greater ontological unity. They sought to reduce the elements of all things to a few or even one ultimate kind. Thales thought it was "water" or moisture. Anaximines thought the primary element was air. Some thought it "fire," notably Heraclitus, which probably meant some ethereal energy capable of influencing things as

heat conditions growth and change. Some thought the primary elements to be four in number, "earth," "air," "fire" and "water." Empedocles added to these material causes the efficient or aetiological agencies of "love" and "hate," or attraction and repulsion. Xenophanes approached the problem from the religious point of view. He denied passionately the existence of many gods and insisted that there was only one God. This was synonymous with the idea of one substance, as he did not think of immaterial personality in his idea of God. The only difference between his view and that of Thales or Anaximines was that he did not define his One in terms of sense objects. Even the Ionian physicists, we know, did not mean the elements in the concrete sense which we ascribe to the terms, but meant some refined substance whose qualities were nearest those substances names. But Xenophanes threw off all disguises of sense perception and adopted an idea representing the supersensible with perfect distinctness, tho still considering it matter, somewhat like the Spinozistic conception.

In these philosophers, all but Empedocles, the main search was for the "stuff" or material elements that constituted the nature of reality. Unity of kind seemed to be the important thing for them. They were not seeking an agent that ordered the world from the outside, but things which had power to enter into combination of themselves. Hence their problem was the ontological one of material causes or elements which would explain the material unity of the cosmos. Whether they were always consistent with this point of view does not make any difference in asserting their motive or ideal. The general trend of their thinking was in the direction of material as distinguished from efficient causes and Greek speculation remained by this point of view throughout its history.

No doubt it was the same antagonism to the supernatural as that of the Ionian physicists that induced Empedocles to substitute "love" and "hate" for the divine in the arrangement of the cosmic elements. But the work of Xenophanes accustomed intellectual men to the idea of God without the capricious power which usually attached to the divine in

Greek thought and, as a single substance causing things, the way was prepared for such ideas of an aetiological agency as Plato sets up in his Demiourgos, or Artificer, who ordered the world, the Nous or Reason of Anaxagoras, and the *primum mobile* of Aristotle, who started the physical universe only to let it go on its own momentum afterward. But even these men did not eliminate the existence of an eternal stuff which these agencies used in their work. They had to interpret nature still, not with the idea of creation from nothing, but from that of combining elements. But this dualistic tendency was in direct opposition to the main trend of Greek thought and hence the Epicureans prevailed with their infinite number of atoms, the same in kind with only differences of shape and size. They regarded the nature of things as determined by the nature of the elements. They had no efficient causes. They explained all things by material or ontological causes, the composition of atoms, forever falling by their own weight and swerving by chance and free will to enter into combination. They thus realized in its fullness and completeness the primary instinct of Greek thought to seek the matter out of which things were made as a sufficient explanation of them. They did not require to go beyond spontaneous motion and classification of phenomena in their view of explanation.

But Christianity took up the neglected aspect of Greek thought, or the point of view which even Anaxagoras, Plato, and Aristotle did not develop as fully as their systems required. Christianity did not admit that matter was eternal, but made it a created thing and so had to make its eternal the Divine. This agency was construed both as a creator and a disposer of created things, and the problem of Christianity was not the material causes, or the ontology, the constitutive elements of things, but the efficient or aetiological cause both of material existence and cosmic order. At no time was it interested in the ontological explanation of reality whether phenomenal or permanent. It was satisfied with supposing a power adequate to create or regulate the world in the interest of man's salvation. It was more practical in its conception of things, if I may use the expression, as it thus

prepared the way for the modern scientific view of causality which has often expressed itself as seeking only the uniformities of co-existence and sequence rather than the nature of things. Its fundamental position was that of power adequate to make things as well as to mix them and hence the properties of reality were not a problem to it. Ontological or material causes had no interest for it. The system, of course, added teleological causes to its conception of the Absolute, and these were to complete the appearance or desire for a rational order.

The return to a more strictly scientific view may be said to have been marked by the destructive philosophy of Kant, tho the actual movement in that direction had gone far before Kant showed wherein the mediaeval conceptions were not supported by its logic. He at least tried to accredit the teleological explanation of things, admitting that this argument was the best for the existence of God. He showed the difficulties of the cosmological argument for the same belief and the worthlessness of the "ontological" argument which was based upon the implication of the idea of God, and tended to leave the world to science for determining the facts. All the while physical science was making progress in ascertaining the laws of material phenomena and the wonderful reductions of things to simple explanations, as that term was understood. Metaphysics were discredited, rightly or wrongly makes no difference for the tendency of the movement. But as teleological views of things postponed their solution of things till the other causal resources had been determined, they have been thrown out of court as methods of explanation, tho returnable when aetiological and ontological agencies have been determined. The fact is this. The order of procedure in human knowledge is first facts of experience regardless of their order or causes. Then follows the laws of events which are concerned only with the uniformities of co-existence and sequence and may not require us to determine their causality at all. In fact, what Kant called "empirical causation" was not causation at all, but simple uniformity of experience. Then comes the determination of necessary connection with its idea of causal efficiency,

which means that one fact or thing brings another into existence, and may disregard the question of the material or ontological connection between antecedent and consequent. This form of explanation is of occurrence, not of nature. Then comes the ontological question of nature or constitutive cause. Lastly is the teleological cause which is the measure of intelligence in an organic order, and completes the satisfaction which explanation gives to things that do not seem to be made adequately intelligible until this *raison d'être* has been ascertained. But the order of certitude is as indicated, facts, laws, efficient causes, material causes, and final causes.

One of the great movements of physical science identified its methods and object with the determination of facts and laws and eschewed the determination of causes and the nature of things. This resulted in limiting knowledge to co-existences and sequences without any expression, real or implied, about the nature of the facts so connected, and without the implication of necessary and causal connection of any kind. But physical science has not been able to confine its intellectual efforts to so limited an area of activity. It makes the leap, if leap it be, to causes, and in doing so obeys an instinct of the human mind that is irresistible. If, instead of eschewing the possibility of knowing causes, it had represented that the order of knowledge was from facts through laws to causes, there would have been no difficulty in admitting that we may have different stages of assurance in our knowledge and so analyze our problem as to settle one issue in it at a time.

I mean by this separation of problems that we may decide one and leave the other for further inquiry. This is perhaps a truism, but the use of equivocal terms often makes us think that we have covered a field when we have only satisfied one of the demands which the mind makes for understanding things in some sense. In turning the pendulum of thought back from mediaeval confidence in supreme knowledge about the nature of things, it was natural that many minds would swing to the opposite extreme and deny the possibility of knowing some things at all. But all rational understanding of phenomena implies connecting and unifying them in some

way, and hence we seek causes and similarities in the world. What we want is some idea of the laws which express constancies in the flow of events, constancies which affect our practical life which must be spent with some view to living through these changes and acting according the order which is constant instead of yielding to the character of the transient present.

If our knowledge were limited to the present moment of experience and we had no reason to suppose that there was some reality of the past in it that will survive in the next moment, all our action would be to adjust ourselves to the conditions of the present. But in seeking for the laws of phenomena, the uniformities of co-existence and sequence, we are only seeking for something to justify expectation for the future. It is not necessary here to discuss the question regarding the passage from laws to causes. I shall take for granted that it is made by the scientific mind, even when it tries to limit knowledge to laws. But in coming to causes it may distinguish between those which merely initiate phenomena and those which determine their nature. This means that it may suspend judgment regarding the latter when it is assured of the former. With this once admitted, at least for the sake of the present discussion, we may see just what physical science does in its explanations.

The first explanation which physical science seeks is the simple uniformity of connection which is the aetiological problem. It expects every event or thing to be connected with an antecedent which has had something to do with causing it, producing its occurrence. In many of its phenomena it does not think it necessary to proceed farther. This will depend on whether its interest or problem requires it to seek any other fact. Now it is right at this point that we must remark an important fact. I have said that, when we seek for causes it is with reference to finding some ground of permanence at the basis of manifest change. Our practical life is profoundly concerned in this permanence. For us the cause is any condition whose nature, so far as we are able to know it, is to reproduce its manifestations, and when we are sure of this we can adjust our conduct to suit. How far we

shall go in determining the unities of the world will depend upon what object we seek to attain. If we desire only to have a good dinner to-day we shall not seek for the conditions which affect us to-morrow. We shall seek for those facts which will tide us over the present day. These may be a small wage or a small quantity of food. But if we have an object that it takes years to achieve we wish to know what uniformities we can rely upon to make that achievement possible. We may not ask any question about the nature of the world, whether it is of one kind of energy or many. We shall be content with the uniformities which condition the end we seek. This is why modern science claims to be so practical. It insists that all we require to regulate conduct is to know facts or phenomena and their laws. What the nature of things is it thinks we need not care, and perhaps there is a sense in which this is true. I do not care to either affirm or deny it in all senses. In any case what it seeks to express in this language is the fact that, if we know the laws of things we can regulate conduct to suit them, and if we do not know these laws we can only adapt ourselves to the fleeting moment and have no law for our own being and action. Now physical science was born in the reaction against the mediaeval spirit of speculation and transcendental dreaming about the nature of things and revolted against it, insisting that we needed to be practical which meant that we needed to take account of the present moment and life and that the laws of physical phenomena would teach us how to accomplish better things for us than all transcendental dreaming. What it may have ignored in taking this point of view it is not necessary now to remark or discuss. But its chief impulse was to study nature, the physical world, and reduce it to the service of man in supplying his wants, material wants. For this, speculations about the nature of matter were not necessary. All that men required was to know what the uniformities of phenomena were in this scheme, and they could adjust themselves accordingly.

The nature and limits of the practical are very elastic and may be made to include many things which one field of inquiry excludes. We often suppose that the practical is



clearly defined and so many concrete forms of interest may be such. But human interest and development are wide, so that we may make the practical as extensive as we please, and if we do so we may incorporate in their service all the forms of explanation indicated, tho certain interests may not take inquiry beyond the limits defined by the laws of co-existence and sequence, or the nomology of events. A man whose interest does not go beyond good crops may be interested only in the weather and its laws. It is often mere curiosity that first prompts inquiry into the laws or causes of phenomena, but as often or more frequently it is necessary to know what the conditions of a fact are in order to justify some project whose execution depends wholly upon this law. The agriculturist depends upon the uniformity of the seasons and the conditions affecting the weather. If he cannot rely upon any constancy in these, he has to readjust the plans of his life. He may not be interested in geology or astronomy. Whatever relation they may have to his interests it is so remote that it can be neglected, at least apparently the proximate facts are what he must watch most closely. He must know when frosts usually occur to save certain crops, or when a rain is coming to save others, etc. But he may not care for the nature of matter or the nature of anything. The laws of things satisfy his needs.

A man wishes to engage in the manufacture of iron and he knows where there is a bed of ore. But he must know also what the physical laws are which affect the smelting of this particular mass of it. He knows what the market price of iron is and at what price he can make a profit. But if the laws of chemistry do not indicate the possibility of dealing with a refractory substance he does not invest. He does not care anything about the chemical nature of the ore beyond its relation to his business project. All that he wants to know in carrying out his plans is whether the uniformities of events interfere with his desired success.

A physician desires to help his patients and the study of physiology is conducted with reference to the laws and causes of various disturbances to health. He ascertains the uniformity of connection between certain physical organs and

the condition of the patient. Certain degenerations of the heart have their effect; certain degenerations of the arterial linings have their effect; certain lesions in the brain have their effect; certain pressures on a nerve have their effect. Neither the physician nor the patient cares, from the point of view of healing, for the nature of the cause involved, if only he can rely upon the uniformity of nature to bring about the result. Hence the nomology and aetiology of the phenomena are all that are required for the realization of their objects.

What I have illustrated in the concrete is the fact that certain practical objects of men require no other form of explanation than the aetiological, and may even stop with the nomological fact without inquiring whether the necessary connection implied by the aetiological explanation be true or not. In some cases it is possible that the aetiological cause is all that we have ascertained or can ascertain regarding a group of events. In certain practical matters that is all we need and only other interests would prompt inquiry into further explanation. For instance all that we know about the explosion of a percussion cap by the blow of a hammer is the fact of this uniform effect. We do not know why this blow produces the effect in any sense that we should be able to infer it from the nature of the blow itself. It is not the mere heat involved, as that will not always cause the explosion under the same conditions that a blow often will. And we do not require to know how and why the blow produces the effect, if only we know that it always does do so. The use of fire arms and our protection against various consequences are satisfied with the nomological fact or the fact that aetiological connections exist in the case.

In the physical sciences at large, excluding chemistry, the chief result of their inquiries into the relations of things is the fact of uniform and perhaps necessary connection and for the ordinary purposes of life nothing else is required for practical adjustments. Temperature and vapor conditions of a certain kind determine the rainfall and all that depends on this. The attractive force of gravity determines the relations of the parts in the solar system and we know nothing about the nature of that force. Its uniformity is all that our practical

affairs demand or need to use. Matter displaces water in a ratio which we express by their relative specific gravities, and we estimate their practical importance in navigation by that fact, not by the existence of other properties. The sun's heat and organic life have certain uniform relations which serve to regulate life in certain details, and we do not know why or how the effect takes place. We simply know that it does take place. We may have reasons in other desires to investigate why the causal nexus exists to produce any given effect. But the general objects of life do not require that additional knowledge. In physiology we know a great deal in detail about the nomology or aetiology of the connection between the functions of the body and certain neural centers, but we know nothing of its ontology. A lesion in Broca's left convolution in a right-handed man produces aphasia. In epilepsy usually we expect to find certain lesions at specific points indicated by the aura which precedes an attack. A toxic agent always produces a specific effect and we cannot anticipate this from the nature of the substance before trying it. We have to ascertain its specific influence by experiment. We know that the integrity of consciousness is definitely related to certain conditions of the brain, but we do not know why this is the fact. That is, we do not know the ontological relation between the brain centers and the phenomena of consciousness, or even whether there is any at all. The physician's problem and perhaps all other practical problems affecting natural life do not or may not require any such knowledge. Preserving physical health depends on knowing the facts which indicate how it may be threatened. How far we need to know the nature of the relation between brain and consciousness in the preservation of normal life we cannot say, but when we are dealing with specific diseases we require only the nomological and aetiological connection between certain conditions and certain others in order to regulate conduct and to protect the organism. If an ontological nexus exists it does not appear to have any primary importance for these certain results. It may have importance for some end, but at least not directly for others. All that we know in connection with various lesions in the brain is that

certain well defined and uniform effects take place in the life and consciousness of the subject, not why that effect takes place. The ontology of the nexus is wholly wanting as yet. The first important practical question is determined by the nomology and aetiology of the phenomena. We might find as important service in knowing the ontology, but that we do not yet know.

But physical science is not without its ontological unity in certain cases. This is especially manifest in chemistry and I shall note the fact presently. We must first remark where it occurs in physics and mechanics. The simplest form of it in physics and mechanics is in the transmission of motion. Aetiological causes operate here also, and it is possible that we shall not find any instance of ontological unity without finding the accompaniment of aetiological nexus. In this instance mentioned, it is certain that we assume the aetiological unity as well as the ontological. When one billiard ball strikes another the motion of the first is transferred to the second, and in the normal condition of things, assuming that the stroke is the right one, the first ball stops and the second simply takes up the motion of the first. We explain the motion of the second ball aetiologicaly by saying that it was caused by the impact of the first. At the outset of scientific inquiry into the phenomenon we do not ask what relation this motion of the second ball has to that of the first in quality and quantity. But in the course of scientific progress the question was asked and we have reason to believe that it is the same kind and amount, other things being equal. Not only has the impact given rise to some effect in the subject acted on, but that effect is the same in quality and quantity with that in the antecedent cause. In mechanics proper this is the only phenomenon to account for, and when we conceive that consequent is only the antecedent in another place there is no specially mysterious change to explain and hence the ontological unity between the motion in the first and the motion in the second ball satisfies the mind by enabling it to suppose that we have unity of kind as well as connection in our phenomena.

The first step in ontology is the comparison of objects to

classify them. If it were not for similar attributes we should have to regard every single object in experience as requiring its own explanation and there would have to be as many explanations as facts. But similarity of qualities enables us to classify things into genera, and we then have only a limited number of things to consider in our theoretical explanations. This ontology unifies nature in kind as well as nexus and simplifies it for the mind. We are able by it to reduce the primary elements into something like seventy or eighty, and the law of Mendelejeff shows that this comparatively small number can be reduced to *nine* general types with properties that suggest their evolution from a single form of energy or substance. This result is the ideal of ontology. This is what the philosopher calls monism, and when it succeeds it must proceed upon ontological postulates or principles. These are material or constitutive causes, the qualities which make a thing what it is. It enables us to explain a new substance or to make it less mysterious if we can classify it with the known. It does not explain how it came into existence, but it does indicate that new aetiological causes are not required if we can make it a part of the known ontological unity of things.

In the manifestation of mechanical energy, which is motion, there seem to be just two conditions or forms of it. The first is the simple transmission of motion in which I showed an ontological character, a qualitative and quantitative nexus between antecedent and consequent. Aetiological and ontological unity, while not the same in such cases, are concomitant. But there is a type of aetiological connection which does not show this equivalence. An instance of this is the explosion of a loaded cartridge. Here there is neither likeness in kind nor sameness of amount between the mechanical energy which starts the explosion and that which is manifested in the explosion. The same is true of the act of an engineer in opening the throttle of a steam engine. Of course, in some of these there are other aetiological antecedents than such as I have mentioned, but in ordinary parlance we speak of certain ones as the "causes," meaning the aetiological antecedent which was the initial agent in bring-

ing about the final effect and without which all others would not have acted. A lighted match, with mechanical power only to heat a drop of water, may precipitate an action that would annihilate a city, and it would be called the efficient or aetiological cause of the result. The mechanical equivalent in such cases will not be found in the antecedent or aetiological action, but in the subject acting. We cannot apply the methods of measuring this that hold in simple transmission of motion. The ontological cause may be there, but it will not be found in the antecedent cause which served as the occasioning influence.

There is a very large class of such phenomena not manifesting the ontological equivalent between antecedent and consequent. Practical life is concerned only in such facts as the uniform nexus between these aetiological antecedents and the results, not in their equivalence, and hence the explanation that satisfies the practical mind is the uniformity of the facts, and if there be any other problem for solution it may be taken up from another point of view. We may wish still to know why the law of mechanical equivalents does not hold in such cases. But whatever we do we must seek the ontological cause in something else than the particular initiating incident. It may be the stored up energy of the subject acted upon, whose quality and quantity of force may be referred to other antecedents than the one that instigated the rise of this force into energy in action. But it is not found in every occasional cause that liberates the energy. Hence even in mechanics there is a limitation to the concomitance of aetiological and ontological causes.

In chemistry the operation of ontological causes is very general, and in fact quite universal, as it applies to the qualities which make up the nature of the products considered. The efficient or aetiological cause is the mere mechanical act of bringing elements into certain relations with each other. The result in qualities of the compound is an example of the non-equivalence manifested in such examples as I noticed above in mechanics where there was no identity qualitatively or quantitatively between antecedent and consequent. Chemistry is simply an extension of this principle, and the

efficient or aetiological cause is neglected for the study of the ontological which are the qualities manifested in the resultant and the quantities of the elements involved. What we find is that certain types of compounds exhibit certain resembling properties and so limit the resources of composition. Whole classes of compounds are determined by their qualitative resemblances in certain aspects in spite of other differences, and this resemblance is traced to certain qualities in their elements, which produce their effects whatever the compounds into which they enter.

Efficient or aetiological influences do not create the primary interest of chemistry. They are probably present and active, but it is the fact that a similar law operates in the production of families of compounds that creates the main interest of chemistry. This means that similar agencies dominate the relation between one element and another, if that expression can be tolerated. Better would be the statement that compounds can often be classified by the effect which one element produces in its composition with others. The law here is like the law of classification generally, which is based, not upon aetiological but upon ontological principles, that is, not on mechanical agency but upon similarity of character or properties. In chemistry, therefore, the principal interest is in this similarity of nature in which the principle of identity figures to measure the relation between antecedent and consequent.

To return then to physics this relationship of identity does not figure in the majority of causal relations between interacting bodies, no matter whether the antecedent occasions some chemical phenomenon or initiates some fact of a different kind. In the transmission of motion where antecedent and consequent are similar or identical the law of ontology holds, but in other mechanical effects it does not maintain superficially. I have indicated this in the illustrations. I revert to the conception here for the sake of the generalization which becomes more manifest in physiological phenomena. Here we have no opportunity to study antecedents independently of consequents. The relation between the organism and its functions is such that we can ascertain the

causal conditions only after the dissolution takes place, or only in a limited way with certain functional connections like digestion, circulation and respiration. But the functions of the nervous system, in so far as their character is concerned, are known only by conjecture. They are hypothetical and not describable in any terms of normal sense perception. We ascertain the conditions that affect the integrity of consciousness and all psychological associates only after the dissolution of the body, except in the rare instances when portions of the nervous system can be exposed to experiment. All that we ascertain then is that a lesion causes certain derangements of function. The neural center presents certain appearances of decay or disruption and the uniformity of this is accompanied by an equally uniform disturbance to the appropriate normal function in consciousness. But there is nothing in the appearance of the lesion that would either *a priori* suggest the kind of derangement found or determine its nature. There is no observable ontological unity between antecedent and consequent, but only a nomological or aetiological one. The similarity or identity in kind between antecedent and consequent which does so much to unify nature in other series of events and which removes the perplexity we feel where any chasm exists do not maintain here, and only one kind of relation is established and that is nothing more than the uniformities of co-existence and sequence, with the idea in most cases of some necessary or aetiological nexus which is not defined in its ontological nature. This means that one type of explanation has not been obtained in physiology. We have found only uniformity of connection, not connection in kind in the study of neural and mental phenomena, and hence the largest and most important problem of science and philosophy remains wholly untouched by the investigations of physiology. The ontology of both normal and abnormal mental phenomena is not known. Only the aetiology of them is known, and the one indispensable criterion of a materialistic theory of consciousness has not been even approximately determined.

One school of speculative minds thinks it has a means of making the ontological connection, and it does this by the



doctrine of the conservation of energy. This doctrine is that no form of energy in the world is lost and as a causal nexus between physical and mental is admitted the presumption is that this conservation holds here. This means that physical phenomena may be convertible into mental. The school that opposes this view calls its theory parallelism, which means that mental and physical phenomena are not interconvertible. The nature of this controversy can be understood only by examining the doctrine of the conservation of energy, and its relation to the materialistic theory of consciousness.

The conservation of energy is but another form of conception for the idea that lies at the basis of the indestructibility of matter. Both are instances of the same law, one of matter and the other of motion. We first found that matter was indestructible and then soon followed the fact that energy or motion was also indestructible. Now as in the indestructibility of matter we conceive that the same substance persists through the various stages of its metamorphosis, antecedent and consequent conditions, so in the phenomena of energy and motion we conceive that antecedent is converted into the consequent. This is the application of the ontological principle to situations previously supposed to be regarded only as aetiological situations. This ontological principle is applied in physics in all the phenomena of the transmission of motion. It is supposed that the mechanical equivalents of a machine shop are all found in the expansive power of the steam or exploding gas in the engine, or in the mechanical power of heat. Instead of supposing only an aetiological efficiency in bringing about the effect it extends the ontological principle into it and attempts to regard the effect as having points of identity in it due to the conservation of the energy in the antecedent. Applied to physiology this means that physical phenomena, which are undoubtedly aetiological efficient in the production of consciousness, are converted into mental on the ontological principle.

Originally the materialistic interpretation of the relation between physical and mental phenomena was aetiological: that is, mental events were the aetiological resultant of composition, not the convertibility of physical energy into men-

tal. There was no attempt in its original conception to identify physical antecedent with mental consequent. But on discovering the conservation of energy it was thought that the chasm between the two sets of phenomena might be bridged by applying this law to them and construing the two as identical in nature. In this view the ontological conception was at least added to the aetiological, and henceforth materialism stood for the convertibility of physical and mental events. The aetiological view of their relation made consciousness an ephemeral resultant of composition, like digestion, circulation, respiration, secretion, etc. The materialist spoke of the new point of view as if the same conception of its nature maintained. To meet it the parallelist argued that consciousness was not convertible with physical phenomena and seems never to detect the real contradiction that subsists in the new materialism on this point.

The doctrine of the conservation of energy is capable of two and only two interpretations, in so far as it applies to the relation between antecedent and consequent supposed to be causal. First antecedent and consequent may be conceived as the same in kind, as the ontological principle would imply, whatever they may appear to be superficially, and secondly they may be conceived as representing quantitatively in their own nature and apart from their causal relation the same uniformity of amount with the variation of one or the other. That is, the same cause or antecedent will always be followed by the same effect or consequent and each will have the same amount, tho not identical in kind, but varying in amounts in the proportions determined by their standard of measurement. This latter interpretation of its meaning is the aetiological statement of the relation between antecedent and consequent, and assumes that each may not be measured in its quantity by the criterion used in the other. This is to say that the ontological conception of the relation between cause and effect assumes that they are commensurable in terms of each other and so identical in kind. The aetiological conception assumes that, whatever measurement of each term in its quantity by a standard appropriate to each, they are not commensurable with each other and so not identical in kind. The

supposition that the quantity of matter and motion remain the same in the universe and is not capable of being either increased or diminished may remain true for both conceptions, tho it may not be provable under the last view of the relation between antecedent and consequent. I merely state this in order to make what I have to say defensible against certain imaginary objections. I do not require to go into these here.

Now accepting the first conception of the conservation of energy, the ontological one, assuming that antecedent and consequent, cause and effect, are materially or constitutively the same kind, whatever the appearances to the contrary, we have a conception which represents the modern materialistic effort to explain consciousness as a function of matter. This would mean that physical and mental phenomena in the causal series are the same in kind, and being so they are both permanent. The disappearance of one or the other would only be an illusion. Hence the materialistic theory which assumed the ephemeral nature of consciousness on this interpretation of the conservation of energy ontologically would only be sustaining a logical consequence of the aetiological interpretation, as in the inception of the theory, after it had abandoned that point of view. As long as we assumed only the aetiological nexus we could consistently give consciousness a more ephemeral existence than the physical incident which occasioned it. But when assuming that one is only the conversion of the other, manifesting only an apparent difference, the beginning and end are not there where the particular point in the nexus is marked. The ontological nexus is their unity in kind and each is as stable as the other, not an epi-phenomenal accident of the antecedent. Hence materialism founded upon the ontological conception of the conservation of energy must abandon the inference which characterized the earlier stage of its view. It cannot base an idea of transiency upon a premise that involves its permanence.

On the other hand, if we take the aetiological conception of the conservation of energy, materialism and with it the physiological theories of consciousness have not given us an

adequate explanation of consciousness, assuming that an adequate explanation of anything or everything implies an ontological interpretation of the relation between cause and effect. The aetiological conception of the conservation of energy, as we indicated, supposes that the two things, antecedent and consequent, are not interconvertible, tho correlated. It may admit that they vary directly in relation to each other, that they are measurable in some terms but not commensurable. If they must be commensurable, that is, if the ontological nexus of unity in kind must be assumed or proved in order to attain a complete explanation of the relation between physical and mental events, then physiology has either failed to reach its object or, assuming that it has reached it, the conclusions are contrary to the materialism based upon a merely aetiological conception of causal relations. It makes no difference to the discussion at this point whether it has succeeded or failed, because we are testing only the question whether physiology is to be conceived materialistically or not. But the question whether it has fully explained its phenomena or not, outside the merely mechanical functions of the organism, must be decided by the answer to the question whether ontological principles are a part of complete explanation. Assuming that they are, the next question is whether the conservation of energy applies to the relation between physical and mental events. Assuming that it does, the further question is whether we are to interpret this conservation as an ontological principle of unity in kind between antecedent and consequent, and if we do, the explanation is complete, but the old inferences are not permissible. If we do not, the explanation is not complete, as we are reduced to the aetiological interpretation of the causal relation.

In regard to the doctrine of the conservation of energy it may be doubted whether its ontological conception is applicable to all relations assumed to be causal. We may hold that this reciprocal relation holds of interactions between things of the same kind, but that it does not hold between things of different kinds. If the units of reality between which interaction occurs are all of the same kind we may well find a

distinct equivalence or concomitance of the aetiological and ontological causes. That is, the aetiological and ontological causes act in harmony and both an efficient and a material relation of identity exists between cause and effect. But if the units are not the same in kind the ontological relation between antecedent and consequent may not exist at all while the aetiological does. This condition of things seems to exist right in the mechanical world and was illustrated in the difference between the transmission of motion from one subject to another and the production of an explosion by a cause whose energy is not commensurable with the energy liberated in the effect. The same characteristics are all the more marked with an increase of the differences between the unity affected aetiologicaly. The ontological principle does not apply to subjects in which liberated energy is not transmitted from the external cause. Hence it may be with all interactions that the conservation of energy is not to be determined by the ontological nexus between cause and effect. If this be true, or if it has not been determined in the physical world, then explanation has not yet reached its ideal even there, and the widest knowledge that we have extends only to aetiological connections, in so far as explanation has actually gone. If this be true for physics and mechanics it is still more true, so to speak, of physiology where there has not been the slightest evidence that ontological relations can be established between physical and mental phenomena.

Now as we have not obtained anything more in physiology than an aetiological nexus between the organism and consciousness, we have not reached a complete explanation of mental phenomena. It may be that the ontological nexus obtains only between mental states and then between physical phenomena, while the aetiological relation obtains between the two series. But that is to give up the ontological relation demanded by some people between physical and mental, and so the ideal explanation of physical science. As long as physics and physiology insist upon the application of ontological causes as necessary to complete explanation they have failed to attain their goal unless they prove something more than an aetiological connection, and as long as they do

not transcend this result they have failed to reach the unity which they set up as the desired end. But if they attain it with the ontological principle they certify a conclusion which is not included in the aetiological nexus and which contradicts the negation based upon it. This is to say that the materialistic interpretation of mental phenomena is conditioned upon the limitation of the causal nexus to the aetiological, and that any attempt to identify the physical and mental in a nexus by ontological postulates implies the permanence of consciousness in some form as being identical with motion which is indestructible according to the ontological conception of the relation between antecedent and consequent.

But if the ontological method does not apply to the relation between physical and mental there remains either that no other causal relation than the aetiological exists between them or that mental phenomena have not been explained by physiology. The first alternative excludes the idea that material or ontological causes are necessary for complete explanation and the second alternative implies a limitation to the explanations of physical science. It matters not for psychology which alternative is accepted, and if ontological causes exist at all, it will be but natural to seek for them if we have to discover some other reality than matter to account for the nature of consciousness which supposedly has no ontological connection with the physical world, tho it does have an aetiological.

I am not finally committing myself to any special theory of explanation. It makes no difference whether we must or must not apply ontological causes to all things. All that I insist upon is that, if we must do so, physical science has not succeeded in doing this throughout the domain of all phenomena. Or if we assume that it has, at least speculatively, applied it, the consequence is not what it originally supposed. The substitution of material or ontological causes for the efficient or aetiological was done with the assumption that the older materialism went with it, but this is an illusion. The term may still be used, but the implications have changed, so that all efforts to remain by former inferences

obligates the return to aetiological explanations only, as they imply the bringing into existence phenomena that are not identical in kind with the antecedent and that are as ephemeral as the conditions which give rise to them. But physical science professes its dissatisfaction with the limitation to efficient causes, and seeks the material unity of phenomena. Either it must abandon this demand on explanation or must accept conclusions which are not consistent with the limitation of its work to nomology and aetiology.

## INCIDENTS.

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### RECORD OF PERSONAL EXPERIENCES, UNUSUAL PHYSICAL PHENOMENA, HALLUCINATIONS, DREAMS AND PREMONITIONS.

By Jane R. Griffing.

The following record is by a lady who was well known to Dr. Richard Hodgson and whom he regarded as a competent witness. He reported from her several experiences which were published in the *Journal* and *Proceedings* of the English Society. Cf. *Proceedings* Vol. XI, p. 462, and Vol. XIV, p. 282; *Journal* Vol. VII, pp. 176-178, Vol. VIII, pp. 145-147. The present experiences were written in a diary, some of them so recorded contemporaneously, and then afterward copied from this diary for me. I have seen the original diary and have omitted from the account certain personal references which affected only certain members of the family, but do not concern the nature or integrity of the record. I have changed the four names of her children to suit Mrs. G.'s request. All other names remain as in the record. With Dr. Hodgson I also regard Mrs. G. as a competent and intelligent witness. She has been especially critical in her observations and records.

The incidents vary in nature and evidential value. I do not mean to enter into any destructive examination of details. This may be left to intelligent readers. It will be apparent that some of the physical phenomena are conceivably explicable by some possible ordinary cause, tho there is no evidence in the premises that it was present. Other facts, how-



ever troublesome they may be to accept, are interesting and will give service in a collective mass of similar incidents. They are all worth recording as experiences.—Editor.

### Phenomena in Minnesota. September, 1895.

In the autumn of 1865 we moved into a small house in the village of Plainview, having sold the house in which we had been living, as we were to leave Minnesota in the spring. The house stood by itself in a large lot, about five minutes walk from the street, and as far from the nearest neighbor. All the people in the neighborhood were quiet, respectable families. Early in the winter my husband left home to attend law school and my household consisted only of women and children, my sister Emily, twenty-three years of age, my sister-in-law, Kate, the same age, and Nettie, seventeen, and my two young children. The three girls did the housework, looked after the children and waited upon me. I was very ill, not able to sit up more than an hour a day. A physician came to see me three times a week. [Note 1.] We seldom saw any one else; had no visitors to speak of. Soon after my husband left we began to hear mysterious footsteps and raps about the house and I often saw lights in my room at night. Nettie finally asked me if I was willing she should sleep up stairs with the other girls as she was so annoyed by footsteps about her bed. (She slept in the room next to mine.) [Note 2.] I assented to the change and after that the three girls slept in one large room which was reached only by a stairway going up from my room. Not long after the change was made there was the heaviest snowfall of the winter. In that prairie region if there is a high wind when snow falls it is piled in great drifts in places, often impassable for days. On this occasion the snow drifted badly and there was a wall of snow several feet high all about our little home. No one could come there or go out of the house for at least a week. The usual dullness of our life was greatly increased one evening after a dreary day the girls went to bed for want of anything else to do. The lights were out and everything quiet before eight o'clock. Just at that hour there came a tremendous blow, as it seemed, on the side of the house. Greatly

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1. When these raps occurred Mrs. G. had not recovered from her illness. She suffered from chronic spinal irritation for two or three years afterward. But the raps and noises did not continue with it.

2. Mrs. G. does not recall whether she had mentioned the noises to the child Nettie before the child referred to them spontaneously.

started I called out, "Girls, what is that?" and they at the same time shouted together the same question. There came more blows apparently in different places, and I asked, "Is that spir-its?" Then [there] were three loud knocks. Then there were raps and loud blows all over the house and Emily called out in great fright that a hoopskirt that hung on the wall was whirling all over the room and under her bed. I called to her to light her candle and come down. She said that her candle was gone. I lighted my lamp and finally Emily came down in a state of extreme nervous excitement. She became calm when she was with me in the light and away from the circus performance of the hoopskirt. I began to ask questions by repeating the alphabet, writing down the letters as they were indicated by raps. The questions were answered as readily if asked mentally. In answer to the question "Who is it?" the name Charles Legrand was given. He was an admirer of Nettie's, living in another part of the state. [Note 3.] There was no real information given. Before Emily came down there were raps on the stove-pipe in music time. Finally a dance time was rapped out and Nettie, under some strong influence, as she told me next morning, got up and danced. She said she felt a hand on her shoulder and some one danced with her. At ten the noises suddenly ceased, after telling us that they would come at the same time next evening. Emily's candle was found between the two mattresses and the hoop skirt under the bed. [Note 4.]

### Second Evening.

The next evening we were all settled for the night at the time appointed and as soon as the lights were out the noises began. They were more varied than before. There were sounds as of persons dancing and I heard a low uncanny laugh more than once. Different articles in the girls' room were whirled about and Emily again became too frightened to remain. The candle was gone again. She came down stairs. In answer to the question "Who is it?" there was rapped out "I am the devil" and at that there was a fearful Bedlam of noises, not only in and near

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3. Nettie had an admirer by the name of Le Grand. Mrs. G. never saw him, as he did not call at the house.

4. Nettie was never seen by Mrs. G. when the things reported took place, and hence she neither saw the child doing them nor not doing them. But the child was always in bed with the other child when they occurred, except on one occasion when Nettie got out of bed and danced. The child said that she felt a man's hand on her shoulders when she was dancing.

the girls' room, but apparently all over and outside of the house. I was thoroughly frightened. The evening before I had enjoyed it but it seemed as if now there was really some demoniac play going on. Kate and Nettie were frightened and lay close together, their heads covered by the bed clothes, so they told me afterwards. Exactly at ten it ceased, after telling us that they would come again the next night. On account of the apparently evil character of the influence I was afraid of it and as my doctor, the next day, succeeded in reaching the house, I asked him to be present at the next performance.

### Third Evening.

Dr. W. was there, the noises began promptly about the same as before. Emily, again too frightened to remain upstairs, Dr. W. held a lamp at the stairway so that she could see to come down. It was blown out by a strong gust of wind and a chair thrown at the doctor. Every time he lighted the lamp and held it there the same thing was repeated. There was a low loft opening out of the girls' room in which articles not in use were stored and we heard sounds as of persons actively engaged in pulling them out apparently for the purpose of throwing them at Dr. W. though none of them struck him. These noises ceased at the usual time with the promise to come again the next night. The next day we sent for a cousin of mine and his wife. The girls did not wish Dr. W. to go up into their room and we wanted some one there to go up.

### Fourth Evening.

My cousin came, noises began promptly and were the same except there were more in my room. The doors and windows were violently shaken, even a closet door, and there were what seemed pistol shots in the room. Outside of the house and in the woodshed also, there was a great commotion. We wanted Colin and Lucy to go up to the girls' room but they were afraid, said nothing would induce them to go. At the usual time the noises ceased, after the message (in answer to my usual question, "are you coming again?") that they were not coming. I asked why and they said, because they had accomplished their object. When the noises ceased my cousins took a lamp and went up stairs. As they reached the landing various small articles fell to the floor from the ceiling. That was the last of these manifestations. After that we never heard a rap.

It has been suggested that possibly Nettie produced these disturbances for amusement. (As to the other girls it was a moral impossibility.) But, assuming that she *would* do it, it was im-

possible. Aside from the fact that except on one occasion for a few minutes, she was in bed with her sister Kate, she could not have produced one-tenth of the noises had she been alone and unobserved, without confederates, more than one, out of doors as well as in the house. On the last evening there were very decided manifestations in my room in which were two persons besides myself and a lamp burning. Then she could not have answered the questions which were often not audibly but mentally asked. If she had produced such extraordinary disturbances so successfully she would have been likely to repeat it on a larger stage, but that was the last as well as the first. She was a gay, lively girl, clever and intelligent, but with no unusual mental traits except a gift for flirting. Kate was a conscientious, sensible girl and had a horror of the superhuman. Emily conscientious, devoted to me, excitable and nervous and has had all her life, more or less, of what are called "psychic" experiences. No doubt her influence and Nettie's combined enabled the unseen intelligence, whatever it was, to manifest itself by the disturbances so entirely outside of ordinary experience.

### Experience in House in St. Louis.

In April, 1870, we moved into a house on what is called Compton Hill, St. Louis. It was a very large house and stood alone in extensive grounds. We had a large household, five servants, and three other persons besides my own family. The women servants had been with me in two other homes. Soon after we moved into the house they began to say it was haunted; said they saw a headless figure walking about the grounds at night and they would not leave the house or go down into the cellar after dark. I laughed at their superstitious fears and paid no attention to them. Soon after, Mr. R., who occupied a room over the kitchen, (the servants' quarters were in a separate building) which was reached by a separate stairway, asked me if I had been up those stairs. He said he always heard footsteps when he went up. I had not, but said I would go up that way. Several days passed and when I thought of it, I did not need to go up, and as I was in weak health did not like to go up on purpose. One day I was giving some order in the kitchen and spoke to Laura, the chamber-maid, about some changes I desired to make in Mr. R.'s room. "We will go up now and see to it," I said, and started up the stairs. I heard the footsteps following me; supposed it was Laura and at the time did not think of Mr. R.'s experience. As I reached the landing and glanced back I was astonished to see that Laura was not behind me. After that I went up those stairs at different times but never heard the footsteps when I listened for them.

We began to be troubled by the mysterious ringing of a bell, that is, the servants were. Almost every day Laura would come to my room and ask if I rang my bell; said a bell rang and it was not the door bell. One day I was at lunch with the children and Mrs. Brooks, the wife of my husband's bookkeeper, when there was a loud, sharp ring. Aunt Bell, the cook, came running in, saying, "Now, Miss Jenny, you can see for yourself about that bell." We went into the hall where the bells were hung and one was still vibrating. Mrs. Brooks then went all over the house and rang the different bells so as to ascertain where it belonged. We identified all but that one, but as the pull in the room occupied by the baby and his nurse did not ring any bell, we decided that it belonged to that room. The wire seemed to be broken. After we had been in the house about a month my husband was away frequently for a day or two at a time. When he was away, at night I had a dreadful sense of some evil presence in the room. If my face was towards the wall I was afraid to turn over, feeling as if I would see a hideous face bent over me. It was almost a tangible presence. I was obliged to have Laura sleep in the room and two of the children, whenever my husband was away. Afterwards we learned that that room had been occupied by the owner of the house, (no one else had ever lived in it until it was rented to us) that he was a very bad man and was strongly suspected of having murdered his first wife in order to marry the second. My health was badly affected by something there, although the house was unusually airy and sunny, in good sanitary condition, on high ground and with beautiful grounds. I went East in August and never returned to the house.

### **Experience in House on Staten Island.**

In the spring of 1874 we moved into a house between New Brighton and Tompkinsville, a pretty, modern house, previously occupied by the minister of a church in the neighborhood. My household consisted of my father and mother, my sister Emily and two servants in addition to my own family. My husband started for London on business about the time, just before, I think, we moved in. He was away until September. A day or two after we had moved in and before we were settled, there were noises in the night on the third story. The two servants slept in a back room. My sister Emily in one front room and my eldest boy, Colin, in the other. As I was ill, they did not waken me, but Emily came down and called my father. He went up and scolded the girls for frightening Emily, and calling him up. They said there was a burglar there. Father asked where he was. One of the girls said she heard him up in the cupola. She went to the stairs and looked up, turned deathly white and stag-

gered back as if almost fainting. She refused to tell what she saw but said, "It is no burglar, you will not stay in this house, I will leave in the morning." In the morning she did leave, obstinately refusing to tell what she saw. After that, Emily, for a time slept in Clara's room, opening into mine, and Clara with me. Emily and I heard footsteps and other noises nearly every night. One evening I went to bed very early and heard pounding as if by a light hammer in the hall. I supposed it was father nailing down the oilcloth in the hall and was surprised that he would disturb me at that time. The next morning I asked Emily if she heard anything. "No," she said, "except father nailing down the oilcloth, and I think he might have waited until today." It turned out that father was quietly reading in his room all the time. No one heard these noises except Emily and me. She soon became accustomed to them and in a week or two went back to her own room and my little daughter to hers. That evening just as I was ready for bed I heard a great commotion and stepped out into the hall. All the lights were out except [the one] in the lower hall, which was turned low. There were sounds as of chopping and sawing wood in the basement, footsteps running up and down stairs and it seemed as if the windows and doors were all being shaken to pieces. It lasted for a few minutes. Before it quite ceased I went back into my room and Clara's. She was standing before the bureau brushing her hair. "Clara," said I, "if you hear any noise it is the wind." (It was a close, still, summer night.) "I haven't heard any noise," she said calmly. [Note 5.] Not long after that my son, Colin, who had treated the whole matter with incredulous contempt, had occasion after dark one evening to go up to his room. He came running down pale and trembling. He said some one seized him by the coat behind and gave him a sharp pull, and he wanted to sleep with Herbert. He never would go back to his own room; preferred to share Herbert's small hall room. Whenever I was awake at midnight I heard some one trying the doors, first that of Horace's room, then mine, then Clara's. My baby died in August and after that I heard every night the sound of mother's rocking chair in which she had tended the baby. These various noises continued while I lived in the house. I went South in January and did not return to Staten Island. I rather enjoyed

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5. Mrs. G. heard the noise both down stairs and up, and also her sister, but Clara heard nothing. Fearing that the daughter might be disturbed Mrs. G. went to her and said to her, as indicated in the record, that if she heard a noise it was the wind. The fact was that it was a still July night and no wind blowing

the experience and never felt that there was any malign influence. The house was built on ground that had been part of the old quarantine burial ground. We did not know this until after we left it. We would not have taken it if we had known it, for sanitary reasons, not because we were afraid of ghosts, as we were not, at least not unless they seemed to be evil disposed ghosts. In that house the influence did not seem to be evil.

### **Influence in Certain Houses.**

I have been in three houses in which I was sensible of an almost tangible presence. One was the Compton Hill house, St. Louis; another in Wabasha, Minnesota. I spent three weeks there as a visitor. My hosts were Mr. and Mrs. Allen, cultivated, interesting, hospitable people. My room was large, sunny and cheerful, and the reverse of "uncanny." But when my husband was not there I seemed almost to see and feel the presence of some person. It prevented me from sleeping and though the presence did not seem evil it made me so nervous that I could not endure it and spoke to Mrs. Allen about it. She said it was very strange but that every sensitive person who occupied that room complained of the same experience. It was not in any other room and there was nothing in the history of the house to account for it. Mrs. Allen had one of her servants sleep in the room after I spoke to her and I was not troubled again.

The other house was in Boulange-Sur-Mer, France, where we spent one summer (1872). It was a comparatively new house; belonged to the woman who occupied it, a widow. Our party had all the rooms not occupied by Madame C. and her family. I occupied a room on the second floor opening into our private sitting room and Clara had a little room opening into that on the opposite side. I had the same sense of a tangible presence and dreaded to turn over in bed or to look up. It seemed as if I must see and feel a person with an evil face bending over me. It was there that Clara, then eleven years old, had a great fright. She was awake one night and heard, or seemed to hear, sounds of a terrible struggle in the sitting room. She thought some one was killing me and lay there paralyzed with terror long after the sounds ceased. She was badly affected for weeks afterwards by the nervous shock and I had to have her sleep with me for a long time.

### **Instances of Small Objects Moved Without Ordinary Means.**

My sister Anna had been spending a few days with me (this occurred years ago) and was to return home. She went into my bedroom to change her dress and after a few minutes called to

me. I went in and she asked me to look for her belt. She said that she had placed it on the bed when she took it off and now could not find it. I looked on and under the bed, then looked all about and under a stand at the head of my bed. I moved it, pulled out the drawer and looked in it and lifted up my sister's portfolio that was the only article on the stand. Finally we had to give it up. "I will go without it," my sister said, "you can bring it the next time you come." She had scarcely spoken the words when we saw the belt lying at full length across the stand and the portfolio. We were speechless with astonishment. We had both moved the stand, pulled out the drawer and taken up the portfolio.

I was once sitting alone sewing. There was no one in the room or the house at the time. The table at which I sat was in the middle of the good sized room. I had occasion to use my scissors and put out my hand for them where they had been lying a minute before. They were not there. I moved the pieces of my work that were on the table. No scissors. I then stood up, took up each piece in my hand, shook out my dress and the work, looked on the floor, examined everything in increasing wonder. No scissors! As I could not go on with my work I said to myself, "Well, I must give up finishing this to-day," and began to fold up the work. Just then I heard a metallic click and there were the missing scissors on the table.

The most remarkable instance of this class of phenomena occurred early in 1891, in the flat on 124th St. and Park Ave. where we were living at the time. I recorded it in my diary at the time. One afternoon just before dinner I was engaged in looking over a bank statement with my son, Henry. We were called to dinner before we had finished. I took off my glasses and placed them in the case suspended from my belt. After dinner we returned to our interrupted work and I found to my great surprise that my glasses were not in the case. If I had made a mistake and not put them in the case, as I suppose I did, they would have been on the floor, or possibly on the table, or still less possible, in my pocket, but they were not to be found. After looking thoroughly about the table we looked carefully in the hall between the parlor and the dining room, then in the dining room, all of us joining in the search. We had no servant and my family consisted of my three sons, Colin and Henry, occupied during the day, and Herbert helping me in our small domestic affairs. The glasses were not found that evening nor the next day. As I needed them I was perplexed as to what to do. I did not wish to buy another pair which I would not need if the others were found. Finally I thought of a pair that had belonged to my husband and they might suit my eyes. I went to get them, knew where they were in a trunk, locked in a store-room. I found the



case from which I had never removed the glasses. They were not in the case! This added to the mystery and I was satisfied that both my glasses and my husband's had been removed without human hands. I then found another pair of my own which I could use temporarily, until I procured a new pair, which I intended to do in a day or so if mine were not found. On the fourth day I was sitting by my desk and dropped a pencil. I stooped to pick it up and there on the carpet close to the pencil were my husband's glasses! It gave me such a shock that I felt quite faint for a moment. In a few minutes Herbert came in to the room with my glasses in his hand. He said he had just found them under the dining table! If they had been there all the time they would inevitably have been broken. Besides the room had been swept during the interval. Since I have first used glasses, now perhaps ten years, I have not once misplaced or lost them. My family are not inclined to jokes or tricks and the only possible explanation in this as well as the other instances is that some intelligence removed the articles for some purpose without making use of human means.

One day during the past winter I had painted a box about 18 inches long by 10 deep, to use for a certain purpose, and placed on the steam radiator to dry. I was sitting at my desk writing when I heard a loud rattling sound. Looking around I saw the box on the radiator rocking in the most violent manner. My first thought was that the cat was in it and by some chance change of equilibrium caused the rocking and that the noise would annoy my sick daughter, so I jumped up hastily and went to the box to stop it. As I approached it the rocking gradually lessened and stopped just as I reached it. The cat was not in it and I found him asleep on the sofa in the parlor. [Note 6.]

### Hallucinations.

Sept. 27th, 1895.

Before I record any past experiences I will write something curious that happened last evening about eight o'clock. I was sitting by one of the front windows of our flat talking with Clara and looking idly across the street to the houses opposite when I saw in a room of an opposite flat what seemed to be a young child asleep. I thought first that it seemed to be dead and with a startling resemblance to my baby, Cora, who died at the age of five months. It seemed an exact reproduction of the picture, (ambrotype) taken after her death. I saw the little form lying rigidly in the white dress and the little marble face. I looked at

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6. Mrs. G. saw the chair rock on the occasion.

it for some time, perhaps fifteen minutes, then got up and looked for a pair of opera glasses so as to see more distinctly. I could not find them and when I returned the little white figure was still there. Suddenly it flashed into my mind that the day was Cora's birthday! When I glanced away for a moment and looked again the illusion was gone and I saw a table with a white cloth and some object on it. There was no resemblance to an infant. I very seldom think of this child who died so long ago, and whose share in my life was so brief. (She was born Sept. 26th, 1863, and died in February, 1864.) Probably for ten years I have not thought of her birthday when it came. My mind is so full of *living* cares there seems little room for memories of the poor little one who was taken away so soon.

I have had a few hallucinatory experiences which though not "veridical" are interesting. The first I remember occurred when I was a girl of about fourteen. I had been to a neighbor's about a mile from my home and was returning, walking on a level road, on each side of which were cultivated fields and pasture land. Glancing down the road ahead of me I saw two girls, school-mates and special "chums" of my sister and myself. I noticed their dresses, etc., wondered where they were going and considered whether it would do for me to turn back with them at the risk of a sharp reprimand from my mother for not returning home promptly. While these thoughts were passing through my mind the girls were approaching me, though still not near enough for me to speak to them and I was watching for a sign of recognition from them, as they did not seem to see me. Finally I glanced away for a second and when I looked again they were gone. I can remember now how I stood still in astonishment. Then I thought they must have hidden for a joke. There was scarcely a place where a rabbit could hide effectually, still there were the fence corners, and the low hazel thickets, though nothing dense enough to hide the smallest child from sight. I searched everywhere and finally greatly perplexed, gave it up and went home. In the afternoon I went to their house. I saw their mother first and asked where the girls were. She replied, "In the garden." I asked where they had been all the morning. She said they had been in the house all the time helping her about some work. I went out to see the girls and they gave the same account of their occupation during the forenoon. As it was a lovely day in early autumn and we were all, at that time, like wild Indians almost, in our out of door life, children of a western prairie as we were, the girls had probably been restless and discontented in being obliged to remain in the house. And as we were together almost every day and had all sorts of little projects, it is more than likely they were very anxious to see me, and their thoughts and desires somehow were externalized to me.

Two or three years after I was married we were living on a Minnesota prairie and my husband had occasion to go ten or fifteen miles from home on some business which might detain him until it was too late to return home that night. He never remained away if he could possibly help it as it was very lonely and dreary for me when he was away. He said he would get home if he possibly could but if he did not come by nine o'clock I need not expect him. He did not come and I went to bed disappointed, but not in the least anxious. I went to sleep and awoke about midnight. Soon I heard the far-off, faint sound of the wagon. It was in the middle of a cold Minnesota winter. There was no snow on the ground and it was frozen hard as iron. A heavy wagon, such as my husband drove, could be heard for nearly or quite a mile, and if driven fast made a very loud, sharp noise. I heard first the faint rumbling which steadily increased, louder and louder, until as it approached the house it had all the loud, sharp rattling which I knew so well. At the first sound I thought my husband had concluded to return even though it was so late, and I listened with satisfaction to the increasing rattle of the heavy wheels. Finally, it reached the house, stopped at the usual place and I heard the tongue of the wagon fall with its usual heavy thud as the horses were loosened from the wagon. But I did not hear the footsteps of the horses nor my husband's voice speaking to them nor the sounds of their moving away to the stable. All was silence after the sound of the wagon tongue falling. I waited for some time and as my husband did not come in I grew alarmed and finally got up, dressed myself and went out. There was no wagon at the door, no horses in the stables! I was terribly alarmed and thought some accident had happened. I would not like to repeat the agony of mind which I suffered until, at noon the next day, I heard again the first faint rumbling of the distant wheels, and I can vividly recall my joyful relief when I saw as well as heard the approaching wagon. Colin said that it was impossible for him to return early and as it was a bright moonlit night he thought seriously of coming home, late as it was. He would have reached home by, or soon after, midnight. But thinking that I would be asleep he decided to wait until morning. No doubt, after he was asleep, his mind retained the thought of coming home, and I, receiving the telepathic impression, it was externalized as a hallucination.

I had an unusual kind of hallucination one night early in 1893. I was in bed but was not yet even sleepy and my mind was occupied by some very commonplace domestic matter. Suddenly the wall of darkness around me seemed to open and I saw through it what seemed an unimaginable distance, the summits of a range of mountains. They stood clear and sharply outlined against a background of strange light and were bathed in a soft rose-col-

ored radiance. They were not like any mountains I ever saw and that light "was never on sea or land" as far as I know. There was a sense of vivid reality about the vision and the impression of vast distance was very strong. I am a remarkably good visualizer. I can always see with great clearness and detail anything of which I think, but this seemed like actual seeing, not mental visualizing.

One night in April, 1889, I was at my house in New Canaan, Connecticut, for the first time since the previous December. I had spent the winter in the city. My two sons, Colin and Herbert, and my daughter-in-law, having remained there (on the New Canaan place), I occupied my own room which, as it was very cold in winter, had not been used since I left the house. A wood fire was made in the stove to take off the chill and dampness but before I went to bed it had gone out. My light was scarcely out when I began to see a strange light in the room. It increased until in a very few minutes the room was filled with it, not merely an illumination, but waving banners and streamers like the Aurora Borealis. They were principally between my bed and the bureau. I sat up in bed and watched them. They continued for a few minutes, then disappeared gradually, leaving the room in dense darkness except for the very faint glow of the embers in the stove. There was no possibility of light from outside as it was a wild, windy night, and not only the dark shades of the windows were down but curtains over them.

I had an interesting hallucination March 5th, 1894. As I awoke in the morning I saw what seemed like a column of thick mist about the height of a man, or somewhat less, with two sparks of light where eyes would be. It remained for a few seconds and I noticed that it hid a lamp which stood on a table before which it stood. The lamp came into view as it rather slowly disappeared.

While we were living in White Plains, 1891 or 1892, a curious thing occurred. I was sitting in a large rocker in the kitchen one evening waiting for Henry to come from the city. Phoebe was arranging the table in the dining room opening out of the kitchen and a few months old puppy was eating milk out of a saucer close to my chair. There came a tremendous blow behind me. It seemed to jar the whole house. Phoebe felt it in the dining room and the puppy sprang back and stood in a fixed, rigid attitude, staring at his saucer, for several minutes. The concussion gave me a headache which lasted twenty-four hours. The next morning I examined the outside of the house and nowhere was there the slightest indication of a blow nor was there a stone larger than a good-sized pebble. This was not a hallucination, but an objective blow causing physical disturbance and perceived by the puppy.

Occasionally I hear a sharp ring in the air near me. I think it must be what believers in Theosophy mean by "the Astral bell," but what it is I do not know.

A very peculiar manifestation occurred about two years ago. Clara was in bed and I sitting facing her. We were speaking of a certain matter that seemed likely to be of much benefit to her and I said, "Perhaps your father brought it about." Instantly there was a flash of light before my face. Clara saw it also. There was no natural way of explaining it as being on the top floor we are out of range of any unusual light in opposite houses, except near the front windows, and the room is back of the front room.

Most of the premonitions I have had have been in the form of dreams which are already elsewhere recorded, so I will not record them here until I have finished other experiences which can hardly be classified, some of them, at least. One which *seemed* to be a premonition is inexplicable on any theory. It occurred six days before my husband's death. It was sometime after midnight as Herbert, who attended his father until that time, had been relieved by Colin, who was on duty from midnight till morning. During the day I was nurse, assisted by Henry. I do not know whether or not I had been asleep; I was very easily awakened in that time of awful anxiety. I heard, as I supposed, the voices of three dogs coming rapidly up the drive. For a moment they stopped at a point nearest to my husband's room then turned and went down the drive and out into the road, all the time uttering the strangest cries not in the least like barking, but a long drawn out, melancholy cry that sent a shiver through me, though it did not for a moment occur to me that they were not living dogs. I got up and looked out of the window but saw nothing. Colin told me that when the dogs turned down the road, passing the house which stood very near the road, while he heard their voices, he neither saw them nor heard the sounds of their rapid running. All who were awake heard it. My husband, Colin, Clara and I, Phoebe and the servant girl, who said the next morning that Mr. Griffing would not live a week; that it was the "death hounds" which came; that she heard them a week before her mother's death. I never heard that peculiar cry in my life and during all the time we lived there no dogs ever came on the place at night, (to be heard) and there were few in the neighborhood. When Colin heard the strange, canine cries he went out on the piazza to see what dogs they were and perhaps drive them away. It was a warm, still, summer night with *dim* moonlight. [Note 7.]

7. All that were awake heard the "death hounds." The sounds were the long-drawn out moans of hounds, and Mrs. G. states that she never heard any-

**Miscellaneous.**

1976 Lexington Ave., New York,  
February, 1898.

I think it is a duty to record all supernormal experiences connected with the death of my son Herbert, for any use that may be made of them, in adding a little to the accumulated knowledge of the world on a subject of more interest and importance than almost any other within the range of human thought, so I will try to write a full account in this book. Everything written here will be from the account recorded at the time, or rather, the next day, usually in my diary, so I do not depend upon my memory. Herbert died in the evening of November 12th, 1897, at the Mount Sinai Hospital. He had a very slight operation there, so trifling that *no case* was known to have been followed by serious results. His physician, Dr. Howard Lilienthal, advised him to have it done at the hospital simply as an extraordinary precaution. Herbert was, or had been, subject to serious attacks after temporary operations and being generally rather delicate, Dr. Lilienthal, who is the chief visiting surgeon at Mt. Sinai, thought he would like to be able to look after Herbert himself. Several years ago he had an operation for the same trouble, in the same hospital, much more serious. This was simply to remedy a slight imperfection in that former one. So Herbert himself thought so lightly of it that he said he would have a good rest that week! The weather was bad and Clara very ill. Henry saw him Saturday. He had had the operation and was supposed to be all right. The next day he called Herbert was asleep and the next and the next and every day until Wednesday night there was some reason for his not being able to see him. That night, late, he saw Dr. Lilienthal, who told him that there had been an unfavorable and inexplicable change. I went down early Thursday. My poor boy did not know me. He was in a deep stupor which deepened until the end, Friday evening.

There were two experiences which seemed to be imperfect premonitions of Herbert's death. The evening of August 27th Miss Luke came to warn me against taking a journey alone. She dreamed the night before that she went to a house in the country. She thought she was in a very large bare room with large windows; also she saw a white curtain or something of that kind. She saw only Clara who told her that I had been killed

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thing like them. Colin, one of her sons, went out of doors to see them. He heard the cries, but neither saw the hounds nor heard their running. The servant left as soon as possible and would not remain. Mr. G. died within a week.

by an accident. She inferred that this was a warning for me. It gave her a very serious shock and afterwards she could not throw off the feeling that something very dreadful was hanging over me, and when she saw Herbert always inquired anxiously about me. I sent her a message Thursday, Nov. 11, telling her of Herbert's dangerous illness. She went to the hospital and was allowed to go up to see Herbert. As she entered the ward she recognized it as the large barn room of her dreams and the white screen about Herbert's bed recalled the white curtain. The morning of Monday, Nov. 8, on awaking I had in mind a very vivid and painful dream. I seemed to be greatly distressed about my mother, who, it seemed, to me, had left her warm room and gone up into a very cold room, insufficiently protected from the cold. I was in extreme distress of mind when I awoke. This was in the beginning of Herbert's illness and before I knew it or anyone thought it would develop as it did. It was painfully recalled on the day of his death, Friday. The weather had turned very cold and Herbert's bed was near the double doors opening out of the ward. They were open and Herbert was in a strong cold draft. I spoke to the nurse, the doctor, and finally the Superintendent, who had the door closed to relieve me though they assured me that with his temperature, 105, he could not feel it. Probably he could not but I thought that he might and was greatly distressed about it.

### **Subjective Experiences.**

During Thursday I seemed to be in a kind of benumbed condition. I attributed this to the terrible mental shock and attached no importance to it. Friday morning, very early, Henry went down to the hospital and was told by the night nurse that Herbert was better. It was too early to see the doctor and he came home feeling that his brother would live. We ate our breakfast in joyful relief, but when I reached the hospital they told me it was a mistake. Herbert was worse instead of better! The shock of this news seemed more than I could bear. When I slowly dragged myself up the long flights of stairs it seemed almost as if I would go with Herbert. My heart almost stopped beating. I trembled as in an ague fit and violent pain in my head blinded me. I sat by my dying boy for a time trying desperately, for poor Clara's sake, to rally my force of strength and fortitude. After a time I was asked to move away so that the nurses could attend to their patient. I took a chair between two other beds and sat there in intense agony of body and mind. After a little I felt a touch as of a hand on my head. I thought some one had approached unnoticed by me and looked quickly around but no one was near me, so I thought I had just imagined the touch,

closed my eyes and leaned back in my chair. Then it came again, light touches on my head, and in a very few minutes, to my extreme astonishment, my pain ceased. I seemed to feel a current of strength through my body and I returned to the bedside of my dying boy. Calm and steady all that day I had a distinct sense of a *presence* strong, tender, watchful and loving. It never left me, but whenever my trial seemed greater than I could bear it seemed to lay upon my head a hand that soothed, strengthened and sustained me. I was, by that help, enabled to keep from sinking under the sudden, crushing blow, and was calm and serene. This continued for a week, until the worst of the crisis was over and I have in that way been able to bear it, as in my weak state of health, I could not have hoped to do.

### After His Death.

The next morning, Saturday, I sat alone at the table waiting for my coffee. I had been awake all night, hoping, longing, praying for some sign of Herbert's presence, but none came. But as I sat there I seemed to see, not with physical sense, but with the mental vision, Herbert come in and walk around the table to his usual place, but in a confused, bewildered manner as if not fully awake. It was only for a moment. That evening again, as I sat at the table alone, I seemed to see Herbert come in again in a quick, eager way and I heard him say in a tone of almost agonized earnestness, "Mother, Mother! I am here!" Then he was gone. I cannot be absolutely sure that it was Herbert whose presence I seemed to perceive. It might have been only hallucination, but it seemed reality.

### Manifestations, Etc.

Since Herbert's death we have had a series of occurrences which are difficult to explain except by the supposition that he tries to show us that he is still with us and is partially successful. The night of Nov. 24th Maria, the maid, heard footsteps going from my room, or the kitchen to the refrigerator, sounds as of someone moving or taking out things. The footsteps did not go away and in a few minutes there were three raps on her door. She was greatly frightened. This occurred about eleven o'clock. Also the night of Jan. 5th she heard footsteps back and forth in the hall. She called out, "Who is that," but no one answered. Then she went out in the hall but there was no one there and she went back to bed. She heard footsteps for half an hour. She was unmistakably sincere in telling these things; was very nervous about it and obtained some "holy water" from the priest! If she *only* had heard sounds of walking, etc., we would have paid no



attention to it but Colin and Henry also have heard it. The night of Dec. 6 Henry, after going to bed, heard unusual walking back and forth in the hall, but supposed it was Colin, who, however, had gone immediately to bed and had not walked about. He, Colin, heard sounds at the refrigerator, like a knife and plate, as if some one were cutting or preparing food. At the same time, about eleven o'clock, I heard unusual walking, as if one or both the boys were walking in the hall and kitchen, though it proved that Henry did not come farther than his own room, and Colin went immediately to bed. We have since then, at different times, heard walking, etc. The time when these sounds have been heard is significant, as it was at the time when Herbert usually came in and he always got himself something to eat at the refrigerator.

#### **Miss Enright's Experience.**

Miss Frances Enright is a professional nurse who was here three weeks in charge of Clara. She is about thirty-five, a calm, cool woman, not interested in occult subjects but not nervous about such things. She slept in a bed in the sitting room which Herbert sometimes occupied. The night of December 30 she went to bed a little before eleven and fell asleep. She was awakened by a sharp pull or twitch of her sleeve. She thought it might be the cat and got up to look for him. He was not in the room. She went back to bed and was soon asleep. Was awakened again by, as it seemed, a hand laid heavily on her shoulder. It was not later than midnight, she knew by the lights in a nearby saloon, and by the cable cars still running.

#### **Mrs. Murphy's Experience.**

I first knew Mrs. Murphy in August, 1897, last. She helped me temporarily about the housework. Came to us through the Young Women's Christian Association. She does not belong to the servant class, but was in great need and willing to do anything to earn a little money. Her husband was once a prosperous builder but by long illness and a serious accident had been for several years completely disabled, his wife supporting him and herself by sewing and dressmaking. In the summer she had but little work and they were in extreme need. After that, however, Mr. Murphy, who was at last able to be about, secured work in one of the city departments by Herbert's exertion and assistance. It was under a Republican commissioner and he was likely to lose it if Tammany came into power. In that event, however, Herbert assured him that he would see that he was not turned out. During the first week in January, 1898, the new commissioner

gave notice that he and all the others would be dismissed and Mr. Murphy, having no friends in this district connected with Tammany, now that Herbert is gone, was in great distress. They supposed that Henry had nothing to do with city politics and did not know of Colin. For four nights, the last Jan. 6, Mrs. Murphy dreamed of Herbert. She seemed to talk with him and he said repeatedly, "Go and see mother." She interpreted this to mean that I was in some domestic emergency and needed her and would have come to me, but Mr. Murphy objected. He said it might seem officious; that I had her address and could send for her if I needed her. But during the night of the 6th in her dream, Herbert seemed almost angry and said, "Why do you not go and see mother?" Then in the morning the impulse to come was inevitable; she said she was compelled to come. She came during the forenoon. I happened to go to the door and she immediately told me what brought her and asked if I was in any trouble about help, etc. I told her I was all right. Then I asked about herself and Mr. Murphy and she told me of this trouble. That evening Colin went to see Mr. Murphy and found that by having some one in the organization vouch for him, he could keep his position. It was an immense relief to them to find that Colin and Henry *could help* him. This is a peculiarly interesting experience, as Mrs. Murphy is entirely outside my family and was in no communication with us. Her dreams, etc., could not have been of telepathic origin, nor from unconscious reasoning on her part as she knew absolutely nothing of any possibility of Colin or Henry assisting Mr. Murphy. The most reasonable explanation seems to be that Herbert remembered his promise and finding her "sensitive" and [took] that means to bring about what was needed.

Another experience was shared by Mrs. Murphy and me. The morning of Jan. 15, 1898, I awoke very early in a tremor of excitement. I had had an extraordinary vivid dream. It seemed not a dream but reality. I saw Herbert standing alone, though his father and many others were there, I could not see them. A mist seemed to conceal them. Herbert was much larger than he was, taller as well as larger and with an appearance of exceptional strength and force. (He was always delicate looking.) He seemed in a white heat of fiery enthusiasm and I was informed in some way that he was starting on an enterprise of extreme difficulty and danger, for which his fearless and daring nature especially fitted him; that his father approved and had assisted in planning the expedition and that he would be successful. Then I saw Herbert start to go down a steep mountain side. At that instant I heard a loud clash as of swords or bayonets, and saw a red glare of fire below. Herbert saw and heard too, but after an

almost imperceptible start strode boldly toward it. The experience affected me badly. I was extremely nervous and unstrung all day, though my most exciting dreams usually never affect me in the least.

1898.

Mrs. Murphy had a dream of much the same character as mine the night of Jan. 27th and again on Feb. 1st. In the first dream she saw Herbert at a desk writing and then with a kind of parchment having a large official seal. He looked very much larger and more robust, more beautiful than any human being she ever saw, yet full of active energy. He seemed full of responsibility and important work. In the last dream she saw him standing surrounded by a large number of men, to whom he seemed to give orders and directions. He seemed in authority and to command like a general and his orders were instantly carried out. He looked as before strong and robust; was clothed in dark and quiet, yet very splendid, garments. They seemed to shine and glisten and of fabric which she never saw. He saw her; beckoned to her to come to him, then conducted her to another room in which I was sitting with Colin and Henry. Then a bugle sounded, loud and clear, and he was off like a flash. He seemed to "hand her over to me" as if he had not time to attend to her. That was her inference.

I am not well enough acquainted with Mrs. Murphy to estimate her trustworthiness in relating any experience. She may be careless and inaccurate, so I take her account of these dream visions with liberal "discount," but at any rate, making all allowance for exaggeration or inaccuracy, the leading features corresponded so nearly with mine, of which she knew nothing, that her experience must either have been genuine or it was a telepathic impression from my mind.

February 9th.

This morning our maid, Maria, who is usually cheerful and active, seemed tired and dull. She told me that she had not slept any at all, that there was such a noise, heavy walking up and down the hall, and pulling things about that it sounded as if Mr. Colin were pulling things about in his room. "Just wait till he comes out," she said, "he will tell you all about it. He must have heard it for it began the minute he went into his room." But Colin said he had heard nothing at all. Henry came in quite late. He heard no unusual sounds but heard Maria's bed creak and other movements as if she was very restless. His bed is on one side of the partition wall and Maria's on the other, so any movement is heard. She was unmistakably telling what she believed she heard.

April 1st, 1898.

Mrs. Murphy reports nightly dream visions and daily impression, as she thinks, from Herbert. I think many of them are not genuine, but the result of her own unbalanced state and her lack of discrimination as to supernormal impressions and her own inferences, but some of her visions may have some meaning. One which she says occurred more than once was this. She saw, sitting at a table, a woman from thirty to thirty-five years old, of rather plump figure, pleasant though not handsome face, in a light brown dress. She had before her a very large, old pocket book full of bursting with money. There were two men, Colin and Herbert. Some plan seemed proposed connected with the woman and her money. Herbert was intensely anxious for Colin to go into it and was trying to influence him to do it. This does not seem to mean anything, as Colin knows very few women outside of his own family, none in New York. The woman seemed to Mrs. Murphy a person of intelligence and force of character.

April 20.

Mrs. Murphy reports dreams, etc., of Herbert still every night, says he is very anxious to have Colin do, or not do, something. Saw him write, for Colin, "Don't! Wait!"

February 13.

I saw on closing my eyes the bow of a great iron ship. It suddenly rose up straight in the air. The vessel seemed to stand on end. Then it disappeared and I saw lines of soldiers marching in deep shadow. The vision began with a succession of hideous beasts such as I have seen in similar visions only once or twice.

*Later.*

This was a clear premonition of the destruction of the Maine in the harbor of Havana, February 15th.

February 28, 1898.

I dreamed that I was in the country at the foot of a high hill, was very anxious to reach the top of it. A man came to me and showed me a way to the top. Much pleased I began to look about for a house or a place to build one. (Clear premonition of my building the cottage on the mountains, Margyni Inn in 1901, land bought in 1899.)

28th.

Colin told of dreaming that he saw his father showing Henry about a strange city, he himself, (Colin), being entirely outside of it at some distance.

February 19th, 1898.

I frequently have a kind of hallucination or vision after going to bed, when I am quiet, with my eyes closed. Objects, or scenes appear, as it seems, against the dark background, remaining only for a moment. Often there is a vision of objects like a panorama passing before my mental vision. They are usually meaningless, figures or shapes, bits of landscape or flowers, but I have had a few premonitions in that form. For instance, last spring I think it was the night of March 28th (it is recorded in my diary) I saw, first, a series of hideous beasts, their heads hideous beyond description. I had never seen anything of the kind before, my little visions being of agreeable or negative character. There were perhaps a dozen or more of them. Then I saw a military scene. There were two lines of men walking rapidly and carrying between them a long, narrow bridge. They were in some kind of light uniform suitable for a warm climate. I saw a river which they seemed to have crossed and on the farther side of it was a military camp, rows of tents, men in uniform, etc. There seemed to be great activity and stir.

The following incidents are of more recent occurrence. The date is not given, as it was not recorded exactly at the time, but given to me not long after its occurrence, as the date which I have inserted will indicate.

[Nov. 24th, 1909.]

At the time this incident occurred I was spending the summer with mother and my brother in a cottage on the Great South Beach. I was slowly recovering from a serious illness, and gave no thought to domestic details. One wild windy night I was so disturbed by the violent wind that I slept badly. Between twelve and one o'clock I got up, walked about the room a few minutes, and then looked out of the window. There was a full moon and it was as light as day. While looking out I saw our maid of all work, Lena, go to the clothes line and take from it the clothes which she had left out. I saw her so distinctly that it never occurred to me it was not the woman herself in the flesh. The next morning when my mother came into my room and asked me how I had slept, I mentioned seeing Lena, and when Lena came herself with my breakfast, spoke of her going out to take in the clothes at that unusual hour. She seemed surprised and said she did not go out, but was worried about the clothes on account of the wind, and lay awake an hour or two in the middle of the night, thinking that she ought to go out and take them in from the line. But she finally went to sleep again.

CLARA GRIFFING.

The above is an exact account of my daughter's experience, as she told it to me the morning after she appeared to see the woman, Lena, out and take in the clothes from the line.

JANE R. GRIFFING.

I had a friend, now dead, with whom, when living, I seemed to be in peculiar "rapport." Whenever she had any very intense experience of any kind, I became aware of it, usually in a very vivid and circumstantial dream. This often occurred when we were separated during the summer. When we met I always found that her experience had been such as had been indicated.

Once when we were both in the city, I dreamed one night that I saw and heard F and her parents in great excitement concerning a man with whom she had a serious attachment without her father's knowledge. In a few days she came to see me and told me of the crisis of which I had dreamed. The time coincided, as my dream was about midnight, or very soon after, and the painful scene occurred when they returned from the opera.

CLARA GRIFFING.

The telepathic incident above related was told to me by my daughter, first the "dream" of her friend, and then the corroboration a few days later. Also many other experiences with the same friend.

JANE R. GRIFFING.

### Unclassified Incident.

The following more recent incident is from the same source as those published in Vol. II, pp. 294-301. It represents the result of an Ouija board experiment and is corroborated by two other parties who knew of the facts before the verification was made. While the incident is not primarily evidential of spiritistic action it takes the form of real or alleged spirit communication. Much of the subject's work does this.

The incident was told me personally by the subject as here narrated before it was put on record and very soon after its occurrence. The record itself I did not receive until Feb. 12th, 1910.—Editor.

New York, Feb. 10th, 1910.

On January 9th (1910) Mrs. O. H— and I used the Ouija and in the presence of Miss J—, Mr. S— [deceased husband

of Mrs. S——, the writer] came and told me to go and see the 137th St. house, as the present owner was a speculator and was neglecting it. He also said: "Destroyed, destroyed."

As I hold a heavy mortgage on the house, I might have been alarmed, but I never take anything that comes until it is proved, so I said: "I have heard of a leak and that the house has been allowed to run down, but it is not destroyed in any way."

A few days afterward, a friend in our old neighborhood invited me to spend the afternoon and asked me to tell her about psychical matters, as she was beginning to be interested. I had come from down town, so did not pass my former home. I told about having used the Ouija board the Sunday before and about the message to go and see my house and its being destroyed. My friend exclaimed: "Mrs. S——, do you not know what has happened to the house?" I said, "No." "Why," said she, "on Thursday night [Jan. 6th] it was on fire." D—— K——, her son, came in from another room and said: "It was about ten o'clock in the evening when I heard the fire engines and I went out and saw the firemen using their hatchets in the basement."

E—— K. S——.

The following two letters corroborate the story. The first is from the lady who witnessed the writing with the Ouija board.

New York, Feb. 26th, 1910.

Dr. James H. Hyslop,

My dear Sr:—Permit me to address you in regard to an incident which I witnessed in the home of my esteemed friend, Mrs. E—— S——.

On Sunday, January ninth, I was present while she with Mrs. O—— H—— received a message on the Ouija. The message was imperative and demanded that Mrs. S—— go at once to the 137th St. house, as it was being destroyed. As no one of us had any thought of the house and no knowledge of its condition, the message could not be explained. Mrs. S—— has just communicated with me telling me of a fire which occurred in the house and requesting me to corroborate her statement to you regarding the incident.

Yours very truly,

A. M. J——.

New York, Feb. 15th, 1910.

Dr. James H. Hyslop,

Dear Sir:—As well as I can recall the fire in Mrs. S——'s former home, which is at the corner, we living in the center of the

block, occurred on a Sunday evening, around half-past nine or ten o'clock. Mrs. S—— called on me two or three days later and I naturally, in the course of conversation, asked whether she knew that there had been a slight fire there. She was visibly disturbed, as it seemed that some unknown influence had been warning her to go to the house, I think the afternoon of the Sunday on which the fire occurred. I may not grasp exactly what you wish me to relate, but these are the facts simply and I was decidedly impressed by Mrs. S——'s agitation at the time. This happened five or six weeks ago, to the best of my knowledge, as I put the matter out of my head, tho marvelling at the time.

Yours sincerely,

M—— K——.

The reader will notice a discrepancy in Mrs. K.'s memory of the time of the fire. Evidently it is confused with the time that the incident of the writing occurred. The latter part of the letter, however, explains how easily this error might occur.



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## JOURNAL

OF THE

## American Society for Psychical Research

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## EXPERIMENTS IN TELEPATHY.

By Professor Hartley B. Alexander.

My wife has had numerous seemingly telepathic experiences with a friend, an intimate of her college days, which the following instances will serve to illustrate.

A few years since the friend was living in one of the mountain states several hundred miles from my wife's residence. There had been some talk of a visit during the holiday season, but my wife had abandoned the idea and had written definitely that she could not come. At the last moment the aspect of affairs changed and she decided, on a few hours preparation, to go. She sent no message, wishing to surprise her friend. Her train left late at night. At about the hour of her departure the friend in the far state suddenly awoke with the conviction that my wife was coming—a conviction so strong that she aroused others of the household to tell them that "N. is coming sure." She sent someone to meet all possible trains, so that much to my wife's surprise she was received at the railway station.

On another occasion the friend, who was stopping with my wife, attended a public meeting. While there she was so impressed, fascinated, by the strange face of a man in the gallery, that she could pay little attention to the proceedings.

She came home much depressed. She slept that night in the same room with my wife, but she said nothing regarding the cause of her depression. That night, my wife—who is audile in type, and seldom visualizes either in dream or waking—saw in a dream the face of a man, apparently at the window, which so startled her that she awoke in agitation. On her friend's awaking she began to describe the dream face. The friend interrupted: "Wait! Was it—" and proceeded to describe the face of the man she had seen, the description tallying exactly with the dream; and there was sufficient peculiarity to the face—the insane look, a "Spanish" cast, conspicuous whites of the eyes, a drooping moustache—to make the coincidence suggestive.

In view of such instances, I determined to try experiments in the transfer of simple geometrical figures, and during the months of June and July, 1909, found time for several series, the more striking results of which are here depicted. In the greater number of experiments, all of which were conducted in the early evening, we sat about fifteen feet apart, facing from one another; in a few cases we were in my study with only the desk between us. In no case was there any possibility of seeing. My method was to draw a diagram with pencil, following the lines repeatedly until my wife had completed her response. Frequently I merely traced the lines in the air, drawing the figure after she had announced "ready." In no case did we compare results until an entire series was completed.

I also asked my wife to write down words descriptive of any vague or difficult images caught by her attention. This was partly because of the difficulty I found in keeping my own attention on the image before me; the whole series, and many rejected suggestions kept flitting through my mind. As I am a good visualizer it was difficult for me to make the penciled figure more vivid mentally than many that came along with it.

In the following narrative of the experiment *S* will denote the "Sender," whose drawings are given in the left hand columns of the plates, and *R* the "Responder," whose responses are in the right hand column.

### Conduct of the Experiments.

The experiments were mostly made in a large room where the two parties sat fully fifteen feet apart facing in different directions; one or two series were made in a smaller room with a desk and screen between the parties. Excepting Series VIII, made in the afternoon, all series were made at or near dusk; in a few instances a dim artificial light was necessary. The invariable method was for *S* to draw or resolve upon an image and for *R* to draw or note whatever came into her mind, saying "ready" when a fairly vivid or convincing image came, altho *R* often responded merely, "I've got something," implying uncertainty. No comparisons were made until the whole series was completed. The usual time devoted to each trial was a fraction of a minute. In drawing the figures *S* found his mind so filled with alternative suggestions that it was difficult to concentrate upon the figure chosen. This figure was sometimes drawn first and then traced and retraced with the pencil, sometimes simply traced vaguely until *R* pronounced "ready," and then drawn. This was partly done as a test of vividness, as the mere motion of the pencil usually served to externalize the image upon the paper. The taking of an after-image of the figure drawn was another method employed by *S* to test vividness (Cf. narrative of Series VI, below).

### General Summary of Results.

*R* is a poor visualizer. This was probably a help in the experiment as her mind was filled with vague suggestions only a small per cent of which vividly emerged. She was asked to note the clearest of these marginal ideas, many of which, as the results show, tend to strengthen ambiguous cases (Cf. V, 1 and 3; VII, 5 and 9).

As to the general returns, the per cent of correspondence is certainly greater than could be accounted for by any theory of coincidences, which is the only alternative to telepathy that suggests itself. It is obviously difficult to deal with material of this sort statistically,—no two persons could be expected to reach the same results. Accordingly the plate

summarizing the best results for *each* series seems to me a better representation of success than the table. Measured by the total number of trials this plate represents about 24 per cent successful; but this is not counting each trial figure to the same trial's response; four of the responses here shown do not synchronize with the trial figure to which they respond, altho, of course, occurring in the same total series. As a matter of fact, a response *anywhere* in the series is worth the counting, for *S* often had nearly the whole series in mind at once, and not only had the figures already drawn before his eyes but at least the next succeeding figure before his mind's eye. And it will be observed that where the response does fail to synchronize exactly it usually occurs immediately after or before the trial figure (Cf. Series II; III, 3 and 5; IV, 5 and 6; VI, 2 and 7, etc.)

Other modes of computing success are shown in the table. According to this, the best results of *all* the series, measuring total of figures sent to total response in each series, makes thirty per cent of the seventy trials successful; while measured trial for trial, the success is still twenty per cent,—surely a convincing minimum! If we count the *plausible* successes, trial for trial, the per cent of success is better than half.

But numbers cannot interpret results of this sort; the details of the experiment must speak for themselves. Each series is analyzed below to the best of the experimenter's ability. Preliminary to this analysis, however, a few notes are necessary.

First, reference to the Summary of best results will show that *R*'s images, even when good, fail in respect to orientation. This is by no means inexplicable. A little experimentation with after-images will show the uncertainty of normal orientations, which is further illustrated by the drawings of young children or by the indifference to direction and alignment in primitive writing and inscription. The general space-form, the shape, and not the placing of the shape is what first holds attention.

Second, of great interest is the growth of the reminiscent element in *R*'s mind, which is certainly unconscious throughout. This is roughly summarized in the second half of the

table. The increasing tendency to repeat images drawn in previous experiments, reaching unusual proportions under the peculiar circumstances of Series VII and VIII, and the quite different development of the tendency to internal (within the given series of responses) or conscious association seems to point to a gradual upbuilding in *R*'s mind of subliminal association-groups. This has some bearing upon the problem confronting interpretation of mediumistic experiments; for here, as there: (1) The veridical element is freshest and most convincing at the first. (2) Continued experiments show an augmenting tendency for the veridical results to be distorted by, and to become subject to, subliminal activities.

Following is the detailed analysis of the series.

### Series I.

In this series, *S* first drew the zigzag in the form of an archaic sigma. This suggested the letter *S*, which was forthwith drawn. The response to this was the *S*-like curve shown. *S* resolved to make the sigma figure the test figure of the series; and it was accordingly repeated as trials 4, 7 and 11, the eleventh trial being made, on *S*'s part, simply by tracing over with the pencil the figure already drawn for the seventh. The response of *R* is given opposite figure 7. The line above the answering figure is extraneous, having in *R*'s mind only a dubious connection with the figure; such lines, faint or detached, were several times seen by *R*, but only rarely drawn because of their obscurity; on several occasions they were apparently due to after-image.

Figure 5 naturally suggested to *S* the idea of an eye or eyes. It was the influence of this suggestion which finally determined the form of figure 6; for *S* first drew the two circles and *one* connecting line; and these suggesting eyes or spectacles, the remaining line and the dot were added. That the notion of "eye" persisted in *S*'s mind is shown by its recurrence as figure 10. The notion of "eye," as noted by the word written in, was the first response in *R*'s mind; then, after what is apparently a reminiscence of the response just previ-

ously given, came the figure of the bar and parallels strongly suggestive of the form of 6 as first in *S*'s mind.

The x-shaped figure in responses 4 and 8 is worthy of note. This is surely the simplest of the geometric figures likely to occur naturally to the mind; and, as a matter of fact, it does recur oftener than any other figure in the series,—five times in addition to the two occurrences in Series I. Each of these has, of course, been counted as a failure; yet it is worthy of observation that the x-shape nowhere occurs where in the figure sent there is not some suggestion of meeting and crossing straight lines.

### Series II.

In this series *S* determined, if possible, to convey the image or idea of an arrow. The image was first drawn, and then in succession the letters of the word. When it came to *R*, however, *S* was in two minds whether to draw *R* or *RR*, finally preferring the single *R*,—that is, concentrating on that figure. Elements of likeness to the *RR* will be noted in *R*'s response to 3; as also, perhaps, there is some likeness in *R*'s response to the *A* of 2. The only success counted for this series, however, is the arrow suggested in *R*'s 1 and 4 and unmistakably drawn at 5. This seems to show the gradual emergence in *R*'s mind of the idea dominant in *S*'s. The figure of the arrow (*S*'s figure 1) was of course before the sender's eyes all this time, tho secondary to attention after the drawing of 1.

### Series III.

This is the poorest series of the group, having only a faintly plausible suggestion of success in the first three responses, and a rather striking suggestion in the occurrence of the idea of "bird" in 5, so soon following 3—which happens to be the figure that most occupied *S*'s attention.

### Series IV.

The first figure in response 1 of this series is interesting as reminiscent of response 1 in Series III and 8 in Series I.



It recurs a number of times, and, like the "x" in response 2 and the "u" or "v" in 3 and 4, represents some natural form of what may be idio-retinal excitation.

The second response in trial 1 and the star enclosing a circle in response 5 are counted as obvious successes. It is no detriment that the star occurs before *S*'s 6, since, as above observed, there was seldom an occasion in which *S* did not have in mind the figure to follow,—and *S*'s 5 here, be it observed, is simply the Roman numeral of the trial, drawn while *S* was deciding on the next figure. *R*'s response 6—the "funnel" noted and drawn and the "flower" suggested by the drawing—bear a plausible relationship to response 5 or sender's 6.

### Series V.

This series is characterized by the multitude of ideas and images in *R*'s mind. Yet I think that examination will show little evidence of obvious association, especially from trial to trial. On the other hand plausible associations with the image sent by *S* appear in the cases of trials 1, 2, 3, 4, 5, 7 and 9. What may be reasonably counted as successes in this series are the responses to 1, including the strikingly dissociate word "perimeter," and the figures drawn in response to 2, 4, 5 and 10.

### Series VI.

On July 13 two series were made, in two rooms, tho with only a brief intervening period. In VI *S* decided to lay the main stress on cross-like figures of which 1, 2, 3, 5 and 7 are examples. It is noteworthy that the cross idea (simple as it is) nowhere emerged in *R*'s mind. Yet the series is an unusually good one,—in many respects the best. Five responses out of ten may be counted as fairly obvious—2, 4, 7, 8 and 9—and there are a number of suggestive inter-trial relationships, as, e. g., the relation of 9 to *S*'s second drawing at 5 (which illustrates, by the way, the tendency of *S*'s mind to break away from the cross-idea; of *S*'s 7), and the persistence in *R*'s mind of the idea represented by the third drawing in 2.

the second (suggesting "lamp") in *R*'s 3 and her second figure in 7. This figure is in many ways, the most interesting in the total experiment. At 2, in pursuance of the cross idea, *S* drew the anchor. Now it had been *S*'s custom to take after-images of the drawings as a sort of test of their vividness in his own mind. To his surprise, in place of the after-image of the anchor, upon closing his eyes he saw the figure represented by the second and third drawings at 2, which was forthwith sketched. This interested *S* at the time, deflecting his attention from the cross idea. *R*, it will be seen, drew this image as the third in the response, after two vague and uncertain efforts at something else. It was drawn with closed eyes, which accounts for the break in the line, entirely unintended. This figure was the most vivid that *R* saw; it kept recurring to her mind throughout the series, as is evident by its two reappearances.

An instance of association affecting the response is the response to 8 (if this be counted as *bona fide*), the triangle suggesting the gable-roof of a house. As previously noted, the reversed orientation is of small significance, compared with the formal accuracy of the image.

### Series VII.

This series was made within half an hour of the preceding, but in a smaller room. It was felt by *R* to be failing, and is one of the poorest series. *S*, saying nothing to *R*, varied the method, merely *thinking* of the object intended, for the most part, and noting it by name or word. Apparently there is no success in any of these efforts, unless it be 9. On the other hand, three out of the four cases where *S* drew figures show at least a plausible similarity. Trial 5 is the only one counted as an apparent response, each of *R*'s three figures showing the converging lines and the dissociate phrase "teocalli's height" (name of the Aztec temple-pyramid) carrying a similar idea,—which is continued, be it noted, in the word "arrow" and the V of response 6. Illustrative of the vagueness in *S*'s mind is the slow evolution of the figure settled upon in 5 and 6. Perhaps complementary to this, is the conspicuous-

ness of reminiscence and association in *R*'s mind: images recurrent from previous trials here number 8 and internal associations, between trials, 5, as against 4 and 2 respectively in Series VI, the highest previous numbers (see table).

### Series VIII.

After July 13 no series was attempted until Series VIII on August 15. *S* first drew the curved line of Trial 1. This brought to mind an *owl's beak* (Cf. *R*'s "goose or duck bill") and the lines were made heavier and the eyelike circles added. The curved line suggested to *S*'s mind that *scrolls* be made the theme of the figures for the series (Cf. the scroll-figures drawn by *R* at 1), and this idea was followed out at first. But in drawing 3, the idea of the Ionic capital occurred to *S*, followed out in 4 and 5, and this in turn suggested the Greek fret, which is really the scroll idea in angular form, as followed in 6, 7 and 8. All this was definite in *S*'s mind at three; and the second figure drawn by *R* in response, which is an angular form of the scroll, is an interesting commentary. *R*'s first response to 4 is fairly obvious, but it was drawn with closed eyes and when *R* saw the original she was certain that this was nearer what she had seen than was the figure drawn by her.

This series was conducted in the daytime, with bright outside sun, and *R* was now (Trial 4) so bothered by an after-image of the window that she wished to give over the experiment. It was finished, however, tho with no further success. Nevertheless, it is interesting to note that the last six responses are strongly reminiscent of elements in the trials of a month or more back, which it is certain *R* could not have reproduced at will. This shows a considerable alteration in *R*'s state of mind in the second half of the series.

[Each table represents a *series* of experiments which are denoted by the *Roman* numerals and each *trial* in the series is denoted by *ordinals*, or numbers. The first column denotes the figures drawn by the sender or agent and the second column the figures drawn or verbal descriptions made by the











responder or percipient. To the right of the agent's drawings will be found the drawing or response of the percipient in each case corresponding to the number of the trial of the agent. The number of trials varies in most of the series, and owing to the peculiarly complex nature of the experiment the reproductions are more numerous than the agent's drawings.

The interesting point to be remarked in these experiments and perhaps an important one in the estimation of all telepathic experiments was the resolution of the agent to also draw the associated figure which the first one drawn suggested to his mind, to see whether this in any respect affected the result, as it might have a bearing upon subliminal influences in telepathy. Hence in the column of drawings representing the agent's thoughts will be found the figure which association brought to his mind. Each follows in its proper order, the first one coming first and the associated figure or figures following to the right.—Editor.]

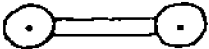
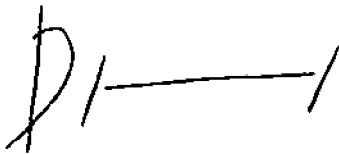


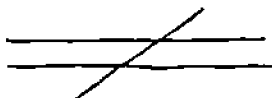
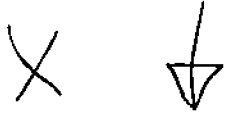




SERIES I.

ORIGINALS.

REPRODUCTIONS.

<p>1</p> 	
<p>2</p> 	
<p>3</p> 	
<p>4</p> 	
<p>5</p> 	


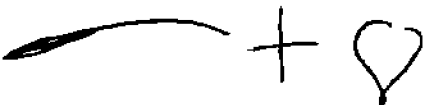







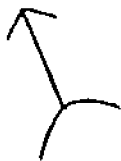


SERIES I.

ORIGINALS.	REPRODUCTIONS.
<p>6</p> 	<p>--eye--</p> 
<p>7, 11</p> 	<p>7, 11</p> 
<p>8</p> 	
<p>9</p> 	
<p>10</p> 	

SERIES II.

ORIGINALS.




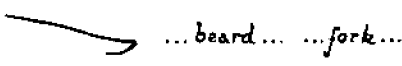







REPRODUCTIONS.

<p>1</p> 	
<p>2</p> 	<p>...bird...</p> 
<p>3</p> 	
<p>4</p> 	
<p>5</p> 	
<p>6</p> 	<p>...rose...</p> 

SERIES III.

ORIGINALS.

REPRODUCTIONS.








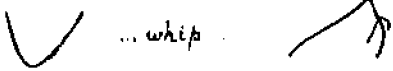




1		
2		
3		
4		
5		A ...bird... 
6	6	
7	7	...ball... ...plate...



SERIES IV.

ORIGINALS.


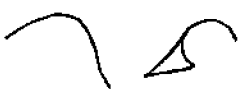








REPRODUCTIONS.

<p>1</p> 	
<p>2</p> 	
<p>3</p> 	
<p>4</p> 	
<p>5</p> 	
<p>6</p> 	<p>...funnel...  ...flower...</p>

SERIES V.

ORIGINALS.






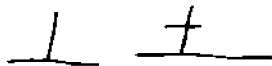



REPRODUCTIONS.

<p>1</p> 	 <p>... perimeter ..</p>
<p>2</p> 	
<p>3</p> 	<p>... butterfly...</p> 
<p>4</p> 	<p>... acorn ... top ...</p>  <p>... boat ..</p>
<p>5</p> 	<p>... bon ... rhinoceros ...</p> 

SERIES V.

ORIGINALS.

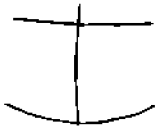



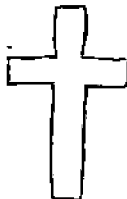

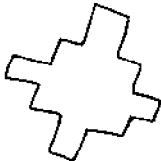



REPRODUCTIONS.

<p>6</p> 	<p>...pear... ...pyramid...</p> 
<p>7</p> 	<p>...dunce-cap... curve...</p> 
<p>8</p> 	<p>...baby...</p> 
<p>9</p> 	<p>...leaf... ...cradle...</p> 
<p>10</p> <p>R. A.</p>	<p>A</p> 

SERIES VI.

ORIGINALS.



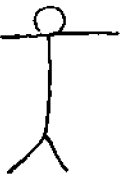

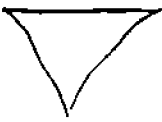

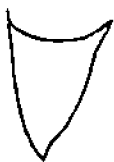




REPRODUCTIONS.

<p>1</p> 	 <p>...key...</p>
<p>2</p> 	
<p>3</p> 	 <p>...lamp...</p>
	<p>...heart...</p> 
<p>5</p> 	<p>...spin</p>  <p>...snake...</p>

SERIES VI.

ORIGINALS.


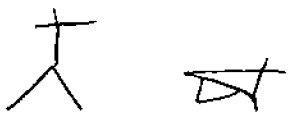




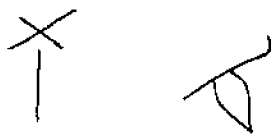
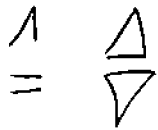

REPRODUCTIONS.

<p>6</p> 	 <p>...flower... ear of corn</p>
<p>7</p> 	 <p>...tree..</p>
<p>8</p> 	 <p>house... light ..</p>
<p>9</p> 	 <p>...dog.....long nose...</p> 
<p>10</p> 	<p>...table</p> 

SERIES VII.

ORIGINALS.











REPRODUCTIONS.

<p>1</p> <p>...pip of clubs...</p> 	
<p>2</p> <p>...dumb-bell... ..hour-glass...</p>	
<p>3</p> 	
<p>4</p> 	
<p>5</p> 	 <p>...Trocalle's height...</p>

SERIES VII.

ORIGINALS.


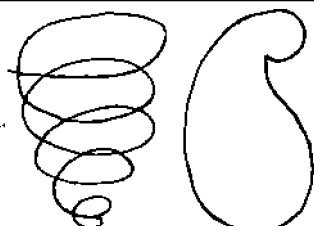






REPRODUCTIONS.

<p>6</p> <p>Billy's head Harry's head } horses</p>	<p>...arrow...   ...shoe...</p>
<p>7</p> <p>...Mountain</p>	<p>...whip lash      ...darts</p>
<p>8</p> <p>...foot.      ...corn...</p>	<p>goblet...   </p>
<p>9</p> <p>...balloon      parachute..</p>	<p>...arm or elbow    ...tent.</p>
<p>10</p> <p>...red rose...</p>	<p> ...white triangles </p>

SERIES VIII.

ORIGINALS.

REPRODUCTIONS.









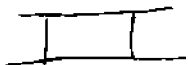
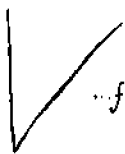
<p>1</p> 	<p>...goose or duck bill...</p> 
<p>2</p> 	<p>...star...</p>
<p>3</p> 	<p>4</p> 
<p>4</p> 	<p>]</p> <p>= window...</p>
<p>5</p> 	<p>= garden</p> 



SERIES VIII.

ORIGINALS.



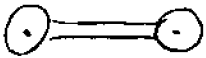
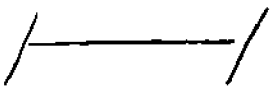
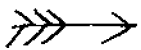
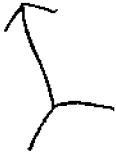




REPRODUCTIONS.

<p>6</p> 	
<p>7</p> 	 <p>umbrella</p>
<p>8</p> 	 <p>S balloon</p>
<p>9</p> 	 <p>boat</p>
<p>10</p> 	 <p>fish ... horse-chestnut.</p>

SUMMARY OF BEST RESULTS FOR EACH SERIES.

ORIGINALS.

REPRODUCTIONS.

<p>I</p> 	
<p>I</p> 	
<p>II</p> 	
<p>III</p> 	 <p>...bird..</p>
<p>IV</p> 	

SUMMARY OF BEST RESULTS FOR EACH SERIES.

ORIGINALS.

REPRODUCTIONS.


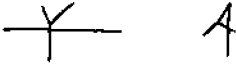


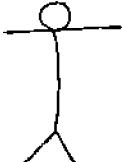




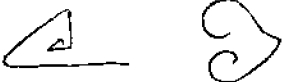
<p>V</p> 	
<p>VI</p> 	
<p>VII</p> 	
<p>VIII</p> 	
<p>IX</p> 	

TABLE SUMMARIZING: A. Per Cent of Success. B. Per Cent of Failures Explainable by Reminiscence or Association.

SERIES	I	II	III	IV	V	VI	VII	VIII	Total	Per cent.	
No. of Trials	11	6	7	6	10	10	10	10	70	100	
A. Obvious responses, counting the series as a whole.	4	2	1	2	4	5	1	2	21	30	The numbers in parenthesis denote the numbers of the trials that do not ordinarily correspond.
	(5 to 5, 6, 10)	(4, 5 to 11)	(5 to 3)	(5 to 6)		(7 to 2; 9 to 5)					
Obvious responses, trial for trial.	3	0	0	1	4	3	1	2	14	20	The numbers in parenthesis denote the ordinal numbers of the trials counted.
	(1, 6, 11)			(1)	(2, 4, 5, 10)	(2, 4, 7)	(5)	(3, 4)			
Plausible responses, trial for trial.	7	3	3	4	8	6	4	3	38	54+	The numbers in parenthesis denote the additional trials here counted.
	(2, 3, 4, 8)	(1, 2, 3)	(1, 2, 3)	(2, 3, 6)	(1, 3, 7, 9)	(3, 8, 9)	(3, 4, 9)	(1)			
B. Figures or words repeated from previous tests, listed as failures.	0	1	3	2	3	4	8	12	33	23+	The numbers in parenthesis denote totals of figures and words counted as failures.
	(11)	(9)	(12)	(10)	(23)	(23)	(28)	(18)	(134)		
Figures or words, counted as failures, showing obvious associations within the series.	1	1	1	1	0	2	5	0	11	8+	The numbers in parenthesis designate the ordinals of the trials in which relationship is found.
	(8 to 4)	(4 to 1)	(5 to 2)	(4 to 3)		(3 and 7 to 2)	(2 to 1=2) (6 to 5=2) (9 to 7)				
Total of words and figures among failures explainable by association to total of words and figures counted as failures.	11	5	8	5	7	9	13	12	60	32+	

## ASSUMPTIONS IN PSYCHIC RESEARCH.

By James H. Hyslop.

There is a great deal of confusion even among scientific men, and more especially with the laymen, regarding the nature and proper methods of discussion in psychic research. This confusion, however, is not limited to psychic research. It is associated with all problems that have not been carefully defined at the outset of inquiry. Hence I am not stating anything peculiar to psychic problems alone. Hence no questions will be begged if we discuss our problems in a special connection.

The two problems which I have in mind at present are (1) the limitations of legitimate denial or scepticism and (2) the distinction between the right of explanatory hypotheses and the use of them for the conversion of others. Tho these questions are more or less connected with each other I shall discuss them as if they had no such relation.

Neither belief nor scepticism has unlimited rights in a social order. If there were only individual men and women without any social relations requiring common convictions and ethical conduct affecting each other no question could be raised regarding the rights of either of them. A man might believe or doubt with perfect impunity as he pleased and no one would either care or be affected by his position one way or the other. It is the social relation of men that interests them in belief and scepticism. The belief, for instance, on the part of one set of individuals that two and two are four and the doubt or denial of this proposition on the part of others would put the two groups at loggerheads in any question of trade. We could not buy and sell of each other unless we agreed upon the terms of our beliefs. Convictions regarding facts affecting social relations and common interests cannot be doubted without correspondingly influencing the system of actions determining the harmonious relations of

the social order. If one man insists that a pound is twelve ounces and the other that it is sixteen ounces there will be no commercial transactions between them. They will have to come to some sort of agreement in their beliefs before social and political life is possible.

What I have said is a truism and perhaps well enough known, but we are too often forgetful of its extent and application to all the issues in dispute in science. We also forget the importance of it in the extent to which actual agreement has been attained, whatever the cause, in our modern life. The course of history has created a unanimity of ideas that conceals from us the effects of more extensive differences, tho we become aware of the principle in any conflict that leads to war. Ancient life was more affected by discord. Tribal life illustrated differences on a larger scale and the smaller social groups in Greek history exemplified the influence of differences of opinion on the development of social life. The ambitions of a Cæsar and Alexander the Great showed the conception of a larger social order, tho it was not based upon the rational persuasion of the citizens but on the triumphs of power. The conquests of Christianity were based upon creating unanimity of belief, whether that unanimity was effected by force or persuasion. When the unity of belief was established it limited to that extent the agencies that tended to conflict. But there are many unsettled beliefs still and just to that extent do we find tendencies to differences of action in the social order. Whether the differences are well founded makes no differences to the actual consequences in society. They exist and tend to keep the individual concerned from harmonious action along sympathetic lines.

There are only two ways in which men can reach unison of belief and conduct. They are force and reason, conquest or persuasion. In the ages of slavery and authority men did not reason to secure co-operative action. They used force of some kind. In ages of liberty that followed force was limited to that extent and men had to be brought to unity of conduct by reasoning with each other. Fighting and education describe the two methods that must be employed to reach

social results, the one in an age of slavery and the other in an age of liberty. In this period of history no one doubts the better character of reasoning and education for establishing an order which has the least waste of energy and the happiest results for man.

When it comes to reasoning with each other to obtain agreement in belief and its incident agreement of action, the fundamental necessity is that of defining one's ideas at the outset, as a basis upon which argument and education shall be made to rest. This is, of course, a truism, but it is constantly forgotten in this age which follows so little the dialectical methods of Plato and the logical acumen of the scholastic period. We go on in our debates assuming that we have the same ideas at the basis of our discussion when in fact we differ at the very point in which agreement should begin and where we too often assume that agreement exists. The individual out of his social relations can easily enough be consistent and have no debate with himself. In fact it is possible to claim that he never is inconsistent with himself, that is, inconsistent in his subjective ideas. But we may not have an easy or clear criterion of what his personal ideas are. On the other hand, it may be very different with his relations to his fellows. Experiences are not always the same in men and the representatives of their ideas adjusted to the complex symbols of language often reveal radical differences where we too readily assume agreement, and the consequence is dispute where we desire unanimity. A man will not strictly dispute with himself. He may be perplexed with real or apparent illusions in his mental states, but he will not regard two opposite ideas with the same attitude of conviction. In so far as he must be self-consistent in his ideas he will have no doubts. He will only suspect that there is some illusion in the marginal associations affected by the symbolism of language, but when he relies on his internal conceptions and states he has no doubts or illusions. Doubts arise when he is called upon to accept the statements of others whose experiences are supposed to be identical with his own but which, in fact, may not be the same at all.

The only object that I have in these general observations

is to indicate a premise which no one can dispute in the question which I desire to discuss. This is the point where legitimate or possible scepticism arises. True scepticism begins where I am asked to accept the statement of another, an experience which has not been my own and which I cannot fit into the beliefs which my experience has established. Suppose that I tell a man of the tropical climates that I have seen water in a solid state and that it could be thrown about like a stone or piece of metal. He, never having seen such a thing, immediately doubts it. He might insist upon his right to see it before believing the statement. If I could not thus demonstrate it to him I should have to resort to certain methods of persuasion based upon analogies within his experience. Indeed the first difficulty may lie in the use of language which I have made in my statement. If I had not indicated the identity of water which is known to my host as a fluid with the same thing said to be a solid he might not question my statement. He might ask what I meant by ice, and my difficulty would not begin, even if I showed him a lump of ice, until I came to the identification of this substance with the fluid which he knew as water. He might then suspect some trick on my part to deceive him. But if I could call attention to the fact that the tallow which he knows in both liquid and solid form is an illustration of the same process by which water may be converted from the fluid into the solid form he might admit the possibility of such a thing, and then his doubts would be modified according to his confidence in my veracity or readiness to satisfy him ocularily under conditions which he would determine. If he accepted my veracity he would use his experience with tallow in its varying degrees of temperature as representing what might be possible with water and some agreement would be reached without the necessary resort to sense experience. But in all this the basis of that agreement and removal of doubt would be definition or common experience in the elementary stages of the controversy. The man cannot doubt if he actually experiences the facts or if his neighbor simply means facts which are consistent with his own experience. Hence agreement as to the ideas about which a question arises is the first con-



dition of agreement in the propositions on which they are founded. This, of course, means that no doubt or denial is possible, or at least legitimate, in which the thing doubted or denied is not carefully defined, and defined in terms acceptable to the parties concerned. This definition or explanation of meaning does not establish a fact, but it does establish a common basis of investigation and discussion, and unless this condition is satisfied there is no possible course of rational discussion.

Again I have been dealing in truisms, which, however, are constantly forgotten in the problems of psychic research. Suppose, for instance, that I assert to my neighbor that I believe in telepathy. He denies the existence of such a thing and the dispute begins. One thing and perhaps only one thing is agreed upon, and that tacitly. It is that telepathy denotes some means of acquiring information not normal or usual in our ordinary experience. This may be too indefinite to arouse dispute and so may stimulate only to definition. Whatever doubts my neighbor may entertain about the assertion of telepathy will be determined by the character of his experience in connection with the assumed or asserted facts. If the two disputants can even approximate an agreement they must start with some definition of their meaning in the use of their terms. Suppose the believer cannot tell what he means by the use of his terms then his belief becomes absurd. He cannot be said to have a rational belief at all. I do not mean here that it will be absurd if he cannot get words to make his meaning intelligible to his neighbor; for to himself the intelligibility is all in his experience. But if he cannot represent to himself what he means he has no right to his own or subjective belief, and if he cannot make his idea intelligible to his neighbor he has no right to insist that his subjective belief shall receive acceptance with another. It cannot be an objective belief, something to be communicated to another, until it is expressible in terms of a common experience. On the other hand, if the doubter cannot give an account of his idea of telepathy he cannot deny it either to himself or another. His doubts are as much dependent for their legitimacy upon a definite idea of what he doubts or denies as any

positive belief. In fact belief and denial are but obverse and reverse sides of the same thing. This simply means that if a man is to deny or doubt the existence of telepathy he must tell what he means by that which he denies or doubts. He cannot question its existence unless he does. If he is ignorant of what the term means he is not in a position to doubt or deny, but only to inquire either as to the idea implied or as to the facts which have given rise to the use of the term. When this has been done his experience will be the measure of his attitude toward the claimed facts. His belief or scepticism will be directly proportioned to the organized character of that experience and the uniformity of nature which it supposedly represents. But for us at present the main point is to enforce the claim that doubt is equally bound to state the nature of what it doubts as belief, and unless it does the denial can be no more rational than the belief without this statement.

The real source of scepticism about telepathy, however, is in the actually equivocal nature of the term. It was adopted to describe a group of mental coincidences which were thought not to be casual. But the immediate employment of the term to denote a process by which the coincidences were effected changed its primitive idea. The man who employed it in its first meaning would meet with dispute and doubt on the part of the man who used it in the second sense while not having any experiences in the kind of thing implied. Suppose, however, that the two parties could be gotten to assume, at least for the sake of discussion, the first import of the term. Then if any doubts arose it would be as to the facts of experience and these would depend upon the question of veracity and correct observation. These granted the parties might then agree as to the facts and telepathy would mean nothing more than the facts of coincidence, while the explanation might remain in abeyance. Doubt about the facts would be removed and entertained only in regard to the hypothesis regarding their mode of occurrence.

This last remark calls attention to the distinction between doubt about the phenomena and doubt about their explanation. The sceptical state of mind in each case is the same in

its right and wrong, and is the same in its grounds, namely, its relation to experience whether of the individual or of social opinion. But the two parties too often misunderstand the point of view regarding their differences. The one distinction which should always be kept in mind is the fundamental one of the facts or phenomena alleged and of the processes assumed to explain them. Until the man announces what his conception of one or the other of these he is not in a position to either believe or deny. He can only inquire or investigate. Doubt or denial is as illegitimate as affirmation, unless we make the doubt convertible with ignorance, and this is the only legitimate form of doubt in any case that can escape the suspicion of a bias. But this aside the main point is to recognize that the doubt and denial cannot be admitted to be legitimate which does not define what they doubt or deny. If they do not know what they question, they are not in the position to exercise the functions of a judge and a critic.

The same restrictions that are here indicated in reference to telepathy, whether of the phenomenal or the explanatory type, also apply to a spiritistic theory. A man's right to deny it will depend wholly upon his conception of a spirit, and the same will be true of the right to affirm its existence. For the criterion of whether anything exists which can be so named will depend upon conceptions of it consistent with such experience as would be contradicted by their affirmation. It is experience, the usual experience of men that affords the only criterion of what they can believe or not. As explained in the example of the ice there is a way to open the mind to possibilities which it does not readily see in limiting its ideas of this experience to one group of facts. But the natural caution of men is justified in accepting discreetly and with evidence any new fact not hitherto experienced. The definition of what we are seeking, and of what we ask each other to believe, must come from experience, whether of the individual or the social group. That experience will be the measure of the probabilities and the improbabilities of any new occurrence. Consistency with it will increase our readiness to accept a statement of fact and real or apparent inconsistency with it will determine the degree of doubt about

the assertion. But this experience is not a closed circle. It is not a fixed or unchanged law of nature. In fact, "nature" is not an invariable and inflexible agent but quite as contradictory as any supposedly intelligent being is or can be. What we find in fact is greater frequency in certain things and less in others. The exception is not intelligible in terms of one law but may be in those of another. The inconsistency is only with reference to a given law of experience, while the fact may accord with another law having occult or non-sensible harmony with the known laws of experience.

It is this fact, which is as much a law of experience as any other fact, which makes new knowledge and progress possible. The conservative mind ties itself dogmatically to previous experience, as if it were an invariable thing, and refuses to admit anything new. The liberal and unbiased mind is open to the new, knowing full well that the past is not the sole arbiter of the future, and looks for evidence.

Now if a man should define "spirit" in terms which are not familiar to normal experience in some form, he invites objection and difficulty in the process of convincing his auditor, but if he selects what we know as representing what we mean by it, his only objection to the belief in it being a fact will be based upon the question of evidence. He cannot appeal to a contradiction between the conception and the facts of previous experience. He must dispute or discredit the facts and their relevancy to the case. But the sceptic cannot discount or discredit the belief in spirit unless he too admits the conception of what he disputes as a fact. It is usual, however, for him to evade all definition and explanation of meaning to esconce himself in an armor of doubt and to throw the whole responsibility of converting him upon the believer, when in fact the duty of conviction really depends on the man who does the thinking and not upon the man who presents the evidence.

This brings us to the second problem to which allusion was made at the outset. It was the distinction between explaining facts and converting the sceptic. In explaining facts, if we are concerned only with our own satisfaction there are no limits to our rights, except that we must not

invent hypotheses not involving established facts or principles within our experience. We may not be limited by the restraints that the sceptic may wish to put upon us. We may indulge whatever causes we desire, provided only that we have ample reason to believe that they have been familiar to our previous experience. But the sceptic may desire to say that we must subscribe to his conditions. This will be true if we are engaged in converting him, but not otherwise. He has no right to impose any limitations to any hypothesis whatever except in his own conversion. My personal business is to determine the unity of my experience for myself and the sceptic, who, if he is legitimately sceptical, is ignorant and seeking information, not denial, cannot limit my right to satisfy my own mind by any hypothesis whatever, provided that I use assumptions determined by previous experience.

When it comes to what may be called the scientific problem which is more than satisfying myself personally it may be different. The scientific problem is often or always complicated with the needs and demands of others. It is, in fact, a social question, that of affecting the minds of others. It often, or perhaps always, involves the conversion of the sceptic or the information of those who, if not sceptical, desire an intelligible unity with the past given to new facts. Hence while the scientific principle of satisfying previous experience holds in this, as in personal investigations, it limits the principles so used. They must be the experience of others as well as that of our own. We have often to prove the right to entertain a given hypothesis before assuming it in explanation of facts which might have another meaning, and so the experience with which the hypothesis shall consist must be accepted by others as well as ourselves. From its use must follow the conclusion which we are trying to determine for sceptic and unbeliever. But there is no necessity that we should ourselves accept this experience. The problem of conversion consists in using the beliefs of our critic and to enforce our conclusions upon his own premises, even tho we do not believe his premises.

At this point questions of personal privilege may arise. If the sceptic insists that my whole procedure must consist

in limiting myself to hypotheses which he shall determine for me I may demur, on the ground that a sceptical standard is never one for determining the truth, but only for his conversion. In the determination of the truth he must do his own perceiving. I am not required to do this for him. If he cannot see the conclusions of his own premises and insists obstinately on not being convinced on what seems to be true to me I may go my own way, and he must go his. It is then his business to investigate and not to rely on me for converting him. I have no obligations to convert any one. I may have the obligation to do careful work and to *try* converting a critic. But I cannot have a duty to make him see where he is blind or wilful. My duties stop with the presentation of the facts and the hypotheses which general experience has recognized. Farther than that I cannot go. The sceptic must do his own thinking. I cannot and am under no obligations to do it for him. If he undertakes to deny or to explain he is no longer a sceptic but comes over to the rules which I have explained and must himself abide by the assumptions which he demands of me in converting him. He is then the believer, not the doubter, and so subject to the conditions which he imposes on believers.

Scientific explanation is a method of giving unity to the facts of experience, and when any new fact appears we have either to admit that it is inexplicable in terms of previous experience, and so suggesting that the fact itself may not be what it seems, or we must seek some connection between it and previous knowledge to unify it with this, and so admit that it is admissible as a fact with modification enough to fit the new connections assumed. However this may be the point is that science is the unification of knowledge, whether new or old, and it may proceed in any way that it pleases without considering the prejudices of the sceptic whose only function is ignorance where he is not dogmatist. There is no duty to consider his limitations or demands for any other purpose than to convert him, and in many cases he is not worth converting. The attempt concedes more intelligence and authority to him than are his rights. If I know anything at all of scientific method I may go my way as I please

and leave the results to open-minded men, letting the quarrelsome doubter talk and think as he pleases. My only duty is to be open-minded and honest with myself and others, applying what seems to me the assumptions which an enlightened experience has justified, and then leave the results to the world. But if I make it my chief business to convert the doubter it is quite different. I must then concede everything to his limitations and prejudices. I have to adopt explanations as he will admit them within his experience. If he refuses to extend that experience by personal investigation my obligations to him are much lessened. I may return to my other duties and methods. The sceptic must convert himself in this situation and that will depend as much on his intelligence and insight as upon his actual investigations. It is easy to sit in a chair and bark at others. It is not so easy to go out and work. But that is the only course entitled to respect and influence.

What I have said here applies to the whole field of science, and not to psychic research problems alone. Hence I have expressed myself in general terms. But to make it concrete, let us take the man who is sceptical of telepathy. There is no use for the scientific man, who tries to convert him, also trying to deal with his facts upon the spiritistic hypothesis in this effort to convert him, if he is more sceptical of spirits than of thought transference. The investigator may be himself convinced of spirits, but he cannot employ them in the process of conversion where the auditor does not appreciate the nature of the facts or the hypothesis assumed. He must deal with the situation on the basis determined by the limitations of the sceptic's experience. That is perhaps a truism, as indicated in all that has been said previously. But in my own study of telepathy, in the situation imagined, I do not have to consider the prejudices of the man to be converted. I have to consider only the validity of my own experience, which may or may not convert others. The test of its social validity, which is its acceptance by others, and that by the sceptical mind, is the conformity of it to objective experience and this conformity the sceptic has a right to demand, in case I am trying to get others to accept my belief. Granting

then that the sceptic is finally converted to the acceptance of telepathy he may then use that to escape further concessions to the supernormal. This again is a truism, and is practiced by all who resist the acceptance of a spiritistic hypothesis. But then it is right here that the sceptic as constantly forgets his obligations. He is no more a sceptic when he is applying telepathy to new facts to give them an older coloring or classification. He is trying to give a scientific explanation and can be held responsible for the principles which determine the applicability of his hypothesis. As long as he simply awaits his own conversion by his opponent he has no responsibilities but those of insight. But the moment he attempts to limit the meaning of any set of facts whose superficial claim appears to represent them as at least somewhat different from the facts by which he was convinced of telepathy, he is then subject to the demand that he recognize the full extent of the identity involved in the extension of his supposition. That is, he must show that the phenomena are essentially and not superficially identical, and the extended hypothesis must apply without violent modification. In other words, he is no longer a sceptic, but a believer and responsible for the acceptance of the conditions which limit a believer's position.

There is another distinction here which it is important to keep in mind. There is a wide difference between the acceptance of an assumption as representing what is possible, conceivable, or rational, and the acceptance of it as representing a fact of occurrence. Usually the sceptic evades this fact. He wants to get the advantage of assuming the impossibility of an hypothesis and its convertibility with the denial of the fact of its truth, while it may be quite as possible as any other hypothesis. Thus telepathy may be admitted to be a possible or conceivable thing, under the limitations of definition and experience, as above described, but it is another thing to admit or prove that it is a fact. A flying machine is possible and conceivable, but it was a long time before we could admit that it was a *fait accompli*. It is the same with a spiritistic theory. It is perfectly conceivable, tho it may not be a fact. The sceptic might just as well admit its actual fitness to explain certain facts, tho he remains unconvinced of its being a



fact. But he changes the venue of controversy when he does not admit its possibility. It will not then be a question of explaining facts, but what is your knowledge of normal and other experience. What does previous scientific progress show to be actual and possible. When this has been determined we may then proceed to the examination of the truth of a spiritistic doctrine, or of any other question under dispute.

In the meantime the scientific investigator need not be hampered by the limitations and prejudices of the sceptic who needs or desires to be convinced. He may simply fall back on his rights and tell the sceptic to convert himself, if he does not trust the man who is doing the investigating.

I come back then to the first point and that is that scientific method requires me to unify my facts as best I can and I need not consider the difficulties of the unconverted man, unless I mean also at the same time to establish his conversion. Bringing him to my point of view may not be unifying knowledge at all, except for him, but it may involve only using the extent of his actual beliefs to establish at least the possibility of what I may desire to prove. But in the main and primary test of my hypotheses I am to examine their fitness with the facts, whether others can follow me or not. In establishing this consistency of the hypothesis with the facts, especially with their complications and apparent contradictions, I am showing the legitimacy of the theory, and to that extent proving it. For many an hypothesis has no other proof than its single fitness to explain the facts, and scepticism that holds out against its being "proved," when that fitness has been established for intelligent men is simply equivocating with the idea of proof. He may be correct technically, but he takes an attitude that tends to bar investigation and scientific method in cases where no other "proof" is possible than this fitness to explain. It may be that fitness to explain is the only condition of "proof," tho the degree of certitude which goes for "proof" may not be determined by any fixed criterion or amount of complexity in the evidence.

## EDITORIAL.

### INVESTIGATIONS OF EUSAPIA PALADINO.

*Collier's Weekly* for May 14th, 1910, contains a careful Report on some experiments with Eusapia Palladino, by Professor Joseph Jastrow, Professor of Psychology in the University of Wisconsin, assisted by a number of persons of scientific standing and certain others well versed in the arts of conjuring. The Report is not as detailed as the strictly scientific man would desire, but it is sufficiently so, especially when taken with the carefully recorded observations of the phenomena at crucial situations, to give it considerable scientific value. Such details as the more critical might want could hardly be expected in a journal of this kind, nor do they seem especially necessary under the circumstances. The experimenters are agreed that nothing even bordering on the supernormal occurred and their methods of investigating Eusapia's habits and actions must recommend themselves to every scientific man.

Professor Jastrow simply reports the facts that came under the observation of the experimenters and does not accuse Eusapia Palladino of fraud. In only one sentence does he even use the word as related to the explanation of the phenomena and in this statement he simply says that they were "suggestive of fraud." There was no apparent attempt to ascertain whether Eusapia was a hysteric or not, or whether she was in a trance or not. It is as apparent, however, that if they had, it would have made little difference. The *modus operandi* of the phenomena, as discovered by their experiments, made it unnecessary to investigate for hysteria, in so far as actual explanation of the facts was concerned. Such an investigation would have affected nothing but the question of conscious fraud, and it was only the method of producing the phenomena that was under examination. It must be confessed that the description of the séances and Eusapia's methods makes it a question as to the reality of her hysteria, at least in any sense that would make her mental action in

any respect different from a normal state. One would like to know whether there is adequate reason to believe that she is an hysteric. It has been natural to accept the judgment of Morselli, Botazzi and such men on that subject. But psychologically the report of these recent séances suggests a suspicion of any hysterical features whatever, and unless we can assume hysteria the charge of conscious fraud is entirely reasonable and would detract from the scientific interest of the case. Unfortunately we do not know the conditions under which the observations were made.

The Report is a far more serious and scientific one than that of Professor Muensterberg published in the *Metropolitan Magazine*, on which we commented in the *April Journal* (p. 169), and deserves the respect of every man who desires to know the truth. It will certainly lend color to the belief that the whole field of psychic research is not worth while, when every attempt of the scientific man only discloses some chicanery, fraud, or illusion at the bottom of the claims for the supernormal. That must be as welcome a conclusion to all of us as the confirmation of any favorite theory. Unless supernormal phenomena can be found to convert the sceptic psychic researchers must agree with agnostic verdicts. It is needless to say that there is less hope of evidence in the field of physical than of mental phenomena.

### Professor Muensterberg's Letter.

The following is a very remarkable letter which Mr. W. S. Davis, one of the men who aided in the exposition of Eusapia Palladino discussed above, has shown me and which was sent to him by Professor Muensterberg in reply to a letter sent to him by Mr. Davis. The letter bears the same identical signature as one which Professor Muensterberg wrote to me on another matter. One can charitably interpret his statements in this letter only on the hypothesis that he was exceedingly careless about letter writing or was indulging in very poor sarcasm. How he could have meant to be sarcastic can hardly be intelligible when we take the serious statements in a part of the letter.

Cambridge, Mass., March 19, 1910.

My dear Sir:

I thank you for your delightful note of inquiry. I am deeply impressed by the gruesome discoveries of the London Society. I hope it will not disturb your peace, if you discover that the information which that Society has was written by myself.

As to the real facts of the evening, they might be best presented to the public as follows. Firstly, Madame Palladino's foot was not caught in the cabinet at all. Secondly, the man who caught Madam Palladino's foot in the cabinet had never spoken to me before that act, had not discussed the matter with me at all, I did not know anything about his existence and he had no idea what I was to write in the magazine. Thirdly, it is not at all true that I was in New York that evening, but I spent it quietly at the Pacific Coast. I feel sure that you will find witnesses to testify to all of these three essential points.

Very sincerely yours,

HUGO MUENSTERBERG.

In his letter of inquiry, to which this of Professor Muensterberg's was a reply, Mr. Davis stated that he had heard from certain sources that Professor Muensterberg had not exposed Eusapia Palladino; that this statement was corroborated by another scientist who said Professor Muensterberg was as much surprised as any one when the exposure occurred, and that Dr. Hyslop expected to publish this fact in the *Journal of the American Society*.

We do not see what there was in this inquiry to call out such a reply. It should be noticed in the first of the three "essential points" that Professor Muensterberg states that Eusapia Palladino's foot was not caught "in the cabinet." In the second he virtually states that it was caught "in the cabinet," while he admits tacitly that he wrote the article in which he says he was in New York city. The third statement asserts that he was not in New York City that evening, tho the article makes him an actual witness of the phenomena, and I have the testimony of several parties that Professor Muensterberg was present.

Is Professor Muensterberg trying to be humorous? If not who wrote the article which he allows the public to believe he wrote?

## 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 by his own request.

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### UNCLASSIFIED EXPERIENCE.

[Presented in Person Oct. 12th, 1909.]

By Madame Clarence de Vaux-Royer.

In October, 1907, the tenth of the month, I had an experience during my sleep of such forceful character and vivid facts in their apparent nature presented therein to my sleep consciousness and retained with such reality upon awakening, I could but feel that I had visited the places, met the people and overheard their conversation—for they did not seem to be conscious of my physical or rather mental presence or to address their remarks to me. My dream interview had been in another country where I saw Dr. Bérillon (with whom I studied and whose clinic and lectures I attended at the *Société d'Hypnologie et Psychologie*, 49 Rue St. Andre des Arts, and at the Sorbonne at Paris in 1896-1898, but of whom I had not heard or thought for a long time) and Dr. Boirac, who was at that time connected with the Lycée Condorcée, professor of philosophy and psychology, and who had been present at a reception that I gave in Paris to bring the scientific minds together, and had invited me to his home to witness certain phenomena obtained from his own psychic experiments.

But this relation of interest in similar subjects and the friendship which had been established through this gentleman's kindness to me—an investigator—had not been revived since my return from Paris in 1898. I relate these events to aid in supplying the connecting link, or the explanation of what followed this nocturnal dream or psychic interview, for,

from information received, which furnishes the corroboratory evidence, it seems that that which my mind picked up and brought back to this country and recollected in the first moments of waking consciousness, were all facts pertaining to matters at that time taking place, or about to take place, or completed.

My impression was as though a voice had told me "you have that particular power of being able to leave your body and visit other realms or countries and to gather information in this manner." I seemed transported to a great distance. The two Doctors whom I have mentioned seemed to be at a distance from each other and I thought of telephoning Dr. Bérillon, as the man I was with was Dr. Boirac. He wore a badge of *crépe* on his coat sleeve and I felt that a feminine influence was the cause of his mourning. I was told, or mentally impressed that he was writing a new book soon to be published.

I wrote Dr. Zeliqzon at Cleveland, whom I knew to be a member of the same society in Paris of which I had been made a member, and to which these two Doctors belonged, asking him for the present address of Dr. Boirac, and mentioned my realistic experience of the preceding night, requesting an explanation if it lay in his power to enlighten me.

(Post Mark)  
New York, N. Y. Sta. H.,  
Oct. 11, 1907,  
12-M.

545 West 144 St.,  
Friday the 11/07 Oct.

My Dear Dr. Zeliqzon:

I am reminded that we owe you a letter in reply to your friendly one, but in traveling one's correspondence becomes neglected.

\* \* \* \* Shall I tell you of a telepathic communication I had last night? I cannot explain it but perhaps you can. The mental wires seemed to cross or meet, for Dr. Boirac stood before me and we were in distinct conversation, he speaking English and I trying to reply in my poor French. I asked him in this vision "how he liked *Amerique*?" Do you think he is coming here? Then he mentioned the names of Dr. Baraduc and Dr. Bérillon, and I tried to call Dr. Bérillon on the 'phone, but thought "what a long distance message." It seemed as though they or Dr.

Boirac was to write something to which he wished me to contribute, and he said "we wish a soul that can go out of the body and visit places and report to us"; and I replied (in this dream or subconscious state) that I could do this and could furnish the material that he wanted, if Mr. Royer would not intrude.

There were other features of my meeting Dr. Boirac that were so realistic that I believe there are some facts back of it that will explain its significance. Can you give me Dr. Boirac's address, please, and allow me to remain with best wishes from us both,

Most cordially yours,

ROSE M. deVAUX ROYER.

The following are extracts from Dr. Zeliqzon's letter in reply relative to the desired information:

The American  
Institute of Anthropology,  
Cleveland, Ohio, U. S. A.

*Incorporated.*

Dr. Maurice Zeliqzon, Cor. Secty.  
No. 4711 Scovill Avenue, S. E.

10 November 1907.

Dear Madam Royer:

M. le Dr. Boirac, Recteur de l'Université de Dijon.

Dr. Edgar Bérillon, No. 4 Rue Castellane, Paris (8-1) are the addresses as nearly as I can get them, and I have no doubt that communications thus addressed will reach their destination. Dear Madam, I must ask your pardon for not replying sooner to your very interesting missive: I was away when your letter reached my house, then I tried to solve your problem and find to my great disappointment that I must leave it to some brighter mind than my own. It is quite impossible to make out whether your dream—for I believe such it was—was interastral communication or cross thought communication. You will have to determine that from your own thoughts that day. Were you reading something or some work of Dr. Bérillon or Dr. Boirac? If not the phenomenon is most remarkable—if not interesting. It is possible i. e. taking the hypothesis that the day or time before your subconscious experience you had no occasion to think of either person or read anything pertaining to them, that they might like to send you some kind of communication, hence your Somno experience. \* \* \* \* \* Since my return from the East and West I have not made any experiments in psychic phenomena; otherwise I should have been very pleased to report to you any results. \* \* \* \* \* Trusting that you are enjoying

the happiness of the season, I remain with sincere greetings to Monseur Royer.

Your most humble servant,  
MAURICE ZELIQZON.

I wrote to Dr. Boirac at the address given stating the principal impressions—those that were the most forceful viz.: —the new book which he was writing and the mourning I saw on his arm. His reply is recorded here.

Dijon le 15 Janvier 1908.

Chère Madame:

Je suis tres touche que vous me n'avez pas cublie. J'ai eu en effet un deuil depuis l'automne dernier, une tante, soeur de mon pere, la derniere survivante de les freres et soeurs, qui est morte fin Octobre. J'ai quitte Paris depuis 10 ans biéntot et suis maintenant Recteur de l'Université de Dijon (aprez avoir ete Recteur del'U-de Grenoble) Je vais publie en Fevrier prochain a la librairie Felix Alcan 108 Bd. St. Germain Paris, sous le titre " la Psychologie Inconnue " (Psychology of the Unknown) un volume sur le Sciences Psychiques qui fera partre de la " Bibliotheque de philosophie contemporaine." Si vous revenez quelquefois en France, je serai très heureux de vous recontre soit a Paris soit a Dijon. "My wife" est tres sensible a votre bon souvenir et sa joint a moi pour vous envoyer nos meilleurs souhaits.\*

E. BOIRAC.

I sent the above communication from Dr. Boirac to Dr. Zeliqzon and append his reply as bearing upon the matter in an evidential manner, also my letter addressed to him as below:

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\* Translation.

Dijon, the 15 Jany., 1908.

Dear Madame:

I am indeed exceedingly pleased to learn that you have not forgotten me. I have been in mourning since last fall—An aunt, a sister of my father, the last surviving of his brothers and sisters, passed away last *Octobre!* It is now nearly ten years since I left Paris. I am present Rector of the University of Dijon—after having been Rector of the University of Grenoble. I am going to publish next February through the house of Felix Alcan, 108 Bd St. Germain, Paris, under the title of "La Psychology Inconnu" (Psychology of the Unknown) a volume on the psychic Sciences which will be a part of the series of the Library of Contemporary Philosophy. If ever you return to France I should be very happy to meet you again, either at Paris or at Dijon. My wife joins me in sending you our best wishes.

E. BOIRAC.



(Post Mark)

New York, N. Y., Sta. College,

Jan. 27, 1908,

8.30 P. M.

545 West 144 St.,

New York, le 26 Jan. 08.

My Dear Dr. Zeligzon:

We wish to thank you for the very pretty calendar you were so kind to send us—in the usual good taste of l'homme Français aussi—I trust that your holidays were passed pleasantly. \* \* \* I enjoyed hearing from you and thank you for Dr. Boirac's address. The enclosed is his reply to mine. I so often have these realistic dreams that have significance if followed out. I do not know yet *why* it should have come to me, or *how* but I wrote Dr. Boirac that I dreamed of him and that he was in mourning—and that I sent to you for his address to verify the dream. Do you remember the date or contents of my letter to you? Your reply is dated 10th of November, 1907. Perhaps this communication was made by the departed to establish some facts in experimental psychology or there may have been other matter, the details now forgotten, connected with my dream or mental visitation at that time for I was in the presence of Dr. Boirac and *saw* him, and *saw* the crêpe on his arm, as the French custom is. \* \* \* \*  
With our best regards to you,

Sincerely,

ROSE M. de VAUX ROYER.

Cleveland, O., 4711 Scovill Ave. S. E.

2 February, 1908.

Dear Madam Royer:

I was indeed much interested in your kind letter of 26 of last month. \* \* \* \* \*

I consider your psychic experience regarding Dr. Boirac remarkable indeed. It is not merely a dream. His reply sufficiently establishes that fact. To my limited way of comprehension it must have been a meeting of your astral body with that of Dr. Boirac (but perhaps you do not believe in the phenomenon performed by astral bodies). Perhaps if you could remember all the incidents that took place at the time of your psychic experience, my theory would be upheld. The date of your first letter was October 11, 1907. In this letter you stated among other things that Dr. Boirac was to write another book. He verifies this in his letter to you, naming the book which will be published by Felix Alcan (Paris). Then as he further states, his aunt died in October. I am sure Prof. Hyslop would be glad to get these items to be recorded in his magazine—the official organ of the American Psychic Research Society—then Dr. Boirac's name is also of great interest to any scientific mind. \* \* \* \* \*

I am very curious to know what Dr. Boirac will say in his "Psychology of the Unknown." I have ordered the book, for which information I have to thank you.

Trusting that you will enjoy the happiness of the season, I have the honor to subscribe myself with the best wishes to yourself and Monsieur Royer.

Madame,  
Your most obedient,

MAURICE ZELIQZON.

I will let the following extracts from letters relative to the above add what of interest and enlightenment they may to the original experience.

Cleveland, 21 January 09.

Dear Madam de Vaux Royer:

I was very much interested in reading your last favor. Complying with your request I enclose two of your letters where matter pertaining to Dr. Boirac is mentioned, so Prof. Hyslop may take his choice of subject matter. However, if you permit me to make another request, I should very much like to have the said letters returned to me. It would certainly not be very complimentary to you if I should be indifferent regarding the keeping of these letters. I have made inquiries about Dr. Boirac's book and could not find any English translation. \* \* \* \* \*

Trusting that you are enjoying the best of health, I remain very faithfully,

Your humble servant,  
MAURICE ZELIQZON.

Académie de Dijon,  
Cabinet du Recteur.

*Université de France,*  
Dijon le 30 Janv. 1909.

Madam:

I will try to write you in English, but there is such a long time I have had no opportunity for speaking or writing English that I fear my letter shall be quite incorrect and unintelligible.

I thank you very sincerely for your greeting and I send you my good wishes for the new year.

I have received your letter last January and I beg your pardon that I have not answered it.

I am not fully sure that the circumstances of your dream or vision are in perfect agreement with the objective case to which it relates. The fact is that I was in Paris during October 1907 from the 16 to the 26th, and meantime I received telegraphic information of the death of my aunt, who was the last still living of

all the brothers and sisters of my father. She died in the department Girarde, where I had visited her last vacation in August and September. I knew that she was dangerously ill and as she was very old, I was not surprised by the news of her death, but was very sorry and regretted very much that I could not attend her obsequies. The death I think happened the 17th or the 18th of October, and the burial the 18th or the 19th. I would be obliged to seek after it in my old papers for having more precise particulars about the event, but the essentials are faithfully represented in the lines above. Will you be so kind as to communicate it to Prof. Hyslop?

Perhaps you know I have been much interested last year in the international language Esperanto so that I am now President of the International Esperantist Academy and linguistic Committee. A great international or universal Esperantist Congress is to happen in 1910 in America at Chautauqua (this year the Congress will be held in Spain at Barcelon); but this year also will happen a national or American Congress at Chautauqua in July or August. The American Esperantists wish very strongly that some eminent men among the European Esperantists would come to this American Congress, and I have received constant requests and offers about it.

With best remembrances and greetings of my wife,  
Sincerely yours,

E. BOIRAC.

P. S. My "Psychologie Inconnue" is not yet in English. I would be very glad to find for it a translator.

Académie de Dijon,  
Cabinet du Recteur.  
Madame:

Université de France,  
Dijon 6 Mai, 1909.

Vous devez être surprise que je n'aie pas encore répondu à votre dernière lettre; mais j'attendais d'être fixé sur mon projet de voyage en Amérique et c'est seulement hier que j'ai enfin récupéré après plus d'un mois de silence la réponse de M. Benedict Papot, président de la Chicago Esperanto Society. \* \* \* \* Je le regrette d'autant plus que jamais n'ai été bien heureux de me retrouver avec vous et de causer des questions qui nous intéressent l'un et l'autre.

La mort de ma tante a eu lieu dans la nuit du vendredi 18 ou samedi 19 Octobre 1907, et ses obsèques se sont faites le dimanche 20—Vous pouvez communiquer ces dates à M. le professeur Hyslop.

Je n'ai pas vu M. Charles Richet ou M. de Vesme lors de mon dernier voyage à Paris. J'espère être plus heureux à mon prochain voyage.

Veillez agréer, Madame l'assurance de mes sentiments respectueux et aëvouer.

E. BIORAC.

Si je devais donner suite a mon projet de voyage en Amerique je m'empres serai de vous en informer.\*

Dr. Charles Richet,  
15 Rue de l'Université,  
Paris, France.

545 West 144 St., New York City,  
Mch. 28-09.

My dear Dr. Richet:

Remembering you as a friend of some ten years ago, and also as an earnest investigator for the truths embodied in the underlying principles of psychic phenomena, I take pleasure in addressing you in reference to the publication of a somewhat unusual experience of my own, coming to me in what we term the dream state, and entirely unsolicited. The main facts have been corroborated and I hold these papers, dates, etc., and upon the assurance of Prof. Hyslop that the matter will be of interest to the scientific world, I turn to you first to ask if you will receive this for publication in the "Annales of Psychical Science" and if I shall send the MSS. to you. As Dr. Boirac's name is mentioned in the vision and as I received many courtesies from the French Doctors and scientists in my endeavor to understand psychic phenomena—it is to that country of pleasant memories I would like to offer this—my experience, to aid—if it will, in solving one infinitesimal part of the vast mystery of Life in its continuity.

Accept the expression of my sincere regards,

Very sincerely yours,

ROSE M. de VAUX ROYER.

\* Translation of M. le Boirac's Letter.

Madame,

You will be surprised that I have not yet responded to your letter, but I have awaited developments for my proposed voyage to America, and it is only yesterday that I have finally received—after a month's silence the response of M. Benedict Papot, president of the Esperanto Society at Chicago.

I regret above all not to be able to meet you again to talk over the questions which interest us both.

The death of my aunt occurred during the night of Friday the 18th or Saturday the 19th of October, 1907, and the funeral was held on Sunday the 20th.

You may communicate these dates to Prof. Hyslop.

I have not seen Mr. Charles Richet or M. de Vesme since my last trip to Paris—I hope to be more fortunate on my next visit.

Accept the assurance of my most respectful sentiments.

E. BOIRAC.

(P. S.) If I conclude to go to America I will immediately inform you.

15 Rue de l'Université, Paris, France,  
Teleph. 729-46.

Chère Madame :

Merci de votre lettre certes il sera interessant pour les Annales d'avoir votre recit. Voules vous l'adresser a M. de Vesme 6 Rue Saulnier Paris Je me suis permis de transmettre votre lettre a mon ami Boirac. Croyez, chère Madame, è mes sentiments de profound respect.\*

CHARLES RICHET.

532 West 152 St., N. Y. C.,

May 24, 1909.

Prof. James H. Hyslop,  
519 West 149 St.,

My dear Prof. Hyslop:

Knowing you in your official capacity of Secretary of the Society for Psychical Research, to be the recipient of many phazes of phenomena,—psychic and otherwise, I am offering you the principal facts of the dream vision I have heretofore related to you and would esteem it most highly if you will favor me with your opinion of this phenomenon and what allowed it to occur, or say if it can be classified with other of similar nature coming under your observation. While the facts disclosed (in the usual manner) remain facts, yet is there any known law or precedent whereby these things are forecast (as they were in my mind) before they actually occurred or while they were in the process of becoming manifested.

In Oct. 1907, the night of the 10th of the month, I dreamed of Dr. Boirac, saw him wearing a badge of mourning, also that he was writing some new matter. I also addressed him as though he were visiting America!

When he received my communication of inquiry he was in mourning, "for an aunt who died on the 18th or 19th of October, 1907," as I copy from his last letter, dated May 6, 1909; (and in which he tells me to communicate this to you). His book of which I dreamed was published the following spring; and regarding the trip to America his last two letters have been mainly

\* Translation of Dr. Charles Richet's Letter.

15 Rue de l'Université,  
Paris.

Dear Madam,

I thank you for your letter. Certainly it will be very interesting to have your narrative for the Annals. Kindly send it to M. de Vesme, 6 Rue de Saulnier, Paris.

I took the liberty to send your letter to my friend Boirac.

Believe, dear Madam, in my deep respect.

CHARLES RICHET.

devoted to the consideration of it. Will you write me your view of the case, i. e. of the events mentally registered with me so long before their actual occurrence, and all being of different import.

I am,

Sincerely yours,

ROSE M. de VAUX ROYER.

Mrs. Clarence de Vaux-Royer,  
532 West 152nd St.,  
N. Y. City.

May 26, 1909.

My dear Mrs. Royer:

Your note just at hand. I recall only a little of the incident about Dr. Boirac, and I do not remember whether the account was put on file here or not. I am just putting our records here in shape. My recollection is that you took the letters away in order to get further information before filing.

Of course I could not give a conclusive opinion on any single case like that, but a large collection of them would enable us to discover the law in reference to them. Generally, I think it quite probable it involves spirit intervention, but I could not pronounce such a verdict scientifically until put in knowledge of a large number of similar cases. It was specially interesting to me because of its associations, and I hope we may have a careful record of it.

Very sincerely,

JAMES H. HYSLOP.

### **Premonition.**

The following incident has its interest because it is fairly well supported by documentary evidence which was fully appreciated by the informant. The incident of importance is the prediction or premonition of a death. The age of the person concerned may affect its value, but it has typical features of interest wholly apart from any evidential incidents.

LaCross, Wis., Dec. 26, '07.

James H. Hyslop,  
New York.

Dear Sir:—

As for giving you any experience that my daughter has is quite difficult; her gifts are so natural if I try to dispute things with her it would be like damning her existence. This mediumship must be for some purpose implanted in nature and again can it be possible that the subconscious mind is a liar, a trickster,

a deceiver, or a machine that is not in good working order at times. I sent my daughter to the Spiritual School last September, 19. My wife's sister was sick at the time and she died the 20th of September. I wrote my daughter about it and in a week's time from that date I had a letter from my daughter saying that she had heard from her (my wife's sister) through her guide and she had told them that her mother would die in a very short time and three weeks from that time her mother was stricken with heart trouble and died. I could tell you more about these conditions on the other side but will not take your time.

Down at Whitewater, where she goes to school, are two girls from Columbus, Ohio, going to school, also. They are of excellent character and come from good family, they being second cousins of ex-President Harrison. Their father died about ten years ago from a wound. He was shot by a lover of the oldest girl that is now at the school. One night at the school the girls had a séance with my daughter and their father came and talked with my daughter, or rather, gave a message through my daughter, and he commenced to tell things that my daughter knew nothing about. It was all about the tragedy and he spoke kindly and wanted them to forget the past. I don't care to give the names of the girls now unless you should want it. My daughter says it is so natural to her to see spirits that she thinks nothing of it. She meets them on the streets and the trains. When she came home at Christmas from school a spirit she got acquainted with at school came and sat down beside her on the train and talked with her all the way home. It was one who was killed three years ago on a train in Colorado. He told her he had not got over his accident yet; his neck was troubling him; he had that broken at the time.

Mr. Hyslop, will you please pardon me for poor spelling. If I can get anything of value some time I will write you.

Resp.,

B. L. JOHNSON.

607 Main St., LaCrosse, Wis.,

James H. Hyslop,

Jan. 2nd, '08.

Dear Sir:—Yours of Dec. 30 at hand. I am taking the risk of sending you three of my daughter's letters. If she knew it she would never permit it. She is very touchy on points pertaining to her mediumship. She is afraid it will be doubted. Anybody accusing her of any untruth would kill her. I wrote her once to study it and see if it might possibly be auto-suggestion and that it might be her sub-conscious mind talking, and she answered me in a letter in such way that I don't dare to undertake such suggestions again. She is 25 years old next August.

When she speaks in her letter of Olava, that's her aunt and my wife's sister. Where she speaks of grandma, that is my wife's mother. She went back to school to-day. While she was here I had a sitting with her and she gave me only a few names and the most remarkable was she gave me this, "here comes one who used to work together with you in the Old Country, he gives his name as *Peter Ore*. Now I have not given that man a thought for thirty-five years. He was much older than I, perhaps twenty-five years, so he must be dead.

When she does automatic writing she does not go into trance. She also says that when she gets messages she must make her mind mum or blank; if she thinks the least bit it mixes in to the message she gives. I think you will understand in the letter when she speaks about the previous Indian that controlled that girl at school. She called one of her Indian controls to come and talk to the other Indian, in the Indian language, and made him go. My daughter also has a Hindoo Doctor that comes and talks Hindoo language. One night some of the girls wanted to have a séance at school and her Indian control told her not to have it; but she thought she would anyway. The Indian control drugged her with Spiritual drugs so she could hardly get upstairs to her room, and she went right to sleep.

I will try and give you what I can get from time to time.

Yours respectfully,

B. L. JOHNSON.

P. S. I enclose check so you can verify dates.

New York, Jan. 4th, 1908.

I wrote to Mr. Johnson in response to the letter about his daughter's experience and asked if her letters could be loaned me for inspection. I received them to-day. The first letter is not dated. But in proof of the approximate time of its writing Mr. Johnson sends me a check whose receipt she acknowledges in her letter. This check has been cashed and was drawn apparently on October 1st, 1907, by Mr. Johnson on the La Crosse Security Savings Bank. The check is indorsed by the daughter in the same hand-writing as her letter and passed through the Wisconsin National Bank of Milwaukee, Wis., on October 3rd. On October 4th it passed through a LaCrosse bank whose stamp is illegible in all but the date and the town. Miss Johnson must have received the letter of her father and acknowledged it on October 2nd or 3rd, not later.



In this letter, after recounting some of the events connected with some experiments by a few of the girls in the school, the daughter tells the following facts.

"I got a message from Olava through one of my spirits and she realizes now that she is a spirit, although she has not left the home yet, but she said she begins to realize a little of what we spoke to her of. She says, of course through my guide, to thank ma a thousand times for the beautiful flowers she brought her and she says now that she is glad that there are some of us who understand this Spiritualism, so that she can talk to some of us. She says grandma is going to follow in a short time and also that Otho's health was very poorly. Now these are the very words that are given to me and ma can believe it or not, just as she chooses. She says also to greet ma from her father and she says he was in the room when her spirit passed out and was the first one to kind of explain things to her. 'Fabio' (her uncle), she says, wishes to greet Laura and tell her he is with her often. That is all the spirit can get just now, so I shall close."

In a letter to her father, dated October 21st, the daughter says, in the midst of personal matters of no importance in this connection:—

"Did you say grandma had died. I couldn't quite understand what you had written. If so, why my prophecy came true in a short time, but that's what Olava told my guide to tell me."

In the letter of October 24th, 1907, the daughter writes again to the father, evidently in reply to another letter from him.

"So grandma died. Well, I didn't imagine anything after all or I wasn't talking to myself, either. I get lots of messages from Olava through my guides and they are fine, too. She says I should tell you to greet ma and be sure, too. She says she and grandma are both together, but grandma doesn't know she is dead yet. She is in a sort of semi-conscious state, she says."

607 Main St., La Crosse, Wis.,

James H. Hyslop, N. Y.

Jan. 7th, '08.

Dear Sir:—Yours of Jan. 4th at hand. In answer will say the grandmother's health was good as usual. She has been

troubled with heart failure for many years and that was what came on to her again and she died the same day. She lived at Westbury, Wisconsin, twenty-five miles from La Crosse. She had not been in La Crosse for twenty-five years. My daughter has been up to visit there once in a while. She was there for a couple of days last August, none of us anticipating her death. She went to the funeral of her daughter and seemed to be as hale and hearty as ever, no correspondence had passed about her health. We did not expect she would live many years more because of her age, she being 85 years old.

Respectfully,

B. L. JOHNSON.

It is quite apparent in these facts that the daughter predicted the death of the grandmother. Whether it was an event which might be guessed is not made clear in the account of the incidents at hand.

## CORRESPONDENCE.

## PROFESSOR MUNSTERBERG ON EUSAPIA PALADINO.

By Stanley L. Krebs.

Although Prof. Munsterberg's article in the "Metropolitan" exposing the famous medium Eusapia Paladino is, as usual, delightfully written, and entertaining, it is, nevertheless, absolutely wrong in the leading inference he draws and desires all his readers to draw.

The most striking fact is, of course, the description of a man lying on the floor in the dark séance room who "grabbed the Medium's foot and caught her heel with firm hand." It was this unshod foot, says the Professor, which a few moments before had "pulled my sleeve at the elbow. I plainly felt the thumb and fingers. She had lifted it to the height of my arm when she touched me under cover of the curtain without changing in the least the position of her body. When it played thumb and fingers the game was also neat throughout."

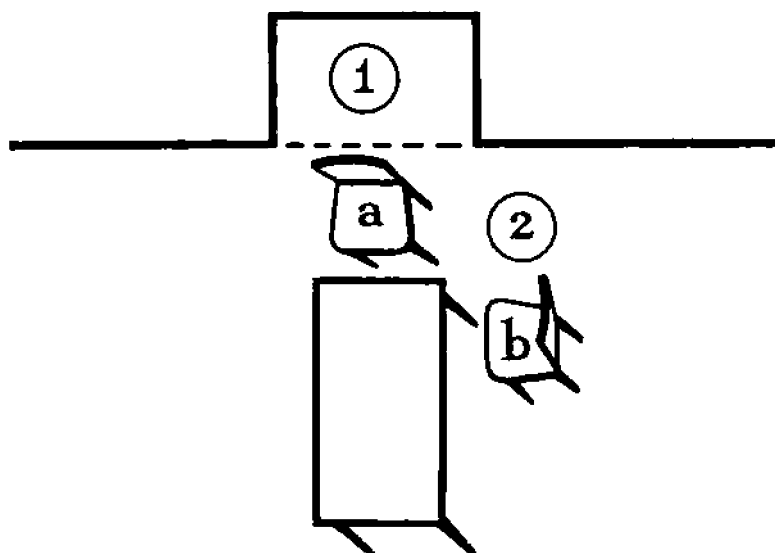
This free left leg and the wonders it accomplished by reaching backward under her chair into the cabinet and moving things there, and by reaching sideways and upward as high as his elbow and squeezing things there *like a human hand*, constitutes the core and climax of Professor Munsterberg's exposé.

At first blush all this seems simple enough; but when you begin to reflect seriously upon what this short, stout woman, Eusapia Paladino, would actually be obliged to do with that free member of hers, the intellectual sky begins to cloud up.

I attended two of her séances and remember that the small table or flower-stand in the cabinet was at least a foot and a half from the back of the chair on which she sat, with her back turned towards it. Do you think it possible for her to get her short leg under her chair and reach a foot and a half still further back and lay hold (with her toes?) of a flower-stand there and drag it forward and to her left out into sight of the circle of sitters? How in the world could she ever twist her left leg around the left leg of the chair upon which she sat to move the flower-stand out thus?

Try it on your own chair! and see how far back you can reach!

And, mark you, how could she do this and yet all the while *keep her left knee pressing against the right knee of the man who sat at b?*



1. Flower-stand in cabinet.
2. Flower-stand moved out.
- (a) Medium's chair.
- (b) Professor Munsterberg's chair.

If the above manoeuvre would be difficult (and I claim that it is positively impossible), what shall we say of the other one, namely, producing a hand-squeeze at his elbow, or, as in my case, way up on my shoulder, or, as in both cases, still farther around on our backs? Pause and think what this would mean.

It would mean that the fibula and tibia of her left leg would have to be swung around outward at the knee to an angle of about  $135^{\circ}$  from their normal position in relation to the femur! Besides this these tibia and fibula bones would have been obliged to mysteriously elongate themselves to about double their natural length in order to reach from a man's knee (which her knee was all the while pressing against) to his shoulder! Then these two lower leg bones would have to bend or twist in order to get around the leg of the séance table which was directly in their way, and bend terribly, monstrously, to reach up and scratch the two nearest sitters *on their backs*! Moreover, when her foot did arrive at last (through the above amazing physiological process) at the elbow or shoulder it, would have to swing around on the ankle joint and bend there enormously to grasp the arm or

shoulder like a thumb and fingers of a *hand*! Still further, this foot would have to develop a tangible organ like a thumb to produce the squeeze or pinch I felt on my shoulder, and afterwards on my arm, as he did too; for, the toes could give a *touch* or pressure to feel like fingers, but what is there on a foot to act like a thumb by which a squeeze between it and the fingers is produced, and both of us, remember, *distinctly* felt the *thumb* and fingers? Eusapia would have to be a human snake, a physical contortionist of incredible ability to perform a gymnastic stunt such as all that! And do it all too, mind you, with such amazing celerity that the entire movement would escape detection by the human eye and do it, also, "without changing in the least the position of her body!" "The knees themselves which I held with my hand," says Professor Munsterberg, "were kept *entirely* quiet."

Surely, surely, one at least of these "two reliable members" of the circle who were holding her knees at the very moment when these squeezes were felt, would have detected *some* movement when her leg was in the act of performing a serpentine journey like that! But no—"Her knees were kept *entirely* quiet." One of these two men at her side was a "well-known scientist" and the other was Professor Munsterberg himself.

All this, then, which is involved in the free leg idea, is the athletic miracle Professor Munsterberg declares himself as seriously believing this short, stout woman actually performed with her left leg! Seriously so wonderful a left leg as all this involves should be scientifically scrutinized, anatomically analyzed, and philosophically systematized.

"Her achievement was splendid," he says. Even so! So splendid, in fact, as to be simply and absolutely incredible. In short Professor Munsterberg invokes *one miracle to explain another*.

My main objection, however, to this left leg activity to which he resorts in order to explain the movements of the flower-stand and the spirit squeezes, is not the extreme *difficulty* of it, but the extreme *ease* of another and a quite different method which I distinctly detected her in using on the two nights when I was present. Hence the question in my mind naturally is, why should she trouble herself to execute so difficult and dangerous an act when she could accomplish the same results by a far simpler and safer one?

This simpler method to which I here refer is one of *four* trick-methods which I discovered on the two occasions referred to, the exposition of which constitutes another story altogether and one which, with the aid of sketch artists and camera, I am now engaged in preparing for publication.

The table is tilted and "levitated" by her free left foot, sometimes the right. I saw both. I show by cuts exactly how she

gets her foot free and still preserves a pressure upon each "control's" foot and knee.

The things in the cabinet are moved about there and to the outside of it by her free left hand. I saw it frequently from various close positions and once frightened her by bumping into it while my arm and hers were both in the cabinet. I saw this left arm deliberately move the toy piano over her left shoulder near her head and deposit it gently upon the table under the blown out cabinet curtain as a blind. By cuts I show exactly how she gets one hand (either hand as desired) free and yet maintains the tactual sensation on the hands of both "controls."

How she reaches things in the cabinet which are clearly beyond the reach of any free arm is too long and complex a story to try to tell without the accompanying illustrations which make it all very simple and which I have in my complete story of my findings on the two evenings I was present at her séances in New York City.

I saw distinctly from my position how the ropes were untied that bound her feet or wrists, also how the mandolin was swept with "spirit" (!) fingers, how pinches were made upon the arms and backs of sitters, how the cabinet curtain is "blown out," and in short, how all her major or standard "phenomena" are produced or, at least, were produced on the two occasions above referred to, fairly justifying my inference that doubtless all are similarly produced. This inference, I know, is open to technical objection: but practically and in the philosophy of common sense it is very strong and cogent.

I am personally sorry Professor Munsterberg did not tell us exactly *where* this unshod foot was caught by the man who nabbed it, whether behind her chair and actually in the cabinet, or only under her chair, or simply in front of it; also whether it had on a white or a black stocking.

He thinks the empty left shoe might "probably" have been fastened to the right by means of a hook so that both shoes could be pressed down upon the two feet of the opposite "controls" simultaneously. No such hook was found at his séance nor by me at mine when I examined her shoes carefully. Moreover, when I sat in Professor Munsterberg's place at the table, Eusapia, on one occasion, stretched her entire left leg with the shoe on it upon both of my knees under the table, while Dr. Simpson, of Hartford, controlled her right foot; yet under these circumstances the curtain blew out upon the table, the flower-stand moved out from the cabinet, and "spirit" hands squeezed our arms. Surely for all these things under such circumstances her now famous left leg could not be held accountable.

He says she has never succeeded in moving anything which

was more than three feet distant from her body. If Professor Munsterberg has not personally seen this done, I wish to say that I have. A toy piano and a metronome were placed, one to the extreme left of the cabinet on the floor and the other in the middle rear against the back partition, also on the floor. Thus placed these two objects were clearly beyond the reach of her arm or leg, even if free, yet they were moved forward and one of them came out apparently *over her head* and gently descended upon the séance table in the sight of all. Yet I know this to be a trick and how it is done.

He does not explain how the table was lifted up in the air, all four legs at once off the floor, and in full light. He thinks, he suspects, he imagines that she used concealed forceps to do the act with.

Nor does he tell his readers how the raps were made. He gives us a mere supposition, namely, that she strikes the table with her knuckles. How could she strike it if one "reliable" scientific gentleman was devoting his whole trained attention to controlling one of this plain woman's hands, and another equally reliable scientist was doing the same with her other hand?

He says she "tries" to set free a hand or foot from control; but he does not show or prove in this article that she actually succeeds in accomplishing this; and, moreover, what need of it if she accomplishes everything by her leg and toes?

With a number of points in this article of Professor Munsterberg I find myself in full agreement.

I found, as he did, that when the chain of hands was broken, upon the integrity of which madam insists, that nevertheless the "phenomena" went on just the same. Also, that things would happen unexpectedly, i. e., just when the attention of the circle had been directed elsewhere.

I noted, also, that Eusapia herself was wide awake all the time, alert, eagle-eyed, never in a trance.

With one more statement of Professor Munsterberg I find myself in agreement, and with this I close. He says "I am inclined to think that scholars are especially poor witnesses in such a case." As a rule this will hold good. Sir Oliver Lodge says the same thing. But I think all will agree that Professor Munsterberg's article, despite its very evident defects, will contribute to what, from personal observations, I have good reason for believing is the truth in Eusapia's remarkable case, namely, that she has succeeded (whether consciously or unconsciously I shall not here and now say) in deceiving some of the flower of our scientific minds.

**A CHANCE COINCIDENCE.**

Berkeley, Calif., Aug. 18, 1909.

My dear Dr. Hyslop:

On Saturday night, August 7, 1909, I experienced what seemed to me, to be a perfect case of telepathy. I was visiting a friend in San Rafael, who retired about ten minutes before I did. I was to sleep on the porch, as in diagram enclosed. I had no sooner lain down than I noticed the loud ticking of a clock in the adjoining room. For several moments I tossed about, wondering how I could ever sleep with that annoyance, for a ticking clock at night is something I can not stand. These were some of my thoughts: "I can't move the clock to another room because it is too large. It would be discourteous to my hostess to go in and ask her to do something with it. Even if it were not discourteous, I should hesitate to speak to her because she is a Christian Scientist."

All of a sudden, not five minutes after retiring, I sat up, listened attentively for a moment and realized that the clock had ceased ticking, at any rate, I could not hear it. I went to sleep at once thereafter and thought no more of the incident until the next night. Just before retiring, my friend said, "Did you notice anything peculiar about the clock last night?" Then she said, "After I had gone to bed, I wondered if the ticking might not annoy you, so I got up and softly went into the room and laid my finger on the pendulum." She said she had never done such a thing before, and she had often had guests staying with her, sleeping either on the porch or even in the room with the clock. If this incident should have any value, and you wish any other data, I shall be glad to give it, if I can, so will also my friend.

Yours very sincerely,

ADELAIDE S——.

The reader should note that Miss S—— thought that Mrs. M—— had not been accustomed to stopping the clock. Mrs. M—— reports otherwise.

San Rafael, Cal., Sept. 26, 1909.

Mr. James H. Hyslop,

Dear Sir:—Yours of Aug. 24 is before me. I am quite sure the incident Miss S—— wrote to you about, could be of no especial interest to you for it was only what any hostess would have done to make a guest comfortable. I had no other thought in getting up to stop the noisy clock, I had done the same thing before. I quite agree with you and Miss S—— that it *might* have been of some importance as a case, but am sure it *was* not. I should have answered before but have been pressed for time.

Truly yours,

MARY D. M——.



## PREMONITORY DREAM.

The following dream was reported to me before the verification was completed by Mrs. de Vaux-Royer, one of whose experiences is reported later in this number of the *Journal*. The following is a letter to the man concerned.

New York, Aug. 30th, 1909.

My dear Mr. H——:

I am going to tell you of my dream of you last night. There seemed to be some important undertaking under way. I saw beautiful grounds laid out, and felt rather than saw your connection with them. The second scene was a spacious room, a table spread with fine china and champagne opened. Some one drew the corks of three bottles. Then we were aboard a train going northward and one by one the guests aboard dropped off and waited on the sides as the grade grew more difficult. The incline became almost perpendicular, but we went on to the top, difficult as it looked to be, and when we arrived only you and myself were aboard. But the others joined us in the feast of celebration. Then I awoke from the great strain, and when I went to sleep again, you were again in my dream and seemed to be far west at a high altitude. A voice said to me: "Mr. H—— died at Denver," and I awoke with a shock.

Sincerely,

R. M. de VAUX-ROYER.

Mrs. de Vaux-Royer reported that she was ignorant of Mr. H——'s whereabouts and doings, he having gone off to rest. But she went to his private secretary and ascertained the following facts. On October 4th, 1909, Mr. H——, pilot and Mr. P——, aide, entered the St. Louis balloon race. He broke the endurance record, remaining in the air forty-eight hours and forty-five minutes, and ascended to a height of 24,200 feet, the highest altitude reached in this country. Mr. H—— was not feeling well after this and went further west, but returned to his office October 11th.

On inquiry at the office Mrs. de Vaux-Royer ascertained that new grounds were being laid out at a country place owned by the gentleman and that the first trip in the balloon was *northward* ascending from Massachusetts.

Apparently some of the features in the dream, perhaps most of them, are symbolical, as I have often found them in the case of Mrs. de Vaux-Royer. This might be expected in premonitory experiences rather than in telepathy or clairvoyant ones.

## BOOK REVIEWS.

*A Mind That Found Itself.* By Clifford Whittingham Beers. Longmans, Green and Co., New York. 1907.

This is a remarkable autobiographical account of a lunatic, covering the period of alienation. The reason for its being of special interest is because of the rarity of productiveness of the insane. They are seldom creative. As an exceptional instance, Dr. Dercum of Philadelphia reported the case of an insane man who invented things worth while. More often their writings are trash, and inventions worthless. But while the present volume contains no new thoughts, yet the style, clearness, logic and purpose class it as original, and in the circumstances, a valuable bit of literature.

There are two sections, the first being the story of the author's lunacy, the second is an appeal for asylum reforms and more skilled and sympathetic handling of the insane. The graphic manner in which is described the course of the mental malady, from its onset to ending, the life and experiences in the various places of confinement, reads almost like a Poe tale; and hence would be interesting to laymen, while for those who have to do professionally with the insane cannot fail to have impressed a little more, the need for a quick sympathy and understanding of such unfortunates. The author, being a graduate of Yale, had a training that enabled him to self-analyze to advantage, and lucidly to describe. His insight was extraordinary, and his memory, too, was undoubtedly very good.

The periods of depression, suspicion, and delusions with suicidal tendencies, alternating with periods of expansion, psychomotor restlessness, flight of ideas, delusions and hallucinations, mark the affection from which he suffered as Manic Depressive Insanity. Much of the terror from which he suffered is ascribed to the deceit, lack of frankness and suspicious manner in those nearest him,—attendants, doctors, relatives. In that matter I believe he has a just complaint. He thought attendants and others were come to spy upon him. No one told him frankly what it was all about. The reviewer well knows that it is the common practice, and not the exception, for people to begin by assuming unnatural attitudes toward those recently alienated. They think to humor them by readily acquiescing to some insane belief of the patient, by introducing the doctor as a friend, rather than as a medical man, upon some lame excuse, which often as not the patient sees is absurd and thus further suspicion and

estrangement are aroused. Far better tell him in a friendly way all your business and relations with him.

The last half of the book is an arraignment of methods in vogue at the asylums for the insane. The chief complaint is against the lack of greater freedom, the use of restraining sheets and jackets, and refusal to permit mail to go out. These are matters upon which opinions will vary. It is not always easy to judge of just how much freedom may be allowed to a given patient. He may be suicidal, he may escape, he may do injury to another. The general tendency, however, has been toward greater freedom. In the latter part of the 18th century Pinel was the first to unshackle the insane. Now they have a relatively large amount of liberty: some of them permitted to roam in large, unfenced grounds, the weekly dances, billiards, and other amusements attest to improvement in the care and comfort of the mentally afflicted. Most, however, who have had experience with the insane, believe it to be unfeasible to discard altogether the restraining sheet of which Beers so bitterly complains. It prevents risks to the patient and others, and moreover, conserves the energy which a maniacal subject so prodigally wastes. It helps to diminish the psycho-motor excitement, hence in a way, is good medicine. But like all treatment, must be selected for the case and used with discretion. The reason for suppressing some letters to the outside is obvious. While, therefore, one cannot coincide with all the author's contentions, it must be admitted that he stimulates a greater sympathy for the poor patients, by pointing out the scenes from their viewpoint. In that way the book will do good.

LOUIS MILLER.

*Both Sides of the Veil.* By Anne Manning Robbins. Sherman, French and Company. Boston, 1909. Price \$1.25.

This little book will prove a very interesting one to general readers. It carefully eschews any pretence of being scientific and thus completely disarms criticism. The care with which the material is dealt with might have laid some claim to more value than this refusal to be considered scientific would imply. Miss Robbins was associated with Dr. Richard Hodgson in his work with Mrs. Piper and was accustomed to take notes of the sittings after the manner of Dr. Hodgson's method. The largest part of the book consists of excerpts from these records. Mrs. Piper had known Miss Robbins before she came under the care of Dr. Hodgson, and hence the strict sceptic must discount the matter concerned in the book, tho perhaps required to pause in regard to some of them. But the frequent warning to the reader that the

contents are to be regarded from the point of view of one already convinced of the existence of spirits will make it unnecessary to criticize the author on that point. The book was not written to convert the Sadducee, but to help those who are not able to accept the orthodox religious view of things and yet seek some sort of consolation and religion in the conviction of a future life and communication with the discarnate. Or if this misrepresents any portion of its object, it acclaims a way to satisfy intellectual and emotional distress by something more than the evidence that is demanded by the strict scientist.

Miss Robbins has omitted from the record certain personal incidents and such as might claim the attention of the English Society with whom the records were left and confined her quotations to the more general material, containing often non-evidential matter, but which is well calculated to help believers in communication with the dead in the feeling that they are helped in their daily tasks. It goes without saying that the scientific man is not ready for this as yet. But as Prof. James remarks in his little introduction to the book, it is one of the many that have appeared and are appearing and that show the survival of a religious view of life where the orthodox creed and cult cannot retain one's allegiance. It is written with obriety and care and having the influence of Dr. Hodgson's methods upon Miss Robbins' records and notes it can be a very helpful book to many readers.

*The Principles of Pragmatism.* By H. Heath Bawden. Houghton, Mifflin and Company. Boston and New York, 1910. \$1.50.

Everybody, it seems, in this age has to write about Pragmatism as a condition of getting heard at all about philosophy. To the present critic Pragmatism is about as near being a philosophy as a newspaper article is near being a treatise on political economy. Its reflections are very interesting, but one cannot tell where it begins or where it ends. The only clear sentence in it is that it intends to be practical, but even the clearness of that sentence depends on the reader's notion of the practical. Pragmatism has cut itself loose from all other philosophies without either understanding the others or proposing an intelligible substitute. Pragmatism, of course, is truistic, but not informing, and is the last expiring effort of the philosophic mind to get a hearing, and represents the attempt to restore interest in phrases and attitudes of mind which the same people have discredited by their scepticism generally.

The present volume is not an exception to these remarks. It is just as obscurantistic as all the others. It founds itself on "experience," but what the author means by "experience" no living man could tell. The whole mass of modern philosophers

talk about this "experience" *ad nauseam* and without any sense of humor, as if the repetition of another word in all situations made a philosophy. They have to earn their salaries in some way, and the demand is that they shall be new or give up their vocation. The latter alternative would be the most sensible.

The only point of interest for psychic researchers in this volume is the chapter on "Mind and Matter," the last one in the book. Here we would expect some explanation and at least attempted solution of the problem implied in the juxtaposition of the two terms. But we have neither. To criticize it adequately would be to take up each sentence and show that it was false as to facts, tho we would hardly be right in saying that this is true of every sentence. But the larger portion of the chapter is meaningless in the light of the real questions which historical philosophies have discussed, and apart from these historical conceptions philosophy has no meaning. That this is true is apparent from the author's own conclusion that the value of philosophy is the discovery of self-conscious illusions!

*The Christian Religion as a Healing Power.* By Ellwood Worcester, D.D., Ph.D., and Rev. Samuel McComb, M.A., D.D. Moffat, Yard and Co. New York, 1909.

This little book is a sequel to *Religion and Medicine*, which we discussed in this *Journal* (Vol. II, pp. 651-681), and is confessedly written in defence of the Immanuel work. It is comprised largely of the two essays printed elsewhere in defence of the movement, and represents a very vigorous defence of it. It makes an excellent summary of the plans undertaken by the church represented by the authors. The most delightful part of the book is the confident tone of its replies and the deserved criticism which scientific dogmatists of this age get. It is amazing to see how bigotted and ignorant the average medical man and clergyman are on this subject. We boast of our intelligence and liberal spirit, when the fact is we are as intolerant and as ignorant as the men were who persecuted Luther or ridiculed Darwinism.

Whatever faults the book may have grow out of the unsettled ideas at the basis of the problems before it and not from the spirit of the authors. Whether religion is capable of any affiliation with science or not may be a subject of division among men, but there can be no question of the spirit which the authors, avowedly religious men, show toward science and scientific methods, and that fact alone is half a victory for their position. I think the reviewer could take exception to certain statements in the book, but anything like fault finding for these would be to ignore merits far above the defects which we might notice.

*Psychical Science and Christianity.* By E. Katherine Bates. Dodge Publishing Company. New York, 1909.

Another book by Miss Bates and in the general spirit of that by Sir Oliver Lodge on *Science and Immortality*. Both design to invoke the interest of the religious world to recognize psychic research as a friend of religion rather than an enemy. When we have said this it is all that we need to say here about Miss Bates' new book, except to recommend it and its spirit very heartily. It does not pretend to be a severely critical and scientific book and perhaps would be less important if it were. It presumes that the average layman has some sense, and so does not undertake to convert him as we would a hardened sceptic without insight or sense of humor. With this hearty recommendation of the book we may leave it to a wide circle of readers who will be much helped by it.

### TREASURER'S REPORT.

The following is the Report of the Treasurer for the quarter ending March 31st, 1910.

#### Receipts.

Grant from the Institute.....\$2,000

#### Expenses.

Publications .....	\$457.21
Investigations .....	136.55
Salaries .....	205.00
Rental of Storage Room.....	91.00
Mailing, etc.....	67.70
Filing shelves.....	50.00
Printing .....	39.00
Moving .....	12.00
Stamps .....	11.50
Sundries .....	11.95

Total.....\$1,081.91

#### Receipts for the Society.

Membership Fees.....	\$3,120.00
Endowment Fund.....	5,111.00

Total.....\$8,347.00

The Endowment Fund now stands at \$14,708.

JAMES H. HYSLOP,  
Treasurer.

# "FOUR EPOCHS OF LIFE"

By ELIZABETH HAMILTON-MUNCIE, M. D., Ph.M., of the Muncie Sanitarium, Brooklyn, N. Y.

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ES H. HYSLOP.  
Treasurer.

# 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.

Human Personality and Its Survival of Bodily Death. By Frederic W. H. Myers, 2 Vols.,	\$12.00
Fragments of Prose and Poetry. By Frederic W. H. Myers,	2.50
Science and a Future Life and Other Essays. By Frederic W. H. Myers,	1.50
The Dissociation of a Personality. By Dr. Morton Prince,	3.00
Apparitions and Thought Transference. By Frank Podmore,	1.50
Mesmerism and Christian Science. By Frank Podmore,	1.50
Hallucinations and Illusions. By Edmund Parish,	1.50
Principles of Psychology. By William James, 2 Vols.,	4.00
Varieties of Religious Experience. By William James,	3.40
Hypnotism and Suggestion in Therapeutics. By Dr. Osgood Mason,	1.50
Telepathy and the Subliminal Self. By Dr. Osgood Mason,	1.50
The Unknown. By Camille Flammarion,	1.00
Mysterious Psychic Forces. By Camille Flammarion,	2.50
From India to the Planet Mars. By Th. Flournoy,	1.50
Multiple Personality. By Drs. Sidis and Goodhart,	2.50
Report of Mrs. Piper. By Richard Hodgson,	2.50
Report of Mrs. Piper. By James H. Hyslop,	4.00
Science and a Future Life. By James H. Hyslop,	1.50
Enigmas of Psychical Research. By James H. Hyslop,	1.50
Borderland of Psychical Research. By James H. Hyslop,	1.50
Problems of Philosophy. By James H. Hyslop,	5.00
Psychic Research and the Resurrection. By James H. Hyslop,	1.50
Proceedings of the old American Society,	2.50
Science and Immortality. By Sir Oliver Lodge,	2.00
The Survival of Man. By Sir Oliver Lodge,	2.00
After Death, What? By Cesare Lombroso,	2.50
Are the Dead Alive? By Fremont Rider,	1.75
The Physical Phenomena of Spiritualism. By Hereward Carrington,	2.00
Eusapia Palladino and Her Phenomena. By Hereward Carrington,	2.00
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## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

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### ENGLISH REPORT ON EXPERIMENTS WITH PHYSICAL PHENOMENA.\*

By James H. Hyslop.

Our readers may not all know that Eusapia Palladino was investigated by a group of the members of the English Society in 1895 and was unanimously pronounced to be a fraud by the Committee. The case had no more interest for scientific people in England after that time. But the Continental investigators were not discouraged by this verdict. They continued their experiments until men like Morselli, Venzano, Bottazzi, Bozzano, Flammarion, Curie and others announced that they were convinced that there were important phenomena of some kind in the case. The last series of experiments, 43 in number, was conducted so carefully and was accompanied by such definite results, that it was a challenge to the English Society, and it finally decided to reopen the issue by further experiment. It selected Mr. Everard

\* Mr. Carrington published an article on these same experiences in the *Journal* for October last (Vol. III, pp. 565-592), but owing to the consequences of Eusapia Palladino's visit to this country it may not be amiss to summarize the accounts given in the English Report, especially that we can do it in the language of Mr. Carrington's colleagues on that investigation. It will avail to reinforce the statements of the previous article and perhaps correct some illusions that have arisen since the article was published in this *Journal*.

Fielding, Mr. W. W. Baggally, and Mr. Hereward Carrington as a committee for the purpose. This group of investigators, two of whom, Mr. Baggally and Mr. Carrington, were well acquainted with conjuring, proceeded to Italy and had eleven séances with Eusapia Palladino. The results have been embodied in a Report of 285 pages. It is much more detailed than that of the Institut Général Psychologique in Paris and is perhaps the most careful record extant of the kind. It will be as well to have a summary of its facts and conclusions for the sake of readers who may not be fortunate enough to have access to the original of the English Society.

The committee had only a limited amount of means and time at its disposal and uses this fact as an excuse for not having performed experiments which many rigid critics might desire to have made. It was decided that they would not go into any of the questions of normal or abnormal psychology, but simply ascertain whether the phenomena reported were partly or wholly what they appeared to be. Eusapia was allowed to furnish the table and curtains used, but these were examined carefully and found to be unobjectionable. The plan was to let her perform her work much in her own way and in accordance with the method of controlling her to which she was accustomed. The original investigators in England had also disregarded the psychological aspects of the case. The object was not to determine any theory of the claims made, but to ascertain if there were any physical phenomena which could not be explained in the ordinary way, such as levitations of tables, apparitions of hands and heads, production of lights, etc.

The séances were held in the hotel rooms of the committee. In accordance with the habits and prejudices of Eusapia a cabinet had to be used. This consisted only of a curtain suspended on a support between the two walls at the corner of the room. There was no possible access from the outside to any one, if she had desired a confederate. Besides the doors were locked so that, during the séance, no admission of others was possible except with the permis-

sion of the committee. They were held also on the fifth floor of the hotel so that access by windows was prevented, and light enough admitted into the room to prevent any one from gaining any sort of admission without discovery, if the opportunity had existed for it. The reporters must now tell their own story.

"Before the arrival of Eusapia, the room was examined, unnecessary furniture removed, the cabinet was prepared, the various objects put in position, and the curtains drawn together. One of us then went down to receive her. She came attended by her husband, who then left, and she came up to our room alone. The door was then locked, and she immediately took her place at the narrow end of the séance table, with her back to the curtains of the cabinet, the back of her chair being a foot or a foot and a half distant from them. One of us sat on each side of her, holding or held by her hand, with his foot under or on her foot, his leg generally pressing against the whole length of hers, often with his free hand across her knees, and very frequently with his two feet encircling her foot.

The degree of the control permitted by her varied very much, and appeared to depend upon her mood. If she was in a good temper she would generally allow us to control her as we pleased, that is, to hold the whole of her hand, to tie her hands and feet, or to encircle hers with ours. If, as happened on two or three occasions, she was in a bad temper, she made difficulties about everything, complaining of our suspicious attitude, allowed the poorest light, and was generally intractable. *We never found, however, that the adequacy of the control influenced unfavorably the production of the phenomena.* On the contrary, it was on the nights when she was in the best humor, and consequently when our precautions were the most complete and the light the strongest, that the phenomena were the most numerous. On the other hand, when she seemed in bad health, or was in a bad humor or indisposed for the séance, she appeared to try to evade our control: she would not allow us to grasp her hands fully, but merely rested them on ours; she asked for the light to be reduced, and her movements were furtive and hard to follow. The phenomena on these occasions were rarer and of small account, *and we did not find that the reduction of light, and the consequent increased facility for fraud had any effect in stimulating them.*"

On some occasions Eusapia permitted the committee to tie her feet and to take similar precautions against her hyster-

ical tendency to do the things herself. But the committee was unanimous in the opinion that such phenomena as did occur were in no way related to the character of the liberties or restraints imposed, but depended upon her "psychic trim," as Mr. Feilding calls it, or the mental and other conditions in which Eusapia was at the time. I shall quote the committee's own account of what occurred in the order of the sittings, summarizing only the more striking or best supported incidents.

In the first sitting, as apparently in all the performances of Eusapia, the levitation of the table in good light is the first thing undertaken. It should be remembered that the committee had several different kinds of light to determine corresponding depths of darkness or clearness of illumination. The table levitation was always or nearly always in light in which reading a paper was easy.

"A series of movements [and levitations] generally occurred at the beginning and end of each séance, while occasional levitations occurred during its course. They were among the most frequent phenomena, and were produced in the strongest prevailing light, viz., a light in which we were able to read small print. As a rule the table began to rock in a manner explainable by the ordinary pressure of Eusapia's hands. It then tilted in a manner not so explainable, that is, in a direction away from the medium while her hands were resting lightly on the top, and finally it would leave the ground entirely and rise to a height of from six inches to two feet rapidly, remain there an appreciable time and then come down. Sometimes there would be slight contact of the medium's hands on the top, but very frequently no apparent contact whatever, her hands being held by us at a distance of a foot or two from the table, either in her lap or above the table. No precautions that we took hindered these movements in the slightest. Eusapia had no hooks, either at her wrists or under the front of her bodice, and we could never discern the slightest movement of her knees or feet."

Various experimenters with Eusapia have reported that the curtains of the cabinet move out toward them as if blown by some wind. One conjurer has proposed that it might be done by the use of a small tube painted black and about the size of a lead pencil terminated by a bulb contain-

ing compressed air. Mr. Feilding said that no such instrument was used, as the examination for such apparatus revealed that none such was present. From reports of the phenomena it would appear that its use would be betrayed by the noise the escaping air would produce. But however this may be the account of the phenomenon during the various séances must tell its own story.

"The most frequent of the phenomena, as well as that most susceptible of satisfactory control, were movements of the curtains hanging behind the medium. For these she generally, tho not always, demanded a reduction of the light, but it still remained sufficient to enable every movement of the medium to be clearly seen, even from the further end of the table. She would generally hold out one of her hands towards the curtain, always held by or holding one of ours at a distance of about eight or twelve inches from it, and the curtain would balloon out towards it in a bulge. Sometimes the same effect would be produced if one of us held our own hands towards the curtain at her request. The bulge was a round one, as if the curtains were pushed out from behind. If we made a sudden grab at the bulge, no resistance was encountered, and the bulge subsided as tho one had pricked the surface of a balloon. There was no attachment to her hand, as we constantly verified by passing our hands between her and the curtain. Nor would any attachment produce the same effect, as the curtain was so thin that the point of attachment of any string would at once have been seen. Besides these bulges in response to her or our gestures, there were spontaneous movements of the curtain, often very violent, and frequently the whole curtain would be flung out with so much force that the bottom of it came right over to the further end of the table. This occurred notwithstanding that Eusapia herself was perfectly visible and motionless, both hands held and separately visible upon the table, her feet away from the curtain, in front of her, and under the table."

The raps that occurred seemed in most instances not to have been produced under test conditions, save a few that were located on the internal door from six inches to three feet from Eusapia. These they regarded as more satisfactory. The louder bangs on the table, which seemed as if made by a mallet, were more evidential. The raps of the ordinary type were not accompanied by any apparent movements of

the medium, but the loud bangs were associated with the movements of the medium's head or leg, "tho without apparent contact with the table."

Speaking more in detail of the first séance the writers describe the most important facts as follows:—

"The séance began at 10.35. Five minutes afterwards the table began to tilt, sometimes in a way that could be explained by the ordinary pressure of the medium's hands, but often in a manner not thus explainable, either because her hands were off the table altogether, or because they were only touching it on the top in such a way as to be unable, normally, to produce the movement. A very large number of partial and complete levitations took place under these conditions. As the light was ample during many of these, it was easy to see that no hook or other form of attachment was used, nor, notwithstanding close watch, could we ever detect the slightest trace of her using her knees or her feet.

"The bulgings of the curtain behind the medium, tho occurring at this séance in a fairly poor light coming through the slightly open door from the next room, were very remarkable. The medium sat well in front of the curtain: her feet and hands were absolutely controlled. She would approach one of her hands, held by one of ours, to within about a foot of it, and the curtain would bulge out, sometimes gently, but sometimes with considerable force. The bulge was a round one, as tho blown from within, and not in the least appearing as if any string or attachment were made to the outside. The coming out of the curtain happened generally as she approached her hand towards it, not as she withdrew it, as would be the case if there was an invisible attachment. During and between some of these movements C. [Mr. Carrington] passed his arm between Eusapia and the curtain, and along the floor, and found no attachment, and indeed, as the curtain was extremely thin, its movement, if any attachment had existed, would have been obviously due to such, and of a wholly different character from what actually occurred."

In a later note regarding this first sitting, after explaining the limitations of it from the point of view of the ordinary critical reader, Mr. Feilding says:—

"The séance was, in fact, far more remarkable than the report suggests. The light, which, while the electric light in the séance room was lit, was sufficient to enable us to see everything with

almost as much clearness as in an ordinary well-shaded sitting-room, was at all times sufficient to show the medium's face and hands with perfect distinctness. Notwithstanding the frequent lapses and our description of the control, we were, in fact, at no time conscious of the slightest suspicion of its inadequacy. The movements of the table or curtain were almost continuous. It was not as if Eusapia waited for a favorable moment of inattention on our parts to produce a phenomenon, but the phenomena happened, and went on happening, in spite of our best efforts to prevent them."

In the second séance the experimenters resolved to protect their results which might have been objectionable in the first one and report the control and occurrences of this second sitting as follows:

"Aware of the objections to the character of the foot control at the previous séance, we asked the medium if she would allow her feet to be tied. She made no objections, and they were accordingly secured round the ankles to the legs and rung of the chair, leaving her a play of about four inches. There then followed a series of tilts of a remarkable character, sometimes without contact of the medium's hands, and no apparent contact of her feet; sometimes with the hand resting on the table, but in such a way as could not account normally for the particular movement. Her body was always motionless during these tilts, a clear space of generally about six inches being visible between her chest and the table. Under the conditions of light in which these tilts and the subsequent complete levitations occurred, any hook or attachment to the body would have become immediately visible. Nor was there, so far as we were able to see, any action of her knees and feet. It is true that the fastening of her ankles was not close enough to prevent her from getting her feet under the legs and raising the table at one corner or another by ankle movement, and so producing a very easily detectable 'partial levitation.' We were, however, of course, specially and constantly on the watch for action of the kind. The hands of one or the other of us were frequently over both her knees, and during a great part of the séance Fielding's leg was completely between hers and the leg of the table.

"Occasionally, when the table was tilted or entirely levitated, it resisted considerable pressure downwards by Mr. Carrington. Sometimes the table would start upwards while the medium's hands, holding or held in ours, were on the table; but sometimes she would pull our hands high above the table, or one above and

the other below on her lap, and then the table would rise a second or so later."

A small table or stool was usually placed in the cabinet behind Eusapia, with a view to the occurrence of anything that might happen to it. The following is the account of what occurred to it during this séance and of the control under which it occurred:

"At 11.42 the small table in the cabinet was lifted up and came over Eusapia's left shoulder, with the curtain enveloping it, on the séance table and remained hanging there, its top on the séance table and its legs downwards at an angle of about forty-five degrees, over Eusapia's and Mr. Carrington's joined hands. Mr. Carrington felt it pushing against his hand as tho it were trying to climb further up on the séance table, and eventually it fell back on to the ground, where it lay horizontally, its legs pointing outwards."

All the while the conditions under which this occurred are recorded as follows. Mr. Feilding dictated at the time that he could see that the head was motionless. Mr. Carrington dictated: "My right hand was held in her left hand on the séance table. Her left foot was on my right." Mr. Feilding dictated: "Her right hand was in my left hand. I was holding both her toes in my right hand."

"A little later period of the séance in a poor light, tho sufficient for both Mr. Carrington and Mr. Fielding to see it from their places, it begun to retire back into the cabinet towards the corner away from Eusapia, in a series of little jumps, a movement which it continued to make after Eusapia had directed the electric light to be turned up again."

The record of the control at the time of this last incident is as follows:

F. I have her right leg securely.

C. The medium is holding my right hand in her left hand on the table and I can clearly see her face.

F. Her right hand is in mine and visible on the table.

Her left foot is on my right foot, my right knee pressing against her left knee.



One of the most remarkable phenomena of the series occurred in connection with this séance. It was the "plucking of the guitar" four feet away and while the medium was under good control, according to the report of the experimenters. I quote Mr. Carrington's account confirmed by that of Mr. Feilding:

"At this time the light was excellent, allowing us to see clearly the whole body of the medium, and to read small print. Her head and her two hands were plainly visible; her feet controlled; in addition to which there was a space of about a foot between her body and the cabinet curtains. Further, the small table was lying on the floor in the cabinet, forming a sort of 'fence' between Eusapia and the guitar. The guitar was upside down, in the corner, and at least four feet from the medium. Yet under these conditions, a string was clearly and forcibly plucked on the guitar. We were absolutely positive at the time, and remain so still, that Eusapia could not have reached the guitar by any normal means."

There was a remarkable phenomenon which often occurs, or is reported by various experimenters, and that is associated with a scar on the forehead of Eusapia. It is an alleged breeze issuing from this scar. It was first noticed in the fifth séance. All three experimenters noticed it and Mr. Feilding says:

"At that time I had my hand right over her nose and mouth, my little finger being on the ridge of her nose and the palm over the tip of it."

After this they prepared for a repetition of this phenomenon by purchasing a small flag which was to be held in the breeze if it occurred again. In the sixth experiment it occurred again and the account of it is written by Mr. Carrington.

"After the medium had resumed her seat, we felt her head with our hands, to see if the famous 'cold breeze' was again issuing from her forehead. We all clearly perceived it with our hands placed at a distance of about three inches from the medium's head. Mr. Fielding held his hand over her mouth and nose and we all held our own noses and mouths and refrained

from breathing, but the breeze was distinctly perceptible. Mr. Baggally then held a small paper flag to the medium's forehead—her nose and mouth, as well as our own, still being well covered. The flag blew out several times, and then out so forcibly that it turned over and wrapped itself once around the flag-staff to which it was attached."

A remarkable phenomenon occurred in the ringing and throwing of a bell. It was associated with a frequent incident of these séances, namely, the apparition of a hand. The phenomenon was thus not wholly isolated or limited to telekinesis without visual associates. Usually the telekinetic phenomena reported manifest no sensible antecedent that may suggest a cause. In this instance the apparition of a hand, after the bell had been rung without such an apparition, and also the association of the ringing at the later stage of the event with a visible hand is a phenomenon of some importance in the explanation of the incident. But the facts as described are in Mr. Feilding's note.

"The incident of the bell was remarkable. By measurement made subsequently, the bell was situated behind and slightly to the right of the medium, about two feet from her right shoulder. It announced itself by ringing for a moment in the cabinet; it then came out, appeared over the medium's head, ringing as it came, and remained dangling over her left ear within one foot of my face. 'It's tied on,' she said. I felt with my left hand, and found that something, which, in the dim light seemed like a strand of muslin, but which I afterwards ascertained was probably a loose piece of velvet ribbon she wore in her hair, was passed through the handle of the bell and attached to her hair. I watched the bell for a moment or two, and was just about to untie and detach it, when I saw a natural looking hand appear quietly from behind her neck, undo the bell, ring it over her head and throw it on the table in front of her. While the hand was detaching the bell I made no doubt but that the medium had found it uncomfortable, and had freed her right hand to take it away. When, however, it was rung and thrown on the table, it struck me as a curious action for the medium to do herself, and I asked Mr. Baggally whether he still held her right hand. He said he had done so all the time. That he was mistakenly holding her left hand was impossible, as this was on my corner of the table, in my right and perfectly visible. It must be noted that the light was sufficiently good for the stenographer, seated at the further

side of a separate table, and distant from the medium about six feet (by subsequent measurement), to see the hand while the bell was being detached."

It is apparent where the suspicion regarding this phenomenon must rest. If the ribbon attached to the bell had not been observed and if it had not been one of Eusapia's, which makes it appear that, at some unguarded moment, she had attached the bell to it to jerk it down by her head, we would be less perplexed to conjecture an explanation. But the sight of a third hand and the confidence that Eusapia's hands were adequately controlled, and the reporters' acceptance of the facts as at least not ordinarily explainable, make an interesting record, and whether we believe the phenomena to be what they appear to be we cannot captiously repudiate their interest on some theory.

Another remarkable incident occurred in connection with the little table or stool of which one incident has already been described. It took place in the eleventh séance, when two or three other friends were present. The light seems to have been clear enough to see what went on, tho this point was not made as clear in the notes as may be desirable. But as I am not sustaining the genuineness of the phenomena I need not lay stress upon this delinquency. The stenographer's note is the first to be quoted.

"The little stool which was to the left of the medium, on the ground, while I was looking at it, approached the curtain, gradually climbed up it, very slowly, to about one and one-half feet above Mrs. Hutton's shoulder, then approached the table, drawing the curtain with it, and remained there in front of Mrs. Hutton."

Mr. Mason, the stenographer, further reports: "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 standing behind and to the right of Mrs. Hutton. 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 towards it. It then climbed very very slowly indeed

up the curtain, horizontally, one corner pointing to 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 a distance of about one and a half feet above Mrs. Hutton's shoulder it seemed to turn and, drawing the curtain with it, went over to Mrs. Hutton'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 by Mrs. Hutton's shoulder, felt all down her arm, 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.' "

Mr. Feilding confirms this account as a personal witness of the facts described, and it will not be necessary to quote details. The details of the control are not so fully given in this instance as in others, but as it seemed to be an event producible only on the supposition that the left hand was free, which was found to be under control, it may be a little captious to strain an objection here. The general experimenting was so carefully done and the results in other instances apparently so satisfactory that the case will not depend on this one. The interest in the incident concentrates mainly upon the simplicity and observability of the phenomenon.

The authors report one interesting incident which cannot be ascribed to the presence of Eusapia as a necessary cause. It was the ringing of the bell in the séance room before Eusapia had arrived for the experiment. This was just before the tenth séance. The following account is signed by Mr. Baggally and Mr. Carrington:

"At a certain moment when Mr. Baggally was working up our clay at a small table in the center of the room Mr. Carrington, being in the next room, with the door open, the small bell hang-

ing from the string in the cabinet rang violently. It struck against the wood of the doorway—a good two and one-half feet from the bell. The ringing continued for several seconds, with violence, and then stopped. Mr. Baggally was at least nine feet from the bell, at the time of the ringing, and Mr. Carrington could see he did not approach it. Nobody else was in the room at the time. As soon as the bell ceased ringing, we called in Mr. Ryan from the next room, who opened the curtains and saw (as did we all) that the bell was still swinging on its suspended string. The cabinet was empty save for a chair, standing inside it. We all three heard and saw this remarkable bell phenomenon."

Mr. Baggally and Mr. Feilding, in their further notes, suggest possible explanations, but admit that they found no evidence of their application to the facts. They do not treat the incident as evidential. But it is as good as any of the ordinary incidents and is interesting as not involving the immediate presence of Eusapia upon whom to direct suspicion.

I have thus far confined the summary to those phenomena which seem to illustrate purely mechanical effects and real or apparent telekinesis, without saying anything about the other phenomena, save the one incident of a hand in connection with the ringing of the bell. But there were many phenomena reported of the apparitional type, as well as other forms of physical movements. It is impossible to summarize them here, in any way to give a clear account of them without repeating too much of the Report. The conditions under which apparitions and touches occurred, as well as lights perhaps, were such as to make them difficult to explain in any ordinary way. Perhaps too the explanation is not the main point to be considered. The reporters do not attempt to explain them. They rest content with the facts and the statement that some unknown force in connection with Eusapia is probably responsible for the results that cannot be traceable to actions of her body.

Those interested in such phenomena should read carefully the whole Report. It is perhaps the best piece of work done on physical phenomena, as far as details are concerned. Fewer sceptical difficulties can be raised than is usual in reports of similar incidents. It will not be the purpose here

to enter into any discussion of the facts. It is not necessary to attempt explanation, even after proposing a tentative theory of such phenomena. That theory is extremely tenuous and in the present stage of the investigation can serve only to help description and to connect the facts with other mediumistic phenomena. The complexities of the phenomena reported here may be far beyond the simplicity of that explanation to reach. But whether so or not, it does not seem so important at present to offer explanations as it is to accumulate more facts like them.

The hypothesis of collective hallucination was mentioned and discussed by the reporters and rejected as not sufficient to account for the facts. This is probably a perfectly correct view. While I am convinced that hallucinations, and sometimes collective hallucinations, occur on such occasions I think they have their limitations, and at the same time I should not be fooled as to their real significance in the use of the term hallucination, as these might be veridical, and that view would give them all the meaning of actual physical phenomena while it might make them more credible in the light of telepathic hallucinations as externally induced phenomena. But all niceties of this kind aside, it would savor of captiousness to extend such a view beyond the evidence, in spite of the liability to such events. The mental phenomena in the case would be more amenable to the hypothesis of hallucination than the physical, and this without necessarily implying that they were subjective. But it would not be easy to reduce the tactual experiences to the hallucinatory type, tho quite as possible as the visual. Then even as hallucinations they would not be explained, by calling them such. In fact, the interest in the phenomena would just begin with this characterization of them. Hallucinations occurring under such circumstances, while accepting the judgments and statements of the experimenters as to the conditions under which the phenomena took place, would be quite as remarkable as real physical events, and we should not quiet curiosity of intelligent people by thus covering up the facts.

I do not think intelligent people can shirk the issues

raised by such phenomena. They are incredible enough in the light of normal experience. Some of them suggest the perfectly incredible phenomenon of materialization, for the experimenters report tactual experiences as well as visual that are not easily explicable by hallucination of any intelligible kind, and tho we may stick at such a doctrine as materialization, trying to escape it by a doctrine of etherealization, whatever that may mean, we cannot evade the facts. In any case the phenomena seem to confirm what spiritualists all along have said is true, even tho the theoretical interpretation of them is not acceptable. There is no proof of the existence or action of spirits in the phenomena, however much we might be able under certain contingencies to explain the phenomena by such agencies. The application of the idea of "materialization" does not explain. It only states a view which appears so exceptional to physical science as to be inconceivable. Whatever the facts are they are not representable by the known action of matter as determined in the physical and chemical laboratory. That is, perhaps, all that can be said about them. All that we can do is to investigate and record similar phenomena until we find a clue to their interpretation. If we could associate with them a group of mental phenomena like those of Mrs. Piper, Mrs. Verrall, Mrs. Forbes, Mrs. Holland, Mrs. Smead, Mrs. Quentin and many others we might discover a clue to the agencies involved. In the meantime we must seek the connection between all types of mediumship.

Some of the phenomena certainly resemble, superficially at least, the common tricks of conjurers. One cannot resist the suspicion which this suggests. But the experimenters might have evaded the inference had they investigated the hysterical side of the case. This is in fact the most important preliminary thing to be done in all such cases. It would have eliminated the right to accuse the subject of the ordinary fraud and explained the apparent trickery in a manner consistent with the more striking incidents. It remains for the future to decide the questions suggested by this circumstance.

The experiments by a group of men in this country dis-

cussed in *Colliers' Weekly* for May 14th and commented on in this *Journal* for June, and also discussed in *Science* for May 20th, represent material and conclusions intended to reflect on the value of the English Report which has been summarized here. They do not duplicate in detail the experiments of Mr. Feilding, Mr. Baggally and Mr. Carrington and may not be conclusive, as some of the experimenters think they are, against the incidents in the English Report. But they add very materially to the division of sentiment about it. It will not be our purpose to enter into any detailed examination of the relation between the two sets of experiments, nor into an evaluation of the phenomena. We are but summarizing the facts for readers who may not see the Report mentioned and suggesting just what the situation is regarding it. The whole problem, in the Palladino case at least, is no nearer settlement than at the outset, owing to the manner of dealing with it and the limitations which Eusapia places on the restraints or the cost of experiment. Could it be approached from the point of view of hysteria instead of conjuring its character could easily be determined. But that method will require considerable money and wholly changed modes of experiment to decide the nature of the phenomena involved.



## PSYCHOLOGY AND THE INSANE.\*

By Dr. Louis Miller.

In this volume of 363 pages is an extraordinary narration of a profoundly diseased mind by that mind. It is uncommon for those having suffered from a major insanity to be sanely creative or to carry a logical task to a successful fruition. In this the author is almost unique. He has presented a lucid, scholarly description and analysis of his insanity from its inception until final restoration of reason, several years later. It is not a dull chronological recital of events either, but art is evidenced in the attractive style. In the reading of some pages one is reminded of the psychical analyses in such fiction as "The Coward"; "The Black Cat"; "Imp of the Perverse," etc. Indeed this true story reads much like a novel. But it was written for a purpose—an altruistic one—that of correcting certain defects in the present system of caring for mental irresponsibles. The tribulations of his own experiences are given in the main portions of the book, the last part being devoted to plans and suggestions for reform in the handling of the insane.

The seed from which grew the large parasitic plant of alienation was sown at the time he first feared epilepsy. Gradually this fear became urgent, constant, imperative until a general nervous breakdown occurred six years later and he was forced to abandon his work. This fear he kept secret. If only he had gone, at this period, to some wise physician, who would have "plucked from the memory a rooted sorrow," he might have been spared much suffering. Instead, however, he struggled on until he became convinced he had fits. In desperation suicide was attempted by a jump from a high window. This exploit was survived with a few broken bones. Consciousness was retained, but more surprising than this and that he escaped with his life was that the delusion concerning epileptic fits disappeared on the instant of striking the ground, never to return. On the heels of this occurrence there developed the insane delusion of being arrested when taken to the hospital. Then rapidly developed the ideas that the attendants, nurses and doctors were detectives in disguise; that

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\* A Mind That Found Itself: An Autobiography. By Clifford Whittingham Beers. Longmans, Green & Co.

his food was poisoned; that he was on a sinking ship, etc. Also he had hallucinations—"ghostly rappings," "false voices," "crash of timbers," etc., etc.

Finally his brother and other relatives were detectives in disguise, and for more than a year he refused to speak to them or others fearing they were trying to tempt him to commit himself, when trial by law and execution would follow. The author's exemplification of the reversed polarity of a magnetized bar by striking, as an explanation of the mental reversal following the fall is rather ingenious altho very hypothetical.

Much stress is placed upon the attitude toward him of his attendants, doctors and even of relatives. How many attendants were uncouth, rough and poorly fitted either by nature or training to be placed in charge of such patients; of how a few doctors miss the essential psychical insight to successfully minister, and of how relatives unwittingly err by their false attitudes into increasing the mental distress of their unfortunate kin. He pleads for greater frankness on the part of the sane. That it would be better for them to state the bald truth to the insane, rather than attempt to delicately save their feelings by deceptions. Altho only white lies, or evasions, the insane may see that all is not straight and a distrust becomes a conviction of persecution. This belief of the author is sound. Instance after he is taken home from hospital, he continues: "For a few hours my mind was easier than it had been. But my new found ease was soon dispelled by the appearance of a nurse—one of several who had attended me at the hospital. Though at home and surrounded by relatives I jumped at the conclusion that I was still under police surveillance. At my request my brother had promised not to engage any nurse who had been in attendance at the hospital. The difficulty of procuring any other led him to disregard my request, which at the time he held simply as a whim. But he did not disregard it entirely, for the nurse selected had merely acted as a substitute on one occasion, and then only for an hour. That was long enough, though, for my memory to become acquainted with her image. My brother's mistake was grave, for the unintentional breaking of that promise broke the only remaining thread that bound me to the world. And it is now clear to my judgment, that the most trifling promise, direct or implied, made under such circumstances, should, if possible, be carried out to the letter. Suspicion cannot be overcome by being fed upon untruth itself, and suspicion is the condition of most unbalanced minds."

In furtherance of this argument, the author, after describing the method by which he was restrained by a "muff," says: "The assistant physician, when he announced to me that I was to be

subjected every night to this restraint, broke the news gently—so gently that I did not then know, nor did I guess for several months, why this thing was done to me. And thus it was that I drew deductions of my own which added not a little to my torture. I have already suggested that an insane person should be treated as sane in all the ways that are possible. It is a mistaken delicacy of feeling which impels doctors and others in charge to avoid any direct reference to a patient's insanity in the presence of the patient himself. I believe it would have mitigated my distress to have been told in plain English that I was insane and had, because of that condition, attempted suicide. To be sure I should have perhaps regarded those about me as suffering under a strange delusion, but I believe that the reason for their behavior would have wormed its way into my understanding months earlier than it did."

Following this occurrence was a long period of depression, suspicion and belief that he was to be punished for some offense, and in consequence he refused to talk or communicate with anyone whatsoever. The longing to read, but the self-denial through fear, and finally the surreptitious filching of literature quite touches the heart. Here a keen and sympathetic observer might have helped him on sooner. There came a remission in the symptoms, and then a change to an expansive phase, in which for months there were elation, buoyancy, energy, boisterousness in superabundance. He found a "pleasure in being mad, that none but madmen know." The pranks he played, his unbounded energy, his happiness with good humor and wit are in striking contrast to the former stage. In speaking of this he quotes a passage from a letter of Charles Lamb to Coleridge dated June 10, 1796, he says: "At some future time I will amuse you with an account, as full as my memory will permit, of the strange turns my frenzy took. I look back upon it at times with a gloomy kind of envy; for, while it lasted, I had many, many hours of pure happiness. Dream not, Coleridge, of having tasted all the grandeur and wildness of Fancy till you have gone mad! All now seems to me vapid, comparatively so!"

The descriptions of these phases of the symptoms, of the thoughts and emotions are graphically told. And the attention of the reader is held without effort. At certain stages his sane mind seemed able to stand apart and analyze his insane mind, and to record what occurred. One easily recognizes in this history the type of insanity. It is the Manic-Depressive Insanity (of Kraepelin); or Folie Circulaire of the older authors. While afflicted he was kept in two private hospitals and in a state institution. He recounts the manner of management of these several asylums and it was for the purpose of inveighing against

them that the book was written. Of the three places he is most bitter against the private sanatoria. While he finds much to commend and to justify, there is also much to censure. Bitterness is expressed toward the use of "muffs," "camisoles," and restraining sheets; claiming that they are totally unnecessary and harmful. Here there is a difference of opinion among medical men, not so much as to the principal of non-restraint as to its practicality in every case. The reason for its employment in maniacal conditions is to conserve the patient's prodigal expenditure of energy. It is true, however, that since Pinel a century and more ago freed the lunatics at La Salpêtrière, there has been a steady tendency to grant greater liberty. This has been made possible by such other measures as better housing, comforts, sedative drugs and finally the constant warm bath. Just what is best to do should rest with a sound medical man to be judged by the circumstances. His arraignment of attendants seems true and just, as well as the remedy. Attendants receive small wages and have long hours, so that it is not to be expected that best quality attendants can be ordinarily obtained. It is not surprising therefore that now and then one is guilty of misconduct toward a patient, unknown to a well disposed management. The remedy is in larger state appropriations for state institutions, so that more help and of a better grade may be obtained.

The food at the private hospitals was poor and cheap. Other essentials as well as comforts were lacking, altho goodly fees were paid (\$40 per week). These places which are run for profit seldom give adequate service unless egregious prices are had. The author suggests and with good reason that the insane should have an equal chance with other classes of sick. That large general hospitals should possess psychopathic wards, where patients could go temporarily at least to be treated for a reasonable sum, before being sent to an asylum where they are too often only held in custody without scientific treatment. That many would thus recover soon and escape the ignomy of being a lunatic in an asylum.

While reading there is a strong tendency to be in full sympathy with the author, and correspondingly incensed at tactless and harsh attendants and physicians. To a certain extent this is right. But the feeling should be somewhat mitigated by remembering that insane patients are often peculiarly exasperating. They are egoistic, with little idea of any of the rights or comforts of others, even when another is doing his best to aid them. And as Prof. James wrote the author, he was, undoubtedly, a very troublesome patient.

The late Dr. Toby of Toledo, while passing through a ward was stealthily approached by a woman who spat upon him with-

out provocation from him. He, without any show of annoyance, quietly wiped his cheek with his handkerchief and passed on. From his office he sent her a letter, deploring the occurrence, saying how it hurt his feelings, the act coming from one he cared so much for, etc., etc. After that he had a most docile and appreciative patient. Such ability in an unexpected and annoying situation is almost supernormal, and not to be found in everyone employed at \$25 per month.

A consular report is appended, showing the advantages of psychopathic wards attached to the University of Germany. In these the patients are scientifically examined and treated by the specialists of the medical staff, at a cost ranging from about 70 cents a day to \$2.50.

The appendix is concluded with a report from Prof. Starr of Columbia University, criticizing the inefficiency of numerous private sanatoria. Withal it is a book that may appeal to the lover of a good story; the reformer or to the scientist.

## EDITORIAL.

### A NOTE TO MEMBERS.

An incident has recently occurred of which members inclined to help in the endowment of the Society will be reminded. We have just learned of a bequest left to the Society by a member who died a few weeks ago. The will was taken to the Surrogate of the County in this state and he refused to probate the will and did not even communicate with any officers of the Society that such a will had been made and offered for probate. It would have been a very simple thing for the maker of the will to have informed the proper officers of the Society of his intention and the whole affair could have been properly protected against such an outcome. The fund so given would have been a great help in the present condition of the Society and it would have been an easy matter to have secured the will against any misunderstanding of its purpose. The reason for refusing to probate it was that the sheets of paper were pinned together. How true this was is not known by us and it makes no difference. The simplest measures of precaution would have prevented the failure to carry out the will of the testator. It is hoped that all members making such wills in the future will apprise the officers of the Society of that intention and see that measures are taken to prevent such miscarriages of their intentions.

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### THE USE OF TERMS IN THE PALLADINO CASE.

Mr. Carrington's article on Eusapia Palladino in the *Journal* of last October (Vol. III, pp. 565-592) summarized the principal incidents which have since been detailed in the English Report (*Proceedings Eng. S. P. R.*, Vol. XXIII.) We do not intend to enter into any critical discussion of that Report, as the work was done so carefully and described so

fully that sceptical animadversions upon the admitted weak incidents in it are not intelligent or honest in the face of the strong incidents which are not exposed to this sort of attack. We have always considered it scientific pedantry and snobbery to ignore evidential matter in any field and to base criticism upon incidents and characteristics that the reporter himself does not value. The Report is the best that has been published regarding the case of Eusapia Palladino. The Continental accounts have been couched in the form which scientific publications usually take, and this means that they rely somewhat upon the scientific authority of the experimenters. The English Report makes no concessions to this principle, but reports the facts for any man, layman or scientist, to do his own thinking, and certainly makes out an unusually good case in favor of supernormal physical phenomena. I do not mean that the Report proves the existence of such phenomena. It will require other cases to effect this end, especially that the investigation of Eusapia in this country has been such a fiasco. But it can at least be said that the English Report can be set aside only by much better work, if that be possible, and it would help to first decide the nature and extent of the hysteria in the case.

But there are a few things which we wish to notice in it which have not been observed by the English critics of it in the *Journal* (*Journal Eng. S. P. R.*, Vol XIV, pp. 213-244), and which must not be construed so much as criticism as suggestions against general misinterpretation of the ideas held by the investigators of such phenomena. I refer to the constant use of the terms "fraud" and "trickery" in this and other cases which may be like it.

The whole external appearance of the phenomena associates them at once with the well-known trickery of professional mediums, and it is impossible to escape the consideration of that point of view in the investigation of them. Even the incidents which present the best claims to genuineness must run the gauntlet of this suspicion. Those which are not evidential, and especially those which are probably produced by the medium are so identical, externally, with fraud and trickery that the most natural thing in the world is to

describe them so. To all appearances they are that and unless we have reasons to distinguish between the fraudulent and genuine phenomena by a third alternative there is nothing to do but to regard them in the light indicated. However, if we have reason to believe in any case that we are dealing with abnormal individuals it becomes us to avoid misunderstanding by making the distinction suggested, a distinction that must recognize an alternative between fraud and miracle.

In the earlier part of this Report the writers describe many of the phenomena as fraudulent. For example, on page 316, speaking of the Cambridge series held some years ago, the writer of the Introduction says that Eusapia took suitable advantage of the opportunities for cheating. On page 319 the same writer speaks of the fact that they had gone to determine whether the phenomena were produced by trickery or not. On page 391 the Note by Mr. Carrington speaks of a "fraudulently produced phenomenon." Two pages later he also refers to "skillful trickery." On page 437 Mr. Feilding uses the phrase "her frauds, skillfully as they are performed," and throughout the Report similar expressions and insinuations are used. On page 392 Mr. Carrington's Note is clear and emphatic on the idea of conscious fraud, if his language has any meaning at all, tho describing his "impression" as a supposition. He thought Eusapia was trying to see "how far she could carry fraud without detection."

But almost in the same breath the writers exempted Eusapia from this accusation. After they had become convinced that independent physical phenomena had actually occurred they found it necessary to reckon with the possibility that the assumed fraud was not the ordinary fraud at all. In a supplementary Note written much later, Mr. Carrington says: "One of the most essential things to learn in connection with Eusapia's sittings is that there is on the medium's part, a constant semi-automatic attempt to produce phenomena, which, if checked and controlled, will result merely in synchronous movement of the hands and feet; but which, if allowed full play, will result in automatic move-



ment, which might well be mistaken for conscious fraud." Mr. Feilding also in a later supplementary Note says: "I have come to feel it possible that, *so far as our own series of experiments is concerned*, the cases of hand substitution practised were innocent in intent, tho fraudulent in appearance; that she wished to do what, after obtaining our previous consent, she otherwise frequently did,—touch the curtain or pull it over the table,—and did it half-automatically and without consulting us, tho without any intention of producing a spurious phenomenon. It is necessary to say that never once, in the course of hundreds of phenomena, did we detect a single case of undoubted fraud, and it is my personal belief at present that tho there were many phenomena which must be classed as non-evidential, there were in fact none which we should be justified in thinking to be palpably spurious."

This language exempts Eusapia from the accusation of conscious fraud and takes the position which the Continental investigators took from the outset, namely, that Eusapia is an abnormal type, a hysteric. The writers of this Report do not consciously assume this position and did not have their experiments with that in view. The earlier Cambridge series ignored it. But if it had been assumed, as at least a possibility many a slip in expression would have escaped and another conception of both the problem and the facts obtained.

The real difficulty lies in the imperfections of the English language at this point. All our terms have been adopted to express the implications of conscious actions, and so the terms "fraud" and "trickery" indicate the nature of the antecedent mental state giving rise to the objective events described by them. They imply the *motive*, the consciousness of the nature of the act and its deceptive intent. But in describing the actions of hysterics, which completely simulate conscious trickery in its external features, we require a term or terms which will recognize this simulation and exclude the idea that we know the nature of the mental act antecedent to it. In other words, we require a term or terms which will describe the external appearance of the phenomena and *indicate our ignorance of the cause*. "Spurious" is a good term, but it has no noun for the situation. "Pseudo-fraud"

and "pseudo-trickery" might serve a good purpose, tho the affix "pseudo" in general usage has a tendency to imply the genuineness of something. Still it might save much misunderstanding on the part of the laymen who do not analyse situations. "Apparent fraud" and "apparent trickery," for careful readers at least, would afford ample protection. If possible it would be well actually to coin a term for the purpose, as the future investigations of sub-conscious phenomena will have plenty of occasions for its use. But the task is not an easy one and we may have for a long time to put up with the suggestions which I have here made, namely, that we use the terms "apparent fraud" and "apparent trickery," or even simulative fraud, etc. It should be an open question whether sub-conscious mental action has any responsible purposes associated with it. In any case it does not have that of the normal life, and in the discussion of psychic phenomena associated with abnormal types it is exceedingly important that we have a way of regarding them which does not hamper the investigation and imbue the public with illusions. The Palladino and similar cases could be more easily investigated and understood if we could eliminate the necessity of employing the terms and implications of fraud and trickery in the discussion of them. If we were dealing with normal mental conditions it would be different, but in such a case as Eusapia Palladino who has been proved to be an abnormal type by the Continental investigators it is above all things imperative to get the right point of view in the discussion of her phenomena. This is that we are not compelled to regard them either as fraud or miracle, but as hysterical phenomena, whatever these are, and we certainly know very little about hysteria as yet in the comprehensive sense of that term today.

## INCIDENTS.

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### The Abnormal and the Supernormal.

Ever since I came across an incident which I published in "*Science and a Future Life*," in the career of Dr. Weir Mitchell's father, namely, that of a veridical apparition in the experience of an insane patient, I have been disposed to think that it might be worth while to take more careful account of what some insane patients may say. There is remarkable confirmation of this hypothesis in some facts narrated by an English physician in charge of a hospital. He records three cases of dementia exhibiting phenomena of a supernormal type and altogether of the character quite familiar to psychic researchers. I wish to call attention to the facts here for the purpose of making an appeal to physicians and all in a position to make the proper observations that they instate methods of watching all patients for occasional glimpses of the supernormal. This ought to be all the more easy from the fact that this class of sceptics usually try to discredit supernormal phenomena by calling them morbid. This characteristic will not interfere with their nature, and the psychic researcher may well look calmly on while the orthodox physician observes the facts and their environment. But certain it is that the study of the insane will be greatly modified if we have reason to believe that the supernormal may be at least an occasional phenomenon there.

The physician's observations to which I refer have been published in a brief article in the *Annals of Psychical Science* for the first quarter of 1910. Unfortunately the statement of facts is preceded by a speculation as to "two brains," which turns out, not to be the "double brain" theory of the last

generation, but the ethereal and the material brain. There may be such a thing, and certainly there are facts suggesting, tho not proving scientifically, the existence of an ethereal double or organism associated with the physical body. This induces me not to oppose such a conception, tho I do not find it necessary for any scientific purposes as yet to advocate the view. However this may be the author should not have found it necessary to propose such a theory of reference for his facts. They should have stood by themselves and should have been presented to trouble the sceptic and not to invite his assault on the explanation without admitting the facts.

Be this as it may the author narrates his experiences with three cases of dementia in which supernormal phenomena occurred and these of a spiritistic type in one instance. The first instance was of a lady who from various causes had been exposed to violent paroxysms of fury, during which she was in a condition of acute mania. After these explosions she subsided into a trance awakening from it in a calm and placid state and showed self-control and an unselfish disposition. She had been patiently cared for by a sister until this sister's death, when she became so violent in her anger against Providence that she recovered from her fit only to find herself demented. During the several weeks of this condition she seemed conscious of the presence of this deceased sister, and on her recovery attributed it to the intervention of the sister. This sister seems to still accompany her, tho she never sees her except when in a trance.

The evidential standard of psychic research is not present in this account, and whatever force it may have will depend upon the better attested cases of similar phenomena. The next case is like this one in the same respect. It is not evidentially protected, but its facts are suggestive and when coupled with the third instance in which the facts are evidential it will have much weight in suggesting the collection of similar instances on a large scale. It represents a man who lacked reason apparently was apathetic and possessed very limited powers of conversation. But at times he could deliver, as if inspired, opinions which were "brilliant, pro-

phetic, startling in their abnormality," as if some one spoke through him.

I repeat that there is no evidence of the supernormal here, but the case is like one within my own knowledge in which a common brakeman whose education was very poor, having none after he was eight years of age, and who was unable to spell correctly, but could deliver himself on philosophic topics with remarkable power, tho what he said was not any more intelligible or unintelligible than Kant. The physician who had the case rightly regarded the man as insane, tho he found unmistakable evidence of the supernormal in it in the form of telepathy and clairvoyance.

The third instance mentioned by the English physician is the best of the three. It was a case of a cavalry leader who was in a state of advanced senility. He could usually be found in an "easy chair in the smoking room in a more or less torpid condition, but he sometimes exhibits phenomena of clairvoyance and clairaudience which attract not only my own interest but that of my doctor and staff, whom I usually find very cynical towards anything save the purely physical and material side of things." The patient's mental condition follows a definite cycle and it represents three stages. It is in the second of these that he exhibits the supernormal. I shall quote the various incidents mentioned by the writer.

"1. The patient (who is almost stone-deaf) was sitting dozing in the smoking room. 'Doctor,' he suddenly remarked, 'Mr. ——— has just given your housemaid three shillings. It's poor compensation for the trouble they have given.' The statement was correct, and the *douceur* was given in a distant part of the house.

"2. In the same room and position, and with closed eyes, he said: 'Nurse, there's a young lady coming to see you; but I don't know why she is going to the back door.' A minute later the bell rang and the housemaid came with a message from my daughter. (I had advised her *a few days* previously to go by the side entrance to the back door to avoid *contretemps* with the patients.)

"3. A few days ago I gave the nurse £5 to pay wages. I did this in the drawing-room, which is at a distance from the smoking-room in which the patient was dozing.

"Some hours later, when the nurse was putting him to bed he demanded £5. Nurse assured him she did not possess so much money. 'Nonsense,' he answered, 'you were given £5 this evening.'

"4. We carefully concealed from him the fact that the doctor had gone for the night, a journey of eighty miles. Later in the evening the patient inquired for him. 'Oh!' we said, 'he's gone out, and he won't be long.'

"'No he won't be back to-night,' he answered. 'He has gone a long journey, and he'll be pretty tired by the time he arrives there.'

"5. He frequently and correctly anticipates a remark which we are about to make apropos of nothing previously referred to by 'You were going to say—'

"6. His solicitor wrote privately to the doctor saying he was coming up to see him on the next day on some legal matter connected with the transfer of the patient's property to the custody of his wife. By no possible chance could the patient have seen the letter, which arrived in the morning when the patient was asleep, yet he spent the day fulminating curses on the scoundrel who was coming on the following day to give his property over to his wife.

"Questioned as to whom he was referring to he answered: 'No one you know. My rascally lawyer, etc.'

"7. One afternoon during the past summer he became violently agitated, and said that his nephew was in great sorrow and distress, and he didn't know what to do to comfort him. 'It's a terrible accident to my nephew's son, but what it is, or whether he is killed, I cannot tell.' He raved about this accident all the afternoon, and was wakeful and *constantly* referring to it all night, and full of distress and sympathy for his *living* nephew, whom he both saw and heard. Whiskey and water had to be provided, and he insisted on having it held in a certain spot in the room for his nephew's delectation.

"On opening the London daily in the morning we were hardly surprised to see the headline: 'Terrible Motor Accident in ——— shire,' and to learn that the nephew's son had been hurled against a wall, sustaining such shocking injuries that very little hope of his recovery could be entertained."

These incidents tell their own story, and there is no reason why managers of the insane should not be on the outlook for such phenomena.

## A Case of Telekinesis.

*Putnam's Magazine* for March (1910) has an incident from the recollection of Mr. Henry Holt, the publisher, taken from his personal experience. It is treated as an example of "odie force" and the idea applied to later physical phenomena and especially those of Eusapia Palladino. This reference to "odie force" is the unfortunate feature of the incident, as this idea is taken from the speculations of Von Reichenbach and others. It were much better to have left the facts wholly unexplained than to have resorted to such a theory. Hence we have quoted here only the facts as described by Mr. Holt. Isolated phenomena like these do not require any one to offer explanations. They must be multiplied in larger numbers and variety to justify that. Besides it is not probable that Mr. Holt and the young boys associated with him looked for or observed the phenomena in connection with the case that might have offered an explanation. This is usually the case with investigators who allow themselves to be diverted from the latent incidents to the superficial ones that strike the attention. We require to know all the facts before venturing upon explanations. "Odie force" explains nothing whatever. It is worse than an appeal to electricity which Mr. Holt rejects.—Editor.

The coming of Eusapia Palladino has aroused so much interest in the manifestation of little-known modes of force through or by the human system, that I feel it in the nature of a duty to give an account of such a manifestation that is quite possibly less open to suspicion of fraud or error than any yet on record. There are two weak points in it—that it took place over fifty years ago, and that the observers were boys, none of us probably over eighteen. I was between seventeen and eighteen. But, as will be seen, the manifestation was so simple and coherent that not only was room for error conspicuously lacking at the time, but room for failure or distortion of memory has been conspicuously lacking since.

It must have been in the winter or spring of 1857, on a Sunday afternoon, that a dozen or so of the pupils of General Russell's school in New Haven were loafing in one of the recitation rooms, when one of them said: "Ghost, show us the spirits!"

The boy addressed was a delicate-looking chap of medium height, some sixteen or seventeen years old, whose gentle and

truthful nature had made him a favorite with us all—to a greater degree perhaps than any other boy in the school. The subject once opened, there was a quite general talk about raps being heard about his bed, and similar stories. It was news to me. I had previously supposed that his nickname of "Ghost" was the result of his comparatively shadowy appearance, but I was to learn better.

He objected to giving the exhibition because, he said, it tired him so; but at last he was persuaded.

There were some music-stands in the room, probably two or three, over which we did our fluting and fiddling;—Certainly they contained no hidden batteries and connections. Each consisted of a wooden slab some two inches thick, and some eighteen by fifteen in length and width, resting on the floor. From this rose a stick some two by three, to the height required by the average player; on top of the stick was an inclined piece about the size of the base, serving as a desk for the music. The whole thing was made, probably, of white pine, and unpainted.

"Ghost" stood before one of these stands, placing his fingers and thumbs lightly on the desk, which sloped with the top away from him. After a few minutes he said: "If there are any spirits present, will they please tip the stand?"

After two or three such requests, at intervals, the stand tipped gently toward him. Now as the desk sloped away from him, its tipping toward him by his muscular force was absolutely impossible.\*

Why did the force which tipped it respond to his request to the "spirits," and not act before? My guess is that he then unconsciously released it.

Of course then, as always, manifestations of force that were new to experience were attributed to "spirits." The "Rochester knockings" and table-tippings generally were being popularly discussed as spiritual manifestations, and "Ghost" and his friends fell into the current notions.

\* Inquiry of Mr. Holt in regard to the manner in which the boy held his fingers on the music stand results in the following reply: "The boy held his fingers about the center of the surface of the music stand, not touching the top at all. Of course I would have thought less of the matter if he had touched the top, but even then the performance would have been remarkable."

This view was implied in the story, but not specifically stated. We might suppose that the boy had a special hook under his finger nails for tipping the stand, but this theory would not account for the permanent tipping reported. We should have to suppose him capable of balancing it by his peculiar methods. The probabilities would not be very great that this could be done in that manner.



Soon the stand began to answer questions, by tipping as many times as he requested it to for Yes and for No. These questions, I suppose, were unconsciously answered by himself, by directing the "odde" force, as he would have unconsciously directed muscular force, had it been possible to tip the stand toward himself by that.

Soon his hand, instead of resting lightly on the desk, began to jerk spasmodically away from it and back again, and the stand to remain permanently tipped toward him, not rising and falling as his hands rose and fell, but tipping permanently. *The force acted without contact.*

The jerking increased in frequency, violence and length, to a rapid tattoo of his fingers on the stand, the distances away from it between the beats increasing to nearly or quite a foot, and the stand steadily tipping more and more toward him until, probably, the top had passed the centre of gravity, and yet it did not fall toward him or back toward its natural position, but was virtually held in what all previous knowledge would have declared an impossible position.

Then he said: "Try to pull it down," and the strongest boy among us on one side of the base, and I, who was perhaps the heaviest, on the other, tried to turn the base back to the floor. We could not. We spread ourselves on the floor, throwing our hands and the weight of our bodies over the raised edge of the stand, but we could only sway it a little, while the force from him drew it back; I do not remember exactly that we could sway it at all. At last our pressure simply broke off the base, or drew out the nails. I don't remember whether Ghost held the upper part suspended in the air, or whether a mysterious circuit with the earth was broken when we broke off the base.

All that I distinctly recall is that Ghost dropped back into a chair, exhausted. The frail fellow had put forth more force of some kind, than had we two, each of nearly double his weight, and, probably, between us, six times his muscular power. We were out of breath and tired too.

There was no cabinet, no machinery but a commonplace piece of furniture familiar to all of us, no subdued light, no money paid for the show, nothing but an honest and kindly boy sacrificing himself for the entertainment of his mates.

The broken stand remained there as evidence that we had not been hypnotized, and I seem to remember some inconvenience from being unable to use it before it was mended.

Now if I have not told those things exactly as they occurred, I never told any other concatenation of as many things exactly as they occurred. The fact of his putting forth more of his mysteri-

ous force than we did of our muscular force, is as indubitable as any fact in my experience.

### Apparent Clairaudience.

In 1880 (it may have been a year or two earlier) I was working on the farm of my guardian in Somerset County, Pa., Mr. Joseph Shank.

He bought a new Oliver Chilled plow which he (as usual with all his farm implements) took good care of.

He put me to plowing in a ten acre field with this plow. We had plowed around the field several times when I took sole charge of the plowing. I had plowed around the field a number of times when I discovered that the wrench belonging to the plow was missing. The loss worried my very much as I knew I would be reprimanded for the loss. I went on plowing and wondering what to do when a voice which seemed to be that of my mother (she had died four years previously) seemed to say to me "Never mind, it will come out all right, you will find it." I laughed at the absurdity and to myself ridiculed the idea that I should find the wrench after I had plowed around the field three or four times and the wrench perhaps be lying underneath the sod of the first furrow. The worried, unhappy mood overtook me a number of times as I kept on plowing and each time this voice seemed to say to me that I would find the wrench. The third time I went around the field I saw the wrench lying on top of the furrow of one of the first rows.

This was the first time in my life that such a matter happened and it ever afterward left a profound impression upon my mind because it was entirely foreign to my own mind or thoughts.

DANIEL S. HAGER, M. D.

Chicago, Ill., March 14, 1907.

Sworn to and subscribed before me this 14th day of March, 1907.

GEO. A. SEAL, Notary Public.

I hereby certify that Daniel S. Hager worked for me at the time stated and that I had a new plow and that he plowed in the field as stated.

JOSEPH SHANK.

Somerset, Pa., March 25, 1907.

P. O. Milford, Milford Station, Somerset Co., Pa.

### Apparent Clairvoyance.

Feb. 15th, 1907.

This afternoon, while answering our mail matter, I picked up a certain letter and a rather curious sensation came to me, at the

same time I heard the name "Elizabeth" pronounced clearly, three times. I asked Mr. Carrington to look in the letter and see if the name were written there. He did so and found the name in the letter which I had held in my hand. I wish to state that the page on which the name was written was the second—so, was invisible to my eye unless I had opened the letter and separated the sheets.

ELIZABETH B——.

The above account is a correct statement of the facts.

HEREWARD CARRINGTON.

519 West 149th St., New York.

June 6th, 1907.

Just now Mr. Flynn was standing in my office talking to me and my Secretary and she said to him; "You wear a brass badge here" [putting her hand on the upper side of her breast] and asked him if it was true. He said if she called it brass he would not tell her. She went on to say that it was a badge of some secret organization. He then opened his coat and exhibited a badge with a heart shaped pendant and a square plate at the top marked "I. C. G. T." He said the pendant was gold and stated what it was for, as a badge of honor. It matters not what it was for, the phenomena seemed a case of clairvoyance, tho this hypothesis will have to be qualified by the fact that more than an hour previous my Secretary had talked with him and the coat may have been casually opened so that she saw the badge subliminally. She says that she was not normally aware of its existence. She seems not to have any memory of it.

JAMES H. HYSLOP.

ELIZABETH B——.

### Incidents Not Classifiable.

519 West 149 St., New York.

Feb. 11th, 1907.

Mrs. B——, after coming up from lunch and sitting down to copying a record which she did not want me to see at present, asked me if I had read it. I had come up stairs some minutes before she did. I replied that I had not. She persisted in her question and curiosity as if something was wrong and I maintained my position that I had not even looked at the documents. But I insisted on knowing why she wanted to know and why she was so persistent about it, as I had a suspicion of a possible relevance in her thought about it. She then asked me if I had ever had her notes in my hand. I said that I had not. I had not picked them

up. But when I was satisfied that the impression was not a product of mere suspicion or conjecture I then told her that, before she came up stairs, I had opened the window near by and standing by her typewriter's table had to lean over another table to open the window and that I had probably rested my hand on her notes and papers in the act. I am not sure that I did so, but I am sure that I opened the window with one hand and that I was in an awkward position when I did so. I was standing where it was natural for me thus to lean on her table. I have a vague memory that I did so, but it is not assured.

JAMES H. HYSLOP.

### A Case of Telekinesis.

It was the year 1886. I was recovering from a severe illness which had baffled the skill of the physicians. My friends had suggested that I try a Mental Healer, and it was while under "treatments" that I developed what might be called dual consciousness; my brain seemed to hold conversation with itself; I heard voices over which I had no control; I objected to them and to what they maintained, that they were disembodied spirits. I was not a spiritualist. I had attended but one séance in my life, then from curiosity. I was prejudiced against all so-called spiritualistic phenomena up to the time these facts which I relate, took place.

One day, while ill in bed and alone, a voice said to me, "When you are better, place your hand upon the table and I will move it." Demurring, I asked who was talking. The voice did not reply to my question, but continued to urge its command, until I agreed to do as it desired. I told the Mental Healer of the voice; he seemed interested but said nothing.

One day the voice spoke imperatively, and being stronger I arose from my bed and sat down before a small table in the sitting room. I did not speak to my mother about it, for, she being a Methodist I was afraid of her religious opposition. My father was a materialist. I placed my hands, trembling and emaciated, lightly upon the top of the table. It was in the morning, the sun was shining brightly into the room. I had sat about ten minutes when the table began to move slightly, then very perceptibly, and in a few minutes to rock from side to side. I was startled, but curious to know who or what was moving it. I said to myself, "it is my trembling nerves and muscles." When I would think this the table would rock the harder as if in protest. I sat half an hour, grew very weak and staggered away, disappointed. "That's nothing," said I to the voice, "you have lied to me." "You will sit again and again until you see and believe," it re-

plied. "Never, never!" cried I, aloud, in tears at being made to believe.

In a few days I sat again, and the same phenomena took place, but nothing more. At the third sitting the table moved straight up from the floor to drop back with a loud thump. At this demonstration I was frightened and ran away to my room, sick. I was worse in health after this, and one day told my mother what I had done. She said, "Do not repeat it," but the spirit of investigation was upon me, neither would the voice be stilled. Again I sat before the table with my finger tips resting lightly upon its top, to have the phenomena of the previous sitting repeated. This time as soon as my hand touched the top of the table, I was interested and questioned aloud, "Who are you doing this?" The voice said in my ear, "Tommy." This was the given name of a young friend recently dead. I spoke, "Is this you, Tommy, moving the table?" At this the table rose straight from the floor three times, falling back with a loud noise. Once more I was frightened, once more I staggered away sick and protesting. I knew I did not lift the table, my hands were but lightly resting upon the top of it. I was alone in the house; I had taken the time to sit when all were away so not to be observed nor disturbed. One day the voice said, "Ask your father and mother to sit with you and they shall see and believe." My mother, to please me, consented to do so, but my father ridiculed the matter with the remark, "It's all humbug."

One evening my mother and I sat together; the room was very bright from a hanging lamp just above the table. We secured the same phenomena as I had secured sitting alone. My mother was interested but I becoming ill, she said, "You must not sit again, neither will I." Recovering sufficiently to move about, and the voice still imperative, one day I approached my mother with the request, "Please sit with me once more and I will not ask you again." I also again approached my father as the voice had urged, to meet with the same ridicule and the same words, "It's all humbug."

There was a lady residing in our house, Mrs. A. E. Batchelder, by name. She was a woman of bright mind and good common sense, neither opposed to nor in favor of spiritualism. She had seen something of what is called occult phenomena, but nothing satisfactory. I had spoken to this lady of the demonstrations of the table, and at my suggestion, she expressed a desire to sit with me. One evening, my mother and Mrs. Batchelder being at home, and the voice still demanding another effort, I suggested that we three sit together. My back being very weak and painful, I decided it best to lie on the couch, my mother and Mrs. Batchelder to sit at the table. This table was the one I had pre-

viously used. It was a piece of a chamber-set, and had been totally disjointed by standing in close proximity to the heat of the register. It could not be lifted by the top without its coming clean off. We were obliged to take it up by the legs when moving it for any purpose. This evening my mother carefully lifted it in that manner, and set it down directly under the bright light of the hanging lamp. At my request she placed two chairs, one for herself and one for Mrs. Batchelder at opposite ends of the table. I took a reclining position on the couch which was five feet away from the table. My head was feverish and my nerves were taut with excitement, but my mind was calm; my hands and feet were cold as ice. "I cannot sit at the table" I said to Mrs. Batchelder, "for to do so weakens my back. I would like to have you sit with my mother, while I, from the couch, will direct." My mother took her place at one end of the table, Mrs. Batchelder occupying the seat opposite. My father was in an upper room, reading. My mother and Mrs. Batchelder placed their finger tips lightly upon the top of the table, leaning forward to do so, their chairs well back. My mother wished to have the light lowered, saying it was too bright for her eyes. I objected to having less light. I did not think it necessary, as I had secured all previous phenomena either by daylight or bright lamp light. My mother assumed a prayerful attitude and began softly singing a hymn. Mrs. Batchelder was serious but seemed incredulous. I remained quiet on the couch where I could see all around the table. The room was very bright. After sitting about ten minutes Mrs. Batchelder spoke, "Do you not feel the table trembling?" My mother admitted this, continuing her singing. Then there took place the most startling physical occult manifestation it has been my privilege to witness, manifestation taking place solely in the presence of unprofessional parties, and, for the most, skeptical parties. By the bright light of the hanging lamp I could see the finger tips of my mother and Mrs. Batchelder lightly resting upon the top of the table. I saw the table begin to shake, then to oscillate from side to side, then from end to end. Suddenly it rose straight from the floor up, until their hands reached to remain on its top. Then the table fell back with a heavy crash. "Oh!" cried Mrs. Batchelder, "what is this?" My mother's face wore an exalted look. She made no remark. I felt something great was to take place. I spoke, "Is this you, Tommy, moving the table?" At this the table rose three times straight up a foot, dropping to the floor at each rise with a loud noise, but seemingly with great care and precision. Again I spoke, "If this is you, Tommy, please bring the table to my couch." At this request the table with only the finger tips of my mother and Mrs. Batchelder upon its top (they

rising from their seats to follow it), began to move my way, hitching along by one leg. Then I said, "Its legs must clear the floor and come here." Immediately the table rose from the floor the space of two inches and floated toward where I was lying. As it neared the couch I said to my mother and Mrs. Batchelder, "Please remove your hands from the table, touching it with but one finger tip of one hand. Stand away from it and draw your skirts aside that it may have room." Then I said, "Tommy, bring the table to the couch." The table still moved slowly, floating, then hitching along, creaking, as if it were a great effort on its part. When within a foot of my couch it dropped on its four legs and stopped. Now I felt the necessity of the hands of my mother and Mrs. Batchelder being taken entirely away from the table, even the finger tips of one hand. I said this, and my mother and Mrs. Batchelder took their hands from the table, moved away from its side, standing back in the room. There was nothing within a foot of the table, all around it, while the bright light was over all. "Now for a sublime effort, Tommy," said I; "If this is *you*, lift the table on to the couch." There was a conserved silence for the space of two minutes. I could feel the beating of my heart against my side. Mrs. Batchelder looked bewildered, my mother's face radiant. Both stood away with their hands at their sides. "Tommy," cried I, "Take the table up on to the couch." I drew my limbs away from the foot as I spoke in order to make room. Then without a hand upon it, or a person touching it, that table suddenly took on animate life. It began to writhe, twist and creak, as if gathering strength; then quickly, lightly as a swift limbed child, it cleared the floor with a bound and landed upright on the foot of my couch. "Oh, Oh!" I cried, reverentially. "What is this?" cried Mrs. Batchelder, in a frightened voice. "Faith," said my Methodist mother. I said, "My father must see this, he must believe, also, and drawing myself gently away from the couch, I ran to the room where my father was reading. He was irritated at being disturbed, but by great persuasion, I induced him to go below and see the table move without hands. We returned to the room together where the table still stood as I had left it, upright on the foot of the couch. My mother and Mrs. Batchelder occupied the same position as when I left the room. "Look!" cried I to my father, "That table jumped on to that couch without a hand or foot touching it! and it shall go down the same way." My father shrugged his shoulders, but waited. "Now, Tommy," I said, "take the table to the floor." At this the little table again began to writhe, twist and creak, as if for the effort. Then without other warning, it gently raised itself to clear the covering of the

couch, moved forward cautiously over the side and dropped to the floor upright, where it tumbled over and lay still.

This took place with my father and myself, my mother and Mrs. Batchelder the only occupants of the room, standing full three feet away from the couch. As the table moved from the couch and dropped to the floor, I looked to my father for his verdict. Not a word did he utter. He suddenly turned on his heel and left the room. My father never spoke of the affair to my mother or myself, but through friends I learned that he said that the moving of that table without hands was a great mystery and unaccountable. We sat some two or three times after that, hoping for another demonstration of like character, but never again did such demonstration occur, or anything approaching it.

Very soon the voices left me to return no more. I am not a spiritualist to-day, nor do I ever attend séances, but I am still the recipient of many marvelous phenomena unexplained by the materialistic mind.

ELLEN F. WETHERELL.

Lynn, Mass., June 30th, 1908.

Essex St., July 3, 1908.

Personally appeared Ellen F. Wetherell and made oath that the above statement by her subscribed is true, according to her best knowledge and belief. Before me,

RUFUS KIMBALL.

Justice of the Peace.

I can truthfully say that I was present at the "sitting" with Miss Ellen F. Wetherell and her mother and was a witness to the wonderful demonstration of the table which she has accurately described in her statement.

MRS. A. E. BATCHELDER.

Commonwealth of Massachusetts.

Essex St., Lynn, Jan. 4, 1909.

Personally appeared Mrs. A. E. Batchelder and made oath that the above statement by her subscribed is true, according to her best knowledge and belief. Before me,

RUFUS KIMBALL,

Justice of the Peace.

Mr. Editor,

Dear Sir:—I hereby state that several times I have heard my mother, when in this life, relate the wonderful experience with the table which my sister has written out and is now forwarding to you.

I can, if necessary, give many references to my truth and



veracity from my own city, as I have been a public school teacher here over twenty years, and am now a trustee of the State School for Feeble-minded at Wrentham, Mass., appointed by Governor Curtis Guild, Jr.

Respectfully yours,

SUSANNA W. BERRY.

July 6, 1908, Lynn, Mass.

Mr. James H. Hyslop,  
New York City, N. Y.

My dear Sir:—I hold your circular asking for Mss. returned by Everybody's Magazine, bearing upon psychical phenomena, and have decided to send the enclosed to you with names, affidavits, etc., without restrictions to use by you of any kind. What is true need not be abashed, need not fear publicity.

Sincerely,

ELLEN F. WETHERELL,

Lynn, Mass., August 30, [1908.]

#### UNITED STATES SENATE, WASHINGTON.

Washington, D. C., January 29, 1903.

I am assured by persons in whom I have implicit confidence that Miss Ellen F. Wetherell of Lynn, is a lady of extraordinary accomplishment and high standing, and entitled to be respected accordingly.

She is the sister of the wife of Judge Berry, an eminent citizen of Lynn. She is, herself, President of the Lynn Equal Rights Club, and is in every way entitled to especial respect.

GEO. F. HOAR.

#### Apparition of the Dead.

Plainfield, N. J., April 23, 1906.

Rev. Dr. I. K. Funk,  
195 Washington Park, Brooklyn, N. Y.

Dear Sir:—I tried for a long time in vain to get the address of some member of the Society for Psychical Research, but it was only recently that I came upon yours, and with your permission will enclose a short account of an experience that occurred to me less than a year ago, and was written down shortly thereafter to await the time when I could find what I considered the proper authorities to send it to. I wrote down the facts within two hours after they occurred and sent the account to a sister living at some distance, and beyond telling the widow of the dead man I said nothing about it for some weeks. It has never seemed to me a subject for common conversation. I don't know that my

experience has any scientific value, even if supported by other evidence than my bare word, yet, it may be useful in establishing a theory.

The question that rises before me often is this,—was I the victim of an hallucination? Here was I on a bright sunshiny morning with windows and doors open, engaged in the rather wide-awake employment of washing dishes, walking and talking. I had not been sick for years. I had not lost much sleep during my brother-in-law's illness, and was not especially affected by his death. There was no reminder either of his sickness or death in the appearance. Perhaps there are many cases like mine, but dealing more with the vision than with the state of mind and surroundings of the seer, which I have perhaps unduly enlarged upon.

Very truly yours,

MRS. W. C. W——.

On the thirteenth of March, last, my brother-in-law, Geo. W. L——, who had suffered with cancer of the kidney for two years, took to his bed and died on the twelfth of April following. I was with him all through his last illness. He was taken into the M. E. Church just previous to his death, and had not the slightest dread of dying. On May twentieth, following, I was in the dining room clearing up the dishes. My sister was in the parlor adjoining, where her husband had died, and from which he had been buried. I went into the room to address some observation to her, rubbing a dish with a towel as I went. She was playing the piano and continued playing after I had gone out. After a moment's conversation I turned to go, turning to the right, and giving my dish a final rub, when I saw lying in bed straight in front of me just where I had seen him lying for the last month, my brother-in-law. His head was turned a little over his left shoulder and he looked me square in the eyes with a smiling expression, very animated and alert, not sick. I think I saw him for one full second, not realizing that it was not his physical body that I saw, and then he was gone, leaving a most vivid impression. Although instantly overcome with emotion I felt the value of accuracy in remembering what I had seen and *no more*. I noticed or remembered that the bed which was of white enamel was also dressed in white. In fact, everything was spotlessly white and fresh, not like a rumpled bed where a dying man lay. During his illness my sister had kept a colored quilt on his bed, saying that white made him look ghastly. Two tables which stood after his death, one at the head and one at the foot, where his bed had been, were not visible in the vision. Everything was real and substantial. I seemed to realize in that brief second that I must fix the whole thing in my memory for future refer-

ence, and yet could not comprehend that I was not looking at real flesh and blood.

Plainfield, N. J., May 15th, 1906.

Dear Sirs:—In reference to Mrs. W——'s illusion, as it might by some be termed, in seeing Mr. L——, my husband, about a month after his death, let me say I believe Mrs. W——, who is an educated woman, whose veracity cannot be doubted, and I will endeavor as nearly as I can to recount the incident.

It was about the middle of May, just a year ago. I was playing the piano in the room where Mr. L—— was sick and died, —the music was some hymns which I had sung for him during his last illness, beside some which I was practising for our church choir.

Mrs. W——, who was washing dishes in the kitchen, came into the room where I was playing (this was the room where Mr. L. had died), wiping a dish. In a few minutes I noticed she had left the room, and I found her crying in the next room. I supposed she had been affected by the music.

Mrs. W—— did not tell me until later in the day after I had returned from my music class, as she was afraid it would affect me so that I could not attend to business.

I thoroughly believe in her sincerity and I know she is a wide awake, practical woman.

I was so saddened by the fact that my sister had been so favored, and not I, that I cried over the disappointment.

Although I am glad to let you know this, please do not publish any names.

Yours truly,

M. L. L——.

Plainfield, N. J., May 17th, 1906.

James H. Hyslop, Esq.,

Dear Sir:—Your letter of the 5th inst. duly received, and I will answer your questions to the best of my ability. With reference to question No.

1. My brother-in-law died April 12th, 1905.

2. I do not remember noticing him during his illness in the position in which I saw his apparition—lying slightly upon his right side, with head turned slightly over his left shoulder. It was a natural, easy position, one more apt to be affected by a well, than a sick person. It may be that when he first took to his bed I saw him lie in that position with white unrumpled bed-covering, but my impression is that from the first, a colored quilt or sofa cover was on his bed, and owing to his restless condition the bed was always in a state of confusion, which I never remember noting in particular, until I saw it in the apparition, so smooth

and all white. I will ask my sister, his widow, to give you her opinion on this point.

3. He suffered very much but I was not so greatly impressed, as to lose either appetite or sleep on account of it. He was almost like a brother, but somehow we all kept up and attended to our regular duties.

4. My brother-in-law was of cheerful nature, and having no fear of death, tried to be reassuring and to look cheerful. He smiled occasionally but was too thin and careworn to look as I saw him later (after death), when he did not really smile, but wore a smiling expression.

7. I never dreamed of him before or after his death that I know of. I seldom dream or have disturbed sleep.

5th and 6th questions, I do not know that I ever had a vision of a dead person. Once about fifteen years ago a former school-mate appeared to me in the morning just after waking. Her face was very distinct, also the peculiar color and fashion of her dress which was the style in which children's dresses were made at that time. I had not seen her in over twenty years and do not know whether she is dead or alive at this time. We were never intimate and I do not recollect thinking of her before this event for many years.

From this time, and for from five years before, at a rough guess, it used to be a very common thing for me to awake in the morning with a foreknowledge of some certain event. Sometimes a dream left the impression and at other times I had no recollection of a dream. I could give a number of instances but hardly suppose it worth while to repeat them in detail. I frequently foretold incidents trifling and otherwise, that were about to happen. My most remarkable experiences next to seeing my brother-in-law's apparition were as follows:—

I sat down one day about ten or twelve years ago to write a letter when I was seized with a frightful sensation that I cannot describe. I seemed to be going down into awful darkness, or else it was closing up on me, like a grave. I even saw a mouldering coffin and thought it was my brother's who died many years ago. The sensation was not one of losing consciousness or power of motion. My senses seemed abnormally acute. I sprang up from my chair, pushed back my chair and began talking to my canary, no one being in the house with me. The feeling passed off directly, but left a sense of impending evil, that seemed to be connected with a house that we had recently hired and were soon to move into. I told some members of my family of my presentiment. I don't think I told of my experience then. We moved into the house a week later, I having decided that I must fight

such sensations or perhaps lose my reputation for sanity if I acted in accordance with them.

Again I was alone except for my bird and I sat down with a paper or book, to read a few minutes, when the same terrible feeling came over me and again I got up, made a racket by moving furniture and bric-a-brac, and talked to my bird to which I was greatly attached. The feeling again passed off, leaving me very much broken up as my presentiment of evil seemed more confirmed. Right here I may add that a cat killed my bird the same day. The third experience happened about a week, or less, later when my three sisters, mother and brother called. I was showing them through my new dwelling. My sisters and mother wore dresses in which black predominated. They were preceding me up the stairs when the same sensation came over me like a flash, giving me the most terrible feeling I ever experienced. I felt that there would be a death, and these friends would attend the funeral.

We had taken this house for summer boarders, and now I will tell how, according to my way of thinking, my presentiments were near enough verified to show that they run something out of the ordinary.

In the first place, sickness caused three or four families to delay their coming, or to fail to come. Then one lady had to go back home to take care of a sick friend. She came back later and soon after was taken sick with peritonitis. She had been sick about a week when our house caught fire and was nearly destroyed. The sick woman was taken to a neighbor's and died a day or two later. Her daughter who had boarded with us before her mother came, told a friend that she had never spent such a miserable summer, nothing but sickness and bad luck since she came to the place.

We moved to another house and a few weeks later my three sisters and brother referred to above, came to me, with the information that my son was drowned. This turned out to be a false report, and I might be convinced that all these events were mere coincidences were it not for the indescribable sensation I experienced on the three occasions referred to and which surely indicated that I was to be associated with great misfortune.

It may be worth while to mention the fact that these presentiments seemed to "materialize" when black and white were before me, as in the case of the letter I had started to write, the book I was reading and the black and white clothing of my relatives. I have also on one occasion seen a black and white striped piece of goods turn gradually all black while that peculiar sensation stole over me. But it has never since been so pronounced. I have never seen a case of hypnotism, and previous to these

states of mind, had read very little about it, though always deeply interested in occult matters.

A writing medium boarded with me just prior to my first experience (when I sat down to write a letter as described). I talked with her a great deal, but considered her the victim of a delusion.

The day before I saw my brother-in-law's apparition I was persuaded to call on a clairvoyant fortune teller. I did not go because I had any confidence in her, but mostly for the novelty of the thing, as I had never previously had my fortune told. I lost my father eight months before my brother-in-law died, but the clairvoyant did not give me a message from either. Neither was I expecting any.

Perhaps most of what I have written may seem like extraneous matter, but I wanted to tell everything that can throw any possible light on the subject in hand. I may say here that I had no sensation of dread or terror on or after seeing my brother-in-law's apparition.

Another little incident that happened last October had nearly escaped my memory. I awoke one morning with that old foreboding and after a moment or so remembered a dream. I had dreamed that my younger son, then in Arkansas, came home: that he had been shot in the breast, and I saw the dark, purplish color of the wound. I went down stairs and looking at the calendar said to a friend, "Let us make a note of the thirteenth for I think something happened to W. on that date." Little more than a week later I received a letter from my son's wife saying he had been ill in bed for three days with what threatened to be an attack of pneumonia. She named the days and one was the thirteenth.

Since commencing this letter I saw my sister who has agreed to write to you corroborating my story as far as she knows. She is very sure that she always had colored quilts on her husband's bed from the time he began to decline in health, until his death; as she never could endure the sight of white in close proximity to his pale face. I have been particular in making a note of this as in the apparition everything was white and therefore not "memory picture." If you wish to ask any more questions on this subject I will take pleasure in answering but in case you should think it . . . .

Some other facts that seem to bear on my case at the time of these experiences are as follows: About that time I was bitten in the hand by a cat and was four weeks in dread of hydrophobia. My health in general was poor at that period. I was alone a great deal and subject to much care and anxiety. At

the time of my brother-in-law's "appearance" I was in fine health and spirits.

I would be much pleased to be informed as to those peculiar experiences I had, whether the results of disease or what. I never read or heard of any like them.

My sister has promised to write you later.

Very truly,  
MRS. W. C. W.—

May 21st., 1906.

James H. Hyslop,

Dear Sir:—In reply to yours of the 24th inst., I have never been able to learn whether the little girl I wrote to you about, as appearing to me some fifteen years ago is alive or not. I was never intimate with her and did not keep up the acquaintance after I left school. She lived at North Branch while I lived at Whitehouse, four miles distant, both villages being in this state. I think her parents are dead. She had a brother named Samuel, if I am not mistaken, some years younger than herself. He may be living at North Branch yet, if so a letter addressed Samuel Sloan, at that place would reach him. The girl's name was Louisa. I heard that she married a Howard or Levi Henry, but I do not know whether she did, nor where the Henry boys are. If I ever find out I will let you know at once.

It is rather difficult to account to people who do not know the circumstances why you are anxious to gain news of a person that you never particularly cared for, especially after a lapse of thirty years or more. I would have to make a general inquiry around the neighborhood where I never was much acquainted, as I was taken to and from school and did not stay in the place except in school hours. Louisa's father was a farmer.

I know that it is important in establishing my claim to having seen my brother-in-law's spirit that it should be ascertained whether Louisa Sloan is dead, and when she died. Now in regard to writing you of any premonition I may have in the future, I will cheerfully do so and let you know whether they are verified, but I have never had any of these presentiments except in connection with my own family of husband and two sons; only once concerning my husband and that was a premonition that he would hear of a matter of business at a certain time and he did. My two sons are in the west, and although they have been compelled to admit that I have had some means of looking into the future which they do not understand, yet, they are opposed to everything of that kind. If I wrote as I often have, that I felt that something was wrong at a certain time they would write that everything was all right and I must not worry. They do not often give dates when they do tell me of something that has hap-

pened. I do not think they are opposed to investigation, but they do think that it is not best to encourage me to believe in occult power. So you see it is rather difficult to prove my assertions. It might be that if I gave you their addresses and an account of my premonition at the same time they might verify it, if you wrote them. I notice that if my mind is particularly drawn toward one it is that one to whom the presentiment refers, and the feeling is usually stronger than the nature of the fact would seem to call for, so that if I had a premonition of death that was to be really verified, it seems to me that the presentiment would very likely kill me or make me insane. I do not think I am liable to premonitions in any such degree as I used to be. My boys have met with a good many accidents and fits of sickness that I never had the least warning of. It seems as if I must get into a certain state of nerves or health, or perhaps there are certain conditions outside of me that cause these insights. I can't tell *how I know* but I *do* know, and I wish I knew *how* I know.

My sister tells me she has written you and that she described the bed covering used in her husband's illness, which seems to me to prove that I was not the victim of a mere "memory picture." One certainly cannot remember a memory picture or an imaginary face as one can a real one, and my memory of my brother-in-law's features as I saw them after his death is as plain as any I have of him,—more distinct, if anything.

Mrs. L—— was rather reluctant to write you at first, for fear of having the circumstances made public, but I told her I was sure this would not be done without her consent.

Very truly,

MRS. W. C. W——.

Plainfield, N. J.

Newark, N. J., June 3rd, 1906.

James H. Hyslop, Secretary.

Dear Sir:—I promise to do exactly as you request in your letter of May 30th, to send you an account of any premonition I may have at once and its verification afterwards, or, give you the opportunity of verifying it. If you ascertain any facts concerning the little girl I wrote you of, I should be glad to know of it. If she is dead I will try to discover the date of my vision, or perhaps I had better do that at once. I think I wrote it down at the time, but do not know just where the book is. I can, however, by consulting a friend find out, I think, the year of the occurrence and I know the month was April. If the girl is living I shall believe that my subsequent vision of my brother-in-law was due to some brain disturbance for I recollect that in both cases the countenances were particularly bright and pleasing.



The little girl came to school one Monday morning—at least I think it was on a Monday—with a number of sores all around her mouth caused by eating green hickory, or walnuts, and they were there in her apparition. Her dress was a large plaid and the arm-holes and neck were corded, a fashion that I have not seen for many years. I write you these little details to show you how they were impressed on my mind. It was in her case as in my relatives as if they were meant to be impressed for some purpose, or else I, for some reason, took particular notice of them and the time so brief that I hardly understood how I could. If you do not hear from Louisa Sloan or concerning her, I will keep the case in mind and lose no opportunity to make inquiries.

I did not at the time really suppose that the girl was dead because she looked so bright and pleasant. I always supposed a "ghost" looked ghastly, at least. Never having had an opportunity to consult any one who was any wiser than I, I am very glad to transfer these mysteries to abler hands. I believe there is a great deal that your society never hears of. A few years ago my cousin lost his little boy, and grieved over his loss a great deal, but one morning he told his wife that he had seen the little one lying right beside his pillow, and from then on he was resigned. My cousin, or cousin-in-law, was a big, strapping man, a locomotive engineer and not liable to delusion, I should say. I think he could not by any stretch of imagination see that child so plainly as to be convinced that he saw him. I do not think the occurrence was even told outside of the family and of course is no use to science.

Very sincerely,

(MRS.) W. C. W——.

North Branch, N. J., Oct. 8, 1906.

Dr. Jas. H. Hyslop,

Dear Sir:—Your letter of Saturday at hand inquiring about the Sloan family. In reply would say that there is a young man, a grandson of the elder Mr. Sloan, who lived in this vicinity some years ago, employed in the store of Schoverling, Daly & Gales, 302 Broadway, New York City. If you write or call upon him you can probably get the desired information. The young man's father's name, I think, is A. A. G. Sloan, and I believe he lives at Rutherford, N. J.

The elder Mr. Sloan had a large family of children by his first wife, but none of them have lived here for years. He had a daughter by his second wife and the widow and daughter are still

living as far as I know, but I don't know where they reside. If I can be of any further assistance to you I am at your service.

Yours truly,  
A. V. VANDER VEER (P. M.)

New York, Oct. 15th, 1906.

The record shows that I mailed a letter to Mr. Samuel Sloan as suggested and it was returned by the postmaster saying that the man had died a few years ago. I then asked the postmaster to give me any name that might enable me to make inquiries such as I wished to do. He gave me the name of a Mr. Sloan in this city in a store on Broadway. I saw him today and he knew Samuel Sloan of North Branch, N. J., and his sister Louisa, who is still living somewhere in Newark, N. J.

JAMES H. HYSLOP.

Jersey City, Oct. 18th, 1906.

Mr. James H. Hyslop,

Dear Sir:—In answer to your communication received,—Samuel Sloan is dead. Louisa Sloan is living. Should be pleased for favor granted if you will inform me why you write me for information concerning these parties.

Yours very truly,  
A. A. G. SLOAN.

## BOOK REVIEW.

*Problems of Your Generation.* By Daisy Dewey. The Arden Press, New York. 1910.

The author conceals her real name under the one used above, but is personally known to the reviewer. The book is the product of automatic writing and does not represent the evidential side of psychic research. It purports to be a message from discarnate spirits and represents a philosophic and religious type of thought. For the scientific man its primary interest will be psychological, not an evidential production. An important incident for that class of students is the fact that every detail of the book as printed was dictated by the supposed communicators, including title, dedication and preface. A curious circumstance was the prohibition placed on the author and her friend regarding the use of certain names and letters as helps to call public attention to the book. Some well known celebrities had praised the work highly and it was the desire of the author and her friend to appropriate these in the way mentioned, but the automatist's "spirit guides" forbade it, insisting that what they had to say must stand on its merits.

The book is the result of the intellectual demands which the interest of the automatist expressed and the four topics on which she desired information were (1) The Mysteries of Life; (2) The Creative Forces; (3) Evolution, and (4) The Soul Life. The discussion of these topics is of the usual character in this type of literature. It is general and indefinite in its statements, tho not more so than philosophy usually is, especially for the layman. How much it has been affected by the subconscious processes and contents of the automatist's own mind cannot be determined. But the reviewer can say that it has not come from any previous knowledge of spiritualistic literature. It does not appear any more to be the result of any previous intellectual training. Hence psychologically such a production, whatever its limitations for the scientific philosopher, the work must have an interest for students of the human mind. We have not yet arrived at that stage of the investigations in psychic research at which we can estimate its relation to the supernormal. There happens to be no clear traces of this in the present book, but the reviewer has himself witnessed personally some instances of the supernormal in

the automatic writing of the author. It was not much, but it sufficed to give the case some interest for the most sceptical, whether he felt interested in the peculiarities of the non-evidential matter or not. The critically scientific man will not find what he is seeking in such a book. What the layman may find it is hard to tell. This will depend on his intellectual development and demands. The vagueness of the messages at crucial points will create much disappointment with many minds, but this will not detract from either the occasional ethical inspiration manifested or the psychological interest of the whole.

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OF THE

## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

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## THE NEW YORK EXPOSURE OF EUSAPIA PALLADINO.

By W. S. Davis.

April 17th, 1910.

When the committee of American Scientists, who were endeavoring to ascertain the causes of the Palladino phenomena, ended their investigations rather abruptly, Professor Dickinson S. Miller, who occupies the Chair of Philosophy at Columbia University, was determined that matters should not end, and that more decisive measures for detecting fraud should be resorted to. He thereupon organized a company which included several men well versed in spiritistic trickery and carefully arranged a programme, which was rehearsed three times, then a séance with Eusapia was held. The participants were Professor H. G. Lord and Mrs. Lord, at whose house the exposure took place, Miss Olmstead, Mrs. Franklin, Mrs. Pollock, Miss Woerishoffer, J. B. Fletcher and A. A. Livingston, both instructors at Columbia University, Professor Joseph Jastrow, of the University of Wisconsin, James L. Kellogg and John W. Sargent, both professional conjurers, Joseph F. Rinn, who has assisted in various exposures of pseudo-mediums, Warner C. Pyne, a student of Columbia, Professor Miller himself, who was master of ceremonies, and the writer.

Eusapia charged \$125 for her evening's services, and came and departed in an automobile. She wanted to bring her own interpreter, and also a personal friend, but as this would have upset our plans, she was requested to come alone, though under the escort of Mr. Livingston of our party. She finally consented to do so under promise that we would not seize her or be rough, probably having in mind her narrow escape when Edgar Scott nearly caught her foot at a previous séance.

Kellogg, Sargent and I were introduced by our middle names so that she would not know us.

According to Professor Miller's plan, Kellogg and I were to control Eusapia and detect suspicious movements of her hands and feet. Sargent was to sit directly opposite to her and watch her general performance. Rinn and Pyne were to go to a room on an upper floor, divest themselves of their clothing and put on, in Rinn's case, black tights, while Pyne was to wear something similar. Both were to cover their heads with black cloths. They were to remain upstairs until after the arrival of Eusapia. All others in the company were to openly occupy certain positions in the séance room best calculated to screen the entrance of our spies.

In view of the fact that we were dealing with an alleged medium who would try to trick us at every turn, and who would place innumerable obstacles in the way of every effort on our part to discover the causes of her phenomena, we felt justified in adopting methods which otherwise might be considered reprehensible.

After the arrival of Eusapia and Mr. Livingston, and when both had entered the séance room, Rinn and Pyne came down stairs and hid in the hall, where they waited for their signal.

After introductions and the usual exchange of pleasantries, Eusapia said that she would begin, but before she had time to pick out her controllers, Professor Miller ushered Kellogg and myself into the positions next to her. We were so friendly with her, however, that she made no objections. And our friendliness wasn't insincere either, for no one in our party would have done a thing to retard a genuine phe-

nomenon, but if cheating should be a part of her performance, we wanted to know it.

Eusapia took a seat at the narrow end of the table, and with her back close to the cabinet curtains. I sat at her left with Mrs. Franklin next. Kellogg sat at her right with Mrs. Lord next, and Sargent sat at the furthest narrow end of the table where he faced Eusapia. The others who stood up, took positions as arranged at the rehearsals. Professor Miller then placed an electrical instrument upon the table before Eusapia, at the same time giving the signal to Rinn and Pyne to creep into our room and take positions under our seats at the sides of the table. We moved our hands about the instrument, and got Eusapia to place her hands above the instrument, so that she was unable to see anything much beyond her nose, which together with our conversation, enabled our spies to crawl to their stations without being detected. Eusapia's "psychic fluid" did not affect the electrical instrument, and as it had served our purpose it was removed.

With Eusapia sitting close to the table, and with her black dress touching the table legs, she placed her right foot upon the instep of Kellogg's left foot and her left foot upon my right foot. This was her guarantee that her feet should play no part in the production of phenomena. This was done with considerable ostentation and there was no doubt about the position of her feet.

The light, which we had before Eusapia's arrival, was not reduced, and was all that could be desired.

### **Table Phenomena Occurring in Bright Light.**

Those sitting at the table then placed their hands upon its upper surface, and formed the well known chain. Eusapia then stamped upon Kellogg's foot and mine, asked us if the control was satisfactory, and was assured that it was. After a few moments had been spent, presumably for the purpose of generating the "fluid," Eusapia drew her own hands away from ours, though she still kept them upon the table, and soon light raps were heard. They were such as are easily and imperceptibly produced by sliding the finger tips upon

a table top, though on this occasion, the sliding was not always imperceptible, for several of us distinctly saw some of it, probably because we understood the method, looked for it, and had light enough to see. This little preliminary exhibition gave her the opportunity to look us over, and to decide whether it would be well to proceed further without being exceedingly cautious. We were next favored with responsive raps. Doubling up her hand, she beat the air with her fist in a jerky, spasmodic way, when we heard the light noises in the wood. But this exhibition above board did not occupy our entire attention, and everyone in our party was interested in the theory of using a foot as a lever to raise the table. Weeks before this séance, Professor Miller and others had, in my office, succeeded in reproducing Eusapia's levitations, and we wanted to know whether we had fathomed the mystery or not.

As Eusapia beat the air with her clenched hand, she correspondingly slid her feet away until we felt pressure at the toe end of our feet only, whereas there had been pressure on the insteps. This was accompanied with an intermittent touch or drumming. I can assure the reader that while this may seem like very obvious trickery, as described in cold words, yet as performed by Eusapia, with her thirty years of experience, and with her distracting work above board, it is rather difficult to detect. Kellogg and I both suspected that she had succeeded in removing one foot and was making the other do duty for two. When it seemed to her that she had liberated her left foot safely, and that no complaints were to be made, we commenced to get heavier raps, as though she struck the table leg with her foot.

Had we stated our suspicions, that she had removed her left foot it is very probable that we would have had one of those dreary, long drawn out, or blank séances which, we think, invariably occur when sitters successfully check her sharp practices. On the assumption that Eusapia is entirely a trickster, there could have been no phenomena had we checked every attempt at deception. If Eusapia gave us the identical phenomena which have made her famous, and which have been accepted by others as genuine, and if we



found them to be fraudulent, then it seemed to us that our results would justify our methods. If other investigators believe that they have circumvented such methods as were detected by us, they may be in error, for we all know that trickery is always calculated to create false and misleading impressions. But for the benefit of those who will insist that we should not have permitted the medium to employ her regular methods, let it be understood that we held another séance one week later, when the medium was not permitted to proceed in her regular way, as will be seen further on.

In striking the table leg with the side of her shoe, thus producing raps, Eusapia also got the exact position in which her foot should be placed for levitation. And when she rocked the table from side to side it was only necessary to switch her toe an inch, when the left table leg would come down upon it. Then, all that she had to do was to elevate her toe while the heel remained upon the floor, and either partial or complete levitations followed.

While the table was swaying from side to side, as though pushed by her own hands which were upon it, she appeared to be manœuvering to see if we were suspicious of her, and she occasionally glanced from Kellogg to me in a puzzled way. But we were careful to give no indications of what we thought, and she presumably considered us more candid than we actually were. And now, to quote the words of others who have accepted these levitations as genuine, "the table reared up on its furthest legs" and dropped suddenly with a thud. The effect was excellent: we looked pleased, and Eusapia began to feel at home. With a little rest, rocking was resumed and she considered it safe to risk an entire levitation. Holding Kellogg's left hand up in the air with her right, she put my right hand, palm down on the top of the table directly over the left table leg, and then put her left hand over mine, the tips of her fingers extending rather over my hand and touching the table. No other hands were upon it. Then, after a few partial levitations, the table went up in the air with every leg off the floor. It was our first complete levitation, as beautiful as any on

record, and given in bright light. Notwithstanding the fact that Mrs. Franklin, who sat at my left, had seen Kellogg, Sargent and myself do this before Eusapia arrived, she was very seriously impressed with the illusion, and I rather think that some of the others, also, lost their mental balance for the moment, for, with beaming countenances, some of the company broke out in applause. Eusapia was certainly at her best, and when she saw that her efforts were appreciated by us (though not from any moral sense, but from one of skilful execution) she smiled and bowed her acknowledgment.

How do we know that the levitations were fraudulent? 1—During one of the partial levitations, I cautiously lifted my left foot, passed it over my right foot in the direction of Eusapia, and was unable to touch her left leg from the knee down, at the place where it should have been. 2—Her black dress touched the table leg, and as she pulled her toe suddenly out from under it, her dress moved accordingly. 3—By the thud with which the table always fell when it was deprived of its very material perch. 4—By the fact that any juggler can perform the feat when the *modus-operandi* is fully understood, though perhaps not with the same skill. 5—Every one present knew that the table was steadied at the top by Eusapia's hand, which rested upon mine, which, in turn, bore down over the table leg held up, presumably, by Eusapia's toe, and last but not least, by 6—What Rinn and Pyne told us when they came into the room again, in their proper clothing, after Eusapia had departed, which is as follows: From their positions under our chairs, they saw Eusapia place her right foot upon Kellogg's left, and her left foot upon my right. Later, they saw her tapping upon our feet with hers, while she made some changes in the positions of her feet. They also saw her slide her left foot away, by a few hitches, as her other foot was twisted around so as to also cover my foot which had previously been under Eusapia's left foot. It happened that Rinn's position needed no improvement, but when Pyne saw that Eusapia intended to operate with her left foot, he crawled under the table more and got closer to Rinn. Eusapia occasionally swung

her left foot under her dress so that it could not always be seen, while at other times, it rested on the top of her right foot, which was upon Kellogg's foot and mine. Both men distinctly saw Eusapia strike the table leg with the side of her foot to produce the raps, and they also saw her slip her toe under the table leg during the swaying, and force the table up by toe leverage.

The table jugglery in bright light continued for over an hour, when there was a change in the programme, and the cabinet phenomena in less light were given.

In connection with the toe levitations, the following points should be considered: The feeling that the table is held up by elastics, and that when pressed down it springs up again, as described by various witnesses, is exactly the same impression that is produced by the toe method detected by us.

Tying the medium's ankles to the chair rung would not seriously affect the trick because she could still switch her toe over and get it under the table leg.

Very little could be accomplished by a spectator wedging one of his feet between the table leg and one of Eusapia's feet, if the medium's other foot was not thus interfered with: and even such a situation would not be hopeless if Eusapia could get an unhampered start, for after that, she could hold the table up by pressing her knees apart and against the table legs, and then it would matter little what was done with her feet.

The table coming down with a bang, as though a string had been cut, is exactly what happens when the toe method is employed.

Holding the medium's knees would not prevent the upward movement of the toe end of the foot, and a complete levitation could be given; the nearest end of the table going upward three or four inches, and the further end rising a foot or more, the angle being given by the hand on the top of the table.

When Eusapia clutches a sitter's hand and passes it up and down, on the inside of the table leg, no opportunity is afforded to detect the toe trick, because she is careful not to

let the hand go beyond certain limits, at least on the toe side, although she may not always be particular on the other side.

Having forced the table up with her toe, and after passing a hand along the table leg to prove that her knees did not assist, she could instantly press her knees against the table legs to hold the table up, and then order all hands off the table. In this case we would have a complete levitation when the toe did not act as a prop; and when no hands were upon the table; and when a spectator had passed his hand along the table leg to prove that her knees did not hold the table up. After the lights had been lowered Eusapia gave us similar levitations.

I have said that Eusapia wedges her legs between the table legs, and also that a hand is at times passed along the table leg. The variation in the space is produced by not only spreading her knees apart, but also by sitting nearer to or further from the table. Her limbs being larger at the thighs than at the knees, it makes considerable difference how close she sits to the table.

The use of stocks or cones, such as were tried by Feilding, Baggally and Carrington might be fatal to the toe method, though false cones could be used successfully, and we find in their report, that at the first séance when the cones were used, that they sat one hour before getting a complete levitation, that the light was almost out, that she held her hands under the table part of the time, was disagreeable, and was not above cheating, as was proved when she was seen grabbing the curtains. When cones were again tried, newspaper was pasted around the top of the table, at the place where she could use her hands, but again the lights were nearly put out, Eusapia was again in bad humor and, to quote their own report, "showed much dislike to the precautions taken and especially to the paper." Finally Eusapia got Mr. Feilding to change places with Professor Bottazzi, and then, in very great darkness, there was a complete levitation. But just listen to this: "It is unfortunate that owing to the general conversation which constantly went on at this séance, the notes fail to report the position of the medium's right hand," and again "The prevailing

darkness renders the evidence for this and a subsequent repetition of the same phenomenon unsatisfactory." Then Eusapia tore the paper off the table.

The last time the cones were used, Eusapia was, as usual, in bad humor, and the cones were removed without a levitation.

It will be seen then, that the really good levitations occurring in bright light, and which have added so much to the fame of the medium, were not given at the F. B. C. séances when cones were used. The reasons are obvious.

One of the most interesting things in connection with our exposure of Eusapia, is the way it clears up the table levitations as reported by the Milan committee in 1893. We find there that Eusapia rocked the table from side to side as she did with us: that no levitations occurred when her dress did not touch the table leg, as distinctly noticed by us, and that her hand pressed down upon the top of the table at the left corner, as it did at our sittings. (When her dress did not touch the table, there were no levitations.)

Professor Charles Richet, in 1892, was not sure that Eusapia did not use her foot, but considered the theory improbable because Eusapia's knees were held and her feet touched those of her neighbors. We have now shown, however, that those things do not interfere with the trick, and it is also very evident that Eusapia used the same method eighteen years ago that she uses to-day.

It appears to be good evidence when sitters say that they tied Eusapia with rope; held her knees; passed their hands along the table leg; placed their feet upon hers, instead of hers upon theirs; grasped her ankles, and did various other such things, but these devices are usually proposed and superintended by Eusapia herself. And the real ineffectiveness of such measures lies in the fact that she does not allow enough of them to be applied at one time; but even though she did, there would still be the probability that the tying or holding had not been entirely efficient.

We have been told that levitations have been witnessed when Eusapia's dress did not touch the table legs. It is

difficult to see how such a thing could have been possible at our séances, for the following reasons:

The table was so small and narrow, though built in accordance with her specific instructions, that it was rather difficult for her to wedge her limbs between the table legs, and in drawing herself close to the table so that she could put her feet upon Kellogg's and mine, it appeared to be utterly impossible for her to prevent her dress from pressing against the table legs. Eusapia's abdomen was very close to the under edge of the table, even when she sat back a little. But in sitting back, her feet were still forward, resting upon ours, which necessarily kept the lower edge of her dress against the table legs.

Although the séance had been in progress for more than an hour and raps and miscellaneous table levitations had been given in great abundance, not a single cabinet phenomenon had occurred. I want to emphasize this fact, and will repeat, that while we had obtained a vast amount of phenomena which could be produced fraudulently under the prevailing conditions, we did not obtain the cabinet phenomena which necessitated an extension of opportunities for fraud.

During the raps and levitations, Eusapia sat with her back to the cabinet, squarely facing her audience, and it would have been extremely difficult to get a hand or foot far enough behind her to do much with it. Moreover, the light was too bright for the bolder sort of trickery. Kellogg, Sargent and I, who had not attended a Palladino performance before, were much interested in what Eusapia would certainly have to do, before manifestations of a different order could be given, and so we soon discovered that there was no limit to the woman's audacity.

#### **Cabinet Phenomena Occurring in Subdued Light.**

One of her feet was already free, but she wanted to still further increase her facilities. For a time, all manifestations ceased. Then she clutched Kellogg's left hand with her right, and my right hand with her left, and our hands were upon the top of the table. She next called for less light.

A few moments later she deliberately pulled our hands off the table, down into her lap where we could not see them. Then she closed her eyes and reclined upon the left arm of Kellogg, yawned and acted as if drowsy. All this maudlin conduct appeared to be a ruse, to make us think that if anything now happened, we should have to look to some source of power other than Eusapia, because all energy and agility had departed from her. She gripped our hands firmly, and was very careful to let that fact soak well into our minds, evidently assuming from past experiences, that when she finally did get her hand away, and phenomena had been witnessed, that we would link the firm grasp and phenomena together, and that the little intermediate links would not be noticed or understood. During subsequent contortions well calculated to hold our attention, she gradually worked her chair back until her shoulders pressed against the cabinet curtains. In the hand release, as in the foot release, I was again chosen for her victim, for she did not entirely try to get away from Kellogg, though she, of course, found it necessary to modify his control before she could get sufficient freedom to make one foot or hand do duty for two.

Eusapia herself then broke the hand contact, and in an apparently absent-minded way, proceeded to push the table with her hands resting upon it. Then she forced the table upon its furthest legs, removed her own hands, grasped my right with her left, and ran our hands along the table leg, to convince us that her legs did not touch those of the table, then demonstrated to Kellogg that her knees were not in any way used at that particular moment, and then, after the demonstration, proceeded to force the table up in the air by using her knees and abdomen underneath; and her hands above the table. This was certainly villainous trickery but as poor as it was, it was done so quickly in subdued light, that many persons would not have observed the method, especially those whose positions did not enable them to see the lower part of her body, hidden as it was, by the table before her. She then stood up to push the table about the room and requested every one at the table to stand. But we

had two spies under our chairs and we did not want Eusapia to see them, though the two ladies sitting at our table, in their inexperience, proceeded to obey the medium's command and were rising. Something had to be done immediately, and so I pretended to have severe cramps in my legs and the interpreter, Mr. Livingston, told Eusapia of my difficulty, while Kellogg and Sargent nudged the ladies to sit down. Eusapia then took her own chair.

I scarcely know what unsophisticated investigators will think of a person who pretends to have cramps in his legs, rather than turn a \$125 séance into a fiasco, but something had to be done quickly and that seemed to be the only thing available.

Eusapia now pulled Kellogg's hand and mine again down into her lap, this time upon her knees which were close together, and her left hand was upon the back of my right hand. While she was muttering "O dear, O dear" and was renewing her yawning and drowsiness, she tapped upon the back of my hand and did various trivial things with it which "synchronized" beautifully, or shall I say outrageously, with her head and body contortions, and her ejaculations, which I assumed, were intended solely to occupy our attention while she slyly slid her left hand away and moved the right hand over so as to answer for both. She hadn't intended, however, that the withdrawal of her hand should be noticed.

Eusapia now commenced to twist around sideways. She then thrust her left hand between the cabinet curtains at the centre, and threw the lower end of the left curtain upon the end of the table at which we sat. Resuming contact, she brought our hands up out of her lap, and put them upon the top of the table, but under the black cabinet curtains, where, of course, we could not see them. While I was being kicked in the side by Eusapia's left foot, though she intended that I should think that her spirit-guide "John" was touching me, she got her left hand away again, using about the same method as previously described when she was ready for "the really big phenomena," as they have been characterized by one of my acquaintances, who is determined not to believe them all fraudulent, though he himself, after attending



a great many séances, never obtained proof that any of them were genuine. As a matter of fact, I am unable to learn that any investigator has ever discovered a cause of a phenomenon, when such cause wasn't trickery, and the assumption of genuineness in most reports appears to be based exclusively upon the inability of the witness to detect trickery though it doesn't follow, by any means, that trickery wasn't practiced.

Under the dubious conditions, after the light had been lowered we saw spirit hands, the small table, which was formerly in the cabinet, came out and was placed upon the larger table at which we sat; a stool was moved from the furthest end of the left curtain to my corner of the séance table; there were innumerable curtain bulgings, and various other things happened. It may be of interest here to note that the spirit touches were not felt by Kellogg, or others, who were out of range of the medium's left hand and foot, though I, sitting in range, got more than I wanted. While modest efforts were made to prevent ordinary imposture, we did not attempt to check a really skilful release of her hand, believing that an open rupture with Eusapia would have followed. As has been previously stated, we wanted to witness the identical feats which have been pronounced genuine, and we believed that it would not be a parallel case if we exercised more vigilance than the medium herself allows. Those who take exception to this are requested to consider our final sitting, described further on.

That Eusapia got her hand away is not a supposition. Kellogg and I were perfectly conscious of her opportunity, and could have prevented it, had we chosen to do so. Before a phenomenon, we always felt her hands gradually releasing their pressure, followed by intermittent contact, and while efforts were being made to distract our attention. Immediately after a phenomenon, her hand returned to mine, and then her other hand was removed further along Kellogg's, after which she grasped my hand separately. Also, it was a warm, close evening, and our hands, as they were clasped, perspired just a little, and when her hand came back to mine, the perspiration was chilled, evidently depending upon the

length of time it had been away from mine, and upon what her hand had touched.

Moreover, I sat very close to the curtains, and during times when the hand release was done in her lap, and when the curtains were hanging in their normal way, I bent my head forward close to the centre, where the two curtains met, and I could during certain moments, see the light wall inside of the cabinet. I have been told that Eusapia usually has the back of her cabinet covered with black cloth, but on this occasion it was not done. When the curtains parted at the centre, I could see from one to four inches of light wall, and once, towards the end of the séance, when Eusapia made a wild, reckless thrust with her arm into the cabinet, the curtains parted enough for me to see at least six inches of light background, and even Mrs. F. D. Pollock cried out, "Why, I saw her arm!" Had the medium been more cautious, in the matter of draping the back of her cabinet with black cloth, this evidence would not have been obtained at our séance and I call the attention of those who believe in Eusapia, to the fact that the appearance of genuineness depends upon Eusapia's thoroughness in covering her tracks.

Each time the curtains parted, I could see her arm in action, though those who stood back could not always see the wall, and never so much of it as I did, for the reason that I had a wide angle view with my eyes so close. It will also be seen then, that a person's position may influence his judgment as to the true character of the phenomena.

I could generally tell in advance, when something which her hand could do would happen, and gave those near me some indications of that fact. Little by little, I concluded that Eusapia did not understand enough English to make it dangerous for me to say a few things openly, and I often told the company outright just what Eusapia was doing when she juggled our hands under the cabinet curtains. This, on two occasions, created laughter, which Eusapia took to be pleasure and approval.

Every now and then, Eusapia covered her trickery considerably, by quickly catching the left curtain between her back and the back of her chair, thereby preventing it from opening

too much. (The cabinet consisted of a small corner of the room, fenced off by two long curtains, which hung down to the floor from the ceiling. The curtains swung loose as they were not fastened at the sides, or at the centre.)

Eusapia does not permit a continuous control of her hands during the second act. She breaks it whenever she chooses, and as one excuse for doing so, she frequently reverts to table levitations, which continue, from time to time, until the end.

This second series of levitations is very inferior to those occurring in the first act, and she gets the table off the floor in any way she can, most of the methods being exceedingly bold, though facilitated by variations in the light, which at times is low.

Without any suggestion from us, she asked if we would like to tie her ankles to the chair rung, but as Sargent, Kellogg and I knew the futility of such "tests," we smilingly told her to proceed without tying, and she thanked us for our confidence in her. We were not invited to get under the table and hold her ankles, and it is fortunate that we were not, since our spies were still there in their distressing positions, and would have been seen by Eusapia. But even such a safeguard would only be a joke, since it would not stop the use of her hands, abdomen, and the side motion of her knees. It must be remembered that she has no fixed programme, and if she is checked at one place, she still has other opportunities, and if she is hampered too much, either the lights go nearly out or manifestations cease altogether.

Some of the Palladino phenomena are given openly, and with no control whatever. After a levitation in the second act, she turned exactly sideways, and pointed to a place on the left cabinet curtain just in a line with her eyes, at the same time crying out "look!" and then there was a gentle ripple of the black, thin cloth. I put my head well forward, until it was within two feet, or even less, of Eusapia's head, and I distinctly saw her blow the curtains. She has a method of controlling her lips so that she can blow from the side of her mouth without distorting her face, or making the effort very apparent. I saw this three times.

I think that others, who have occupied the only seat where this trick can be detected, have missed it because they have looked at the place on the curtain pointed to by the outstretched finger, and that is the way the stage conjurer frequently misleads even very large audiences.

The principal curtain bulgings were produced by slapping the curtain from the inside with the free left hand, as I ascertained by seeing part of her arm in motion, against the light wall background which had not been covered with black. Eusapia evidently can't do much without black! And there are more blacks than one, by which I mean that any subterfuge which shuts off your view, or renders it hallucinatory is equivalent.

Kellogg and I also saw that Eusapia kicked the left curtain, at the bottom, with her left foot, which sent a tremor all over the cloth. Rinn and Pyne, from their positions under our chairs saw it perfectly. While Eusapia was careful not to put my hand in her lap during this leg work, she did put Kellogg's left hand there, taking care, however, to hold it. To convince him that her legs were inactive, she put his hand upon her two knees, then she slapped the curtain from the inside with her left hand, so that Sargent and I distinctly saw it, then after she shifted Kellogg's hand to her right knee only, she again used her left leg.

It will be seen from this report, I think, why Eusapia's performances have seemed so inexplicable to persons who have only read the reports of others who have not detected causes. I myself, found it necessary to consider the use of complicated apparatus when trying to explain some of the things which believers have attempted to describe, but I now see that events have been transposed; things have been taken out of their settings, and impossible groupings have been formed.

Kellogg, whose position did not always enable him to see Eusapia's arm in motion, resorted to a very ingenious way of catching her. She had put his left arm around her neck, and had thrown her legs upon my lap, while professing to be in an abnormal mental condition. The lower end of the left curtain covered my corner of the table and Eusapia's

left hand and my right hand were under the curtain, and after putting Kellogg's arm around her neck, her right hand was also put under the curtain. She then removed her left hand and proceeded with the cabinet phenomena. Kellogg extended his fingers so as to touch Eusapia's sleeve, though she didn't know it, and in that way, he was able to detect the movements of her left arm.

Even stenographic reports, intended to prevent misgroupings, are largely worthless if vital points have been omitted. And the chief difficulty with the favorable Palladino reports is that vital points have been omitted. Tables do not move unless something moves them, and when the causes of such movements have not been discovered, and consequently not included in the report, the report is imperfect at the very place where perfection is essential.

The only way that a magician can successfully perform a trick is by preventing the spectators from seeing a part of his performance, and if he has succeeded, who can give a correct account of what happened?

Are we to be told that others have witnessed similar phenomena which can not be explained by the methods actually detected by us? Very well then, neither could Davey perform the slate-writing feats which others tell us that he did, and it is fortunate for us, thanks to the late Dr. Hodgson and others, that records of the Davey experiments are before us.

With one of Eusapia's hands free, it is needless to say much about the "spirit hands" which are seen, one at a time, within reaching distance of Eusapia herself. And even though they were seen further away, it wouldn't prove very much, because she might occasionally use an artificial hand on the end of a telescopic rod to throw us off the track. Messrs. Feilding, Baggally and Carrington, in their report, tell us that the mysterious hand had finger nails, and yet they had faith in the genuineness of the phenomenon. Most of us would draw the line at finger nails.

The small table in the cabinet was upset by Eusapia, when she undertook to drag it out with her free left foot, and the instruments upon it fell to the floor. She then pulled it out with her foot, steadied it at the top with her left hand,

which clutched it from behind the curtain, and finally got it in an upright position so that she juggled it from where it fell to the top of the table where I sat, the curtain, as has been stated, concealing in a degree, the activities of her hand and foot. Rinn and Pyne, on the floor, saw all the foot work, but did not see that she steadied the table at the top with her hand, and it appeared to them to be an exhibition of toe balancing.

During this "phenomenon," Eusapia gradually shifted her position and throughout the entire evening Sargent was greatly interested in the way that she squirmed about in her chair, so that every position facilitated the fraudulent production of the accompanying phenomenon.

The movement of the stool occurred when we were not controlling her at all, either foot or hand. She sat sideways, so as to exactly face the stool, then she openly picked up the lower centre corner of the black cabinet curtain and stretched it over to my corner of the séance table, which made a fence between her and the stool. The light was quite low. She then stretched out her left leg and with her toe, pushed the stool as far as she could, finally changing to her other leg, which gave her greater scope. From my position I could see the performance clearly enough to understand the method, while Rinn and Pyne had an actual view of the trick under the curtain.

The phenomena began to slow up; it was getting late: our spies had been on the floor a long time, and were somewhat exhausted. Eusapia began her wild gesticulations and talk, as though coming out of a strange dream. We bent over to shut off her view, though it was dark, and something was done to indicate to our hidden watchers that they were to crawl out of the room and go upstairs, which was done successfully. Eusapia stood up; we pulled the table out of her way, and she staggered to the darkest place in the room, and dropped into a chair moaning, with her head down and her jaw resting upon her hand.

### **The Breeze From The Forehead.**

As some of the ladies approached her, she pointed continually to a place on her forehead. Soon, various hands were held there and a breeze was felt. Kellogg was the first man versed in trickery to make an investigation, and after doing so, he came to me and said that she shot a current of air from her mouth upwards, just as a young girl expertly blows a stray lock of hair away that has fallen over her eyes.

As Eusapia professed to be completely worn out, and actually looked like an object of pity, just then it seemed rather cruel to pester her much, and I suspect that over-sympathetic investigators have not been very thorough in trying to locate the source of the breeze.

Professor Miller wanted her hair examined, and I proposed it, whereupon Eusapia at once agreed and one of the ladies proceeded to take it down. But when we saw that Eusapia was perfectly indifferent as to whether her hair came down or not, and that this was not feigned, and when we were convinced that Kellogg's theory was right, we told the lady to abandon the search of the hair, and it was again done up.

While the breeze was being felt, I went over to study the matter, but the others held their hands over Eusapia's forehead so long that I was crowded out, so I put my hand midway between her forehead and her mouth and felt the breeze on the lower side of my hand. That convinced me that Kellogg was right, though possibly she has other methods.

Not the least of the ridiculous things witnessed by our spies upon the floor, was the disagreement between Eusapia and her spirit-guide "John." He rapped for less light (at a moment when more darkness would have facilitated trickery), but Eusapia indignantly said that she did not want less light, the effect being that the medium herself opposes dubious conditions, and this little by-play has been regarded seriously by quite a number of sitters in the past. But it was Eusapia who wanted both, and the spirit "John" was noth-

ing more than noises made by striking the table leg with her foot. "John" had his way and the light was lowered.

I think that if those interested in the levitations will bear in mind that there are two sorts, they will not be confused in reading reports by persons who have not been able to detect trickery. All the complete levitations occurring in bright light are produced by one method comprising four shifts as follows: 1—Rocking the table from side to side. 2—Getting the toe under the table leg as it comes down during the rocking. 3—Forcing the table up with the toe while the heel rests upon the floor (though in one instance the foot was lifted in order to get a greater levitation). 4—And by steadying the table by pressing one hand upon the top directly over the table leg which rests upon the toe. The other levitations occur after the light is more or less reduced, and her feet, knees, abdomen and hands are freely used, the methods becoming more audacious as the light is decreased.

Professor Miller had previously attended eight séances, some of them under the management of Mr. Carrington, and I asked Professor Miller if he had ever witnessed anything which could not be explained by the fraud which had been detected at this, his ninth séance, and he was very certain that he had not.

The ladies and gentlemen who stand back at Palladino séances, have very little chance to detect fraud, and most of the burden is upon the person who sits at Eusapia's left. Only men like Kellogg and Sargent, who have had years of experience in professional conjuring, could have done so well in their positions. It must be apparent, then, that with spectators placed at such disadvantage, very few persons could be expected to entirely fathom the mystery. That is one reason why Eusapia has withstood the numerous partial exposures through which she has passed. Even the evidence secured by those at the table is partly circumstantial, and is only made complete by the men who were on the floor.

In the Feilding-Baggally-Carrington report one gets the idea in some places, that Eusapia and her controllers joined hands in such a way that the controllers could not only feel, but could actually see in the bright light, that Eusapia did



not get her hand away. Let me quote an instance: "It is unquestionable that her skill in effecting this substitution (of hands) is so great, that in poor conditions of light, it is practically impossible to rely upon mere tactile sensations to determine whether she has resorted to it or not."

At the two séances when I was present, and at eight others when Professor Miller was present, it was noticed that there was no way other than "mere tactile sensations," offered to the investigators by Eusapia, to determine whether she got her hand away or not. It is true that we had other ways, such as seeing her arm against the light wall, but these opportunities for detecting fraud were not sanctioned by Eusapia.

All of the hand substitutions were done when our hands were in her lap, or when they were under the black opaque curtain. It must be very apparent then, that in spite of good light, we were as badly handicapped as though there had been no light. If Messrs. Feilding, Baggally and Carington permitted Eusapia to hold their hands under a cover, it does not appear to me that they have always properly recorded that fact when they have put a bright light forward as proof that the hand substitution would have been practically impossible.

At our séances, part of Eusapia's trickery was given when her hands were seen, and at such times, no one was asked to control her hands. But when she secretly used her hands, she did not permit us to see them, and that is why she offered the "tactile sensations."

I suspect that at the F. B. C. séances, as at ours, Eusapia always had her hands under a cover when she secretly used them, and that no amount of ordinary light would have enabled them to see through an opaque cover. I further suspect that some of Eusapia's feats were given when F. B. and C. had nothing better than "mere tactile sensations" to guide them in arriving at their conclusion of genuineness, though they themselves admit that they were practically incapable of detecting fraud under such conditions!

### Fraud Not Permitted.

Knowing, as we did, that some of those who accept Eusapia as a genuine medium, would dismiss our report on the ground that we had not excluded opportunities for trickery, she was re-engaged for the next Sunday evening.

Sargent, Kellogg and I met Professor Miller at the Faculty Club of Columbia University, and after a brief discussion, it was decided that Eusapia should be permitted to proceed in her regular way, and that we should submit to the conditions imposed upon us by her. Then, at a signal from Professor Miller, Professor Jastrow should ask Kellogg and myself if we were doing the best we could to check trickery, after which Kellogg and I were to gradually eliminate opportunities for deception, though we were to be very careful not to be otherwise than exceedingly gentle. We wanted Eusapia's own confession that conditions were favorable, and we wanted enough phenomena under her own conditions to make such confession apparently true, believing that no excuse could be resorted to if she failed to produce phenomena later.

Professor Miller believed that Eusapia would at once want Kellogg and myself removed if we took the initiative, but if she supposed that we were simply obeying Professor Jastrow, we stood a better chance to act as her controllers.

After an abundance of phenomena, and while they were at their height, the signal was given, and we commenced to make certain that Eusapia's hands and feet were exactly where she pretended. There was a marked deterioration in the manifestations. When she commenced to slip her hands away, we replaced them; when she twisted her foot around and attempted to remove the other, we, in the most kindly way possible, rectified the matter.

For a time, Eusapia paid no attention to the pains we were taking to check her regular trickery, and tried to entertain us with slight movements of the table and raps, while her hands were upon the table but she could go no further. Her performance had simmered down to nothing. Finally she gave vent to her feelings; her embarrassment was very

great; crossing her bosom with her arms, and then holding them heavenward, she wailed and nearly wept. After a time she lost self control, and in very rapid Italian, yelled so loud that the noise was heard in the street. This excited the woman friend who came with her, and she too set up a most dismal howl. For a time, I think that Professor Lord regretted that he had permitted the séance to take place in his house; and yet we had done absolutely nothing to warrant any such exhibition, upon the assumption that Eusapia can produce genuine phenomena when properly restrained. Eusapia herself realized that she had been trapped, that was all.

During one of the earlier moments, when she did not know which way to turn in order to beat us, she made the ridiculous proposal that we should content ourselves with examinations after the phenomena, but Mr. Livingston, our interpreter, explained to her that we preferred to know where her hands and feet were during each phenomenon and not after, and Eusapia herself acted as though she saw the folly of her own proposal.

At another time, she wanted us to tie her ankles to the chair rung, just as she had done at the previous séance, but Kellogg, Sargent, and I objected. One of the scientists wanted to debate the question of tying with us, but Professor Miller and Professor Jastrow took the position that inasmuch as Kellogg and I were controlling Eusapia perfectly and in the way that she usually allows the holding of hands and feet, that nothing could be gained by making a change. We also knew that operating under various rope ties was practiced in concert halls and museums, and was worse than useless unless very stringent methods were employed. The reports that we have seen indicate that from three to six inches of slack must be granted, and that other things must be done with the rope.

She frequently called for less light, and kept working her chair backward until she was partly in the cabinet. Those of us at the table had to constantly move our chairs in order to occupy our relative positions.

When the medium saw that her best efforts at imposture,

one after another failed, she in utter despair got up and left the table. Quickly realizing, however, that this was practically an acknowledgment of defeat, she said that she would proceed with the séance, and a few moments later we were again around the table.

Her entire plan, from then on consisted of various attempts to divert our attention, but she did not succeed, and, after a tedious drag, again left the table for good, and went to a seat in the darkest place in the room, looking completely crushed and dejected.

Two or three persons at a time gathered about her, and held their hands over her forehead. A ray of hope entered her soul, and she evidently thought that she might redeem herself with the breeze phenomenon. Kellogg again made careful observations, but further discovered that Eusapia could not talk and produce the breeze at the same time, and that she would not permit him to place his hand over her mouth in a satisfactory manner. If she has other ways of performing this feat, she gave us no evidence of it.

## EXPLANATIONS OF FACTS.

By James H. Hyslop.

The kind of illusion that exists regarding the explanation of various facts is the despair of the critical mind, and as this illusion in psychic research is complicated with so many influences tending to disregard scientific method it may be well to examine this question with some care.

The conceptions expressed by explanation are rather complex, when we take into account all the situations implied by it. There are so many kinds of explanation. Causes, conditions, purposes probably exhaust them, but these represent very different functions in explanation. In general, explanation is simply a mode of satisfying our curiosity or wonder about a fact by indicating either how it came to pass or why we may regard it as a familiar event. But in some cases we mean by it the active agent or cause that produces the event: in others we mean the conditions under which it happens to occur, and which may include the active cause as one of them. In still others we use the term to denote the meaning which makes a fact appear rational, that is, a reasonable part of an organic whole making it appear as if designed or similar to designed facts. In all these we are dealing with some sort of antecedent or consequent fact that, whether supposed or proved, is a part of an ordered whole. When we come to look for the specific facts that fit each situation in explaining events we are apt to fix upon such as please our fancy or may have more or less remote connections with the fundamental principle that scientific method may follow. Hence it is here that the intelligent mind will always be on the alert for conformity to a strict rule. Too often, however, the man who explains is influenced by some prejudice in the choice of an explanation, and that prejudice may be a good one or a bad one, as prejudice in its widest sense is only the predisposition established by previous knowledge. All that any man can do

is to judge facts by experience and he can be criticized only when he insists wilfully upon ignoring the claims of other experience for some sort of recognition. The one restriction to be placed upon his liberties in the selection of explanatory agencies is that their exact fitness for the purpose in the concrete case be examined and sustained. But no one can be allowed to select distant analogies for his theory when more appropriate facts can be obtained. It is permissible to adjust any fact to previous experience, but any other person has the right to challenge the result until it can evidentially sustain its claim to the proper fitness to the situation.

So much for the most general principles. What we are interested here to discuss is the use of explanation in psychic phenomena. But we cannot make the special question clear without examining the fundamental ideas and assumptions involved in all cases of explanation, and this requires a careful analysis of its meaning and applications.

The situation which provokes the human mind to ask for an explanation is simply some event which we think could not occur of itself. We generally ask for it or feel incited thereto by the novelty of some fact, or its unexpected occurrence. Of course the same right to ask for explanation exists in connection with familiar facts, but we usually allow these to pass by in our experience without displaying any special interest or excitement about them. It is the new that usually evokes our inquiry for explanation, or illustrates more clearly what we mean by it and the need of it under the circumstances, tho the same question can arise regarding any event whatsoever, familiar or unfamiliar. We express this demand by the question "Why?" That is, "Why does this occur?" "What is the cause of this event?" We do not ask the question in connection with events with whose causes we are already familiar. We are supposed to be fully acquainted with these or with the regularity of their occurrence independently of their causes, and so we display no special curiosity about them, except when prompted to take a scientific attitude toward their occurrence. But if anything occurs that appears new to our experience we ask at once, "How do you explain that?" "What caused that?" etc. Our natural

assumption is that it did not occur of itself and that there is something additional to the familiar order and if it be found we relapse into the sense of satisfaction. This is the reason that Plato and the Greeks said that philosophy was the daughter of Thaumás, that wisdom or knowledge was the child of wonder. Wonder arises in connection with the unfamiliar or mysterious, which the unfamiliar is. The same curiosity may arise in connection with the familiar when we interrogate ourselves as to the right to investigate and explain the unfamiliar. But it is in connection with the latter that we see the clearest illustration of the suit for explanations. The situation illustrates the incident of change, which is always the chief incitement to ask for causes. An order of things which did not contain a change of any kind would either not prompt us to explain it or we would not be practically interested in seeking an explanation. Hence it is change that primarily interests us when seeking causes, as we have to adjust our own life and action to this liability and we desire to know how we can reckon with the antecedents of the change, whether we are to expect it as a regular or as an accidental phenomenon.

Some equivocation has to be admitted in the conception of explanation. In common parlance it denotes little or nothing more than the removal of mystery or wonder. In all such cases it is effected only by finding some connection with the existing body of beliefs, some harmony with that which we accept without wondering. Such explanation is accomplished either by classification or causification, only that the class or the cause is a familiar one. It must be admitted, however, that to limit explanation to an exact exemplification of the familiar is to shut out the admission of new facts, and it is new facts which call for new explanations. The apparent dilemma is clear here. On the one hand, explanation seems to call for consistency with the known and on the other it seems to call for a variation from it. The reason for this is the fact that explanation is usually connected with the unification of nature and not the causal reference of events. Causal reference or explication may not require unification at all, while classification does. Causal reference involves only the

discovery of a necessary connection between two things whether they are alike in kind or not. Juxtaposition in time and space and dependence for existence of the consequent upon the antecedent or concomitant are the essential characteristics of causal reference, but they are not necessary to classification, and as "explanation" does duty for both ideas it gives rise to equivocations in our modes of thinking. To indicate the fact which is responsible for the occurrence of another is one thing and to indicate that this same fact belongs to a class which may not be superficially evident is another and different thing. Yet both are regarded as explanation and only because they both imply that the given fact is connected with the existent reality and is a part of it, whether like the familiar or not.

But as the mind seeks the largest possible unity in the order of events and because experience demonstrates that not every event is causally related to any antecedent we please and that not every fact can be classified with every other, we limit the causes which can be used in the explanation of any given fact. We expect of a cause that it shall show some consistent relation to the event which may be associated with it. We would not explain the growth of trees by lightning, or the tides by the force of adhesion, or the flow of a river by the winds. We have some definite standard, even tho it be nothing but ordinary experience, by which we determine the application of causal ideas. This definite standard takes account of the uniformity of connection between a given antecedent and a given consequent, and it does not suffice to conjure up any imaginable agency we please, even tho it be one of the concomitants of the phenomenon. It must be a constant one with the variation of others, if it lays any claim to causal efficiency. Besides the causal agent assumed must not be merely descriptive of the fact to be explained. It must be more. For instance, "Odic force" explained nothing. The general concept of "force" was familiar, in so far as it denoted what we assume or define in mechanics. But the qualification "odid" only implied some unknown characteristic which prevented it from explaining anything, because "odid" meant nothing that was known to be causal in other



connections. As long as the fact to be explained is wholly new such causes as "odid force" must be wholly new, when our usual explanations apply known agencies, even tho we have to attribute to them powers which were not apparent before. Now "odid force" was and is not anything that is known apart from the facts which it is sought to explain, and hence could only repeat in mysterious terms the very fact which it was supposed to explain.

One reason that we have so much trouble at this point is the habit in many people of refusing to accept facts until explained. This procedure is a legitimate method of determining the unity of things, but is not legitimate for determining the acceptance of facts. Nothing can be explained until it is admitted, and if we refuse to believe facts until we can explain them we shall have nothing to explain. All that explanation does is to give greater unity in the order of events than would otherwise be the case. It does not decide what shall be believed and what not. Explanation is not evidence of phenomena. It determines the ratio of expectation and the ground of occurrence.

In seeking an explanation of any event, therefore, we are asking for the fact or agent which enables us to understand why it should occur; that is, to determine the degree of expectation that such events will occur when the same causes or conditions are present. If the event only happens of itself, and is a wholly unfamiliar one we have no way of forecasting its reoccurrence. It is merely casual, and we have no criterion for determining its probable or certain happening again. We would not explain it. The explanation is referring it to some other fact which can produce it or make it occur. That is, if a frost occurs and we find our plants killed we are in a position in the future to prevent a similar loss, if we have reason to believe that a frost is the cause. If we did not assume that a frost was the cause of the injury to the plants we should not take precautions against it. We might still be interested in the connection between frost and the killing of vegetation, whether we turned it to any practical value or not, but usually the practical interest makes intelligible why we usually seek to know the causes of things.

There are two general problems of the human mind in connection with events. The first is the nature of their antecedents and the second the nature of their consequents. Their antecedents include their causes and conditions, all the prior facts which enable us to say that the event depended upon them for their occurrence. The consequents include all the effects and their organic relation to each other which is sometimes expressed by their purpose. The first of these may be called their instigating, initial, or efficient cause and the latter is sometimes called their final cause. Technically the two kinds of explanation are called the aetiological and the teleological. But I cannot resort to technical phraseology here. I mention it only to show the link between our ordinary problem with the larger questions of philosophy and its method. What we require here is to know in common terms what kinds of explanation are general in regard to facts. These, as I have said, are the reason why events occur at all and the reason why they concur to produce a single end or result. But in seeking what it is that makes the events occur we do not seek ends or purposes. We seek antecedents. But in the field of antecedents we observe two distinct classes of facts connected with explanation. They are conditions and causes. By causes we mean initiating or active agents: by conditions we mean associated facts that are as necessary to the result but that are not active causes of it. There is another way of considering both conditions, and causes, and this is to regard them both as causes in a wider sense, comprising active and passive causes or conditions. In defining the general conception of explanation we may so regard them, as it is a term that comprehends more than causes in its meaning, even tho the last analysis intends to identify the term with this. But in the preliminary account of the matter it is necessary to distinguish between the two kinds of causes and conditions for the sake of better understanding the nature and limits of explanation in concrete cases. That will be apparent when we come to discuss special illustrations. But in distinguishing the various elements that enter into explanation as a general conception we may

comprise them under the one head and this may be either cause or condition.

Explanation, however, in common parlance often means something else than the facts which produce an event. It often denotes more than seeking or finding causes. Let me, then, repeat and summarize what we have been saying. There are in fact two kinds of explanation. They may be called *classification* and *causal reference*, or classification and causification. This is a most important circumstance to keep in mind. Classification is referring an incident or event to the type which makes it one of a class. It is merely the process of discovering the familiar or the relation of an incident to experience. Causal reference means the relation of a fact to an instigating agent or action which brings it about. Classification does not indicate this, except so far as it has already been determined previously for the class. Hence merely to classify a fact is only to describe it or to indicate the qualities which enables us to assign it a place in a system of similar events. If they have not been accounted for by some cause they are not "explained" at all in the causal sense.

This means that we have two general kinds of explanation within the limits of antecedents, causal explanation and classificatory explanation, if the latter phrase may be used at all, and it can be used if we only admit that it does not exclude causal explanation from consideration. They are both means of satisfying our curiosity or of removing our wonder. One of them shows that the fact or event had a beginning under certain causes or conditions and the other shows that it is connected with a familiar system of facts. They are wholly different or distinct processes, but get their relation to explanation by the fact that causal reference lies at the basis of both. When we are not satisfied with classification we may ask for the causal agent lying at the basis of the events so associated, and hence explanation always and ultimately runs back to this causification, and classification only serves to remove the impression that causal agency must always be new. If we show that a fact is a part of the established order of events we do not seek new causes, and we usually regard this as an explanation of the event. Not that we regard the as-

signment of its place in a class as its cause in the sense of bringing it into existence, but that it is not a new phenomenon and hence does not require us to seek its cause outside the familiar or the previous experience. For most events this is a satisfactory explanation, tho it does not meet all the demands of the philosopher.

There is a vantage ground for the critic of physical science and its boasted explanations which the scientific man does not always recall to himself when offering glib explanations of things. We are in the habit of assuming that a "natural" explanation of facts is perfectly conclusive and that any other is not an explanation at all. We appeal to "nature" with a capital "N" with a feeling of great consolation and triumph. If we find some antecedent event that we had not at first seen when seeking to understand a given phenomenon our fears or wonder are immediately calmed and we say the thing is "explained." In the physical sciences the inquirer rests satisfied when he gets some law of occurrence or elements to which he can trace the fact. He usually delights in appeals to atoms, ions, electrons, etc., which are ultimates behind things that we think it blasphemy (scientific) to question. But the fact is that physicists of the wiser sort are rapidly coming to the conclusion of men like a writer in *Hibbert's Journal* who says that all this talk about atoms, ions, electrons, corpuscles, etc., is sheer metaphysics and imagination. They are convenient terms for evading a confession of ignorance and making the plebs think we know all about it. What we really know and all we know is the uniformity of coexistence and sequence, and causes either mean nothing else or they are not found in physical phenomena at all. It is true that causality implies initiation of events, and in physical science we never reach the initiating cause, but only another event or phenomenon requiring a similar explanation to the one which we like to think we have explained. "Nature," which we think explains so much, is the thing to be explained and is the great mystery. It is very useful to frighten away bugaboos which the scientists find in anything that they cannot see or weigh, and when they get by themselves they have to smile with each other

when using the term for the excellent service it gives in laying ghosts of all kinds. "Laws" of "nature" are only names for the regularity of events, not for causes of any kind and we like to deceive ourselves and others by talking about them to conceal our ignorance or to evade disagreeable questions.

If I could resort to technical phraseology I would say that physical science never gets beyond the nomology of phenomena, the uniformity of the connections and conditions of events. If it were not for the doctrine of inertia we might get the aetiology of them, that is, the causes that satisfy us as to their origin, the point in time and space beyond which we do not seek for causes. Then we should seek for their teleology, or the rationale of their being what they are. But I cannot go into these questions. I desire only to call attention to the limitations under which the study of "nature" exists and that much which passes for explanation is not this in the ultimately satisfying sense at all.

Of course this does not affect the issue of this paper which is the question of fitness to allay curiosity and aid practical life. For these "explanations" need not be aetiological or teleological, at least in the narrower field of human interest. But it is just as well to note in passing that in its explanations physical science often evades the real questions which the inquiring intellect asks. In substituting the term "nature" for God it uses all the categories of explanation implied by the latter while denying the legitimacy of their use. Its use of them, however, is not intended. It tacitly assumes the impotency of the human mind to discover the fallacy lying in its question-begging epithets and when it has only stated a fact or a law that marks the limits of human knowledge it goes away satisfied that it has solved all the mysteries of the world. It may be that we cannot get any ultimate principles of explanation such as some seek, but that is no reason for pretending that we have them when we have found the law of events. Our business is to interrogate ourselves as to just what we mean by the abstractions which summarize the mass of our knowledge

and capitalize it for silencing inquiries by the illusion of an explanation.

This, however, is a position that concerns us only as students of ultimate problems and affords us a right to apply scepticism where science, in the name of scepticism, invokes faith, tho the faith is barren and when subjected to analysis is faith in the authority of the men who never interrogates his conception of "Nature."

I have dealt in general principles, perhaps even technical ones with a very abstract import, assuming that readers are familiar with scientific procedure. But I shall take up the whole mental process of explanation and from it deduce all that we lay down about proper methods of theoretical explanations.

Suppose I am sitting in my study and the window pane is suddenly broken into pieces, and that I do not see the event occur. I have used the study for years and no such event has occurred in this time. My first query is "What did this?" I begin to look around for the cause. That is, I seek to know what agency broke the glass. If the pane had been accustomed to break every twenty-four hours the event would not excite any curiosity, even tho I had never found a cause for it. Familiarity with the facts would make me disregard the question of causes, especially if this knowledge had no practical importance to me. My regular life is not interfered with by the event and there may be no special reason apart from the scientific one for ascertaining the initiating cause in such a phenomenon. But when the event is an exception to my normal experience I am startled by it and ask for the reason. My normal experience is that panes of glass remain intact and uninjured unless some special circumstance arises to change the regular order of things, and when this interruption of my normal experience occurs I at once inquire for the facts which will "explain" the event. That is, I inquire for the antecedent event or thing that was instrumental in producing the effect or casualty observed.

If I did not see the object or cause that broke the glass I have to look about for the near or remote fact that makes the incident intelligible. But suppose for the moment that I saw

a stone crash through the window. I should at once accept this object as the "cause," tho I might not and would not think that it had done this of its own volition. I should at once seek to find a remoter "cause" which put the stone in motion. I would not seek any such remoter "cause," however, if the stone were a conscious agent or could give rise to its own motion. It is the doctrine of inertia, the belief that my uniform experience shows that material bodies cannot move themselves that prompts me to inquire for remoter causes. For this reason I seek a remoter agent in the case, while recognizing that at least a part of the series of events has been "explained" by the movement of the stone. And by "explained" we can only mean that the event did not occur of itself. If the window pane had been accustomed, as I have already remarked, to break every twenty-four hours of itself, I would not seek for any "explanation" outside itself. But it is the assumption that material events cannot occur of themselves, that the inertia of matter stands in the way of supposing spontaneous action on the part of the glass, which turns me elsewhere for the "explanation" or cause, and so long as I have to suppose that any discoverable antecedent to the event could not act of itself I seek something else for the cause. But if I have not seen the stone crash through the window I seek for some immediate or remote antecedent which I can believe to have been the cause.

Complications arise when we seek this further antecedent. Suppose that I find the stone to have been thrown by a boy. I no longer am satisfied with the mere fact that the stone was the nearer cause of the event. I regard the act of the boy as the most important incident in the series of events. Whatever I may think of the stone in the case I think and speak of the boy as the cause and the reason for this is that the action leading to the result began with him. He is the initiating agent in the phenomenon. If I find that the stone had bounced from a cliff or had fallen in some way on the window I should be satisfied with that, except that I would seek for some other event to account for its motion or fall. It might be that it had been disturbed by the wind or some accidental influence of gravity in its position of rest and so

put into motion. But whatever I should find I would be satisfied with the facts that showed how its rest had been disturbed and how the action had been initiated. The phenomenon has been "explained" for us. It is no longer an apparent exception to the order of experience. As I have already remarked, if the glass broke regularly, I would not seek for any such antecedent events, but as the event is unusual and involves a change of the old order I seek something to account for it, and having found a familiar fact or agent connected with the result I feel that I do not have to assume or admit spontaneous action on the part of the glass or stone. I have found the event falling into the class of facts which are already known to be such as could be produced in that way.

I have thus far dealt with illustrations that involve causal reference as representing the idea of explanation. Classification is not so easy to illustrate as it always involves at least a remote reference to causes, whether known or unknown. But I may take some instances which will indicate well enough how classification often satisfies curiosity.

A man finds in the morning that the grass is wet. He is in a new country which he has not seen before. But he is familiar with rain as a cause of moisture on the grass. Hence he infers that it has rained during the night. He will be surprised or not according to the presence of other indications of the same cause or "explanation." If he finds the ground dry and not exhibiting other signs of rain he will naturally be perplexed. But if not familiar with any other causes of moisture he must naturally think of rain as the familiar and possible cause. Yet the situation contradicts this supposition. He therefore goes to a friend and asks what it means. The friend replies that it is dew that he sees, not rain. The cause is not named or implied to the stranger by this account of the fact. It is only named as a familiar fact to the resident. The stranger may ask for the cause of this, if he is inclined to seek the explanation of what is not familiar to him. But he may also be satisfied with the statement that this is a uniform law of events in the locality concerned. Finding that moisture on the grass may occur without rain he may feel that his perplexity has been removed and it would be removed by the



discovery that the anomalies he had supposed are perfectly consistent with the fact new to him. It is "explained" by the disappearance of anomaly, even tho we may desire to seek remoter causes for the facts.

I find a peculiar flat stone of a quality which is not familiar to me in a particular locality. I am a stranger to the place. I am struck with its strangeness. It is pointed and triangular with a peculiar shape at the end representing the base of the triangle. I try to explain it by a complicated set of natural forces. My friend, however, quietly says it is an Indian arrow-head. He does not name any specific form of cause to account for its existence. I am familiar with the phenomena of arrow-heads, but I have in this instance failed to recognize the object. To be told that it is an Indian arrow-head is only to classify it, even tho it implies a well known set of causes. But my perplexity is removed by simply assigning the type of fact to which it belongs and without further inquiry.

Another illustration may be still clearer. I see what I take to be mountains in a locality which I have always supposed to be free from them. On examination I find that they are only banks of clouds. I have thus "explained" the anomaly, tho I have not named any causal agent. The causal facts are there or are implied, but they are not specially in mind. The original perplexity and therefore phenomenon was the supposed existence of facts which were exceptional, but the recognition of clouds removed the perplexity and the phenomenon was "explained." It was "explained" by classification with the known and familiar.

Perhaps illustrations could be multiplied indefinitely, but I hope I have given sufficient of them to make clear what is implied by "explanation." What I have to emphasize now is the fact of familiarity as fundamental to the explanation by classification and also that in setting up causal agencies we have also to recognize the same principle. The causes figuring in the examples are familiar facts or objects which common experience has shown in other situations to accompany similar effects. Hence in both processes, classification and causification, we have to incorporate the familiar or previous experience to satisfy the mind. We shall find that even when

we set up new causes they do not seem to satisfy us until we find them in some way characterized by points of connection or the presence of qualities associated with previous experience. Besides we have always to examine the fitness of the general concept to the concrete situation in estimating the case. But this aside for the moment, the most important feature of the question is the idea that familiarity is fundamental to the conception of "explanation" that is complete. Until accordance with experience has been obtained the "explanation" can only be tentative and even tentative hypotheses, so far as they go, have to incorporate the familiar.

Now for both familiarity and relevancy to the concrete incident or situation let me carry out the illustrations a little farther. I explained the broken window pane by the fall of a stone. I could as well have chosen a ball or other object. But I selected the fact or object that would be most familiar and that would represent the largest number of possibilities or probabilities in such cases. Suppose, however, I had maintained that the effect was due to the kick of a horse, or the dash of a bull's horn. Now we know well enough that a kick from a horse or a mad impulse of a bull might well break a window pane, and we should have satisfied the general principle of explanation if we supposed them. But the right to suppose such a thing will depend on various circumstances not common to windows. While we can imagine the kick of a horse or the mad act of a bull breaking certain window panes, we should have to assume an extraordinary set of circumstances to apply this hypothesis to a second story window, no matter how familiar horse kicks and mad acts of bulls might be. Relevancy to the concrete situation is quite as important as familiarity, and there would be few cases in which any imaginary cases of horse kicking would explain such an incident as we have taken in the illustration.

Now I think that I have indicated clearly enough that "explanation" involves variously or associatively (1) causal reference, (2) classification, (3) familiarity or the known and (4) relevancy to the concrete case at hand. All scientific method has proceeded on this assumption and any deviation from it only leads to confusion. Let us examine the various

hypotheses that have been entertained from time to time in "explanation" of certain psychic phenomena and see if scientific demands have been satisfied by them.

I shall take first the theory that table tipping and similar physical phenomena are due to electricity or magnetism. This is an old theory, probably a survival of the universal appeal to animal magnetism in the last century to account for all the phenomena of life. It survived in many a writer as "vital fluids" or "animal spirits," and was supposed to explain much that had previously been referred to the direct action of Providence. We still observe the talk about electricity and magnetism in connection with certain real or alleged physical phenomena rather than admit the presence of discarnate agency. It may be that there is no reason to assume the existence of the latter. I am not implying in my remark that such a supposition is preferable. For all that I know electricity and magnetism, or forms of energy which are manifested in these, may be operative in much else than we have usually assumed. But while this may be true as a fact, it is something that has still to be proved and the alternative hypothesis may also require still to have proof. I am not interested at present in the truth of either hypothesis, but in the question of fitness to "explain" the facts.

Electricity and animal magnetism explain nothing in connection with physical phenomena of the kind under review. Magnetism is only a form of electricity and it is known in physics only in connection with the attraction and repulsion exhibited by an electric current on iron and steel, and slightly on platinum. Possibly it can be shown to affect a few other metals, but I find no mention of this in such books of physics as I have at my command. But we know that it does not affect wood or other materials in any sensible way. It neither attracts nor repels them to any such extent as to move them. A large magnet that will move a ton of iron will not move a shaving of wood. There is indeed no resemblance whatever between the energy that moves a table at a séance and the energy in a magnet moving a piece of iron, and unless there is an essential resemblance it is absolutely absurd to apply it to explain the phenomena. The use of it is only a reflex of

the last century when all sorts of quacks resorted to it with the hope of explaining the whole universe. Some thought they had found a "force" to displace the theories of theology, and even Humboldt, under the enthusiasm of the moment, wrote a book on it of which he was afterwards ashamed. It was "animal magnetism" that the men of that time had in mind, but in so far as it was magnetism, as the experiment of Galvani showed, it was identified with electricity, and the term "animal" only served to distinguish it in a manner that either left no difference at all or made it wholly unrecognizable and hence an entirely new energy. To make it a new energy only proved the necessity of eschewing the use of the term magnetism or electricity.

That it is a prejudice against theological modes of interpretation which prompts people to appeal to magnetism to explain table tipping, etc., is evident in this ignoring the irrelevancy of the hypothesis. There is nothing in the energy assumed to distinguish it from spirit and there is nothing in the facts to suggest a resemblance to what we know of electricity and magnetism. The hypothesis neither classifies nor explains. What prejudice may do in such situations is well illustrated by the theory of Voltaire when confronted by fossils in the Alps, which had been used to prove the truth of the biblical story of the deluge. He replied that the fossils were carried there by pilgrims. If he could have seen what geology has done to controvert theological views by admitting a very different view, Voltaire would have laughed at his pilgrim theory. But in the face of appearances that seem to confirm a theory which he did not like he resorted to a view far more absurd than the one he disputed. It is the same with theories of magnetism to account for table tipping.

It was precisely this absurdity that led to the alternative explanation of such phenomena by unconscious muscular action. This theory had some relevance because it could rely upon the proved influence of the unconscious and the recognizable resemblance of the agency to what we were familiar with in normal muscular action. That theory may be pushed to explain complexities which it is not adequate to meet, but on the whole it is a rational difficulty in many a situation

where the ill-informed mind has insisted too hastily upon transcendental explanations. But animal or other magnetism and electricity are so absurd that it is strange people do not discover the manifest evidence of their prejudices and ignorance when they suggest it.

This is so clear an instance of false explanation that I have dwelt upon it at some length. No intelligent person applies it to-day. It survives only in the classes that think a theory is not scientific unless it assumes a physical force at the basis of all things and denies the existence of spirit, even tho the latter easily and perfectly explains the facts. It may be that spirit is not a true hypothesis to explain anything, but as we know consciousness in the living it explains many things better than anything else, and in that function obtains the right of a working hypothesis in facts which show relevancy or evidence. It must be displaced, if it is not desirable, by further investigation and analysis.

The theories of "ectenic force," "fluidic arms," "emanations of substance from the organism of the medium," "projection of the astral," and similar hypotheses are little, if any better than animal magnetism. They do not appeal to anything that is known. There are no resemblances to known forms of energy, and as I have shown scientific procedure absolutely requires this. I do not deny the possibility of "ectenic force," but I do not know what it is and hence I cannot tell what it can explain or whether it can explain any thing. To say that it explains only the facts in question is to admit or assume that it explains nothing and that it is only descriptive of the facts. Force we know, or think we know, in physical science as matter in motion and by it we explain certain mechanical results, but we do not explain by it in its simple mechanical form the various complex manifestations of physical phenomena. We have to assume chemical affinity for some of them, and certain actions in the organic world, owing to their teleological character or evidence of intelligence, are referable to the will or consciousness, which, whatever of the mechanical there may be in connection with it, betrays no clear evidence of what is known as "blind force." But "ectenic force" has all its meaning evis-

cerated by the qualifying term "ectenic." We are familiar with the idea of force, but we are mistaken if we suppose that we have appealed to the known by using the word "ectenic," as that directly assumes the new and unknown and it is the new fact that requires explanation. Inventing words does not explain the facts. It only fools the groundlings. If "ectenic force" were something that was known in other than these perplexing phenomena and were perfectly familiar in normal experience it might be successfully applied to any phenomena that resembled the old and yet deviated in character from them sufficiently to be regarded as new in certain aspects. We should then seek for subsidiary hypotheses to explain the unessential differences. Thus we explain the difference between the influence of magnetism upon steel and upon platinum by certain features in the constitution of platinum. We are able to apply the same agency in the platinum because the phenomena agree in their essential characteristics, and differ only in degree, while we are familiar with the agency of magnetism in the loadstone and magnet. The novelty is not so great as to require an entirely new agent to account for the facts. It should be the same with all scientific hypotheses.

"Ectenic force," "astral projection," etc., are pure inventions to get rid of spirit theories. I do not mean to imply that we should accept spirit hypotheses in their place. These may be absurd as "ectenic force" and other invented theories. Many people do suppose spirits in situations where spirits are quite as absurd as "ectenic force." They often think that spirits can explain anything and are as irrelevant in their hypotheses as any mad sceptical scientist can be with his mystifying phrases. It is probably this absurdity in spiritistic hypotheses at times that drives away rational men from the recognition of what might be legitimate in that field. It is the explanation of everything by spirits that makes intelligent men feel contemptuous. There is as much need of respecting relevancy in this doctrine as in others, and hence while complaining that believers in "ectenic force" disregard relevancy I am not trying to exempt spiritists from the same accusation at times. What both sides need to learn is hu-

mility in the proposal and defense of hypotheses. That is, they need to frankly recognize when they do not know. It is far better to admit that we do not know the explanation of various phenomena than to attempt the explanation by "ectenic force," and congeners of that theory. They are only names for our ignorance when we interrogate their meaning, and we may as well admit the fact instead of allowing ourselves to be discovered duping the public by high-sounding words. Some day we may know what we mean by "ectenic force," but at present we are only affecting knowledge by it and allied phrases.

Every hypothesis must embody two fundamental requirements. There must be first something known previously in other types of experience involving certain resemblances to the present situation, and secondly consistency with all the details, even tho it does not explain all of them. There is no reason to entertain any hypothesis which does not fulfil these two conditions. It may apply to other phenomena or other situations, but unless it shows relevancy to all details, at least as consistent with them, it cannot be admitted. Nothing is clearer than the fact that "ectenic force" and its allied hypotheses explain absolutely nothing. They are only equivocal terms for the facts to be explained and only create confusion instead of illumination. It is impossible to refute them because no one can tell what they mean. They silence objection only as Dr. Johnson's calling the old fish-woman an isosceles triangle silenced her abuse of him, because she did not understand its meaning well enough to distinguish it from a curse. It may sound very learned, but it means ignorance, and unless we admit this fact and the origin of it in the hesitation to admit hypotheses which actually explain, tho they are not respectable among sceptics, we are sure only to postpone the day of judgment for illusions. This will be just as true of spiritistic theories outside their actual application as of others, and hence the criticism is only a demand for honest thinking in the field of science.

Let us examine briefly each requirement of a legitimate hypothesis. The first is that it shall embody known facts or causal agencies. Take first Copernican astronomy. The sup-

position that the earth moved about the sun instead of the sun about the earth was not wholly new in its conceptions. The new incident was merely the change of relation between sun and earth. The idea of revolution was a familiar one and in so far as the mere idea of circular motion was concerned one was as conceivable as the other. It was easy to construct from experience the possible application of the supposition to the special case. All that Copernicus had to do was to satisfy the human mind that the motion which it supposed of the sun about the earth would be the same to sense experience as that which he supposed to be the real fact and after that the only thing that remained was to show that certain observed anomalies were better explained by his theory than by the Ptolemaic. The telescope of Gilileo showed clearly how these anomalies were best explained by the Copernican conception. But the main point is that the fundamental characteristics of the hypothesis represent what we already knew about the relation of artificially arranged bodies on this earth. That is, we could duplicate *in parvo* the very phenomena that Copernicus had to explain on the larger scale.

Take again the Keplerian elliptical orbits of the planets. He supposed that they were ellipses instead of perfect circles. He set about making observations to prove it and succeeded, but the application of them at the beginning was suggested by what we already knew of the relation of certain observed points to elliptical curves. The phenomena could be represented in actual experience under different circumstances. The same thing can be illustrated by Newton's theory of gravitation. He did not invent a new force when he propounded his theory of universal gravitation. He only extended in space what every one recognized as actually prevalent within the limits of the earth's attraction upon falling bodies. He knew the phenomena of magnetism and the fact of attraction there. Terrestrial attraction upon falling bodies was only a similar idea applied to a slightly different set of conditions. Hence he only extended the known when he made the gravitation universal. He invented nothing and appealed to nothing unknown.

Geology illustrates its hypotheses of the formation of the



strata of the earth's surface by demonstrable facts in the laboratory. Petrification, for instance, on a small scale is well known in human experience, and we have only to conceive its operations extended in time and space to account for much that we have not actually witnessed. So the case might be extended throughout the whole field of science.

Now "ectenic force," "fluidic arms," etc., do not conform to any such rules. They are descriptive not explanatory terms. It is the same with telepathy, clairvoyance, premonition, and many other psychic terms. We might possibly include in these automatism, trance, secondary personality, and the subconscious generally. But I shall not enter into any discussion of these special fields. It will suffice to have insisted that many of the fundamental terms of psychic researchers, which are supposed to be explanatory, are merely descriptive. They are not explanatory because they do not represent well known causal agents.

The second requirement of a legitimate hypothesis was that it should be consistent with details. It may not require to directly explain all of them. Subsidiary suppositions may be necessary, but the main hypothesis must be consistent with these details and with the adjunct suppositions. For instance the Ptolemaic system was not consistent with the observed phases of Venus: the Copernican system was consistent with them. Voltaire's theory of the fossils in the Alps was inconsistent with the place and quantity of them. The geological theory was consistent with the facts and chemistry furnished the adjunctive suppositions. Unconscious muscular action consists with the manner of moving tables so often that the failure of the sitters to observe the fact does not tell against it. But such an hypothesis would not apply to the situation where the table arose when the hands only lightly touched the top. If the table tips toward the person holding his hand upon it we may easily assume that consciously or unconsciously the subject pulls the table in a way to make it tip. All the facts consist with this. But if it tips in the opposite direction when the fingers only lightly touch the edge next the sitter it is not so easy to make the facts consist with unconscious muscular action. Fitness to the concrete situa-

tion is indispensable to all legitimate suppositions. Hence even tho we must always reckon with such hypotheses where contact is present, we are quite as much under obligation to see whether the exact situation conforms to what we know in the concrete of muscular agency. If the facts do not conform to the supposition, we must admit our ignorance or resort to some other hypothesis. Animal magnetism must conform to the demand that it represent essential resemblances to experiences elsewhere and be consistent with the details of the concrete case. It shows no such fitness to table tipping, and the same critical examination must apply to every hypothesis applied to a group of phenomena.

If the principles here present be followed out by psychic researchers they will find that many theories now figuring in popular explanations are not legitimate. They are only subterfuges to escape the disagreeable. If they will only admit their inability to explain the facts under the circumstances they will be in a position to make progress with the subject. Otherwise the problem will only teem with incomprehensible phrases. We shall not understand what we are doing unless we have some sense of humor about the application of theories. It is all very well to be cautious and there can hardly be any obligation that is stronger. But it is just as easy to be so cautious as to tolerate absurd hypotheses in the name of science, when we are only simulating a knowledge which we do not really have.

## INCIDENTS.

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### INVESTIGATION OF CLAIRVOYANCE IN A DROWNING ACCIDENT AT BREWER, MAINE.

Reported by Prof. H. N. Gardiner.

Brewer, Maine, April 6th, 1908.

My dear Prof. Gardiner,—

I am herewith sending you the papers connected with the drowning case which I undertook to investigate for you. While they are not quite as complete as I had intended to make them, I think that they cover the ground. I had hoped to add to them

1. The statement of Miss Alma L. Higgins, chaperon, who saw the accident.

2. The statement of Clifton Hall, who recovered the body of Winfield Brown, or of Alvah Saunders, who was working with him at the time.

3. The statement of E. E. Hussey, the undertaker who prepared the body of young Parker for burial.

4. Some statement from the medium or her husband.

While these are not necessary to the chain of evidence they would have been good testimony and would have reinforced the other statements. Doubtless statements could now be procured from all of these; but I myself have been unable to follow the case and can hardly spend the time required to do it unless you feel that more evidence is needed.

The enclosures are of two sorts: statements from those who have contributed information, and copies of letters written to some of those from whom I tried to get information but found only that I was following wrong clues. The case proved to be more complicated than I anticipated and I was at first misdirected and spent much time upon wrong connections. Even now I have failed to discover the man who first told the story of the clairvoyance to the High School principal. I am told that he might be one of several; but as all of them are strangers to me, and as it would be very difficult to convince them that I could have any

legitimate reason to make an inquiry into the circumstances, I have hesitated about stirring the matter further. Mr. Sparks, who promised to speak to them about it if occasion offered, I have not seen for months; therefore I do not know whether he has learned anything from them or from the medium's husband. He is a very busy man, the superintendent of the Public Works Company, and I have not wished to intrude upon him at his office.

The papers included are:

1. Statement of Rev. Warren Morse, as to the facts about the accident and the recovery of the bodies. Mr. Morse knew nothing about the clairvoyant's vision until I told him of it.

2. A statement from Mrs. Charles W. Curtis, superintendent of schools at the time, stating that just before the bodies were recovered she spoke to Mr. Preston and learned from him that there had been a clairvoyant message and that he was going out to the pond to test it.

3. The statement of Mr. Clifton Preston, the principal of the High School, as to the import of this message which he had received from some person unknown and was intending to act upon but had no need to, as, by the time he had reached the pond the bodies had been recovered and under conditions bearing out the clairvoyant's vision.

4. The statement of Mr. Henry T. Sparks to the effect that he himself heard the clairvoyant's message. Though I myself prepared the paper for him to sign, I purposely made it brief (that it might not have to be rewritten on account of errors) and have appended a second paper with a fuller account of what Mr. Sparks told me.

You will notice that Mr. Preston speaks of the medium as Mrs. Jordan. I have heard the same elsewhere, and you will find that I took pains to write to Mrs. Jordan, who disavows any recollection of being consulted. The explanation is that Mrs. Jordan is a professional medium and no doubt someone, possibly I myself, suggested the name to Mr. Preston. Without doubt the man who told Mr. Preston the story was speaking of Mrs. Crocker and the confusion of names arose after that time. I understand that Mrs. Crocker is not a professional medium, though her powers are well known and she is sometimes consulted. When I tried to communicate with her I learned that she was in California for the winter and my letter brought no reply. She is described to me as being a lady of good character and ability, a Catholic married to a Protestant. I had fancied that the Romish church discouraged the cultivation of psychic powers, which is why I mention this detail.

I have a very distant impression that Mrs. Curtis told me that it was just about four o'clock when she met Mr. Preston and he

told her "that a medium had been consulted" (but he did not say by whom) and that he intended to follow out the clues. She said that he seemed much encouraged by the prediction, and it was this conviction on his part which led to the supposition that it was he himself who had the consultation. I think I made that statement in one of my earlier letters. Lest this should seem to indicate that Mr. Preston is a credulous person and likely to be influenced in his recollections of the matter, I wish to state explicitly that, though impulsive, he is quite the opposite of credulous. But his very energy and decision of character would lead him to act with great promptitude, and if there were one possibility in a hundred that a medium could give aid in such a case he would, even though disbelieving in her, take the one chance. As a student at the Beaux Arts in Paris and as one of the first American teachers in Cuba, before he ever came to us here, Mr. Preston has had a wider experience than most young men and I think his statements are to be given their full weight. If he says that he recognized all the boys from the descriptions given by this unknown man, then be sure that he did do so.

(Note this in direction of a premonition.)

In connection with this I may perhaps be pardoned for adding something not wholly pertinent, yet interesting. On Saturday evening before this accident occurred, Mr. Preston came to make his parting call on me. It was his last term here; the next fall he was going to the "Tech" to finish his course in architecture. In the course of our talk, when we were speaking of Paris, my boy Paul, then ten years old, asked some questions about the Morgue. Mr. Preston answered him very fully and seemed inclined to dwell upon the subject. For some minutes they conversed, while I sat wondering if it were wise to let the conversation go on: but, reflecting that the boy had strong nerves and that his curiosity was not morbid, and also because I had confidence in Mr. Preston's judgment, I let them discuss the matter without interruption. It seemed to me at the time as if Mr. Preston almost forgot that he was talking with a mere child and was living over in memory scenes which he could not dismiss from his mind. Directly after this call upon me, he went in to see a neighbor, who told me afterwards how oppressed he seemed. "I can't be easy in my mind until I see those children graduated," he said to her. "They are good children and I have not the slightest cause to worry about them, but this week they are on my mind continually." Such was the tenor of his remark. Taken with the trend of his conversation at my house, and with his cheerful, decisive, energetic nature, it is interesting.

The points which seem to me of particular interest are the following:

1. That the medium's utterance was wholly spontaneous. No one consulted her; the place was most unsuited for such a trance—the dinner hour of a hotel.

2. That there should have been Brewer people there. Oldtown is on the opposite side of the river twelve miles from us and over eighteen from the scene of the accident which this lady most likely never had seen.

3. That the report should have travelled here so quickly. Spoken at noon in Oldtown, it was reported here before four in the afternoon; the chances were greatly against this unless the unknown man came down on purpose.

4. That there was such entire independence in the events. There is no electric communication with this lake, no possible means but foot, horse or bicycle, for news to travel to it; so that words spoken in Oldtown at noon could not have reached the lake before 2 o'clock, the hour when the sailboat was located, and they certainly did not reach it until after all the bodies had been recovered. The searchers were not, therefore, either before or afterwards, influenced by anything Mrs. Crocker said.

5. That we have two accounts of Mrs. Crocker's words by men who heard them, one preserved in Mr. Preston's letter, the other Mr. Spark's account to me, and the variations are the slightest.

I have perhaps said more than is needed so far. Returning for a moment to the evidence which I have not collected, that mentioned in the beginning, I may say that the statement of Miss Higgins, the chaperon of the party, would probably be more interesting than valuable, because though she saw the accident itself, she was not at hand at the time of the recovery of the bodies. Unless she had heard of the clairvoyant, I cannot see that she could do more than confirm Mr. Morse, who, on the other hand, was at the lake much of the time after the accident and knew as much about it as any one person.

Mr. Hussey, the undertaker, could only have described in detail the extent of young Parker's injuries. I do not know with what detail Mrs. Crocker described them, but from what Mr. Preston suppresses in his "etc." I suppose that aside from the injury to his face, which every one knew of, there were others where the keel rested upon him, of which all mention was suppressed at the time. I have been told this on good authority, but I doubted if it were necessary to go as far into the matter in detail as Mr. Hussey would do. There is no question but the boat rested upon this boy's body as Mrs. Crocker said.

Clifton Hall, who was a dear friend of Brown's and who recovered Brown's body, declares himself unable to give the details of depth, distance, etc., for which I asked. No doubt Mr. Alvah

Saunders, who is an expert woodman, trained in such matters, could do it. But a great deal of the time he is off in the woods, and I think I have not seen him to speak to since last summer.

I have not quoted the newspapers. They could be consulted in the files, but I recollect that at the time they were not wholly correct and I did not see what they could add to the story since the chronology of it is not a subject of dispute and the witnesses whom I have consulted knew far more of the facts than any reporter could have known.

After you have looked over the materials you may see weak points in it. Of course what I transmit is only a small portion of the work of investigation; but much that I heard was fragmentary, or pure hearsay, merely going to show that the clairvoyancy is generally admitted here.

Sincerely yours,

FANNIE H. ECKSTORM.

23 Crafts Avenue, Northampton, Mass.

April 8, 1908.

Dear Hyslop,—

I am sending you the records of a case of which I first heard last May. My correspondent wrote, under date of May 27, 1907, among other things that the search for the bodies had been made on the day of the drowning and the next day without success. "Then some one . . . went to Oldtown to consult a local clairvoyant . . . not a professional . . . She told him just where to look for the boat; that three of the boys had swum and sunk at varying distances, and that the fourth was under the boat with the keel resting on his face. Her directions were followed at once and in half an hour they got the boat and found the first body, and soon after recovered all the others just as she had seen them. There can be no possible doubt of this case, everybody here knows it." I quote this part of the letter because, as the documents show, there is no evidence that the recovery of the bodies was in any way facilitated by the clairvoyant, whose "vision" is only shown to have preceded it; it is another illustration of the necessity of caution in reporting as fact what "everybody knows."

The essential facts in the case are the following:—

1. Four school boys are drowned in a lake by the capsizing of a boat, which sinks, keel down.
2. The next day the boat is raised and the bodies are recovered, two near where the boat sank, the others at varying distances nearer the shore, to which those boys had tried to swim.
3. One of the bodies found near where the boat rested on its keel was mutilated and the clothing worn filled with mud and

sand. This was not the case as to the mutilation, nor to the same extent as to the mud and sand, with the rest; the indications are that, in this case, the boy was pinned down by the boat.

4. Earlier in the day a woman in a neighboring town claimed to have a vision of the scene where the boat and the bodies rested in the water, and described it in a way which suggests at least a general correspondence, and in a few striking particulars, a more particular correspondence with the facts afterwards discovered.

Assuming the facts to be as narrated, the alternative, I suppose, is clairvoyance or coincidence. There is nothing, I should say, so improbable in any of the events as they were found actually to have occurred, that precisely precludes coincidence, even if we grant the automatism in the vision and utterances of the "clairvoyant." On the other hand, the case suggests how accurately reported cases of this type would mould the evidence for supernormal knowledge. The weak point, to my mind, in almost all such cases is, that we do not have an accurate record of what the "clairvoyant" actually did say, a record made before the alleged correspondences were discovered. The best thing would be a stenographic report. Altogether the case is less strong than the one recently reported to you by Prof. James, but I sent it for what it is worth.

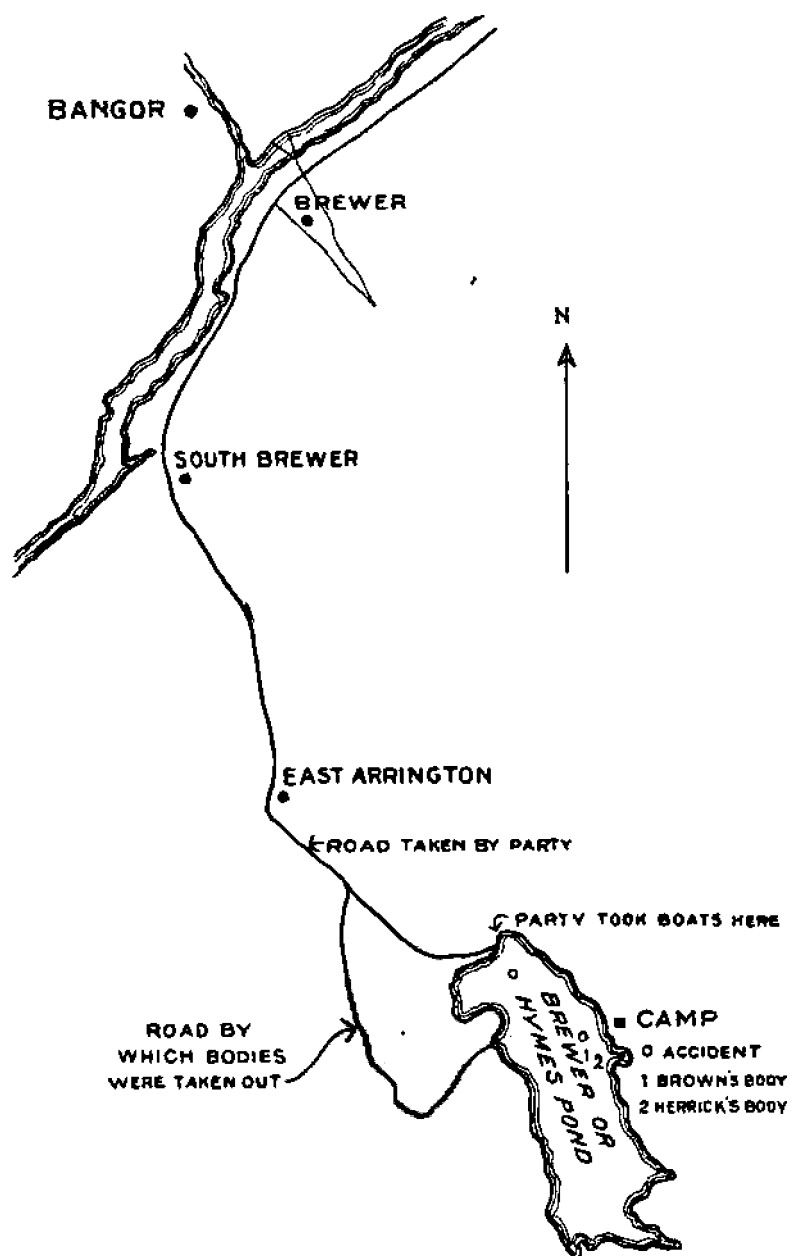
Yours sincerely,  
H. N. GARDINER.

Mrs. Eckstorm's letter accompanying the affidavits contain some interesting comments. The writing in pencil on the margin is mine. Mrs. Eckstorm, I may add, is a trained observer and has written books, embodying her observations of facts in natural history and human character, of a high order of merit. She is one of our graduates.

#### **Statement of Rev. Warren Morse of the Facts.**

About the middle of the afternoon of Tuesday, June 12th, 1906, the news came to Brewer of the drowning of some members of the graduating class of the High School. This graduating class had finished the work of the course and thirteen of them, with a teacher as chaperon, had gone in a hayrack to Hymes [Hines's—Government map calls it "Brewer"—F. H. E.] Pond for a day's outing. The Baccalaureate Service had been held the Sunday evening previous at the Congregational church. The exercises for graduation were to take place on Friday evening of the same week. On arriving at the north end of the pond they took boats, some going in a sail boat, others in a flat bottomed boat and the rest in a canoe. They went about a mile across one





corner of the pond to a cottage which was to be their camp for the day. Some time still remained before dinner so that four of the boys got into the sail boat and started out either to fish or to go back to the landing for some forgotten articles. The four were:

Laurence Burr Aiken, born Nov. 16, 1886.

Winfield Call Brown, born Nov. 14, 1888.

Norman Treadwell Herrick, born July 27, 1888.

E. Lamont Parker, born Dec. 9, 1887.

While out from the shore about one-third of a mile one of the girls on shore noticed something wrong with the boat and shouted to the others. It seemed to be lying on its side with the boys in the water clinging to it. A heavy wind had come up. Two of the boys on shore, Grant and Dougherty, immediately put out in a boat but on arriving at the scene could find only a coat and cap floating on the water. The four who had been in the boat had disappeared and the boat had gone down. That evening a number of friends went out to the pond but little was accomplished. Early on Wednesday a large company gathered at the scene of the disaster and began to drag the lake, some ten or a dozen boats being at work. Two girls of the party were taken to the camp of the day before and they gave the direction as clearly as they could, but the distance from the shore where they thought the accident to be, was too great. They had heard the shouts of the boys in the water as well as seen them indistinctly. It was not till about 2 P. M. that the sailboat was located and raised (Wednesday, June 13). About 2.30 P. M. the body of Aiken was found quite near where the boat went down. The body of Parker (the last one found) was near the boat, also. Brown's body was the second one found and was about fifty feet from the boat in the direction of the camp. Herrick's body was the third one found and was about 200 feet from the boat in the direction of the camp. It was probably 4.40 P. M. when Parker's body, the last to be recovered, was found. By a watch on one of the bodies (which must have stopped at once in the water), the time of the accident was found to be between 11 A. M. and noon. The bodies were all uninjured save that of Parker's, which had a bad bruise over one eye, as if the boom had struck him. The sailboat was heavily ballasted with rock and the sheet was tied down when found. The boat when discovered was resting squarely on its keel and the mast, with sail set, stood perpendicular. Parker's clothing was more filled with sand and mud than that of the others. The bodies were towed ashore and on arrival of the undertaker's team were all taken to Brewer together. Parker's funeral was at his home on Friday, 15th, while the

funeral of the other three was held at 2 P. M. on the same day at the Congregational church. Business was suspended in the city during the service and at least a thousand people were in attendance.

WARREN MORSE,

Pastor of First Congregational Church.

Brewer, Maine, Oct. 15, 1907.

### Letters, Notes and Replies.

Brewer, Maine, Oct. 26th, 1907.

Dear Mr. Farrington,—

I have tried during the summer to see you, but did not find you, hoping to learn from you something which Mr. Preston said you might recall though he did not.

Mr. Preston wrote me that last year after the boys were drowned at Hines's, he was in front of your store just about to step into a carriage to go to the pond, when a man whom he thinks he did not know and whom he could not recall if he did know him, stepped up and told him what some lady in Oldtown, a clairvoyant, had reported concerning the position of the boat and the bodies of the boys. A friend of mine, a professor of psychology, is interested in the case and would like to know how accurate her clairvoyance was. Would you, as a matter of courtesy, give me this man's name and address, if you remember the incident, and also tell me,—if you were standing by, as Mr. Preston is inclined to think you were,—anything which you heard said about the matter? You see the point is to secure the details from as many competent witnesses as possible.

If you find it possible to assist me I should appreciate the favor.

Very truly yours,

FANNIE H. ECKSTORM.

[Letter to Mr. Dana C. Farrington, Brewer, Me.]

Brewer, Maine, Oct. 26th, 1907.

My dear Gertrude,—

You remember that a year ago we worked together all day at the church preparing for the funeral of the boys drowned at Hines's. Do you remember whether you were the one who told me that a clairvoyant had located the bodies and that they were found as she had said?

I am not sure that you were the one who told me and yet when you called on me one evening in August, I recollect of our speaking of her and, I presume, of this case also.

Now if you recall anything of the case, especially if you re-

call at all clearly the details of it, won't you be good enough to *write out* for me all you remember? I ask you to write, and I write myself instead of calling on you, as I should naturally do after your late trouble, and as I hope to do soon, because I wish the written evidence. You see the case has interested a friend of mine, a professor of psychology, and he has asked me if I could not ascertain the facts.

Most sincerely,

FANNIE H. ECKSTORM.

[Letter to Miss Gertrude R. Bennett, Brewer, Me.]

Brewer, Maine, Oct. 26th, 1907.

Mrs. Eva Jordan, Oldtown, Me.

Dear Madam:—I am informed that a year and a half ago you made a somewhat remarkable prediction concerning the four Brewer High School boys who were drowned in Hines's Pond. I heard of it at the time, and know that it was believed here that, if the bodies had not been recovered a few hours before, they would have been found without fail by following the directions you gave. I have wished to find the one to whom you made the statement, in order to get such additional details as possible, but so far have not succeeded. Do you remember the circumstance yourself? And can you give me the address of the one who consulted you?

If it would not trouble you too much, I should like to know whether what you saw came to you in a trance, or in a dream; also whether you can remember the particulars yourself, and what they were. A full account of your experience would be of special interest.

I do not ask this favor out of mere curiosity. A friend interested in the psychology of clairvoyance, has thought the occurrence sufficiently authentic to be worth discovering the details of it.

If therefore you should give me the name of the person who first consulted you and I should ask for another account, you will. I trust, not attribute it to anything but a desire to trace the case through all who reported it.

Very sincerely yours,

(MRS.) FANNIE H. ECKSTORM.

[Letter to Mrs. Eva Jordan, Spirit Medium, Oldtown, Me.]

Brewer, Maine, Oct. 26th, 1907.

My dear Mr. Hall,—

I was talking with your father this summer about the case of the boys drowned at Hines's last year, being interested in a scientific point connected with it. I asked him if you would object to giving me a statement of what you yourself knew to be the facts

concerning the recovery of the bodies. I recollect that you were there and knew as much as anyone.

Will you tell me in how deep water the boat was sunk, its position on bottom, the character of the bottom—that is, was it a deep hole, a valley, even depth, or what—and the position of each body with reference to the boat and distance from the same.

I think you did not know, could not have known at the time, the report that a clairvoyant had located all the boys and that they were found according to her prediction. If you had heard this will you tell me, and at what time you heard it, that is, whether at the time or more recently.

The case seems a very good one for testing some points about clairvoyance and I am requested to work it out for the Society of Psychical Research. I have statements already from Mr. Morse, Mr. Preston and Mrs. Curtis, but you will be able to tell me some things which they could not.

Trusting you may be able to assist me, I remain,

Yours very truly,

FANNIE H. ECKSTORM.

[Letter to Mr. Clifton Hall, a University of Maine student who recovered the body of Winfield Brown.]

No answer received.

Note:—I learned that he never got the letter; but he told his mother that he could not have definitely answered the questions.

Another man in town, Mr. A. Saunders, who worked with him, might remember the details. I have not seen him.—F. H. E.

Brewer, Maine, Oct. 29th, 1907.

My dear Mrs. Eckstorm,—

I do not remember anything about the incident you refer to, can not even recall Mr. Preston being here at that time.

I wish that I might be able to assist you in the matter.

Respectfully yours,

DANA C. FARRINGTON.

Brewer, Maine, Nov. 18th, 1907.

Dear Mr. Sparks,—

Would you be willing to sign and return the enclosed statement, correcting it if needed, with permission to send it to my friend, Prof. Gardiner, for use in connection with the case we were speaking of?

I should feel that it was a very strong link in the chain of evidence.

Very truly yours,

F. H. ECKSTORM.

[Note to Mr. Henry T. Sparks, Supt. of Public Works Co., Bangor.]

Brewer, Maine, Nov. 18th, 1907.

Mrs. Samuel D. Crocker, Oldtown, Maine.

Dear Madam:—May I ask a favor of you though a stranger? I know no one who can answer it but you or your husband.

I am informed to-day by Mr. Henry Sparks that something over a year ago, probably on the 12th or 13th of last June, while he was sitting at the same table with you at a hotel, you were visited by period of clairvoyance and saw with remarkable exactness the position of the boat and of the bodies of the boys who were drowned at Hines's Pond, Brewer, on the 12th of that month.

I presume that you yourself would not remember anything about it, but perhaps your husband might. If either of you, or both in mutual aid, can give me a full account of the matter, I should be very greatly obliged. My interest is not merely curious, as Mr. Sparks could assure you, but I am asked by a scientific friend to ascertain the facts for him in connection with certain scientific investigations of clairvoyance.

I should say, perhaps, that I was at first told that it was Mrs. Eva Jordan of Oldtown, who located the boat. I wrote her and she very kindly answered that she knew nothing about having done it, if she had indeed done it, not remembering her clairvoyant states. Now Mr. Sparks assures me that it was you and he heard you himself.

Very truly yours,

FANNIE H. ECKSTORM.

[Letter to Mrs. Samuel D. Crocker, of Oldtown.]

Oldtown, Me., Oct. 30th, 1907.

Mrs. Fannie H. Eckstorm.

Your letter of Oct. 26th just received. I am wholly unconscious of the drowning accident as far as I am concerned. When people come to me for advice they never tell me who they are or what they want till after I am under control, then I am unconscious of what I say, so if I have located or predicted such things I never knew it.

Your friend,

MRS. JORDAN.

[Reply of Mrs. Jordan.]

### Statements of Mrs. Curtis, Mr. Preston and Mr. Crocker.

The drowning of four pupils, all boys, from the graduating class of June 12th, 1906, was a sad termination for our school year. Between the time of the accident Tuesday, June 12, and the recovery of the bodies on Wednesday, June 13th, my High School principal told me that a medium had been consulted concerning

the location of the boat and the bodies. The facts I remember as corresponding with what he told me she had said, were that the boat would be found in a valley or hollow between islands, and that one body was injured. The latter I know as the face of one boy was so badly disfigured as to be covered at the funeral.

MERTIE M. CURTIS,

Supt. of Schools, Brewer, Me., in June, 1906.

[Statement of Mrs. Charles Curtis, Brewer, Maine, Supt. of Schools, 1906.]

Massachusetts Institute of Technology, Boston.

My dear Mrs. Eckstorm,

Returning from a short vacation I have just found your letter and hasten to reply. I am sorry that I cannot give you a substantial report of the case but it came to me through a stranger whose name I never ascertained. I did not consult Mrs. Jordan but on returning from the pond about 4 o'clock on the afternoon the bodies were found I met a man near the postoffice who addressed me asking if I had any faith in clairvoyance. He then told me that while sitting at dinner (I think), with Mrs. Jordan of Oldtown, she had told him the facts which he related to me, briefly, the location, description and condition of the bodies; so closely that I recognized *each one*. The most remarkable thing about it was her description of Lamont Parker, the bruised condition of his face, etc. Hastening back to the pond, the bodies had just been found and as nearly as I could judge exactly where Mrs. Jordan that very noon had located them and her description of Lamont's injuries were exact. I am very sorry that I cannot give you these facts under my own observation and not through the testimony of another whose name even I do not know. However, the details come out so exactly in all respects that I have attached great value personally to the case. It occurs to me that others in Brewer might know more even about it than I. I have the impression that Dana Farrington may know who the man was who told me. I seem to remember, that he was near by at the time tho I may be mistaken. I have long been interested in the work of the Society of Psychical Research, believing that with scientific methods much may be discovered and fraud done away. I should be very much interested to get an exact report of this case if you are able to get at the facts from the individual who told me. I can't remember whether or no he was a Brewer man and think he must have been a stranger tho I was so confused at the time that very likely I may never have looked to know who he was. The conversation lasted but a few minutes. My carriage was waiting to take me back to the pond and it was upper-

most in my mind to do all possible before the darkness of another night set in. Hoping I may have aided you in some measure,

Very truly yours,

C. H. PRESTON.

June 12th, 1907.

[Statement of Mr. Clifton H. Preston, former principal of Brewer High School.]

Oldtown, Maine, April 26th, 1908.

Mr. James H. Hyslop, New York.

My dear Sir:—On my return home I found your letter of 21st inst. Mr. Henry T. Sparks (of Brewer, Me.), and myself were eating dinner at Crocker's Hotel and he (Sparks) was telling me about a tragedy at a lake near Brewer where several young men were drowned and describing where they (the people) thought the bodies were. My wife, who was seated at a table some fifteen or twenty feet from us heard our conversation and the first we knew that she overheard us was by her disputing the position where he said the bodies were supposed to be, and glancing in her direction found she had gone into a trance. She went on and described exactly where the bodies were, also the location of a spring in the bottom of the lake, all of which Mr. Sparks afterwards told me was correct. While Mr. Sparks and I are not Spiritualists we were forced to believe the truth and to concede the matter as remarkable. Mr. Sparks spoke to me some time ago about one, Mrs. Fanny Eckstrom, wanting me to write her the particulars of the phenomena but it slipped my mind, hence did not write her.

A year ago I went to Aroostook County to look for a man that was drowned in the Aroostook river. I did not find him but on my return home my wife told me (in a trance) how the man was drowned, gave an accurate description of the man and wound up by saying that the body had been found. I was sceptical as the seat of accident was two hundred and ten miles away, but in less than three hours I got a message that the body had been found. I was curious and wrote for particulars and received a letter corroborating what my wife had told. The curious fact to me is, my wife is a Roman Catholic and still she firmly believes in her spirit phenomena and can't seem to help it, in fact, has given herself up to it and for some people gives what they call readings. Those who have heard her say she is remarkable. I don't like to have her do it, but she is insistent and declares she will give the rest of her life to the spirit world. Begging pardon for the length of this letter, and delay in answering,

I am yours truly,

S. D. CROCKER.



P. S. I am a submarine diver and that is how I happened to be looking for people drowned.—S. D. C.

### Note by Mrs. Eckstorm.

Miss Bennett did not reply by mail to the letter addressed to her, but came in person. She could tell me nothing definite, did not remember whether she had spoken of the case to me or not; but finally she thought she had heard Mr. Henry T. Sparks, the superintendent of the Public Works Co. spoken of as the man who consulted the medium.

It seemed to me most unlikely that Mr. Sparks should do such a thing. He is a very busy man, and he is a typical business man; there are few men less likely to meddle in mediumistic matters than Mr. Sparks. My only way to introduce the subject was by waiting until I chanced to meet him. Even then I should hardly have felt warranted in asking the question, if I had not remembered that a few years ago Mr. Sparks lost his only son by drowning and that the recollection of this might induce him to do what he was not likely to approve heartily in order to relieve other parents in similar distress.

I did not see him until to-day, 18 November, 1907, when I met him on the street. He said very promptly that he had not consulted a medium, that he did not believe in them, that he did not know Mr. Preston by sight and certainly could not have been the man who told him the story of the medium.

Then, as he thought upon the subject, he said that it came back to him, and he saw what I wanted and perhaps might help me; for, as he came to think of it, it was not unnatural that his name had been connected with the story.

The day after the boys were drowned he was in Oldtown, which is twelve miles from here, taking dinner at Crocker's Hotel. In the same room were quite a number of people at different tables, but he was at the family table of the proprietor, Mr. Samuel D. Crocker. While they were talking Mr. Crocker suddenly laid his hand upon the arm nearest signalling for him to be quiet and listen.

Mrs. Crocker had risen from her seat at the table, pushing back her chair, and had begun in a constrained and very peculiar voice, quite unlike her natural tone, the tears running down her cheeks, to talk about a boat lying on the bottom of the lake. She could see it down in a very deep hole, and the sand came bubbling up out of the hole, the water all thick with sand. It was covering some one who was crushed beneath the boat. Mr. Sparks said he was much impressed with this when he heard later that young Parker's body was badly crushed across the middle. (This

was the first that I myself had heard of this fact; I knew that his face was disfigured and that he was not buried with the other three boys from the church.)

Mr. Sparks went on to say that Mrs. Crocker described the action of a great boiling spring at the bottom of the lake. And I would call attention to the fact that Mr. Morse particularly states that much *sand* was found in Parker's clothing. Now, the average pond here has a good layer of *mud* on the bottom which might penetrate the clothing to some extent; but a lake with sandy bottom would not ordinarily leave much, if any, adhering to a body which had been lying only twenty-four hours (twenty-eight to be exact). Mr. Morse had never heard of Mrs. Crocker's predictions and he inserted that remark wholly incidentally; yet it fully bears out Mrs. Crocker's description of a *boiling spring which no one before had ever heard of*. There is other evidence. Hines's (often in the newspapers misspelled Hymes') is a large pond, or lake, being about four miles long and wide in proportion, with a considerable stream flowing from it; but it has only a small water shed, and the inflowing streams are rather small. There is good reason to believe that it must be fed by great sub-surface springs.

I asked Mr. Sparks if he could identify any of the boys by what she said. He replied that he could not, though he remembered her saying that only one was beneath the boat while the others were at varying distances from it. (Parker, who was under the boat, could not swim, all the others were strong swimmers.) It will be remembered that Mr. Preston says that the man who told him the story gave him points by which he could identify every boy.

I did not wish to detain Mr. Sparks long enough to cross-examine him very closely. It was enough that he himself had been present and heard the clairvoyant; that he could attest her character and disinterestedness and could vouch for the general truth of her vision as well as for her having spoken before either the boat had been located or any one of the bodies had been recovered.

Mr. Sparks said that the lady's husband was a diver and word had been sent him to engage him to hunt for the bodies. Although she had not been consulted herself, her knowledge of this undoubtedly turned Mrs. Crocker's attention strongly to the accident and brought on the trance. Yet, the information which she gave could not have been derived in any part from any outside source, as at the time when she spoke absolutely nothing was known.

Mr. Sparks did not remember any other Brewer man being at the hotel but named several who sometimes stopped there.

Whether the man who communicated the story to Mr. Preston was one of these Brewer men or some one else who was so impressed by it that he came out of his way to impart the information no one seems to know. Mr. Dana Farrington, whom Mr. Preston thought was present and might remember, has written that he had no recollection of the event.

FANNIE H. ECKSTORM.

Nov. 18th, 1907.

This testifies that on the 13th day of June, 1907, when I was taking dinner at Crocker's Hotel, Oldtown, Maine, Mrs. Samuel D. Crocker suddenly rose from her seat at the table and began talking in a peculiar voice, not at all like her natural tone. At a signal from her husband I listened and heard what she said. It concerned the death of four boys drowned in Hines's Pond, Brewer, June 12th. At the time she was speaking none of the bodies had been recovered nor the boat located.

The substance of her talk was that she could see the boat at the bottom of a deep hole, resting upon and crushing one of the bodies, while the sand boiled up about, evidently from a spring at the lake bottom. The other boys she claimed to see at different distances from the boat. I know of nothing in what she said at variance with the facts observed when the bodies were recovered on June 13th.

H. T. SPARKS.

November 23, 1907.

[Statement of Mr. Henry T. Sparks, Supt. of Public Works Company, Bangor.]

N. B.—It was particularly agreed before this was signed that Mrs. Crocker's name should not be printed without her permission.

Brewer, Maine, April 17th, 1908.

Prof. James H. Hyslop,

My dear Sir:—Through Prof. Gardiner your letter of the 11th reached me duly. I did not call the case complete when I sent it in, but rather than have it lie for months longer before I could take it up again, I decided to send it in, as it at the least had some good points and was very strong in the character and intelligence of the witnesses.

I regret that I was unable to do more with it, and like yourself and Prof. Gardiner, I must regret also that no verbatim report of Mrs. Crocker's words is obtainable. It is possible that her husband could remember them nearly and that he would give them. I know nothing about him, but I judge that he is proud of his wife's abilities. His laying his hand on Mr. Sparks' arm

and listening himself so intently would indicate that he believed in her and was not unwilling that others should hear what she said. If he is a diver, she may have helped him before on other cases; in which case he would be willing to speak of them and perhaps could give other evidence in support. Though I have heard nothing from or about the Crockers, they seem to me to offer a good field for inquiry, and nothing but the difficulty of leaving home, and perhaps also a hesitation to interrogate people who are strangers to me about matters which are none of my business, prevents me from looking them up. But I do not yet know whether Mrs. Crocker is home from the West.

I am sure that Mrs. Crocker's words were heard by a number of people. Mr. Sparks spoke particularly of there being other tables in the room and other people dining there that day. Somewhere there must be a number of ear-witnesses to what she said. The hotel register might tell something about that.

About the depth of water in Hines's Pond, my brother, who has fished there for twenty years, places it, in most parts, at from thirty to thirty-five feet. Certainly it was over the top of the boat's mast. If I can get at Alvah Saunders (whom I know well) I will get him to testify to the exact depth where the boat was. He is a very accurate man, a close observer, and there is no doubt that he would take note of any such detail. But he is a close mouthed man, and though I have seen him many times since the accident, and my brother has tramped and camped with him for weeks, it was only by merest accident that I learned that he helped in the recovery of the bodies. Since then I have not seen him to talk with. But I can get you his statement in time.

I have written Mr. Preston to get his present address, telling him that if he sent it, I would tell him all about the case, as he desired. When he replies, if at all, I can put you in touch with him. I think it would be more satisfactory to you to put to him just the questions you wished answered. I fear you will find him hazy on details. The strain on him was so great that he will hesitate to speak at great length for fear that he may not distinguish between what was real and what was fancied.

I regret that the case could not be examined earlier. Indeed, I have now forgotten myself when I first heard of it and how I came to report it to Prof. Gardiner. If I can help you farther, I shall be glad to do so in so far as other work permits. Mr. Crocker's address would be simply Oldtown, Maine.

Very truly yours,

FANNIE H. ECKSTORM.

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# JOURNAL

OF THE

## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Vol. IV. SEPT. AND OCT., 1910 No. 9

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## American Society for Psychical Research

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**"THE ELWIN MARCH CASE OF "POLTERGEIST." \***

By J. Allen Gilbert, Ph. D., M. D., Portland, Ore.

On October 29, '09, the *Morning Oregonian* of Portland, Oregon, published an account of a case of "Poltergeist," which attracted marked attention, not only locally, but also very generally where the associated press held sway. In discussing the case with Dr. S. A. Robinson, who was deeply interested in the case also, it seemed advisable to make more accurate investigation of the phenomena than could be had through the reports of the press. Inquiry on the part of Dr.

\*The present case of "Poltergeist" excited a wide interest at the time of its occurrence, and as reported by Dr. Gilbert, was taken up by the *Portland Oregonian*, the most important newspaper on the Pacific Coast, and perhaps west of the Mississippi River. Its interest was great enough for an article in the *Pacific Monthly*, a standard publication in the far west, and, with the growing curiosity about psychic research, received attention that marked it for investigation. I at once asked Dr. Gilbert and Mr. Thacher to make the proper inquiries and the results must speak for themselves.

In the reports of witnesses Dr. Gilbert incorporates their defective grammar with their testimony and it is allowed to stand here as a part of the record.

The most important feature of the case is its relation to human testimony. Not that it proves such testimony usually to be false, but that it is a good illustration of mal-observation, and this, too, regardless of the interpretation of the phenomena, unless we have trained minds to make the observations. It is this characteristic of it that obliges us to publish every detail of the report. Without this investigation the case would have passed as one of the mysteries of the locality, and some features of it may still have that characteristic. But the present record is an instructive illustration of the rights of scepticism.—Editor.

Robinson disclosed the fact that the boy had been under the care of a physician for some time, and through the physician I obtained access to the family. The boy had been treated for certain queer attacks supposed to be of epileptic nature. These attacks will be mentioned later. Subsequent history shows them not to be epileptic seizures.

Numerous affidavits were taken and close observation was taken of the boy who seemed to be the centre of the interesting developments. He seemed to be the only one of the group of individuals connected with the affair who was at all places when manifestations occurred. He himself disclaimed all power to do the things which seemed to have been done by some unseen force at play.

In the following narrative data merely will be given, thus allowing the individual reader to follow his own conclusions as to the nature and cause of the phenomena involved. Attempt will be made to give practically a copy of my notes of the case as it developed under rather close observation. Owing to a reticence in the family and witnesses to have their names made public, all names of witnesses used in the following narrative, except those of Mrs. Gilbert and Mr. Thacher, will be substitutes. The pseudonyms thus used will, however, represent real signatures in my possession. All witnesses are adults. Only one, I should judge, was younger than twenty-three.

At the time of the occurrences Elwin March, a boy of eleven years, was living with his grandparents, Mr. and Mrs. Jas. P. Sawyers, Portland, Ore. The phenomena in question occurred Oct. 28, '09, and created great excitement in the neighborhood. The house immediately attracted crowds of people and it required the services of a policeman to clear the house of curious on-lookers. To get Elwin away from the throng he was removed to his mother, Mrs. Annie March, at the Valley Hotel, where she was housekeeper. Here I found him hidden away from the throng of people eager to see him. Some saw in him a wonderful medium. Others desired access to him "to take the devil out of him." The various cults saw in him a verification of their pet beliefs. I suggested that Elwin and his grandparents come to our home for a

while till public excitement died down. Thus his whereabouts could be kept secret and at the same time opportunity would be afforded for close observation of the boy. It was hoped, of course, that the phenomena might repeat themselves in my home where it was arranged that a number of physicians should meet in case there should be any important developments.

His whereabouts were kept secret for about a week when the press finally scented him out. Then the inquiries began anew at our door. However, he was kept secluded in our home for just a month. Part of the time his two grandparents kept him company and part of the time his mother was with him. Elwin refused to stay with us alone. It was suggested that one of his companions be selected to keep him company while in our home, but we were told that he had no associate, generally played alone and had no close companions other than his own relatives. In order to aid me in getting testimony from the various witnesses the grandfather gave me the following note.

Nov. 2.

To whom it may concern:—

I would consider it a kindness if you will aid Dr. Gilbert in any way you can to help him investigate the occurrences at my home recently.

Signed, J. P. SAWYERS.

**Statement of Jas. P. Sawyers (Elwin's Grandfather).**

The start of it was in the kitchen and pantry. A can of Carnation cream that was partly empty—I set it on the window sill in the pantry. After we got through eating I heard something like water. I went into the pantry and thought it was a running faucet. The window was open. I saw this can tipped over on the sill, running out. It was nearly emptied. I gathered that up as good as I could and took care of it and set it back where it was to keep it cool. Then I noticed at the drain-board the knives and forks began to slip on to the floor, not one at a time, but all at once, slipped on to the floor. [Grandfather, grandmother and Elwin all were there.] Right then the platter began to slide off the long shelf in the pantry. They went three and four at a time. A tin bread can sitting on the table in the corner as far back as it could sit slid across the table till it toppled over

on to the floor. Table width was twice the length of the can. A lard can sat on top of this tin bread can. It had meat in it with a cover on it. That also fell over on the floor. The cover would rise from the lard can before the bread can toppled over. I replaced the tin bread can as much as three times anyway, that I am pretty certain of. It fell each time. Plates on this same table slid off on the floor and broke in pieces. A kitchen cabinet sits in against the wall of the pantry. On this was a basket of dry onions. This would come off on the floor. Behind the basket were two cans of Carnation cream, one on top of the other close up in the corner. These fell at the same time as the basket and were replaced also three or more times. On the top pantry shelf at least five feet high there was a large platter 18 x 20 inches in size. This slid, sitting flat, right off the shelf and struck edgewise on the projecting shelf below and from there to the linoleum on the floor. It did not break. No one nearer than six feet from any of these objects. Then the chairs began to be upset in the dining-room. These did not all turn over at once. It lasted from 1.30 to 5.30 P. M. at intervals. In the parlor, which was not furnished, the Morris chair tipped over on the floor. A rocker and high-backed four-legged chair also tipped over. A writing-desk sitting by a window at one end of the room tipped over on its face and knocked the top loose off of it. In the dining-room a large lounge tipped up on edge and leaned up against the window. Square extension table five-legged (five feet by four feet with a leg at each corner and one in the middle) tipped so that it sat on two legs till it struck the chairs which kept it from falling. The sugar bowl and spoons on the table shook and rattled before the table moved. The sugar bowl turned over and spilled the sugar on the table before the table tipped. We kept straightening things up but the chairs were thrown over several times. Table and lounge sat up some time before they were replaced. I was too busy trying to save dishes in the pantry to tend to them. We took the dishes off the shelf that were left and placed them in the cupboards below. A stack of plates went down all in a bunch. Cups, saucers, mush-bowls and smaller plates were thrown and broken before they could be saved. We heard a racket upstairs. Elwin said, "There goes Samuel's table in his room." Nobody was up there at the time. Elwin had been up there and come down a short time before. It was the table that fell over. How could Elwin have known this? In the same room there was a small stand fell over, and if I remember right there was a small chair fell over. Then in the south bedroom there was another chair tipped over. Nobody was upstairs at all. I went up to see what had happened. When I came down the tea-kettle was sitting on the range half full of water nearly boiling. (It holds a good-sized pail of water.) It

sat on the back hole of the stove. It slid straight out off the stove, stayed upright till it came to the edge of the stove and then turned over before it struck the floor. Several dishes of granite ware, some on the stove and some on the gas range, slid off in the same manner as the tea-kettle. One of the granite kettles had meat in. It fell on the linoleum and scattered the meat. I would have given a good deal for somebody to have seen the mess. We cleaned up the worst of it. Chairs also tipped over as Samuel Page, J. Holmes and Mrs. Abel came in. A heavy sewing machine in the dining-room toppled over on the floor. A picture two feet by three feet loosened itself from the moulding seven feet above the floor and toppled down. A cuckoo clock, hanging on a nail driven in the wall, turned off sideways and stopped the clock. As it swayed off that way the weights (cast iron) struck together so hard it broke one of them in two. I got up on a chair and took it down and set it on the floor so it could not be broken further. In the unsettled room (parlor) there were two bronze statues eighteen inches high which were sitting against the base board side by side. One toppled over sideways and the other stood up. This all occurred at intervals. At one time two chairs sitting eighteen to twenty inches apart slid together so hard you could have heard it out of doors. One dining-room chair raised straight up a foot from the floor and down again without toppling over. During this time I had straightened the lounge again. One end raised about twelve inches from the floor and went down again. This went down so hard that Mr. Corbin, standing at the front door, asked what it was that happened. He came in and sat down for probably a half hour. Don't know whether he saw a chair move or not. I did not see the hat-rack in the front hall when it fell. My wife was there. She tried to catch it and hold it but couldn't apparently hold it and get it down where she wanted it and so she called in a Salvation army man who had a wagon out on the street. He stayed some little time. The telephone in the hall toppled off on the floor. Close to it was a chair. The box on which the telephone was sitting was about a foot from the floor. Telephone and chair toppled over. I replaced them as often as three times myself. It went over oftener than that. 'Phone not broken at all. The man that Geourtz sent up to measure the carpet was there for a while and saw chairs topple over.

That is about all I can tell about and be positive. There were things occurred which I did not see myself so that I could give a fair description of it. So many people came in toward the last and refused to get out so that I could lock the door. My son came and he and the policeman got them out. I am sure the following persons saw things move. Samuel Page, J. Holmes, Geourtz's man (Mr. Jacobs), Salvation army man, Mr. Southey

(the owner of the house), Elwin and Mrs. Sawyers. I am pretty certain that others saw things move. They were strangers that I did not know.

Signed, J. P. SAWYERS.

Nov. 2, '09.

### Questions.

Q. Did small things move faster than large things?

A. Everything moved slowly. Chairs did not fall in the same direction. Chairs fell backward and sideways.

### Statements Picked Up From Mr. Sawyers During the General Conversation Which Followed.

Phenomena occurred first in one place and then in another. Seemed to be no system in them.

Elwin was generally where the things took place.

No apparent contact to the things.

I stopped one chair as it was falling over and there was no unusual resistance. I saved it from striking the folding door. Never was close enough to catch anything else before it fell entirely.

The commencement of the phenomena would usually be preceded by a sneezing cough (by Elwin).

Elwin did not seem to think he was the cause. Would look at things with half a laugh.

Elwin would always raise his hand as the phenomena occurred.

Things that slid off the stove and table seemed to slide toward Elwin as he passed.

Plaster in house where we lived in September would fall off in pieces and fly twelve feet from the wall from which it blowed out. Can't remember of anything of this kind that happened before.

There was no vibration of the house or swaying of the floor that I noticed.

Nothing was disturbed in the basement. There is no attic.

### Statement of Elwin March.

First thing that I saw of it was a basket of onions sitting there on the little table by the door and it went off on the floor. Then there was a sugar bowl full of sugar on the shelf. I saw that turn over and spill some of the sugar out of it. The next thing I saw was a tea-kettle walk off of the stove. The three of us stood there and watched it. Just as if it was alive it walked off. Then the kettles and the tea-pot and coffee-pot went off on the floor.

And there was some dishes settin' on the drain-board and some knives and forks; they went off on the floor. Saw a big platter turned up sideways on the shelf that fell down on the floor and didn't break. Then there was a bowl of gravy set down in the cupboard. I saw that tip over three times. And a pitcher full of milk up on the shelf turned over three times after grandmother set it up. She set it up three times. And I saw the bread can settin' there. I saw that go off on the floor. And there was a pail full of doughnuts settin' there. They fell to the floor and the cover fell off after they struck the floor. And there was a big picture upon the wall. I saw it goin' off and tried to catch it but it got away from me and went down to the floor. And the lounge didn't tip over when I saw it but it raised up at one end. When it tipped over I was out on the front porch; I didn't see that. And there was a telephone settin' on a kind of a box and it went off on the floor and there was a chair settin' in the kitchen. It didn't fall over but just fell against the door. And then I saw two chairs rise up in front of the carpet man when he was in there. And there was another chair settin' in the dining-room. It went up into the air about two or three feet, turned clear over and landed on its legs again without upsetting. Jess Holmes saw this, too. He was there. He laughed and said, "There goes the chair." There was a writing desk went over and broke a piece on it. There was a kind of a hall seat settin' in the hall. It went over. It didn't go clear over. Grandma stopped it. And there was a statue set up and that went up and didn't break it. That's all I saw of it.

Nov. 3, '09.

Signed, ELWIN MARCH.

### Questions.

- Q. Did you feel that you had anything to do with it?  
A. No. I was just walking around and didn't feel anything.  
Q. Do you remember of coughing?  
A. I did have a little spell but it didn't amount to much.  
Q. Try to raise this chair by raising your hand.  
A. Tried repeatedly. No result.

At Valley Hotel, Saturday, 1.30 to 2 P. M.

First thing of all that started was upstairs. I was looking out of the window. I was quite a ways from a heavy four-legged chair when it fell over. I was just standing. I wasn't looking at it at all, and it fell over three times. Hattie set it up three times and it went over each time. She got scared and hollered. A chair settin' in the kitchen went over as I was in there takin' my medicine. And there was a table loaded up with some clothes on it. It went over and Hattie thought it turned over because

the clothes turned it over and it wasn't. She set it up again and took the clothes off. It went over three times. Everything seemed to fall over just three times. There was a chair rose up in my mother's room when I was about as far away as that bookshelf (six or seven feet).

At my home, 541 5th St., Portland, Ore.,  
Monday, November 1.

I was settin' on the piano stool. All at once the large rocker (piled high with cushions from the couch) started moving. Grandma got me in this room and made me lie down and a chair fell over against the clothes horse. I did not see the chair fall over. I was on the lounge. I heard it fall.

### Experiments, Nov. 3.

1. Tried moving Elwin's hands in all directions over chairs and small pieces of paper without moving them. Seems to have no voluntary control over them.

2. With finger on Mrs. Gilbert's forehead he failed to find what we had hidden or tell what she was spelling in her mind.

3. Automatic writing tried. No avail, often repeated tests.

4. He has no number form.

Q. Do you always have a coughing spell when these things happen?

A. Sometimes just a little bit. I always have a little cough before anything happens.

### Excerpts From Conversation.

Elwin: Over on 17th Street (in Sept. and Oct., '09) plaster would come off in big bunches. It didn't drop but shot across the room. It knocked a tailor's goose off the kitchen cabinet. I think it sat on the stove once and was knocked off the same way. No objects moved at that house.

Mr. Sawyers: The plaster struck the goose with such force that it knocked the goose off the cabinet once and off the stove another time. The plaster would go off sideways from the wall. It didn't drop down at all. We set boards up in front of the cupboard with glass doors. The plaster would dent the boards and knocked the boards down and finally broke the glass. Largest pieces of plaster were four inches by four inches.

Question to Elwin: Close your eyes loosely and what do you see?

A. Nothing.

Q. Imitate the cough you always had.

A. Can't. It seems to be a sneeze and a cough. (He could,



and did so perfectly, later.) (It is like a half sudden sneeze and then snoring by inhalation through nose.)

Mr. Sawyers: Sometimes he keeps up that sneezing and coughing till he is nearly exhausted. He would get so weak and tired he would fall over on the sofa. He complained of pain in the side, around the diaphragm.

Elwin: Can't stop the coughing. It stops when it wants to. It hurts when I try to stop it.

Mr. Sawyers: That coughing once kept up for three-quarters of an hour. Tried peppermints. They seemed to relieve it a while but it came on again. After the coughing something always followed shortly afterwards. The cough appeared to be a warning for the starting point of it (i. e. for the moving of objects).

Mrs. Sawyers: The coughing and sneezing did not occur on 17th Street. That occurred first on Marshall Street. He coughed and sneezed here (i. e. at our home, 541 5th, when the things noted above occurred).

#### **Experiment.**

Hands on table for levitation. Failed.

Hands joined. Asked questions to be answered by raps, three for yes, one for no. Failed.

Had Elwin cough and sneeze voluntarily to see if movements would follow. The coughs were one to the second. Doesn't hurt his side when he does it voluntarily.

The "cough and sneeze" is a combination of a sneeze with an inhalation snore with the mouth shut all the time. Pain in region of diaphragm.

#### **Statement by Mrs. Jas. P. Sawyers.**

The first thing I saw was the dishes and knives and forks. They all went together. They slid off on the floor. Saw the picture slide down from off the partition. Chair that I was sitting in went over when I got up out of it. Saw the tea-kettle slide off on the floor. Saw the 'phone fall over once. They said it fell over a dozen times. Saw the hall seat fall over. Saw the large platter fall from the top shelf of the pantry. The clock turned to the side on the wall. The picture that came down from the wall did not seem to fall. It seemed to slide down easily. Everything that fell seemed to go over easy. The most I saw was in the buttery. I stayed there most of the time.

Signed, MRS. SAWYES.

Nov. 5, '09.

[Note.—The above was given reluctantly and signed more reluctantly. Possibly because of poor writing of name. Note the spelling of name, r is omitted.]

**Excerpts From Conversation, Nov. 5, '09.**

Mrs. Sawyers: "Elwin was standing near the dishes when they fell. He stood there with his hands in his pockets and laughing like everything."

Elwin: "I was near the telephone once when it fell. I was near the kettle on the stove when it fell."

Mrs. Sawyers: "Most of the time he had his hands in his pockets."

Elwin: "I was in the basement when the machine went over (machine in the dining-room). I was down there with the Salvation army man."

Mrs. Sawyers: "The Salvation army man carried pictures down (to the basement) for me."

Elwin: "I was near the bread can and set it up again."

Mr. Sawyers: "I did not feel any vibration in the house at all."

Elwin: "I was not near many of the things when they moved."

Mr. Sawyers: "Mrs. Sawyers had baked a cake and set it hot on the drain board to cool. When we went to it the center was dug out. A piece about three inches in diameter. The crumbs were scattered on the floor. I commenced to look for cats, supposing they did it. We had been bothered by cats. About five minutes later we went to see the cake again. The whole cake was taken out of the pan and had fallen to the floor and was scattered all of six feet. I took a ball bat to look over the house for cats. This was the very beginning of the trouble. This was before lunch. The rest began about 1 P. M. We did not see the cake move. We only saw it on the floor. The pan was about ten inches by twelve inches and was not removed from the drain board. The cake was taken out clean except for a little that stuck on the edge. Mrs. Sawyers scolded and cuffed Elwin for letting cats in. Before lunch also the can of meat on the bread can had the lid off and meat out on the table. I thought it was cats again the same as with the cake. Elwin was out in front sweeping leaves when the last happened."

Elwin: "I was not in front when both of them happened. I was nowhere near it."

Myself: "Then your grandmother boxed your ears after you came in?"

Elwin: "Yes, for letting the cats in."

Mrs. Sawyers: "The cake was hot, just out of the oven."

(. . . no cats did it.)

Nov. 6, '09.

Mr. Thacher called. We experimented with Elwin with hands on table. Elwin and I got no sensation. Mr. Thacher got a tingling sensation.

Mr. Sawyers: "There always were from five to fifteen minutes between repetitions of the same object falling. Usually something else would happen before there was a repetition of a former happening. Phenomena were scattered over the house in time and location."

Elwin: "I was in the dining-room when the tailor's goose was knocked from the cabinet in the kitchen."

Elwin: "Plaster also knocked tea-kettle and meat kettle off the stove on 17th Street. The tea-kettle was full of water."

Mrs. Sawyers: "There were three weeks between the falling of plaster on 17th Street and the things that happened on Marshall Street."

Elwin: "Plaster hit us in the back of the head as we were picking things up."

Mrs. Sawyers: "It didn't hurt me very much. Some of them got hurt pretty bad."

Mr. Sawyers: "Plaster came off all the rooms and even in the toilet out on the porch."

Elwin: "No, I don't have very many" (dreams).

Myself: "What kind of plaster was it?"

Mr. Sawyers: "He (Mr. Dietrich, the landlord) said it was wood-fibre plaster. Once he said it was good hair."

As illustrating the attitude of many regarding the case inquiries of all sorts were continually made. From several sources there came the inquiry whether it was really a fact that four street cars were off the track in front of our house the first evening Elwin was there. They did run off but had been doing so for several days before he came. The track was bad and was repaired. This stopped all further trouble. One "Oregonian" reporter called me by 'phone to inquire if it was true that while Elwin and our little girl were playing together he threw a stone into the air and it stayed there. All sorts of suggestions were given as to how to treat the boy and how to develop his power.

#### **Statement of Mrs. Gilbert.**

[Note.—As will readily be seen throughout the manuscript, Mrs. Gilbert has been of decided importance and a great help in the prosecution of the work.]

Sunday morning, November third, Elwin, with his grandparents, Mr. and Mrs. Sawyers, came to our home. Monday afternoon, November fourth, a business errand called me from

home. I left them alone with much inner hesitancy for fear that some of the manifestations might occur in my absence. It was for the purpose of constant observation that we had him with us. When I returned an hour later I found the three in the middle of the home away from all doors and windows with any outlook upon the street. They were nervously apprehensive of being seen and of there being a recurrence of the torturing publicity of the week before. Mrs. Sawyers said, "I am so glad you are at home again." So was I, but I laughed and said, "Why, were you afraid something would happen?" She said, "Yes," and was evidently troubled. I had attributed the troubled atmosphere which I noticed soon after coming in to their fear of the door-bell and of being seen. But I began to feel that it was not wholly due to that. Mr. Sawyers said, "You see if anything would happen you would both (Dr. Gilbert and myself) be away and you would have only our word." I told them that I had thought of all these possibilities, but had gone from necessity, and assured them that I would not again leave them alone.

It was not until an hour or more afterwards that Mrs. Sawyers came to me and said almost in a whisper so as not to be overheard, "A chair fell over while you were gone."

Later she told me that while she was lying on the living-room couch and Elwin was at the piano near by, a rocking-chair between them, but much nearer her than Elwin, began to rock so violently that she thought the couch pillows piled on it would be thrown to the floor. She made Elwin go into a room adjoining the dining-room and lie down on a couch. Soon after this they discovered a chair in this same room where he was lying tipped over against the wall. This, then, was the concealed explanation of that perturbed state of mind noticeable when I had come home.

The next morning Mr. Sawyers, who had been sitting around very quietly all morning, not reading but seeming to be brooding over something, called me aside privately and related in detail what Mrs. Sawyers had already told me without his knowledge, presumably. I think that in private conversation with him upon retiring the evening before she had advised letting me know.

Since the freedom from the restraint of a stranger's presence seemed to be a factor in the Monday afternoon happenings, I suggested a plan which met the approval of Dr. Gilbert and both grandparents and was subsequently carried into effect. Our great wish was to see the manifestations. The plan suggested was to send our little girl away from home for the afternoon, and after Dr. Gilbert had gone to the office, for me to dress as if for the street, go out of the front door, passing to the back of the house, enter and conceal myself in a back bedroom unknown

to Elwin. Here I would be within immediate reach if anything occurred and yet seemingly no one would be in the home but Elwin and his grandparents. The emphatic word was given by both that I should be told immediately should any phenomena begin.

Soon after I was in the bedroom I heard a crash in the kitchen. I could distinctly hear both grandparents hurry out. "Elwin, did you do that?" "You did that," I heard them say, but I did not know until I came out that it was a chair that had fallen in the kitchen. I was not called at the time. It was not long before I heard Elwin say, "This chair is rocking." "It is, too." "It is, too," as if some one were contradicting him. I waited and soon I heard a little sneezing and coughing sound which we had been given to understand accompanied the Marshall Street house happenings. Then I heard his grandmother say, "Elwin, keep still. Elwin, stop that, stop that!"

Soon after Elwin said (I could distinctly hear whatever was said in the kitchen as the room adjoining the dining-room on the back hall), "This chair is falling over in here!" His grandmother came toward him and said, "It is not. It is not." "It is!" Elwin said. "It is!" were bandied back and forth. "Elwin, you did that!" "I did not! I tell you it fell over! You don't believe me, do you?" he said in reply. "No, I don't. You did it." Then the grandfather came in and said, "We don't want anything of that kind to happen here." Still I was not called. In a few minutes I heard low voices, apparently in the kitchen, but too low for me to distinguish and then the grandmother came to my door and said, "I don't believe anything is going to happen this afternoon." I opened the door and said, "Don't you?" "No," she said. "Nothing has happened?" I asked. "No," she repeated. "No chair rocked, or fell over as on last Monday?" "No. Elwin tipped over one." "He did?" I said, quite interested. "Did you see him do it?" "Yes." "Soon after I came in here something crashed in the kitchen," I said, "what was that?" "Elwin tipped a chair over and then laughed at us." "But that was all that did happen," she replied.

Signed, MRS. J. ALLEN GILBERT.

Nov. 7, '09.

On Thursday, Nov. 4, Dr. — came to my office. He acted somewhat queerly. I said, "What have you got in your head now?" He said he had been talking with Mrs. March and asked me how I would like to play the black hand and get a third man to exhibit Elwin March on the stage and charge admission and that way we could make some money

out of the affair. I was surprised, and said, "Off hand I would say no to such a proposition for several reasons."

1. It would ruin the boy.
2. It would not be honorable in us, for a certain amount of fake would have to be introduced.
3. The problem would be lost to science if there was anything *bona fide* in the phenomena.

I told him I would think it over but that I felt certain that I could have no other answer.

He did not come to me again and I did not bring the subject up again.

On Friday arrangement had been made to give Elwin a physical examination at my home. Dr. Birney, who was attending her during her sickness, told me this had greatly excited Mrs. Elwin because rumors had reached her that we were going to operate on Elwin. He asked me to go along with him to see her and try to quiet her. She seemed satisfied when she learned my general attitude in the case. All the relatives have opposed the physical examination of Elwin, not knowing what was to be done.

In my call to-day on Mrs. Elwin I guardedly steered the conversation to her meeting Dr. — regarding exhibiting Elwin on the stage. She casually in the midst of conversation spoke of having told Dr. — that she would be glad if I could "keep Elwin and find out about him." "Maybe if there is something new you could give a lecture on it and have Elwin there." Dr. — said to her, "I will speak to Dr. Gilbert about it." He then came to me, as related above, and in rather confused and embarrassed way presented to me the above mentioned scheme of getting a third party to handle Elwin while we "played the black hand."

I have never learned just what part Mrs. March played in the scheme.

#### **The Plaster on 17th Street House.**

Last evening I went over to see Mr. Dietrich whose house the Sawyers family occupied during the plaster episode. He became greatly excited and denounced Elwin in the strongest terms. He claimed that Elwin had deliberately dug the plaster off with a knife and chisel. He gave them back a

month's rent (\$20) if they would move out, which they did. He said the plaster was only off as high as the boy could reach. He had no use for the family because of the meanness of Elwin. (So far I had seen nothing mean or deceitful in Elwin.) He claims he found marks of the point of a knife on the exposed laths.

To-day I went out to see the house. Mr. Dietrich went to the house with me. Some plaster had been off of each of the six rooms and hall. (Now repaired but the spots of new plaster could be seen.) It was not true about the plaster being off only where the boy could reach. In the upstairs front bedroom a small piece was even out of the ceiling. This, however, was just above a gas jet where heat might have been the active agent. In other rooms pieces were out up at the picture molding, which was only a few inches from the ceiling. In the hall some was off at the highest point above the stairway on a level with the ceiling of the second story, probably fifteen feet above the steps below. It could not have been reached except with a ladder or a pole. I called Mr. Dietrich's attention to it and asked him how he imagined the boy reached that. He said, "Ach, he must have used a pole!"

In Elwin's bedroom he showed me some smoke along the top of the base board on the plaster which decided him to get them out because he was afraid of Elwin setting the house on fire. I asked him whether there were any bugs in the house because it looked as if some one had run a match along the crack to search out bugs. He said there were no bugs.

I just now asked Elwin "What is that smoke on the plaster above the base board in the room you slept in at Dietrich's house?" He said, "That is where grandma tried to catch a bed bug with a match."

The plaster had surely been broken badly in the house. It was now repaired.

#### Statement of David T. Carson.

Portland, Oregon, Nov. 7, '09, 648 Marshall St.

On Thursday, October 28, at about 6 P. M. I was in Mr. Sawyers' house at 546 Marshall Street, where disturbances had been reported, and while I was standing in the doorway between the

dining-room and kitchen and Mrs. Sawyers was standing by a window, I saw several knives and forks, perhaps eight or ten, raise up an inch or two from the drain-board of the sink and fall over on to the floor. At about the same time a small basket with several things in it resting on the drain-board raised up a little and tumbled on to the floor spilling out a part of the things in it.

I was about six or seven feet away when the things moved. Mrs. Sawyers was at about the same distance from the sink. The boy was not in the room. I said to Mrs. Sawyers, "Did you see that?" and she said, "Yes, that's just the way the rest of them go."

No one was near the sink when the knives and forks and the basket were tumbled off.

DAVID T. CARSON.

#### Statement of Carl E. Spalding.

It was on the afternoon of October 28, '09. I went into the drugstore and Abel was telling some old gentleman about it. I asked him what he was trying to give us. He said, "There is the house, You can go and see for yourself." So we both went over there (this old gentleman and I) and walked through the hall into the dining-room. I had been in the house about ten minutes, I guess. The boy was in the kitchen. The door was open between dining-room and kitchen. Two heavy upholstered chairs in the parlor deliberately turned over, one following the other, five to ten seconds apart.

That convinced me there was something in it and I left. That was all I saw of it. I didn't believe it could be done till I saw it. It looked to me as if there was somebody behind them pulling them back, but there was no one there, of course.

Q. "Where were the grandparents?"

A. "In the dining room. The boy was in the kitchen."

Q. "Was anybody in the parlor?"

A. "No."

Q. "Did you hear any groans or noises?"

A. "No, I didn't feel any electric shocks either when I was in there."

CARL E. SPALDING

Nov. 7, '09.

#### Statement of C. C. Jacobs.

My experiences at the Sawyers' residence, 546 Marshall street. I arrived at the house at about 2:45 P. M. on the 28th day of October, 1909, and left about 3 P. M.

The first thing I saw upon entering the place was the furniture all upset and scattered on the floor. I saw a couch in the dining-room leaning against the wall, a table and chairs, writing-



desk, Morris chair, crockery, and cooking utensils scattered upon the floor.

Surprised at seeing all this, we walked through the house and then down to the basement and while there we [the boy on the landing] heard a loud crash and upon coming back upstairs to the dining-room I saw it was the sewing machine that had overturned and after that we [boy downstairs, nobody upstairs] were all standing in the parlor and then another crash upstairs.

Upon going upstairs we found a table with a lamp setting on it had overturned and smashed lamp.

Then we walked to the kitchen and there I saw a tea-kettle slide from the back of the stove to the floor. I saw a chair standing in front of the telephone fall to the floor and in turning around then in about the same time I saw a chair fall on its side in the dining-room and then I walked over to where it fell and picked it up, examined it closely and found it to be an ordinary chair. I placed the chair on the floor in its right position and then I started to measure for a carpet in the parlor. For that purpose I was sent to this house by the firm I am working for. I got ready and placed my tape line on the floor and on looking back I saw the same chair that I had examined and placed on the floor jump and wobble and then topple over and fall. Then standing in the front hall I saw another chair placed in the back hall move and fall, and by this time I had my measure for the room taken and thought I'd take a last look. (I was then standing in the dining-room.) I saw the pantry door swing open and slam shut with a great force, and at the same time I heard the knives and forks, I suppose they were. I did not see them but heard them rattle.

Very respectfully yours,

C. C. JACOBS.

311 Sherman Street, City.

Q. "Was the boy near any of these objects?"

A. "Boy was not near any of the objects I saw move."

Q. "Was anybody near them?"

A. "No one was near any of the objects I saw move."

#### **Mrs. Armstrong's Account Taken by Mr. Thacher.**

On November 5 I had a talk with Mrs. Armstrong at 548 Marshall, next door to the Sawyers' home. She said she was in the Sawyers' home on the afternoon of October 28 and saw the smashed crockery strewn about and the overturned furniture. I asked her if she saw anything move without being touched and she said that she saw two chairs tip over. I asked about the position of the boy when the chairs moved and she said one tipped over just after he passed it. I asked if he touched it or was near enough to touch it. She said that he passed near enough

to touch it but that she did not see him touch it. I asked her how far beyond the chair he was when it fell and she said, "About one step beyond it."

I asked if the chair raised up in the air and she said it did not. I asked about the other chair and she said no one was near it when it fell.

She said there were several people in the room at the time. I asked how near anyone was to the chair when it fell and she hesitated, but thought about four feet. I asked if it was within reach of anyone standing there and she said it was not. I asked if the chair rose up from the floor and she said it did not, but that it moved about a little on the floor and then tumbled over. I asked if the boy was in the room and she said he was.

Mrs. Armstrong declined to sign any statement and in fact declined to give me her name but she admitted she was the lady of the house. Mr. Abel told me her name.

GEORGE A. THACHER.

**Mrs. A. R. Fisher's Account, Taken by Mr. George A. Thacher.**

On November 5 I talked with Mrs. A. R. Fisher about the occurrences at the Sawyers' home on October 28.

She keeps a grocery at Seventeenth and Marshall, one block from the Sawyers' home. She was in the house on the day of the occurrences. I asked her if she saw anything move without being touched. She said she saw a chair tip over slowly and that Elwin March ran and caught it before it struck the floor and placed it upright. She said she was not facing the chair, but happened to turn in time to see it begin to slowly tip over and to see the boy move quickly towards it and catch it. I asked her if anyone was near the chair and she said no one was close to it. I asked the distance between the chair and the nearest person when she saw it begin to move, and to show me she placed herself a little beyond arms' reach of a chair. I asked where the boy was and she said she did not know but thought he was near her. She did not notice him until he ran to catch the chair.

Mrs. Fisher is an intelligent woman and she expressed herself as convinced that the chair moved without the agency of any person in the room.

She declined to sign any statement concerning the matter.

GEORGE A. THACHER.

November 8, '09.

Q. "Did things have a tendency to move toward Elwin?"

A. (Mr. Sawyers.) "Sometimes they did."

Q. "Give an instance."

A. "The things on the range did."

Q. "Was Elwin always around when the plaster fell on Seventeenth Street?"

A. "Sometimes it fell when he was at school. Elwin was not in the house when the goose fell off the table."

Q. "Where was Elwin when the plaster fell from way up in top of the hall?"

A. "I don't think he was in the house."

Elwin. "I was in the wood shed."

Took automatic writing with the planchette. Successful. (See sheets of automatic writing.) Signs of fraud in his writing.

### Statement of H. J. Grant.

Portland, Oregon, November 12, '09.

As I was going past the place the lady and a boy were standing outside and asked me to come in and see what was the matter with her furniture and then she took me in the kitchen where the dishes were broken. I did not see them but I saw a chair jump right up off the legs a couple inches and tipped over. Then I took the chair and set it up again and said to the boy, "Now we will see if it tips over again." In about five minutes it tipped over again. Nothing fast to the chair at all. The boy was six or eight feet from the chair when it happened.

Then he went around through the kitchen to show another fellow what had happened and just as I went through the kitchen the kettle jumped off the stove. It gave a couple little jumps toward the edge and then slid right off. Boy ten feet away in the pantry. And then what seemed peculiar, the boy went around to the front hall. Just as he was passing the telephone it jumped off the shelf. Boy four feet from it. I am sure he did not touch it.

Then I stood a chair up by it to keep it from falling off, and then he happened to come past it again and the chair tipped over. And then everything was quiet for a moment. He ran upstairs, him all alone, too, and just as he got to the top of the stairs something began tumbling upstairs. There was a big sewing machine. I said to the boy, "It is a wonder this is not tipped over. I guess it is a little too heavy." I went out into the other room and I was talking to one of the boys out there. Then we went down into the basement to see whether anything had happened down there. Just as I got down there I heard a noise upstairs. The boy was not with us. I am pretty sure he was in the front room. This noise was the machine that turned over on its side. I asked the boy if he was scared. He said, "Yes, I

am." I put my hand on his head, too. That is about all I can think of.

The boy never touched a thing that I saw move.

H. J. GRANT,  
Soldier in Salvation Army.

November 17, '09.

Further tests with automatic writing were taken. These show their value to be very questionable. Signs of fraud. (See sheets.)

This morning I arranged with Drs. Robinson, Birney, Pettid and Cott, to meet at my home to examine Elwin.

Mrs. Sawyers, who had gone home to stay, was telephoned to be present if she cared to.

In the afternoon Mr. Sawyers said he would go to the Valley Hotel (where his daughter stayed). When he came back he said Frank (his son) had by some means found out about the examination and objected to it till Elwin's mother could be present. (She had been removed to the hospital for an operation.) Mr. Sawyers seems to be the cause of this obstruction, though for some unaccountable reason Frank has obstructed rather than helped the investigation. He refuses to give any statement of what he saw move during the disturbances on Marshall Street. Scott Perry (a cousin of Frank and rooming at their house) also refuses to give any statement "because the folks don't want him to."

J. Holmes, associated with Samuel Page, also refuses to give any signed statement. Samuel Page's father (brother of Elwin's grandmother) seems also to oppose the investigation. He has the money value of the boy in view as a medium to be publicly demonstrated.

The examination of Elwin had been postponed till Mrs. March can be present.

#### Statement of Mr. R. Southey (Owner of the House).

Portland, Oregon, Nov. 13, 1909.

I went over there [to the house which was next door] early in the business and of course there were a great many things upset before I got over there. There were three distinct articles that I saw plain. I saw a chair in the middle of the dining-room jump up and down about three times. It had been turned over

on its side and I saw the sewing machine sitting against the wall. I heard it jump. Just as I turned around I saw it flop right over on its face and I saw the telephone dumping over off of a little box they had it sitting on in the hall. I put the chair up against it to keep it up and that chair—I stood pretty close to it just to watch it—that chair would tumble up against me. I ketched it several times and held it up. When I left go of it and stepped back a little ways it flopped right over, chair and telephone both.

Well, I saw some knives and forks sliding along the dry-board on the sink in the kitchen without anybody near them. I heard a big knock upstairs. I went up and found a big lounge toppled over. Nobody touched the things I saw move. All that time nobody was in the house except the family. They hadn't started to come yet. Nothing was near the chair. No strings or anything touching it. I didn't feel no movement of the house. Not a tremble. No motion whatever.

R. SOUTHEY.

P. S.—Everything jumped before it fell over. There was no possible chance for fraud over there.

### **Statement of Harold Meyers (a Delivery Boy).**

Portland, Oregon, Nov. 13, 1909.

As I was coming down Marshall Street I saw Grant's wagon. I stopped my horse and lighted my pipe standing outside. The wood-pile across the street fell over toward the Sawyers' house. The wood-pile was across the street. Then I heard a big racket in the house and Galahue came to the door and called me in to show me. I went inside and saw everything dumped over and I went into the kitchen. A large boy (not Elwin) was standing in the pantry. The little kid was somewhere around there. I don't where he was. As I went through the kitchen into the hall I heard a noise and looked back and saw the kettle rolling on the floor. It was on the stove as I went through the kitchen. Then the little kid went through the hall. I went behind him. The chair by the phone fell over. The chair was against the phone to hold it on. We was in the basement (Grant and I) to see whether there was any signs of cracks for earthquakes and we could not see anything nor feel any jar at all. Then we came upstairs and heat it out of there before I got killed.

I am sure nothing touched the articles I saw move and nothing was fast to them.

HAROLD H. MEYERS.

**Statement of Hattie Sawyers (Sister of Elwin's Mother).**

Portland, Ore., Nov. 13, '09.

At Marshall Street.

I saw the Morris chair tip over on its side. Saw a straight-backed chair fall backwards. Saw another plain dining-room chair fall backwards. The telephone fell off the shelf and I picked it up. Saw the coffee pot and tea-kettle fall off the stove. It kept kind o' raisin' up and then slid off. Elwin was not near the kettle when it fell off. He was in the dining-room. He said, "There goes the tea-kettle!"

At Valley Hotel.

Here I saw a small straight-backed chair tip over three times. Elwin was standing with his back to it three feet away and was having a "coughing and sneezing spell" when it fell. A rocker tipped over in one of the rooms upstairs.

Nothing was touching the things I saw move.

HATTIE M. SAWYERS.

**Statement of Mrs. Annie March (Elwin's Mother).**

St. Vincent's Hospital, November 16, '09.

At Marshall Street House.

The first thing I saw was the tea-kettle slide off the stove. It gave a hop and hopped off till it got on the floor. The next thing I saw was the hall-tree. It ended right around. It would have fell but they caught it. The next thing I saw was the two chairs that upset right over backwards and then the coffee-pot went off the stove on to the floor. And then the telephone, I saw it fall on the floor. The chair next to it raised about a foot from the floor and then set down as straight as could be. Then I heard the lounge when one end of it raised up and came down. I was at the front door and did not see it.

That is all I saw there.

At Valley Hotel.

I saw a chair raise up from the back about two inches. Then it went back again straight up and down and then turned over on its side. Elwin was sitting in the rocker at the foot of the bed. He was not near enough to the other chair to touch it. That is all I saw down there.

MRS. ANNIE MARCH.

**Statement of F. J. McDonald (Reporter).**

Portland, Ore., Nov. 16, 1909.

Dr. J. Allen Gilbert, Portland, Oregon.

Dear Sir:—Giving in detail my experience in the Sawyers home on Marshall Street, which seemingly on Oct. 28 was made topsy-turvy by an unseen force, I have to state as follows:

Sent by *The Oregonian* to write the story of the disturbance I arrived at the house about 3.45 o'clock and found everything in turmoil throughout the seven rooms of the two-story edifice. Furniture was upturned, everything was awry in every room. I remained in the house for more than an hour to "see with my own eyes" what the elderly Sawyers folks said had happened, that inanimate things moved of their own accord.

After waiting about an hour I was in the kitchen looking out a window when a chair a little less than a yard from me tipped back by itself and leaned against the wainscoting, only one leg touching the floor. Little Elwin March, both his grandparents and two or three women were present at the time. I righted the chair to see if it would repeat the movement but it remained still thereafter.

Soon after this had transpired and while I was still in the kitchen I heard something fall, evidently in the parlor, and as I turned to investigate I heard another noise behind me. Turning quickly, I saw an agate plate and some knives and forks drop on the floor. A minute before these articles were on the drain-board. I did not see them leave the drain-board but just caught their impact with the floor as I turned.

Respectfully,

F. J. McDONALD.

Nov. 20, '09.

Mrs. Gilbert phones me at 4 P. M. to come home as soon as convenient after office hours. On arrival at home I found numerous objects overturned just as they had fallen. Mrs. Gilbert had left them so purposely. At Mrs. Gilbert's request I at once took the following statement from Elwin as to what had happened.

**Statement by Elwin March.**

I was out in the kitchen. I had just come down from the attic and I had a key in my hand and I went in the hall and dropped the key and I turned on the light and found the key on the floor and then I came in here [dining-room] and I thought everything looked all right and I looked in the parlor and the chair had been turned over. I called Mrs. Gilbert's attention to it turned over. I went back in there [kitchen]. I came into the dining-room and saw a chair in the bedroom turned over. Saw the leg sticking out beyond the door. I walked in here again and told her and then I thought I would see if anything had gone off in the front hall. There the chair was lying in the double door. Went back out into the kitchen and told her (Mrs. Gilbert) and she came in and then she went in and said she would go down and

see if the fire was all right in the furnace. As I was looking out of the window I heard a noise and I turned and looked and the table was turned over.

She told me to call her up from the basement if anything turned over. She heard the noise down there, too. So she came up to see what had been turned over and didn't go back down again. And then she went into the bedroom to make the bed and the Chinese lunch case on the front mantel had slid to the front partly over the edge of the mantel. I went in there to the hall and you [Mrs. Gilbert] heard a noise. It was the Chinese lunch case. I went back in again to the hall. When I came back the china tea-pot and two silver pieces, pitcher and sugar bowl, were sitting on the floor. She went in to finish the bed and some of them books there [on shelves] started to go off the shelves. She came in. She didn't get the bed finished. She set there in that chair writing out about the doings and she had to tend to something on the stove that was cooking. As I went to go through the pass pantry a whole lot of books fell. [Just to left of the door as you pass by them into pass pantry.] She hollered in the kitchen when they fell. She went in to make the same bed again. She hadn't got it finished. There was some meat set on the stove and I was going to see if she got the bed made yet. I heard a noise and turned around and it was too late to see the skillet of meat turn. It did not fall. She told me to watch the meat and see if I could see it move. I said, "I wonder if anything else will fall," and she said "Well, you see it if it does." I saw it move next time. It was pretty near on the verge of going off. She went and sat down to put that down on the book what happened. I was standing there to see if it would come off again and it did and went all over and got some on me, and the cat was there and he got out of the way and went into the other room there. She went to pick up the meat. I was looking at her picking up the meat and a dish cloth and a carving knife went off. That's my story for it. I didn't see anything more myself even except the meat. I saw it move.

[Note.—Mrs. Gilbert and Elwin were in the house alone. Grandpa had gone over to the home on Marshall Street.)

We decided not to call anyone to see it because of the evident fraud as manifested by the above and by the following account written by Mrs. Gilbert while the overturning was in progress.

Saturday, November 20, 1909.

Dr. Gilbert had gone to the office. Mr. Sawyers had gone to the Marshall Street house; our little girl was away for the after-



noon. As we had no maid at the time, Elwin and I were alone. Moreover, I was very busy all afternoon at household duties as the woman hired to come that day had disappointed us. As a consequence Elwin was thrown largely upon his own devices.

Two little incidents occurring shortly after two o'clock, though regarded as of no importance at the time, are significant for explanation of what later occurred. Elwin coming down from the attic, said, "I dropped the key, Mrs. Gilbert, but I hunted for it and found it in the yard." Supposing that the key had accidentally dropped while he was looking out of the window. I thought nothing of this remark. A few moments later he came from the lavatory, handed me the key and said, "You had better take it, Mrs. Gilbert, before it is lost. It dropped again and I had to pull the light to find it." Again I thought nothing of either the happening or the remark. But in the light of succeeding events it was meant by him to be the first indication that "things were going to happen," for in telling his account of the happenings of the afternoon to Dr. Gilbert later, he began by telling of the queer behavior of the attic key.

At 2.40 he came into kitchen from the front part of the house and said, "Look, Mrs. Gilbert, did you turn this chair in the parlor over?" The big leather arm chair was tipped with its back resting on the couch. I said, "Did you do it?" "No, I didn't do it." I set down in a little note book the time and the occurrence, he standing by and watching me. When I had resumed my work he walked into the other room and finally out into the back hall saying, "I wonder if anything has turned over out here." Communicating with this hall, also was one door of a front bedroom. He found a chair tipped over on its side just within this door in the bedroom. He said, "I said to grandpa he ought not to go away. Something might move." I told him to leave everything as it fell and keep on walking around the house.

Again I noted carefully the happening, his action and comment. This was continued throughout the afternoon, he always standing by while the things were written down. Nothing ever happened while he was so engaged.

Pretty soon he said, after being alone for awhile, "I wonder if anything has happened in the front hall. I haven't looked in there yet." He went in and almost immediately said, "Come, Mrs. Gilbert, here is another chair." A small mahogany hall chair had tipped over towards the hall clock and book-case. On the floor was the book which had been on the chair. It was Thackeray's "Newcomes" and had been open on the chair where I myself had been reading something some time during the forenoon. He remarked that the book had just set itself down on the

floor. "It fell—a funny way," he added, "Right at the place." I wondered how he could tell. He said, "Hadn't we better call Grandpa? Things seem to have begun." I said, "O no, I think not. We'll wait a while, anyhow." And then he said, "And Dr. Gilbert isn't here. Don't you think we had better call him?" "No, Elwin, not until I see things move."

I went to the kitchen and he walked around the house. I heard him say, "Whitney's German Grammar" as if reading the title from a work on the shelf. Soon he said, "Look, Mrs. Gilbert, I was standing looking out of the window and turned just in time to see these books move. They'll tumble out pretty soon. Two German books, one of them the German Grammar, were tilted outward from a shelf of the case on the west wall of the dining-room. I noted the occurrence while he stood by and remarked, "Everything is so quietly done. Nothing broken yet." And, "I just turned around in time. I was looking out of the window and just turned in time."

Before anything had begun to move he had said to me, "Dorothea (our little girl) will have a fine time there all afternoon, won't she?" It came back to me now with meaning when he said, "Dorothea is to be gone all afternoon, isn't she? It always seems to happen when there are few to see it," he went on. It is noteworthy that in every account he himself gave of every happening anywhere he always said "it" as if it were a purely impersonal power.

Before the books came out he had talked about the fish-bowl's possible overturning and wondered if it would kill the fish. I had used all the suggestion at my command against the idea, assuring him that it would not only in all probability kill the fish to flounder around on the floor but also ruin my carpet. He had already said more than once, "I wish Dr. Gilbert were here." Now he said to me laughingly, "Keep you writing all afternoon." He was in high good spirits and walked around evidently studying plans. Nor did I fail to make easy opportunity for him. Going down stairs to regulate the furnace I heard footsteps above, then a terrible crash, followed by running footsteps and the cry "Mrs. Gilbert, Mrs. Gilbert, the table went over." I rushed upstairs and found that the big dining-room table had gone over on its side. Elwin was standing by the living-room front window when I came in. He said, "I was standing right here looking out the window when I heard a crash and there it was the table. I didn't see that either, funny I don't see things here. I did over at the other house." The table was tipped away from the living-room toward the butler's pantry.

He wanted to call his grandfather but I said, "No, Elwin, not until I see things move. Not until I see something go over." He said, "I don't see things go over myself. I guess it's started

all right. Funny I can't get to see 'em myself. I did at the other house. I'm mad because they went over when I couldn't see 'em. Now things over there I could see them, but here I don't seem to get a look at them when they go over. I am going to tell Dr. Gilbert when he comes that I've got things to moving for him but he can't see them when they go. I suppose if the newspaper reporters knew this they'd be right up here."

He was half laughing but was visibly a little more excited for him, phlegmatic as he always is. "I'll walk around and see if anything more will go down. I don't want to make any more things go down if I can help it." Then he said, "How is the fire in the furnace?" "Out," I said. "We won't need," he said, "any more fire in the furnace this afternoon, will we?" Thinking, doubtless, of the opportunity that would be his while I would be rebuilding it. Bye and bye, as I still sat with him thinking over the happenings he said, "Maybe this is the end of it."

Not willing to be an obstruction to further interesting developments which might serve for analysis of the case as a whole, I went into Elwin's bedroom to do the work crowded out of my busy morning. Soon he called, "Yes, here's something more gone over. Some more books." Four had tilted in the same way as the others out of the same book-case. This particular case had no doors. "Well, I will keep you writing all afternoon, Mrs. Gilbert," he said. "Did you see these start out of the book-case, Elwin?" "No, I was in the front hall."

Always it will be noticed, no matter in how unlikely a place a thing had occurred, Elwin knew of it at once and called me. Nor were there ever any accumulated disturbances. I was informed of them one by one. I went back into the bedroom. He said, "Guess I'll go into the front room." Pretty soon he came sauntering into the room where I was. "Anything happen in here?" "No." He walked slowly back but was no sooner in the dining-room than he called in apparent excitement, "Why, look here, here's the queerest thing you ever saw. These were sitting on the sideboard." A little Irish tea-pot and two pieces of a silver set were carefully set in a little triangle on the floor all right side up.

Earlier in the afternoon when at one time Elwin was leaning against the sideboard and had remarked what a crash it would make if it went over, by suggestion I had tried to avert any disturbance of it or things on it, I called attention to the cut glass, opened the door below and showed a set of china and gave the history of some other articles mentioning, often, how I valued them.

I went back into the bedroom. He walked into the back hall communicating with it and said, "I hear a noise, Mrs. Gilbert." I went with him into the living-room at the front of the house

and he said, "See, I told you." A Chinese compartment lunch case of porcelain which stood on the mantel was pushed forward to the edge, almost balancing upon it.

Concerning the things on this mantel, I had earlier in the afternoon found it necessary to use suggestion, for he had spoken about how things would break if they fell from this on the tiling below and had warned me to take them off. But I had thought it sufficient to tell the story of the lunch case to him, show him the rice cups there and explain how we came by a brass dragon candlestick and how we valued them. "I am sure nothing will be broken, Elwin," I had said. Now he again said, "You had better take it down, Mrs. Gilbert." I protested again, disliking to remove a single article, but he said, "Well, I think you better. No telling what will happen." So I yielded and put it on the floor. But even so, he was not satisfied, and said, "You know things on the floor went over at the Marshall Street house." So I took the lunch case up and put it away.

I sat with him a little while after that, thinking things over. I wanted him to go on and yet, while I was willing to sacrifice anything in the house if movement should be in view without contact, I wasn't willing to sacrifice one thing to mischievousness or willful destruction. He took a book, as I sat there, and sat down to read, but I told him to get up and walk around and I went again into the back bedroom. It was now 3.40 P. M., an hour since the movements of objects began. I came back to see if he had gotten up again. He had. I heard the roast which I was cooking and went into the kitchen, he following. As he came through the butler's pantry a sharp crash sounded. I cried, "What is that?" He said, "There," and pointed to a pile of books on the floor. Books and pamphlets in the same book-case mentioned had been pulled out on the floor, seven or eight of them. They were just at his left hand as he went through the dining-room doorway of the butler's pantry. I said, after writing this down, "Well, I'll go in and finish that bed."

I left Elwin in the kitchen by the stove. He said, "Well, if anything else moves I'll call you." I said, "Well, you *see* it move, if it does." In half a minute I heard a noise and Elwin ran a step or two into the back hall and said, "O, look, I saw it move. Look at that!" The vessel in which I had been pot-roasting the meat was pulled half off the stove, handle toward Elwin. By and by after the account was written he said, "Well, is that bed made, Mrs. Gilbert?" in another effort apparently to have me leave the room. I said, "Really, Elwin, I don't know. It seems to me I have been in there making it a dozen times. I can't say whether it is made yet, or not. I'll take the jackets off these red-beets before I go in anymore." "Alright, and I'll watch this, now,"

meaning the meat. I scarcely was turned away from the stove when Elwin screamed, "Look at that!" The whole pot of meat, gravy and all, was on the floor and spattered up the wainscoting. I said, "Did the cat get scalded?" He said, "I don't know." But I noticed that the kitchen chair on which my angora was sitting was moved about two feet toward the sink from where it had been standing, that the cat was in the dining-room and that the meat had fallen exactly where the chair and the cat had been. The cat otherwise would have been scalded. It is a great favorite and pet of Elwin's and he would not willingly injure it.

While I was cleaning the mess up a butcher knife and cloth fell to the floor from the sink board. Elwin was behind me as near to the sink as to be almost touching it, but he said he did not see them fall. "The meat was the only thing I saw," he said. "It went off just like at Grandpa's."

I was growing tired, so I told Elwin to sit on my high kitchen stool out of reach of anything while I wrote down these last happenings. Anxious to leave everything untouched that had been moved during the afternoon until Dr. Gilbert should come home and afraid that the kitchen chair thrust out in front of the doorway just before the meat fell might be moved, I said, "Don't move this chair, Elwin."

He looked at me quickly and said, "What?" I repeated, "Don't touch this chair to move it from this position."

He said, "Oh!" as if he had thought that I was accusing him of moving objects. It was in a relieved "Is that all you mean?" tone, at any rate.

After this he settled down in the living-room with the cat on his lap as if everything were over. But his foot was conveniently near the gold fish stand, even resting upon it at times, so I sat down near him.

Sitting there quietly reviewing the afternoon certain facts obtruded themselves. Each thing fell, or at least moved downward. Nothing was projected into space.

Each thing moved was either in close proximity to Elwin's position or could easily have been so.

Things fell either when I was out of the room altogether, as was usually the case, or when I had my back turned as in the last instance. I saw nothing but the completed act. Surrounding objects were never disturbed.

He denied seeing anything but the meat. In the case of the meat I had just said to him, "You *see* whatever moves when it moves."

Nothing ever occurred when he was watching me note down occurrences.

About 4.30 I had telephoned Dr. Gilbert asking him to come

home immediately after office hours if he could, but not telling him the reason.

He came in now, and I showed him hurriedly the condition of things throughout the house and asked him to take Elwin's account of the happenings at once. This he did and immediately after left home again.

While he was taking Elwin's statement Mr. Sawyers came in. Everything was still upturned. It happened that our little girl was waiting at a friend's for her papa to call for her to bring her home. Upon leaving, he asked me to telephone them that he would be a little late. After he had been gone a little while Elwin said to me, "Are you going to telephone?" I was picking up the fallen books and, afraid if I left him, that something more would be done, to engage him I said, "Won't you please telephone? The number is M. 7329." But he hesitated, said something about he didn't think he could and did not do it. I did not press the matter. Soon he again reminded me. Still I did not go but sat down in the lighted room with him instead and suggested checkers. Always before he had accepted any such offer with alacrity, but now it was very evident something of a different nature was on his mind.

Mr. Sawyers went down to the furnace. Elwin started up with an animated manner and said, "Aren't you going to telephone, Mrs. Gilbert?" I said, "No, she will wait until her papa calls anyway." So then he got the checker board and we started a game. When his grandfather came up he stood looking at the game and I left Elwin and hurried to the phone. When I came back he was giving that peculiar little high-keyed giggle which I had learned meant his advantage in play. I sat down thinking he had a good move in mind, but in less than a minute he said, "Why, look! was that book out like that, Mrs. Gilbert, when you went out into the kitchen?"

A book in the same book-case disturbed before was tilting forward about to fall. He had evidently gotten up, passed behind his grandfather, pulled the book out and gotten back before I came in.

Query. Did his grandfather see him?

It passed without comment other than my saying in an indifferent tone, "O, I don't know, maybe it was."

A moment later his grandfather passed around his chair into the living-room saying "Mysterious kid."

This ended the occurrences. As I said, I had repeatedly given him opportunity for doing things unobserved, but the account shows that he also tried to make them as when he asked me if I were going down to look at the furnace again, if the bed were made, and if I were going to telephone.

For the last few days, Elwin, contrary to all the time previous,

had openly expressed a wish that things would turn "endwise." More than one day lately he has said, "To-day they surely will." He has often said, too, "It seems to happen about every three weeks. Maybe it is about time for something to happen now."

He knew, too, that on the following day his grandfather was to leave and his mother come.

The afternoon and evening before this day on which the "things moved" had been rich in suggestion for him. Mr. Thacher had stayed with him in the afternoon while I went out and had read to him portions of Andrew Lang's "Book of Dreams and Ghosts." Among other cases that of the Amherst case especially interested him.

They had written also with the planchette. Mr. Thacher stayed to dinner and in the evening we again read from Lang's book, tried table tipping and levitation, crystal gazing, etc. Undoubtedly this evening before had its effect upon the following day.

Never in any way did Elwin allude to the happenings as things done by himself.

Mr. Sawyers asked if I were frightened when "things moved." Mrs. March asked if I were frightened. Elwin's uncle, Harry, asked if I were frightened. Mrs. Sawyers asked over the telephone if I were frightened. But not once, at any time, asked or intimated any desire to know if I thought the manifestations genuine.

MRS. J. ALLEN GILBERT.

Nov. 20.

Invariably when the planchette was asked for a name it would write "midnight hour" and also said in automatic writing that things would happen at the midnight hour.

Following this clue I determined to sit up till midnight to see if anything would happen. I let Elwin sleep till 10 P. M. in the Morris chair where he fell asleep at 7 P. M.

We then played checkers and crokinole till 11.55, after which we waited till 12.15 A. M.

Nothing happened.

Nov. 21.

Elwin, in describing the raising of the sofa on Marshall Street, said, referring to himself and grandma, "I was afraid it would fall on us before we could get out of the way." He had before said he was not near it and when asked regarding it he said, "I meant Grandma. I was not near it."

Mrs. March came from the hospital to our house at 3.30 P. M. Mr. Sawyers went to his home on Marshall Street.

Nov. 22, 8 P. M.

There had always been a seeming opposition to giving Elwin a physical examination and consequently the other physicians told me to go ahead with it without them whenever opportunity offered. Consequently this evening I asked Dr. Robinson to come over and be present during the physical examination. His presence helped in obtaining the examination because the relatives have always had implicit confidence in him. He has taken deep interest in the case and has from the beginning been a great help.

#### Physical Examination.

Pulse 84, but slightly irregular as to rate.

No intermittance. Only change in rate.

Pulse good in quality.

Left pupil slightly larger than the right.

Ocular muscles normal in activity.

Slight blinking of eyes because of a slight soreness from some cause unknown. Can't read long without blinking.

Decided scar on left side of tongue one inch from the end. Cut in when four years old by falling on the stairs. Tongue free from coating.

Good appetite and sleeps well. Hard and soft palate normal.

Tonsils decidedly enlarged. Adenoids present.

Snore in sleep.

Hearing normal.

No glandular enlargements.

Chin reflex normal—possibly a little exaggerated.

Patella reflexes present with eyes open. More marked under reinforcement.

No ankle clonus. No patella clonus.

Seven chicken-pox scars on chest, one on left arm, one on left scapula, one on right shoulder.

Sounds of heart normal.

Temperature 97.8° F.

Liver normal in size but slightly high.

Dermatographia marked and persistent. Apex beat of heart in normal position.

Heart, spleen and lungs normal.

No anæsthetic areas.



Upper half of ears hang forward and outward similar to the Foul type. Helix and antihelix not well marked.

Incisor teeth normal.

Abdominal reflexes marked. Cremasteric reflex slight.

Redundant fore-skin.

Circumference of head  $21\frac{1}{4}$  inches. Transverse from ear to ear 12 inches.

Forehead 2 inches.

Face from line of hair to chin  $6\frac{1}{2}$  inches.

From ear to ear over occipital protuberance 9 inches.

Height 4 feet 11 inches.

Weight  $98\frac{3}{4}$  lbs. (clothed).

Born March 28, 1898.

Dark hair, almost black.

Hazel eye. Spine straight. No Romberg sign.

#### Urinalysis.

Sp. gr. 1016. Phosphates. Color normal.

Reaction, acid (slight). No albumen. No sugar.

#### Blood Count.

Reds 5,275,000.

Whites and hæmoglobin count unsatisfactory on first trial and he objected strenuously to repeating the necessary puncture. The point was not pushed.

Mrs. March asked Elwin whether the large platters at home were broken. He said not, but he added that he had a hard time keeping them from hitting him.

In Mr. Sawyers' statement of it he said no one was nearer than six feet.

Nov. 25.

Mrs. March and Elwin went to Marshall Street for Thanksgiving dinner.

Nov. 26.

They were to return last night. We called them by phone at 9.15 P. M. They said they would come in the morning (to-day).

This morning they called up and said they would not be over till the next day.

the 28th, when she felt strong enough to resume her work at the Valley Hotel.

December 7, '09.

On Saturday, Dec. 4, Mrs. March telephoned Mrs. Gilbert that a lot of things had been moving and to tell me to call after office hours.

I went and got her statement given below.

I asked her why she had not called me and she gave excuse that she did not have my number, etc., etc.

She really had no excuse she cared to give. To-day Mr. Thacher came to the office and when I asked him why he had not told me of all the happenings at Valley Hotel on Friday he said Mrs. March had asked him particularly not to tell me. He said he had just come from there and learned to his surprise that she had told me all.

Nothing ever happens in my presence and it seems they do not want me there when things do happen.

Mr. Thacher said that everything he saw done there was done fraudulently by Elwin. A number of things happened but all were done by Elwin himself and then he would lie about it. He says Hattie (sister of Mrs. March) also proved herself deceitful in that to-day she told him before he saw Mrs. March that nothing had happened except what happened on Friday when he was there.

When he saw Mrs. March she began telling of things which happened on Saturday. When he confronted Helen with it she gave incoherent and inconsistent excuses for her statement which showed she had tried to deceive him.

Mr. Thacher thinks Mrs. March is thoroughly deceived by Elwin and does not suspect his trickery.

Helen, however, several times openly accused Elwin of trickery.

#### Statement of Mrs. March.

Dec. 4, 5 P. M.

At Marshall Street, Dec. 3.

The stand tipped over. A hand-glass came off on the floor and sat up as if some one set it there. It was not broken. It was on the floor when we found it. I did not see it move.

The stand was turned when I found it also. I did not see it move.

Went down into the kitchen. The dish pan on the drain-board went on the floor. Elwin, pa and ma and I were in the kitchen. Elwin kept teasing his grandfather to go out with him and he would not do it. Elwin wanted to go alone. I had him sit down on the chair till I got ready to come away with him to Valley Hotel.

My work basket was on the kitchen table. It just gave a hop and spilt the things on the floor. I saw it begin to hop and then saw it fall on the floor.

At Valley Hotel, 4.30 P. M., Dec. 3.

The chair in the kitchen tipped over. I don't know how many times. The liquid veneer fell off the window sill. Elwin and Mr. Thacher were here when that fell. It fell after Mr. Thacher had returned. He had gone away and we called him back because just as he left a chair fell over. He came back and before he got back up here a chair in the kitchen fell over on its side and then turned over on its front.

A box of gold-dust on the sink board went right down into the sink. (Elwin says he don't know anything about where he was when it happened. Mrs. March says Elwin was in the kitchen somewhere. Just then Helen entered the room and said, "Elwin was standing right there by me by the sink.")

When Mr. Thacher was here there was a pail of compound (a common lard can) out in the hall fell over. Elwin was standing in the doorway about four feet from the can. It slid off the stand toward him.

Elwin was standing by the sink about four or five feet from the stove when a kettle of lemon for lemon pie fell from the stove on the floor.

Once when we came in the room the tea-pot set on the floor. Nothing was spilled out at all.

At Valley Hotel, Dec. 4.

A stand in Mr. Stevenson's room was found upset. Nobody saw that, and then chairs kept going over all the forenoon. And then there were two tin pails and a box of raisins sitting on the cupboard shelf. They slid off on the floor. Elwin was about there (four feet away). The dishpan was found sitting in front of the sink just as if somebody had set it down there. It had two spiders (skillets) in it with water. The water was not spilled.

I had the table partly set for lunch. There were some spoons on it. The table cloth was partly off and scattered the spoons on the floor. It made an awful noise. Elwin was in the kitchen

(about three or four feet away) and just as we were to sit down to lunch the lemon pie on the treasure shelf fell off on the floor.

This is the first time it has kept up like that so long. Began at 8.30 A. M. and lasted till 1.45 P. M.

Mr. Dumback and Helen took him out most of the afternoon so nothing would happen. He had quite a coughing spell at lunch when the pie went off but the coughing was not like it used to be.

Then after lunch he was standing behind my chair and that vestibule dish (in top shelf of treasure) started to come off and he pushed it back (two feet away and five feet from the floor) and then that pie tin sat there on the end of the table and that shot off over in the corner.

Everything except Stevenson's table happened in the kitchen and Elwin was present. Elwin was out in the hall a couple of times when chairs went over. The chair was right by the door (leading to hall where Elwin was) and usually fell right across the door.

I never seen the like the way it kept up. This morning he said he could see unusually well, and the last chair he tipped over Mr. Daniels took him and went out with him.

(No signature asked. Not necessary.)

I made tests again on Elwin for voluntary movement of things. All failed.

After leaving Mrs. March I went to see the men (Messrs. Daniels) who had been watching Elwin. They were the proprietors of the hotel. Their statements are given below.

#### Statement of Geo. A. Thacher.

(Note.—Mr. Thacher has helped me greatly in obtaining several of the statements and in investigating many phases of the problem. He is a thoroughly frank and honest investigator.)

Portland, Oregon, Dec. 4, 1909.

Last evening at 4.30 P. M. I called on Mrs. March at the Valley Hotel and spent half an hour talking with her and her sister Hattie and the boy, Elwin.

Mrs. March voluntarily told me that she was afraid the doctor would hypnotize Elwin and "do things to him" if they got him by himself.

As I went down stairs I heard a loud noise apparently in or near the room I had just left. I had not gone fifty feet on the sidewalk before Elwin caught me and told me a chair had fallen over. I went back with him and found that the chair I had been sitting in close to the door of the room was tipped over forwards.

Miss Hattie Sawyers said it fell on its side and then rose up and turned half over. She said she had left the room with Mrs. March and that Elwin followed her. Mrs. March admitted that things had been "happening" since about half-past two. At that time she and Elwin were at the Sawyers home on Marshall Street.

A stand was found upset in Samuel Page's room and her work basket was upset. She said Elwin was not near enough to disturb the basket.

Elwin March went to get a letter to show me. I proposed to Elwin to walk into the hall and see if anything happened in the room where we were. We left the room but nothing occurred. Mrs. March came back with two letters and we returned to the room, Elwin stopping in the doorway. I had walked ahead of him and turned in time to see the handle of a carpet sweeper, which had stood across the narrow hall just opposite the door, strike the floor at Elwin's feet. "There, it hit me on the arm," he exclaimed. I think it did, probably, but he could have reached towards it and pulled it in his direction by taking hold of the middle of the handle and received the blow from the end of the handle as it described an arc of a circle with the hinge on the sweeper as a center. I replaced the handle of the sweeper in an upright position.

Elwin pointed out how a five pound lard pail on a box in the hall near the door had moved to the edge of the box nearest to the door. As he stood in the doorway, or more accurately in the hall, I noticed that he made a motion towards the box on which the pail rested. I should not have thought of it again if he had not said as he straightened up, "This pipe is not hot at all," referring to the steam heating pipe. There was such an obvious lack of connection between his remark and the motion he had just made that I thought he was trying to direct my attention in childish fashion. I responded as if interested in the new subject and began to read a letter Mrs. March handed me and to watch Elwin at the same time. In a moment he began to cough and half doubled up with a spasm. At the same time making a sideways motion toward the pail. I heard a noise precisely similar to one that would have been made by the pail being tilted partly over and then falling back on its base. He repeated the coughing and doubling up motion, at the same time moving perceptibly towards the pail, and the same sound was repeated. He was standing close enough to the door post so that I could not see his left arm when he doubled up, as I sat to his left and only half facing him.

He repeated the performance and then again. The last time instead of hearing the pail settle back on its base we heard it clatter on the floor. The coughing stopped and also the spasmodic motions, and Elwin exclaimed, "There, the pail fell again."

Mrs. March insisted that Elwin come into the room, and he came in and took a chair diagonally across the table (a large dining-room table) from the place where I sat. His coughing fits returned and he doubled over forwards in his chair at each spasm.

A heavy bottle flew from the window sill at his right hand at one spasm and the table was jarred at the others. The table was finally moved directly away from him coincidentally with a spasm and I changed my position so that I could watch his feet. It did not move again, but the bottle which had been set on the floor by him was thrown from under the table into the room just as he doubled over almost to the floor with a coughing spasm.

At the time of the violent moving of the table Miss Sawyers said to Elwin, "You did that with your foot." Elwin replied, "I did not," and lapsed into sulky silence, adding as an afterthought to his aunt, "you did it."

Mrs. March was fully convinced apparently of the genuineness of the phenomena and expressed satisfaction that I had witnessed it. I told Miss Sawyers that what I wanted to see was a movement of an object entirely out of Elwin's reach in every way; that to tell of a movement which Elwin might have caused in normal fashion would be simply to invite people to laugh at me. I added that "the things that have moved to-day have been easily within Elwin's reach."

I asked her if she had seen anything move that was entirely out of Elwin's reach and she said that she had; that she had seen the tea-kettle move on the stove at the Marshall Street house when Elwin could not have caused it. Attempting to look at the day's silly performance from the point of view of the family, my impression is that they saw enough at the houses on 17th Street and Marshall Street to thoroughly convince them that the happenings were supernormal and that now they do not even attempt to observe what goes on, but accept everything as the "Act of God" as the legal term has it.

That may argue undue simplicity on my part, but betwixt that estimate and the one involving deliberate fraud by all the members of a large family I think that preferable.

On December 7. I called at the Valley Hotel this afternoon and asked to see Hattie Sawyers. I reminded her that she told Elwin on Friday (the 4th) that he moved the table and added that I felt certain that he had moved all the things that were moved that afternoon. I asked her to watch him closely and see if she could catch him in the act. She replied that she thought that he did move some things "just for fun" but that she was sure he did not move the chair on the day when I was called back.

Later I saw Mrs. March who told me of the movement of the objects on Saturday the 4th of which there was an account in Monday's paper. The performance lasted for several hours, and

it seemed to me reasonable to believe from the answers to my questions that all movements were caused by Elwin, as on Friday. Mrs. March was satisfied that Elwin did not move the things in normal fashion.

GEORGE A. THACHER.

**Statement of Jacob W. Daniels.**

December 9, '09.

The boy stood about ten feet from a chair standing by the kitchen door and it raised up perhaps five or six inches and fell down on its side and made a terrible racket. I was two feet from the chair watching it. The mother was also ten feet away at the gas stove. I saw a lot of kitchen utensils on the floor but did not see them move. I did not believe any of it till I saw that chair move. Mrs. March turned around and said "Now will you believe it?" I said, "Yes, now I do." I had been watching him all morning. I saw nothing else move. I heard a racket and saw things move. I saw him at a trick too. His mother told him to leave down a leaf of the table. He left the leaf down and caught the table cloth underneath and started to pull the ketchup bottle off. I caught him at it and told his mother. I did not catch him at anything else but my brother did. His name is J. L. Daniels.

Signed, JACOB W. DANIELS.

**Statement of J. L. Daniels.**

Valley Hotel, Dec. 9, '09.

On last Saturday I watched pretty close but did not see anything move at all. He (Elwin) came up here. I was watching pretty close. The minute I turned my back and came out then the things began to move, chairs fell over, tea-pot came off at one time and then once his mother was standing in the kitchen door. He was back of his mother. He kept his eye on me. He knew I was watching him, and while he was standing back of his mother he moved his arm and the chair went over. I picked it up and said, "We'll see it go over again." It did not move. That was all there was out there. Then Joe brought him up here in the office. He stood and looked out of the window all the time. I was shaving. He was standing so against the window that his right arm was free. All of a sudden the chair near him went over. I had been telling him all day I wanted to see it. He said, "Did you see *that* chair go over?" Then I says, "Yes, we'll pick it up and see it go again." While I was picking up the chair my hat and gloves were on the table. When I turned round the hat and gloves were on the floor. He said, "Did you see *that*?" I made the same remark, "We'll pick them up and see them go again." After these things happened I said to myself, "Boy, I

will watch you." I started to put on my collar after shaving. I was looking in the glass. He went back to the window and stood at the same chair. I could see all his movements in the glass. Then when he was standing there by the chair I saw him push the chair over sideways as it was before. He made the same remark "Now," he says, "did you see that?" When he made that remark I said "Yes, and I saw you do it." I says, "Now, didn't you?" He says, "Yes, I was just trying to fool you." Then I accused him of throwing my cap and gloves on the floor. He said "Yes, I did." Then I says, "How about the first chair? I have been watching you. I have been looking in the glass. I can see a whole lot. You pushed over the first chair, didn't you?" He said, "Yes, I did." Then we will go back to the first chair that went over in the kitchen. Then I said to him, "The last chair that went over in the kitchen when you were standing by your mother, you pushed that chair over, didn't you?" He says, "Yes, I did, but that is all I did do." Then I says to him, "How about the pie, tea-kettle, pot and other things that went over? You had a hand in that, didn't you?" He said, "No, I did not." Then I gave him a little lecture and told him it was bad enough for things to be moving around without you taking a hand in it, etc., etc.

Signed, J. L. DANIELS.

#### Statement of John P. Sawyers.

Portland, Oregon, December 9, '09.

Last Friday, I think it was Friday, the first I noticed I was standing in the kitchen and a dishpan setting on the drain-board slid right off and set right on the floor. It did not upset. I saw it when it started. It was near the middle of the table. Elwin was standing right there close to me just a few feet from me.

A stand upstairs in the front room had some books on it and tipped over. I did not see that. The boy seen that first and came down and told his mother about it. There were other things out of place right there in the same room. The other things was a hand-glass came right down on the floor in the alcove without breaking. It set right straight up on its brace. The lamp chimney the same way. It did not topple over. It set right up straight on the carpet. There was a large box set on the table with some postal cards in it. The box came off on the floor and did not spill the postal cards out. It looked as if somebody had set it down there. It was not toppled over, even. I know Elwin had not been up there to misplace anything in the room. This is all that I saw that day. His ma got ready and took him off over to the rooming house.

Question. "On October 28th did you see things start to move or were they already in motion when you saw them?"



Answer. "I saw the tea-kettle, platters, and a number of chairs and other things start to move. Some of the things were in motion when I saw them first."

**Statement of Dr. R. F. Ainley.**

Portland, Oregon, Dec. 22, '09.

On or about the 28th day of October, 1909, I was called over there (546 Marshall Street) knowing I did not believe in anything of the kind. They wanted to see if I could explain it. I was standing in conversation with Mrs. Southey and the uncle of the boy in the kitchen viewing the wreck. Mrs. Southey was explaining to me what he had seen. My first opinion was a surcharge of electricity. The boy who was supposed to contain the mysterious power was standing at my side having entered the room from the parlor to the kitchen through the hall, when I noticed for the first time a movement of the phone from a box in the hallway and there was a little noise accompanying it. The phone fell off this shelf. The boy had just come through the hall. I saw it after it was in motion. I did not see it start. The chair by the phone fell over to the north. I did not see this start to fall. It was just falling. I said, "Look there!" I saw nothing start to move. Both the chair and phone were in motion. However, the boy could not have done it because Father Sutherland, the boy, the preacher's wife and I were standing in a row six feet away. The boy was right by me. He could not have touched it. He could have pulled the phone off as he came through the door to me. This is all I saw move. The chair fell after the phone was replaced. I don't know where Elwin was at this time. I think he was there but I would not be positive about that.

R. F. AINLEY. [Physician.]

[Note.—The above was taken knowing that Dr. Ainley had previously given Mr. Thacher a statement. Hence, instead of writing his dictation without interrupting his at all as was my custom in the other signed statements I asked questions occasionally. For example, his statement that he saw nothing *start* to move was in answer to a question from me regarding that point. Later in conversation Dr. Ainley said that the boy came through the door, to the left of which the phone stood on a box, and just as he came through he said "Hello, Doc!" and just then he (Dr. Ainley) saw the phone falling. In that case it was very easy for Elwin to have dislodged the phone as he passed it. Evidence leaves no doubt that he did this in a number of instances at our home, at Valley Hotel and probably at Marshall Street.

The above statement was taken from Dr. Ainley without his

knowing any of the developments of the case since his first statement given to Mr. Thacher on Oct. 30th, '09. I add that statement below to show the difference between the two. In the statement to me he dictated in answer to a question whether Elwin could have pulled the phone from the box as he passed it, that Elwin could have done it because the phone fell just after he passed it and said, "Hello, Doc!"]

**Statement of Dr. R. F. Ainley to Mr. Geo. A Thacher.**

Portland, Oregon, Oct. 30, 1909.

On Thursday afternoon I was in the house of Mr. Sawyers at 546 Marshall Street and while five or six of us were standing near the door in one of the rooms the telephone fell from its stand to the floor. The boy, Elwin March, was pointed out to me in the group of persons near me. He had come through the door just before and was standing near me when the telephone fell.

It was picked up and put back in place and soon after a chair near the phone stand rose up and fell on the floor on its side. These objects were moved without anyone touching them. The movements occurred plainly in my sight. No one of the group in which I was standing was nearer than four feet to the chair and phone when they were moved and fell to the floor. The phone stand and chair were close to the open door and were in the next room [hall] in plain sight. I have read this account which I related to Mr. Thacher and certify that it is correct.

The occurrences were on Oct. 28, 1909.

R. F. AINLEY.

There is a slight inaccuracy in Dr. Ainley's statement for which I am responsible.

He was in a hurry, he said, to catch a train, and I wrote out a statement as rapidly as possible and handed it to him to read. After reading about half of it he stopped to talk with a patient, and when he came back to me in the waiting room he asked me to read the balance to him, which I did. As I read "no one of the group in which I was standing was nearer than four feet to the chair and phone when they were moved and fell to the floor" he interrupted me and said, "It was six feet." I said I would change it but he said, "No, leave it as it is."

He then signed it.

GEO. A. THACHER.

[Note.—Mr. Thacher is a careful observer and a good recorder. I cite the two statements of Dr. Ainley thus one after the other to show the effect of memory and also to show the dif-

ferent light thrown on the testimony as a whole by the asking of a few questions to determine whether Dr. Ainley saw things start to move and whether the boy was in such position that he could possibly have dislodged the phone. My experience with the boy led me to suspect the possibility of this, and Dr. Ainley's later testimony confirms that possibility.

Dr. Ainley also says the phone stand was in plain sight in the next room. It is impossible to see the phone stand from the kitchen where he was standing.]

**Statement of Oliver E. Gidding (Oregonian Reporter).**

Jan. 29, 10.

Dear Dr. Gilbert,—

The following statement will, I trust, give you the facts you desire. While the occurrences mentioned are true to fact, they may not be mentioned in the precise order they occurred, owing to the lapse of time.

Since you last telephoned I have been, and am still, confined to bed.

Sincerely,

OLIVER E. GIDDING.

On the afternoon of October 28, 1909, I left the Good Samaritan Hospital and walked down Marshall Street towards town. There was quite a crowd gathered around a house which I later noticed to be No. 546.

Inquiry elicited that something mysterious was going on. I easily obtained admittance. This was probably about 2.15 o'clock.

As I stood in the front room a heavy chair spun around on one leg. It was in plain view and moved so fast that, like a top, the outline could not be made out. It stopped suddenly with a crash.

There were at least half a dozen people in the room at the time and they precipitately retired. As I entered the room the boy afterwards pointed out as Elwin March ran out and was not there while the demonstration went on.

While this happened, and indeed during the course of the several other occurrences I witnessed at the house, there was a creaking and groaning sound with which the house seemed to be filled.

I have been considerably at sea and it reminded me of the creaking and groaning to be heard in a gale if one sits in the after cabin of a sailing ship.

I imagined at the time the house was pitching like a ship but I am convinced this was imagination for I did not notice it later

while still wondering at the other assemblage of sea noises, apart from the crashing it was said was the result of furniture and utensils coming in contact.

In the kitchen there were a number of articles of cutlery on the table. Although I believed it to be imagination at the moment, I saw a number of knives, four at least, rise up on the tip of the blade. They glided towards the edge of the table then floated toward the floor, stopping at least ten seconds in mid-air on the way.

That it was not my imagination I became convinced because a Mrs. Euring, living in the vicinity, crashed to the floor in a dead faint. I am not certain whether young March was present at the moment or not. However, I believe he was. But at that time the thought of March having any connection with the phenomena had not struck me.

With March present—he laughed this time at me—a plate seemed to be flung at me from a shelf. It crashed behind me on the wall as I dodged. First the plate plainly floated towards me from the shelf. It was in full view and moved slowly. I half reached to grab it. It was rapidly withdrawn and a moment later literally seemed to throw itself at me, in that semi-circular motion it would have taken had some one hurled it.

It passed me so rapidly as I dodged that the air it raised fanned my cheek and the fragments of crockery splashed over my clothes.

I rather hurriedly left the kitchen, pursued by the boy's laughter. The moment my back was turned several chairs crashed to the floor, another leaned in an easy manner against the wall. I did not see the action but observed the result.

In the front room all the furniture had changed position, but, although I waited some little time, I did not actually see anything move, while I heard crashing and groaning that might have come from furniture in the room had it been thrown together, as indeed seemed to have happened each time. But although the furniture changed position, I never saw it crash together.

Young March was with me all this time. I went back to the kitchen but the phenomena seemed to be over. At any rate I observed nothing further.

After being in the house approximately an hour I left. I intended obtaining an electrician for his opinion as I was convinced that would furnish an explanation.

I was unsuccessful. In an hour or a little longer I returned to the house. The occupant declined to allow me to enter.

Although I was in a somewhat weak state of health I am absolutely confident the facts are as stated.

I am also certain that these phenomena happened and in their happening that no force, as commonly applied, was used. In the

cases I have mentioned I know no person touched any of the articles at the time any of the phenomena occurred.

OLIVER E. GIDDING.

(Reporter for *The Morning Oregonian*.)

[Note.—The above was slow in coming because Mr. Gidding kept forgetting to send it in. After repeated reminders I finally obtained it. He was one of the main witnesses and it is to be regretted that the report could not have been obtained when memory was fresh.

However, practically the same report was given for an article in the *Pacific Monthly* just after the occurrences of the phenomena.]

#### Statement of A. W. Abel.

Portland, Oregon, Jan. 25, 1910.

I was in Mr. Sawyers' house at 546 Marshall Street on October 28, 1909, early in the afternoon. I went into the pantry at the rear of the dining-room. There is a wide shelf something over three feet from the floor running along the south wall and at right angles to the pantry shelves enclosed by glass doors. There were, say, half a dozen small dishes, saucers and plates on the shelf and while I was in the pantry these dishes slid off the shelf and fell to the floor and were broken.

The boy, Elwin March, was not in the pantry at the time.

Soon afterwards I was in the front room (the parlor) and saw a chair rise up in the air some six inches from the floor without being touched, and then fall as if it had been propelled to one side. Elwin March had just before walked through the room.

A. W. ABEL.

#### Statement of Mr. Sanford (Teacher).

Note.—Mr. Sanford says the following statement is accurate but refuses to sign anything.]

Portland, Oregon, Jan. 27, 1910.

I was in Mr. Sawyers' house at 546 Marshall Street on October 28, 1909, between half-past four and six o'clock P. M. While standing in the doorway between the dining-room and pantry I saw through the doorway from the pantry to the kitchen a bunch of knives and forks and a dish which were resting on the drain-board of the sink slide off and fall to the floor without being touched by anyone that I could see. They appeared to be raised up slightly from the drain-board but no noise was made by them until they struck the floor. A little later in the parlor I saw two dining-room chairs slide together striking their backs.

There were several people in the room, among them being

Elwin March. Some one accused him of moving the chairs but he denied it. I saw them move but could not see that anyone moved them.

A little later, in the same room, I saw the Morris chair tip over on to the floor. I did not see anyone touch it.

I heard the lounge moved in the dining-room but did not see it, and I got into the kitchen in time to see the tea-kettle on the floor but I did not see it fall from the range. I saw no indications of anyone in the house moving the objects and was inclined to credit the movements to electricity though I could not understand how it happened.

Question: "Did you notice if the knives and forks and dish on the drain-board of the sink rested on a cloth when they moved or if they rested directly on the wood?"

Mr. Sanford says that the knives and forks rested on the wood.

G. A. T.

(Mr. Thacher could not prevail upon him to sign this statement though his verbal assurance of its accuracy is just as good for practical purposes.)

#### Statement of James C. Holmes.

Portland, Oregon, February 1, 1910.

I was in Mr. Sawyers' house at 546 Marshall Street on the afternoon of Oct. 28, 1909.

When I was in the dining-room I saw a chair which was standing near the door go right up in the air as much as three feet, and then while it was poised in the air it turned half over to a horizontal position and then fell to the floor. There were several persons in the room but no one was near the chair when it went up in the air. Elwin March had just gone out of the door and was outside when the chair which was in the room rose up and fell. The chair was plainly in my sight and I am sure that no person in the room touched it during its movements.

While in the kitchen I heard some knives and forks fall to the floor. I saw them on the drain-board of the sink a little time before they fell, but I was looking in another direction when they fell. No one was near the drain-board when they fell. Later while I was in the hall opposite the door leading into the dining-room I saw through the open door two chairs which were about a foot and a half apart rise up in the air at the same time. They went up about a foot and then struck together, afterwards falling apart to the floor.

I saw the movements of the chairs distinctly, and they were made without any assistance from any person in the room.

I had heard the noises made by the dishpan in falling and by

some chairs that fell over and by dishes that were moved, but I did not see them move.

I saw the wood-pile across Marshall Street from the front of the house fall down but cannot believe that Elwin March had anything to do with it or that it was anything more than an accident which might have occurred at any time.

Elwin was standing in the front door at 546 Marshall Street at the time that the pile of wood fell. I was immediately behind him in the hallway and saw the wood-pile collapse.

I have hesitated about signing any statement concerning these matters because I have frequently been asked if I saw things move without being touched and whenever I responded and said that I did, I was apt to hear the response, "Well, you must be crazy!"

The things actually happened, however, as I have described them.

JAMES C. HOLMES.

**Statement of Samuel Page (Elwin's Cousin First Removed).**

Portland, Oregon, February 7, 1910.

In the matter of movement of objects without their being touched, which has been discussed in connection with Elwin March in the house at 546 Marshall Street and also in the house in which the Sawyers family lived on 17th Street, I have to say that plastering flew from the wall and objects moved without any assistance from any human being.

Of those facts I have personal knowledge, but the talk about spirits and mediums has made me disgusted.

In response to further solicitations to state the bare facts of which I was a witness, I will say that I lived in Mr. Sawyers' family and that while we lived in the house on 17th Street owned by Mr. Dietrich the plastering flew from the wall. I saw the plastering on the floor in the front hall which came off the wall in the parlor and was carried across the room and out of the open door into the hall. I did not, however, see it fly off the wall. I did see plastering fly from the wall in the pantry and break the glass in the cupboard doors in the north end of the pantry (where the cupboard is) at an angle of about thirty-five degrees and broke the glass. The plastering flew with a good deal of force. The doorway in which I stood opens from the south end of the pantry into the kitchen. There was no one in the pantry at the time the plastering flew from the wall and broke the glass.

The plastering came off the walls in the different rooms as high up as the tops of the door frames in the kitchen and pantry, and from both walls and ceiling in the dining-room and from several places close to the ceiling in the front room upstairs.

I was called over to the house at 546 Marshall Street on October 28, 1909, by Mr. Sawyers, who said that things were being moved about without anyone's touching them. I laughed at the idea but went to the house. The first thing I saw was a kettle on the range with a piece of meat in it cooking, upset and spilled the meat and broth on the floor. No one was near enough to the kettle to upset it. Elwin was in a corner of the room at the time. Later while I was at the west end of the kitchen Elwin passed by me to the east end of the kitchen and then into the hall. As he went by the range, or after he had gotten by, the tea-kettle twitched along as if it were following him and tumbled to the floor. I did not see him touch it but the suspicion was aroused in my mind that he might have touched it.

I saw a chair in the dining-room rise up about a foot and then settle back in place again. Elwin was standing by my side. We were three or four feet from the chair. I proposed to Mrs. Sawyers to send Elwin to his mother and see if anything happened when he was out of the house, but she did not want to because he had a cold.

We heard the Morris chair tip over in the front room and went in there. While there I saw two chairs in the dining-room—there are wide folding doors between the two rooms—which were about a yard apart, slide together and strike. Elwin did not move the chairs together for he was in the front room with me.

I found a round table in my room upstairs turned completely upside down, with the articles underneath and some of them broken. Two small articles, however, were not under the inverted table that had stood on it when it was in place. I did not see the table overturned.

I was in the hall when the wood-pile across the street collapsed. Elwin was also in the hall as well as Holmes. We were well back in the hall. I have no doubt but that the falling of the wood-pile was an accidental occurrence which might have happened at any time.

At night an attempt was made to get supper and the tea-kettle was placed on the range and a fire kindled. The tea-kettle slid off the stove and fell to the floor. There were several members of the family in the room at the time. I saw the kettle fall but I did not see anyone touch it and did not suspect anyone of touching it.

About a month after these happenings I was washing my hands near the prescription counter in the drug store where I work, when a small bottle dropped from a shelf to the counter and from there it dropped to the floor, landing on its base both



times, and after it struck the floor it slid along on its base as much as a foot. There was no normal cause for the performance.  
Unsigned.

[Note.—Mr. Page refused absolutely to write out any statement or sign one. The above was written by Mr. Geo. A. Thacher from conversation with Mr. Page.

The statement as recorded above was given to Mr. Page to read and he certified its accuracy in the presence of Mr. Thacher and myself but refused to sign it.]

### Notes.

Elwin has proven himself dishonest at least part of the time. He cheats playing checkers also.

Probably the automatic writing is all fraudulent as suspected and noted on the sheets used for the writing.

Possibly the relatives know more than they want to tell. Fred (Elwin's uncle), Samuel Page (Fred's cousin), and J. Holmes refuse to give any signed statement of what they saw. Except Mr. and Mrs. Sawyers, Samuel Page probably saw more phenomena than anyone else. Mrs. Sawyers gave her statement of the happenings very reluctantly.

Maybe it was part of the general scheme to put Elwin on the stage for money as indicated by the conference between Mrs. ——— and Dr. ———.

Why are the family always so suspicious and averse to having Elwin examined?

It looks as if Mr. Sawyers carried the news to Fred of Elwin's examination and then blamed it on to Frank.

Mrs. Sawyers not entirely frank as shown by Mrs. Gilbert's observation on Nov. 4th.

Elwin does not look you long or straight in the eye. His head is usually down and his eyes turned up to meet yours.

Why did Mrs. March want Mr. Thacher not to tell me of the occurrences at Valley Hotel on Dec. 3? She had promised to call me if anything happened and she did not.

The occurrences on Marshall Street were of the same type as those at our home and at Valley Hotel. The latter being largely fraudulent at least throws doubt upon the rest of the same class.

Hattie (Mrs. March's sister) was guilty of deceit in misleading Mr. Thacher.

They never have asked whether we thought the phenomena genuine notwithstanding the fact that Hattie openly accused Elwin of trickery several times and Mr. Thacher told Hattie that Elwin had done some of the things.

During the time that Elwin was at our house he seemed impatient for things to happen. When they did happen he said, "Wouldn't the reporter like to know this!" He scanned the paper each morning for new accounts of it and was steeped in the notoriety and missed it when the paper contained nothing.

The grandparents seemed glad for the seclusion afforded by our home and regretted it very much when the newspaper finally discovered their whereabouts.

Feb. 1, '10.

Being thoroughly convinced of Elwin's dishonesty and trickery in many of the phenomena and having enough data to defend myself in that opinion, I decided to probe him.

Up to the present time he has had no idea that I suspected him of trickery. I have purposely avoided anything which might make him suspect that I distrusted him in the least. In fact notwithstanding the fact I was certain of some fraud, I could scarcely believe that he, an eleven-year-old boy, had done all the things mentioned by witnesses.

On Sunday, Jan. 30, '10, I invited Dr. Robinson to be present with Mrs. Gilbert and me at our home. I then went to Elwin's home and brought him to our house without telling him what I wanted.

After some time in general conversation I told Elwin that I knew how many of the things had been done and told him plainly that I knew he did them. I had sifted evidence till I was able to explain how many of the things were done and I told him how he did them.

At first he denied emphatically having done anything at all at the Marshall Street house. Seeing that I knew more than he thought I did he admitted having done the things I described. Further cross-questioning led him into such a

maze of inconsistencies and contradictions regarding the things he denied that he finally admitted having done numerous other things. Cornered still further by his own contradictions he finally admitted having done all the things at the Marshall Street house except two. These were the jumping of the chair described in the testimony of R. Southey, and the falling of the table in Samuel's room upstairs. At first he denied having been upstairs at all. Then when cornered by contradictions he admitted having been upstairs and overturning the chair which was supposed to have fallen when no one was up there. He also admits having been up to the toilet just before the table in Samuel's room fell though he says the door was closed.

Though he denies still that he made the chair jump which is mentioned in R. Southey's testimony, he admits that "it might have been done by two kids who were standing there" and he told how they might have done it.

He did not know the names of the two kids.

In the beginning of my cross-questioning I had said that some things I was still unable to explain and mentioned these two things as examples. Probably if I had not admitted that I was unable to explain them he would have confessed to them, too.

From his contradictions regarding them it is practically certain that he did those two things also.

After the cross-examination and confession I told him to think carefully now and tell me of anything that happened which he did not do. He could only mention the two things cited.

There is a possibility that he may have had a confederate in the work though he denies this.

The nature of the testimony of the various witnesses makes it almost incredible that a boy of eleven years could have fooled so many witnesses so thoroughly.

However, I am not interested in ferreting the affair further. I was only desirous of determining the genuineness or fraud of the phenomena involved.

Elwin still denies having caused the plaster to fall on 17th Street, but there seems to be no way of investigating this af-

fair since only members of the family were witnesses to the happenings.

Elwin says he does not know what led him to start in the trickery but no dependence can be put in his word. Even after crying and professing his sorrow for ever having done it at all I caught him in two falsehoods which were entirely unnecessary. He has, however, promised "never to do it anymore."

I asked his permission to tell his mother about it all. At first he refused and asked to be allowed to think it over. To-day he said I could tell her, thinking she would probably find it out anyhow. She has been thoroughly deceived, I think, and has at no time doubted the genuineness of the phenomena.

Such a case is of interest in demonstrating the unreliability of testimony from witnesses under excitement or expectancy.

There is, however, a possibility to be kept in mind. Having been forced to confession after confession by his own contradictions he may have tired of the affair and relieved himself of further cross-examination by a complete confession. The circumstances of the cross-examination and confession, however, give even this possibility but very slight credence.

Feb. 22, '10.

To cover any possibility of Elwin's full confession having been given to relieve him of further cross-questioning I determined to see him again and get a statement from him of how the various things were done.

After he failed to keep three appointments agreed upon at a definite time, to-day, instead of waiting for him to keep the fourth at 4 P. M. as agreed, at my request his mother sent him to me at the office at 11 A. M.

He did not know what I wanted till he came.

He explained how the various things were done. There was a similarity in the method of moving all the different objects. He simply watched for a chance when he would escape observation, moved the things while passing or gave

them a quick jerk and then either jumped away a sufficient distance to appear not to have had anything to do with it, or else hurried to another room and there showed himself so as appear to a witness not to have been in the neighborhood of the object in motion.

This method covered such movements as chairs, table, dishes, kettle, bread can, knives and forks, hall tree, lounge, sewing machine.

The telephone was tipped off the shelf passing from hall to kitchen. The picture falling from the wall was raised with one hand and thus loosened from the wall. He then grabbed it as if trying to save it from falling.

The chair mentioned by Mr. Southey, was moved by reaching round behind him and then jumping away. The two chairs that were said to slide together Elwin threw together by a quick jerk. In describing it he gave his characteristic laugh and said, "It scared Uncle George pretty near to death." I said, "Were all the dishes that fell where you could reach them?" He said, "Yes," and dropped his head as if half ashamed.

Many dishes were broken. He ascribes the falling of the wood-pile to mere chance or coincidence, and laughed at the idea of people thinking he did it.

The jumping of the chair denied in his confession of Jan. 30, was accomplished by him before anybody saw it. This leaves only one thing which he still denies having done on Marshall Street, viz.:—the upsetting of the table in Sam's room upstairs. He says "Sam was upstairs a little before the table fell. He might have put it on a balance and then come down." Though there is no direct proof of it it is my opinion that Elwin did this also, for reasons stated above.

Also in his confession Jan. 30 he said two kids might have made the chair jump and to-day he admits having made the chair jump himself.

He still denies having done anything to the plaster on 17th Street. He says, "That might have been done by the house settling." This is, however, out of the question.

At the close of the conference I said to Elwin, "Well, you

surely had them fooled all right." He said with a grin of satisfaction, "You bet I did."

No dependence can be put in his words, but to-day's re-affirmation of his confession with the additional facts given leaves practical certainty as to the validity of his confession.

For those who question his confession I can see but three possible ways of explaining the phenomena.

1. Elwin did them all fraudulently.
2. He had a confederate.
3. Some were done fraudulently while others were genuine, "Poltergeist" phenomena. I simply submit the data.

Take your choice. There are points in favor of all. I choose either the first or second. It is immaterial which, but I prefer the second.

March 7, '10.

After repeatedly postponing the dreaded day Elwin finally set to-day for the time that I should tell his mother. She and Hattie assert most positively that it was impossible that Elwin could have done some of the things. Mrs. March says that once Elwin was immediately behind her when the hall tree turned around and almost fell over. She admits that he did some of the things but feels it impossible under the circumstances that he could have done others.

March 9.

Mr. Thacher and I called on Mrs. March to-day to see what Elwin's excuse was to his mother. She said he told her he simply confessed to get rid of me because I dogged him so. Anyone witnessing the cross-examination and confession would give this no credence.

Oct. 10.

Case was reported to the Portland Academy of Medicine.

March 14.

This evening L. S. Ellwood, a student of psychology, came to me and said he found torn sewing thread strings at the west window the next morning and found a heavy cord

like a fishline fastened to a knot on one of the sticks of wood in the wood-pile that fell down. He also claims that one of the relatives is a leader in the local Spiritualistic circles but is unwilling to put this latter statement in writing because of lack of absolute proof of the fact.

After considerable unavoidable delay I obtained the following:

**Statement of L. S. Ellwood.**

Portland, Oregon, March 30th, 1910.

On October 28th, 1909, after reading the morning "*Oregonian*" re movement of objects by some mysterious forces at 546 Marshall Street, this city, I went to the house above mentioned to investigate the so-called mystery. Having graduated from the Copenhagen University, Denmark, and Upsala University, Sweden, as Master of Psychology, I have always been interested in Psychological Phenomena or anything which would tend to prove interest in that line. I have lectured and demonstrated Psychology for a number of years through Europe, Canada and the United States.

I am also an admirer of the Philosophy of Spiritualism, being a member of different societies of Spiritualism and Psychical Research. Therefore I went to investigate the above named case with an unbiased mind; interested only in finding the true cause of the disturbances.

When opening the door to the house I found myself confronted by two young men whom I noted could not look me "square in the face." I put several questions to them but was met with an evading answer to each question and noted that they got uneasy when I asked them "Why did that furniture move?" The door was slammed in my face as an answer.

I walked around the house noticing everything in particular. When I came to the west side of the house I found that a window there was opened and a match laid under it holding it up about one-sixteenth of an inch. Another match had been inserted from the inside to press it outward allowing an opening of about one-sixteenth of an inch. The ground was trodden much directly under said window, showing mostly one kind of foot-prints. As close as I could determine of size  $7\frac{1}{2}$  or 8 shoes. I also found a large amount of black thread (common sewing thread) lying on the ground in several pieces. Each piece had a loop at one end which had been broken. The thread was double twine, consisting of two threads spun together. In each case the thread had been broken in the loop, and on investigating I found that the one-half thread had been cut with a sharp instrument so as to insure a break in a certain place.

I gathered the threads up and have them in my possession.

I found further that a part of a fish-line (heavy) was attached to one of the upper pieces of wood in a wood-pile which was located across the street from the house. This string had been cut identically in the same manner as the other strings found but it had not broken at the end, but about five or six yards was left hanging to the wood.

The wood-pile had fallen. From the evidence at hand I concluded that it was magic or black art act of no interest to science in itself but for the fact that such acts are represented to the public as "Scientific Proofs" while they are misleading in the extreme and cause an earnest investigator to look with suspicion of fraud on all psychic or spiritual phenomena, thereby creating disinterest among laymen and men of Science in the investigations and possible valuable discoveries along these lines.

When I returned with my wife from the above mentioned house I went to the office of Mrs. Lula Baker, Chief of the Y. W. C. A., Protection Dept., and reported the facts. Mrs. Baker asked me to see also Mr. Price, city editor of the "Morning Oregonian," and gave me a card of introduction. Mr. Price, however, refused to accept my evidence, stating that it was a most wonderful act of real "spirits."

On the following Sunday I delivered a lecture at the "Auditorium Hall," 3rd Ave., City, under the auspices of the "Ministers and Mediums Protective Association" (Spiritualistic).

I included my remarks above mentioned in my lecture. About five hundred persons were present.

L. S. ELLWOOD.

Since considerable importance necessarily attaches to the validity of Elwin's confession I annex hereto the statements of the other two witnesses to the confession.

#### Statement of Mrs. Gilbert.

March 30, '10.

On Sunday, Jan. 30, in our home in the presence of Dr. Robinson and myself Elwin was questioned by Dr. Gilbert as to how he caused the movements of the articles in the home on Marshall Street. He at first flatly denied having caused any of them but upon being reminded of the way in which he had done things both in the Valley Hotel and in our home he said, "Well, I didn't do all of them."

Apparently seeming to feel that he was in the presence of those who understood and that further denial or concealment would be useless, as the conversation went on he admitted having done all but two.



His confession was not a forced one. He was simply entangled by his own statements until even he saw that there was but one way out—acknowledgment.

MRS. J. ALLEN GILBERT.

**Statement of Dr. S. A. Robinson.**

800 Northrup Street, Portland, Oregon,  
April 2nd, 1910.

Immediately after reading the newspaper reports of Elwin March, I began to investigate the phenomena ascribed to his influence.

When Dr. Gilbert invited Elwin and his grandparents to his home, I was pleased, knowing that both Doctor and Mrs. Gilbert were deeply interested in the case, thoroughly qualified to study it and very conscientious.

They gave much time to entertaining Elwin and he soon felt quite at home with them. I saw him and his relatives there often, was present during a physical examination of him, and when he told Dr. Gilbert about having done the things which seemed so weird. When Elwin confessed his strange conduct, he knew that he was with friends, only Doctor and Mrs. Gilbert and myself being present.

The interview was entirely friendly. His actions were not criticized and he was not subjected to a cross-examination or to anything like the so-called "third degree" and he did not appear annoyed or confused.

During more than fifty years, most of them spent in active medical practice, I had studied many cases of the kind, but none so promising as this, for it seemed incredible that so many persons could have been mistaken regarding what they saw so near them, and in the full light of day.

But I could not doubt the truth of Elwin's confession, and knew that I was again disappointed.

SAMUEL ADAMS ROBINSON, M. D.

Portland, Ore., April 6th, 1910.

Dear Dr. Hyslop:

Elwin was yesterday (April 5th, 1910) given into the hand of a spiritualist to be trained as a medium.

Yours,

J. ALLEN GILBERT.

**Notes by the Editor.**

I made inquiries of Dr. Gilbert for further information on various points not mentioned in his Report and it seems that they were considered and the proper investigation made at

the time. In reply to my inquiry whether he and Mrs. Gilbert had tried to detect the boy at tricks by watching him in a mirror, Dr. Gilbert says:—

"It is gratifying also to know that we have in a large measure forestalled you in your suggestion regarding the mirror method. We watched Elwin repeatedly by mirror. Our parlor has a large mirror and the mirrors in the dining-room are so arranged at an angle that every part of the three rooms can be controlled except the corner near the hall. We used the mirrors without avail. In fact Elwin never even tried anything when I was at home and if you will notice, what he did do in our home was at an opportune time when observation was difficult. Only once did I catch him cheating in checkers, tho I know absolutely that he did so a number of times. Others caught him often, but rarely in the act."

In reply to the inquiry about possible hysteria in the boy Dr. Gilbert replies as follows:

"Just what can be said regarding hysteria other than that there are no evidences whatever of it I cannot say. The whole picture of the boy, his physical examination and action in general give not the slightest evidence of hysteria. One is impressed to the contrary by all evidence."

My interest to know what the boy's reading had been was met by the following statements by Dr. Gilbert:—

"I questioned Elwin clearly as to his reading and what conversation he may have heard that led him to play such tricks. All I could get was the negative reply, 'I don't know how I got started.' He denies having read any such thing and I could determine no cause for his tendencies. From general impressions I feel that there are older heads back of him. For example: during his cross examination a thing occurred which it is impossible to put into words and yet the impression obtained by me was very marked. I intentionally let drop a remark which indirectly intimated that I thought his uncle was implicated in the affair. Like a flash and with a half-angry expression, Elwin said: 'You don't mean to say that you think Frank had anything to do with it?' These may not be his exact words. I could take no note of them at the time, as taking notes would have spoiled the results. A boy of his age would not have been anxious to clear anybody unless there was some reason for it. I had not accused Frank, and yet he picked the indirect insinuation out of my remark and responded with a denial."

Dr. Gilbert made no special investigation as to whether the boy had a confederate, saying that he had neither time nor taste for this kind of work, and, moreover, after satisfying himself that there was fraud in the phenomena, he did not care to pursue the question of confederacy.

Mr. Podmore will find in the case a delightful illustration of his "naughty boy," and no one will begrudge the sceptic his triumphant satisfaction at the evidence for his hypothesis. The early mystery of the case quickly dissolved into very doubtful phenomena, and whatever concessions have to be made to the actually unexplained facts the incidents do not afford any conclusive evidence for supernormal phenomena. No doubt justice to the evidence makes some incidents less clearly explicable than others and the strict scientific judgment must concede this even if it weakens the confidently sceptical desire to impeach the whole group of phenomena.

One of the interesting features of the case is the exposure of the sceptic to the same accusation which he is so ready to throw at believers in the supernormal. The man whose property was injured by the removal of the plaster from the walls was ready with very plausible explanations, but he took no trouble either to be truthful or to see that his theories were facts. His observations on the negative side were no better than the more "glamored" believers in "poltergeists." One can sympathize with him for his financial losses, but not for his readiness to make charges which he could not sustain. Of course, he was not ready to admit that his plaster may have been so loose as to fall off when people walked across the floor, a supposition quite as possible, tho probably not true, as any that he proposed. But people will accept such hypotheses without question and indulge their imaginations rather than inquire as to the exact facts, and throw all the credulity upon the poor believer in ghosts. In a scientific question proof is just as important and obligatory on the side of the natural as on that of the supernatural, tho a man can indulge his imagination more safely against reproach on the side of the natural. No doubt the most ordinary explanations should be sought first, but they should fit the facts, and the same fitness must apply to any other hypothesis tried.

But there is no excuse for making fools of ourselves on one side more than on the other. A sense of humor and a confession of ignorance are often wiser courses than the most natural explanations.

The incident which will promise the most for filling up gaps in the nature of the phenomena is the story of the Spiritualist who said he found strings outside the window. The supposition of these means for producing the effect might well explain many a gap in the narratives which conceive the phenomena in relation to Elwin March and conceal their relation to unobserved causes. The hypothesis based upon these discovered strings accounts for many an appearance which seems not to have yielded to other theories and it is one that is fruitful in suggestion. The only thing to be remarked here regarding the hypothesis of a confederate with strings tends to contradict the confession of the boy, or to involve a wholly different explanation of some of the phenomena. It will be dealt with more fully in the report of Mr. Thacher, which will be published in the next number of the *Journal*.

## EDITORIAL.

### THE DEATH OF MR. PODMORE.

The death of Mr. Frank Podmore, which was cabled to this country on August 19th, removes from the field of active service a man who has been very prominent in the work of psychic research for twenty-five years. He was one of the early members of the English Society for Psychical Research and, I learned from one of its present members, was a very enthusiastic and hopeful one in the commencement of its investigations. But he was a critical student of the phenomena that came under the observation of the members and gradually became one of the most obstinate of sceptics. He was not a dogmatic doubter in the field, as he accepted telepathy and apparently in a very wide sense. But there is some evidence in one of his last reviews that he held it merely as a protection against hasty conclusions in favor of spiritism. For in a review of Sir Oliver Lodge's last book in *Hibbert's Journal* he admitted that there was not scientific evidence for that conception of it which was used in controversion of spiritism.

Besides psychic research he was interested in Socialism and was one of the founders of the Fabian Society. As a consequence of this he wrote a book on Robert Dale Owen. But his chief literary activity was in psychic research where he produced his first book *Apparitions and Thought Transference*. This was followed by *Aspects of Psychical Research*, *History of Modern Spiritualism* (two volumes), *Naturalization of the Supernatural*, *Mesmerism and Christian Science*, and articles on the subject in the *English Reviews*. The first of these works was the only one in which he took a constructive position regarding the facts. He seems to have grown more and more destructive in his temperament as time went on, and he died too soon to pass to the constructive position

which the admission in *Hibbert's Journal* indicated was coming. He never moved faster than his colleagues and had neither an original nor a constructive mind. But he was a most patient student of details in the subject and an exceeding difficult critic to satisfy. His methods were often, if not always, those of a special pleader and he was never able to state in their best light the views he was controverting. But with these defects he was an able and careful critic, who, if he was not always impregnable, stood for the most careful scientific methods and did his utmost to keep up the highest standards of psychic research.

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### DEATH OF PROFESSOR JAMES.

Scarcely had the note been written of Mr. Podmore's death when the news came to us of the death of Professor William James of Harvard University on the afternoon of August 26th. It is not time to speak in full of his life and work. We can but chronicle his sudden passing and the loss to psychic research in his death.

Professor James was a man of wide and varied intellectual interests. His education was that of a physician and this made him fully acquainted with the position of materialists in the field of biology and physiology. His reputation in the field was made by his work, published many years ago, on some problem in physiology. He was soon diverted into the field of psychology by it and devoted his life during its best days to the subject of Psychology on which he wrote two octavo volumes (Henry Holt and Company), which he abbreviated in a smaller volume for a text book that had a very extensive use in our colleges, and the larger volumes in the Universities. In the meantime he was a very frequent contributor to many of the periodicals at home and abroad. In 1885 he became active in the organization of psychic research in this country. He was once President of the English Society for Psychical Research. After the death of Dr. Richard Hodgson he was active in the reorganization of the work in this country, and remained interested until his death.

In the meantime he had delivered the Gifford Lectures in England which he published in his *Varieties of Religious Experience*, a work which had a wide interest for students of certain types of abnormal psychology, and exhibited points of contact in a chapter or two with the problems of psychic research. His last work in this field was a Report on the sittings with Mrs. Piper after Dr. Hodgson's death and which was simultaneously published by the English and American Societies.

But he himself regarded his most important work to be the establishment and defence of Pragmatism which is the new and dominant interest in the field of Philosophy. On this he has published two small volumes and many essays and criticisms in philosophical periodicals.

But it is in his intellectual and ethical sympathies that he will be best known to the public. His deep sympathy for all struggling causes, whether scientific or ethical, with his remarkable style of expression, enabled him to attract a very wide constituency of admirers and his influence for encouragement and inspiration of humanitarian causes will probably outlast all that he has written on scientific and philosophic subjects. He was at home in the literature of clear thinking whenever he touched upon a problem affecting the larger public and humanitarian interests. The movement for universal peace never had a more ardent or able defender. His original and vigorous style of expression and illustration always made what he had to say unusually telling and effective, and there was never the obscurantist in anything that he had to say on the problems he discussed. Few writers were as clear and effective in the treatment of a subject and none showed clearer insight into the primary issues that concern humanity, whether in philosophy or ethics, and whether men agreed with him or not, they always found a man who could instruct them and interest where others only created ennui. It will be many years before his place can be taken in the literature of psychology and humanitarian movements of great import.

In psychic research Professor James was never able to assure himself scientifically of the truth of spiritistic theories.

He had a profound sympathy with the investigation and with the results and conclusions announced by Dr. Hodgson. He was the warm friend and coadjutor of that lamented investigator, and his interest in the work was intensified by the loss of his friend. But the subject presented so many perplexities to his mind that he could not form an assured scientific conclusion, tho frankly admitting that the spiritistic hypothesis was a legitimate one for explaining certain groups of facts. He has, however, before he could settle his convictions, joined the great majority where he will not have to await the slow and patient work of science to settle the important question which has perplexed so many generations of men.

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### PROFESSOR JASTROW'S ARTICLE ON EUSAPIA PALLADINO.

Professor Jastrow's account of his experience with Eusapia Palladino in the *Review of Reviews* (American) for July will have more respectful attention than Professor Muensterberg's which we have discussed in an earlier number of the *Journal*. It is not an elaborate or detailed study of Eusapia's performances or exposure of her trickery. One experiment is given fully enough to exhibit the type and to show Eusapia's methods and the remainder of the article is devoted to general observations. We have no special criticisms to offer as we are in agreement with all the most important positions sustained by Professor Jastrow. If there is any difference at all between us it is in the matter of sympathy with more thorough investigations of such cases from the point of view of hysteria. But neither opportunity nor time were offered for this study of the case and hence with the intellectual attitude toward it and similar phenomena there is complete accord with what Professor Jastrow has to say.

The most important part of the paper is its criticism of the public and its attitude toward such things. His maxim "It was public sentiment, not the needs of science, that required the exposure," tho I imagine that many would seek



to dispute it, contains so much truth that only undue prejudice would rush in to find points of attack. There are most admirable observations made in this connection by the writer and many very pertinent points are made that are true and so effective that those who believe in the existence of supernatural physical phenomena owe it to the public to face issues more frankly than they do and to see that the facts be properly accredited. It will not be easy in this country to again revive an interest in physical phenomena which have associations with the methods of conjurers.

But in spite of all this the question will not be laid to rest until the relation of such cases to hysteria has been determined. I do not here mean to indicate that we have any definite conception of hysteria as yet, since it comprises such a variety of phenomena that it is an extremely indefinite or highly generalized conception. But its uniform connection with anæsthesia and amnesia, or if not absolutely uniform, its usual connection with them, suggests modes of approach that may equally justify Professor Jastrow's attitude toward the public and the psychologist's interest in simulative phenomena that have only a superficial claim to the miraculous and yet as great an interest for the study of the human mind as anything miraculous could be supposed to be.

## INCIDENTS.

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### MISCELLANEOUS EXPERIENCES.

Reported by James H. Hyslop.

New York, March 6th, 1898.

The following incidents came to my knowledge and I took the trouble to secure them for permanent record. My attention was called to the lady whose experiences they were by Miss Edmunds, Dr. Hodgson's assistant secretary in Boston, in connection with the experience on record which relates to the sending and receipt of a sum of money to help the Society out of its financial embarrassment. This incident does not require to be narrated here, but only mentioned as the circumstance which induced Miss Edmunds to write me, and which prompted me to call on the lady and to have an interview. I did so and found her experiences such as to justify a record of them. The one reason for this policy is that they are first hand or purport to be. They are without the corroboration which such narratives should have and this defect is admitted fully and candidly by the lady herself. She was in fact extremely reluctant to have them put on record on this account, as well as the fear that public knowledge of them might injure her and be used to her discomfort and inconvenience, as indeed some occasional knowledge of her experiences have already resulted in unpleasant notoriety which she had to suppress by disclaiming any remarkable powers or experiences. But finding the lady, Mrs. Frederika A. Maltby (pseudonym), a woman of more than usual intelligence in the ways of the world and appreciative of scientific aims and method, I deemed it important to secure a record of her experience, and to do so pledged myself to absolute secrecy regarding the incidents as long as she lived. With this promise she consented to have them put down and probably no investigation of them can be made until she has passed away. It is very unfortunate that the means of testing the narrative in the cases here recorded are not accessible, because if the experiences could be accepted as scientifically authenticated they might mean very much for psychical research. But

in the absence of these means we can only look upon them as coming at first hand and rely upon such evidence as can be obtained in regard to the lady's intelligence and honesty to make the incidents important for the first object of psychical research; namely, to put on record from the mouth of the person himself what he or she alleges to have been a personal experience. I can only say that I found Mrs. Maltby thoroughly acquainted with the world and claiming acquaintance and intimate intercourse with men and women of the best standing in this country and Europe, and what was most pertinent to the question here raised, was the fact that she took high ground against paid mediumship and all the follies that are so rife in this at present over both continents. She is herself financially so situated as both to despise and not to need any resort to money-making by the use of real or spurious mediumistic powers, and in all my conversation with her, limited at present to two interviews, I have found no traces of that flightiness which characterizes many investigators into phenomena like those here recorded. I do not assert or imply that my impressions on this point as yet are worthy of much consideration, nor that I have been free from illusion in my judgment of her character. They are so non-committal that they are open to any revision necessary, except on the points that Mrs. Maltby's knowledge of the world; her recognition of the duty of scepticism until personal experience can remove it; her respect for scientific method and its rights; her expressed amazement at the insane confidence of many of her friends in the mediums of this city, whom she has herself tested and found fraudulent; her complete admission that her experiences have now no such credentials as our Society desires and has a right to demand, an admission that was rather volunteered than conceded after any statement of mine,—all these suggest an intelligence that would not awaken suspicion in regard to the narrative. In fact it would require the most consummate cunning to have shown all the intelligence which I found on general subjects besides the one here mentioned and on the nature and method of psychical research and at the same time to have cherished a desire to deceive me both in regard to the facts and in regard to her real character. But I claim nothing here except that the facts on the surface of them, so far as present knowledge goes, are more consistent with her honesty than with any other supposition. Whether her observation and memory have been good are not to the point here. I am not suggesting their trustworthiness. Any belief that the reader wishes to entertain upon that point must be tolerated. All that I wish to emphasize is that with the utmost scepticism that I could command in regard to human character, and with all the precautions I could consider, I was unable to discover more than the possibility that deception might be deep enough to contradict

all signs, though why this should be coupled with the charitable desires to relieve the Society for Psychical Research from financial embarrassment I do not see. Moreover, the incidental revelation of convictions in regard to faith and ethical conceptions with evident sympathy for the most thorough-going rationalism was not at all necessary to throw me off guard, and had all the evidences of sincerity, so that there was nothing save the fact of my possible deception that would justify suspicion of my impression that I was dealing with a person who would honestly narrate her actual experience.

I said that I found no traces of that flightiness that characterizes many persons interested in such phenomena as are here to be recorded. Perhaps others might regard one fact as evidence of this want of balance. It was the use of some terms and the confession of some experiences in connection with theosophical movement that suggested a belief in that doctrine. Mrs. Maltby stated that she was intimately acquainted with Madame Blavatsky, and was in some way connected with the London Theosophical Society. But she regarded Madame Blavatsky as a fraud and justly deserving of the exposure she received at the hands of Dr. Hodgson, though she regarded her at the same time as "A good psychical medium," to use Mrs. Maltby's own expression. There were decided evidences at various stages of my interview that her sympathy with theosophy was strong though reserved and also held in connection with decided attachment to some of the forms of Christianity, one of them the efficacy of prayer. But there was no such decided and open favor towards theosophy as is usually found in its devotees, and none that might not plead her own experiences or at least alleged experiences, in its support. Absurd as we may think theosophy, there was not a sufficient betrayal of it to justify an unbalanced judgment in regard to the facts told me, though a critic might justly ask that they have credentials other than her own before making too much out of them. In other words, even the evident sympathy which Mrs. Maltby incidentally revealed with theosophy, while the bias of science against such a doctrine might demand proper caution in dealing with her allegations, did not appear so irrational as to convince me that her experiences deserved to be neglected, though it is only proper that all the facts bearing upon their strength or weakness be faithfully mentioned in connection with the record of them. There may be much more yet to learn on this matter. In the meantime it is important to know that, after every caution taken against being deceived myself, and while converging to no final decision in regard to her character, I find the evidence, as it stands and apart from the testimony of friends whom I cannot interview, is presumptively in favor of Mrs. Maltby's honesty and intelligence, of that sort also which, even if it does not

establish her allegations, does make it proper to record them among the many similar phenomena, which aid in promoting more thorough investigations.

New York, March 7th, 1898.

Experiences and observations last night confirm the judgment I have formed of the honesty and intelligence of Mrs. Maltby and weaken all suspicions that mere readers of this narrative might entertain of her motives in giving me her experience. I was invited by her to witness a materializing séance at the house of the famous Mrs. W——, who has been so thoroughly exposed before. Mrs. Maltby had no sympathy with such performances, but ascertaining that I had never witnessed one asked me whether I would go, if she procured me admission. I consented and went. No one could have expressed more hearty scepticism and disgust of the whole affair which was an extraordinarily audacious attempt at representing spirit return. I do not require to describe it nor to more than express my amazement at the transparency of the fraud with which some people can be fooled. Mrs. Maltby was a keen critic of the affair, after remarking that it was a very successful performance of its kind, she having witnessed others like it. But the virtuous and sincere indignation which she expressed against the fraud on human feelings that we witnessed and the mercenary character of such affairs were not the natural resource of one who would lead or try to lead me into beliefs not founded upon sincere beliefs of her own. My manner has been so receptive toward her that, as in the case of Annie Abbott, a fraud would quickly think me a prey to any scheme he might wish to practice on me. But the traces of intelligence and honesty were too unmistakable on this occasion for even a stranger to doubt them, and if a suspicion be entertained of her narratives about her experiences, it must be based upon a wide knowledge of such mental phenomena, and not upon recondite and deep seated sources of fraud, or small intelligence.

New York, March 6th, 1898.

The following narrative I shall report as if in the language of Mrs. Maltby herself, and shall secure her testimony to the accuracy of the account. I obtained it from her own lips, taking down the incidents in her own language. Mrs. Maltby is a very busy woman and besides, cannot write long without exposing herself to cramp, and hence I deemed it best to relieve her of any duties in the case and to obtain the facts by interview with time to make the record a careful one, while it also enabled me to ascertain important incidents which can be obtained only in answer to questions. My own queries will not appear in the account.

but only the facts that were given and in the order that is necessary to give a correct conception of the alleged experiences. I shall, as said above, endeavor to indicate with her narrative the attitude of mind expressed by her in regard to the whole set of incidents which come at so late a date.

JAMES H. HYSLOP.

New York, March 6th, 1898.

"It is with much reluctance that I consent to the record of my experiences which Mr. Hyslop thinks have value for psychical research. I have had many reasons besides their defective evidential nature that would deter me from their publication, but on his protestation of their value as first hand narratives I have consented to their record, though with the condition appended that they shall not be made public under my name. Many of them occurred a great many years ago and are now without the corroborative credentials that make such experiences valuable for a scientific body or for satisfying scientific method, the parties being now dead who could attest their truthfulness. But if the narrative of them before they have become dissipated by legend and tradition be of any value to psychical research I am willing to have the record made though only under precautions that secure me from personal inconvenience during my life. My whole life has been one incessant repetition of such experiences of more or less importance, and I would find it impossible to keep an account of all of them. I can, therefore, narrate only such as Mr. Hyslop has asked me to put on record, though the selection after all is such as my own memory throws up by chance in my interviews with him. In the first instance all the letters which might verify my statements were long ago destroyed and my cousin between whom and myself it occurred has long been dead. I must say before telling the incident that it was customary for my cousin and myself to communicate with each other by means of what would now be called telepathy whenever we so desired, and with the ease of common conversation, no matter how far separated we were. Either of us only had to call to the other, as if arresting attention and then we could proceed to converse with each other with the facility of a telegraph or telephone. The present case, however, has incidents which were wholly new to both of us and not characteristic of previous experiences or communications.

"As far as I can recollect the incidents occurred in 1883, but my memory is not accurate upon this or upon dates in general, though I occasionally recall them very distinctly. In regard to this case, however, I am uncertain in regard to the year and the month, though I can locate the events in the early summer.

"I was living at the time in London. My cousin, Colonel M——, who was, as well as myself, a first cousin of General M——, of Civil War fame, was then living in St. Paul, Minnesota. He was occupied as a civil engineer at that place, and had been living in the place for some time. I had never seen the place at that time and never have seen it since then. In fact, St. Paul was only a name to me. We were in the habit of corresponding with each other but at intervals of several weeks. On this occasion I had not heard from him for some time, about the usual interval, but had no suspicion of a reason for it, and no occasion to suppose or to know he was ill. I had made arrangements to go to the opera on this particular occasion and without a thought of my cousin, fully expected to do so. But about 6 o'clock P. M. I felt a singular depression of mind and body, as if I did not wish to go out with the company with whom I had engaged to attend the opera. I remarked to the family that I would not go out, but remain at home, as I wished to be left alone, not feeling disposed to keep the engagement. I replied to inquiries merely that I did not feel like going out, not knowing more what the reason was than the bare fact of indisposition. After the others had gone I dismissed the maid, saying that I would not need her. After she had gone a feeling came over me, as if forced in spite of myself to dress as I did when a young girl when this cousin and myself had been together. I put up my hair in rouleaux exactly as I used to wear it, all the time with the sensation that I was somebody else. I went to the box, unpacked a blue dress, put it on, opened the throat and tied a blue ribbon about my neck, just as when I was a girl. I then went to the mirror and remarked that I had not changed much, and supposed myself still a girl. I then sat down in a little chair by a dressing-table and seemed at once not to be there any longer, but at the door of a strange house in a strange city. I went into the house by the door which seemed to open for me and passed into a room on the left of the entrance. The room had two windows, one looked into the street in front, and the other was on the side of the room. I saw a large table with drawers extending to the floor in front, just such a table as a business man would possess, covered with green leather and piled with the apparatus of an engineer. There was an ingrain carpet with small figures on the floor. I went upstairs to a room at the back of the house and on entering, found my cousin sick in bed, his head tied up and him moaning with pain. His wife was trying to relieve him. He kept saying, 'Oh! I wish Fan would come. I wish Fan was here. She'd take away my pain.' I walked up to his bed, put my hands on his head and said, 'I am here. I'll take away your pain.' I said to his wife, 'Sit down!' I went on to soothe him by means of magnetic passes over his head, just as I had done

many times before. The fever and pain seemed to leave him, while he lay on the bed and seemed to be quiet. When I found that he seemed better and feeling myself the impulse, for it was a feeling of compulsion, to go back, I said, 'Now I must return. I have made you well.' He begged and implored me to stay. His wife now came forward and also begged me to stay. 'No,' I said, 'They're pulling me. I must go back, but it hurts.' In this expression I allude to my sensation whenever I have the experience of leaving and returning to my body. I then kissed my cousin good-bye and instantly found myself back at Ashley Place in London. Before entering my body, however, I stood looking at it and strange to say noticed that my hair was down, while in reality I had put it up in rouleaux as above described. But I saw my body and hair as they usually were. I hesitated to enter because I knew it would hurt. But something said that I must and I obeyed, feeling the pain which I had said to my cousin would occur.

"I should add, also, that while at my cousin's bedside I was conscious all the while of a very dear friend by the name of George who had been dead at that time for eight or ten years, perhaps more.

"About two weeks afterward I received a letter from my cousin, when he was able to write, saying that he had had a very singular experience in connection with me and detailed the facts that have just been narrated. He said that while in great pain and wishing that I would come to him, as I had often done in this way, I seemed to come into the room and to soothe his brow. He particularly mentioned that George was with me, and that when he had gotten relief I turned to go away and in answer to his remonstrance said, 'I must go, but it hurts.' I replied to the letter describing the house, rooms, carpet and surroundings. He wrote me that the description was correct in every detail, but that he was convinced the whole thing was the work of the devil. He was a very strict Congregationalist, a sect at that time and in the west quite as orthodox as anyone could wish in regard to the belief in the devil. But it was strange that he should resort to such an extraordinary explanation of the incident when he was accustomed at previous times to communicate with me (telepathically) at any time or distance by merely calling to me and conversing with me as if I were present. At any rate this experience with its knowledge of the physical objects about him was too much for his imagination, and impressed him so unfavorably that he would never try to communicate again in the usual manner with me. Closely as we were connected he did not come to me when he was really dying.

"Allusion has been made in the previous incident to my friend George who had been dead many years. The next experience is



suggested by his name and is connected with him. I do not remember the year in which he died, but I recall distinctly enough the place and the day of the month which were ascertained after my experience. I was riding down Fifth Avenue in a coach with a friend on the 20th of February, and George appeared walking on the street looking at me very intently and mournfully. My friend also saw him at the same time and exclaimed, 'Why, there is George. How dreadfully he looks.' She expressed great surprise because she had thought he was not in New York. On the next day, the 21st, and also on the 22nd, he appeared to me again in the same way. On the 26th of April I learned that he had been killed in Florida, in a small place by the name of Clustee, and about the time of day on the 20th of February when he appeared to me on Fifth Avenue, New York. He appeared to me about the same hour each day.

"Some six or eight years afterward I was ill at Soden, a small bath near Frankfort, Germany. I was alone at night in my room, and the lamp went out, but there seemed to remain a diffused light throughout the room, though the room remained dark for a few minutes and when the light appeared it appeared at first a little foggy but radiant. In the midst of the cloudy radiance I saw my friend George dressed shabbily like a workman and with a little knapsack on his left shoulder. Why he should have appeared in this way I do not know; for he had never had a workman's life. He was much more of a sportsman and what would be called a gentleman. But he seemed to take hold of my hands with cold clammy hands of his own and asked me why I never thought of him or prayed for him and said he had been true and faithful to me while he lived, and further asked me to pray for him as I could be a great help to him. I had not been accustomed to pray for the dead, not being a member of the Catholic church, nor any body that expected such a service for departed souls. He then gave me the details of my future life which have all been fulfilled. He warned me against certain persons whom I supposed to be my friends. One of them was my agent in business, and I had implicit confidence in him. George warned me that this man was going to cheat me out of some of my investments. I did not believe it and paid no attention to the warning, much to my regret, for the prediction turned out to be too true. He also warned me against the Rev. G—— H. B——, in this city, and told me that he (Mr. B——), had been bought over by my enemies and that he would do me all possible harm. I did not believe it, to my great cost, for I had the most implicit confidence in Mr. B——. But what was told me also turned out true in this instance. Moreover, my friend went on after this warning to tell me to go to one of the Paulist Fathers in London, Father H——, and that he could help me if I got to him before my

enemies. Now I had never heard of Father H—— and had never had any dealings with the Paulist Fathers. Strangely enough this advice turned out to have been correct, though mere accident brought me into acquaintance with Father H——, a Paulist father in London.

"I asked George where he had been since I saw him last (before the apparition), in New York. He replied that he had been on a mission in ——, South America, giving the name of the family where he had been. I have wholly forgotten the name of the town and at the time I had never known such a place to exist. I wrote to my cousin to know where George had been before his death, and my cousin looked up the matter and verified the facts, even to the name of the obscure place which I had never known. Before leaving me George said he would not appear to me again for eight years.

"Eight years afterward I was in Nice with a friend who was a remarkable medium. She did not ply her powers in the profession, as there was neither the necessity nor the disposition to do so. But with her intimate friends she often remarked what she saw and experienced. One evening she suddenly remarked that a spirit by the name of George was standing by me who had come after eight years absence and that my prayers, of which she knew nothing, had been a great help to him, and had raised him to a higher plane, and that he was to remain in my atmosphere and to try to help me. I then felt my friend pushing me to the piano and she placed my fingers on the first cord of *Li Lac* of Lamartine, which I had so often played for my friend George before he had died. My medium friend had known nothing of the experiences which I had eight years before and which gave meaning to her own at this time."

The following incident has an interest in connection with Dr. Hodgson's experiments with Mrs. Piper and the reputed communications of Stainton Moses' guides, Rector and Imperator, through her mediumship. These are comparatively recent experiences and are also without external authentication. I report them in Mrs. Maltby's own narrative.

"About the middle of last September (1897) I received a communication by automatic writing (from whom I am not at liberty to tell) that Mrs. Piper was *en rapport* with Stainton Moses' guides, Rector and Imperator, and that some special work was to be done for psychical research starting from America; also that there was to be a special influx of spiritualism in that country to extend all over the world. I was in Paris at the time. I wrote to Mrs. A—— in England, a warm friend of mine, who often gets similar communications at the same time with myself, and

asked her if she had heard anything of this. She replied that she had shut the doors to S. P. R. and did not want anything to do with such communications. But she admitted that she knew that a great spiritual influx was coming to America, though she did not believe it was coming through Mrs. Piper. When I came over here last November I had several similar communications direct from Rector and Imperator, saying that they were trying to get Mrs. Piper up to a proper plane, but they feared that Dr. Hodgson was going to spoil the affair."

March 14th, 1908.

The following is another short installment of Mrs. Maltby's experiences as narrated to me a few evenings ago. The first one regards a recent experience for which I ought to obtain a corroboration, if the party said to have known it before fulfillment will consent to giving the confirmation. I narrate as before in the language of Mrs. Maltby.

"When I came to this city last fall I called at my present hotel in search of rooms. I saw in the hall a person whom I took to be a guest. Three or four days afterward I came back to engage apartments and met the same lady standing at the door. She came forward and spoke to me, saying that she was the house-keeper and would be glad to see that I was made comfortable in the house. As she was welcoming me I saw distinctly above her head a miniature apparition of herself laid out in death with a coffin. A friend who was with me remarked soon after that she was a pleasant lady. I replied, 'yes, but she is not going to live, for I saw a coffin and corpse above her head, which is an invariable sign of approaching death to me.' The lady did die a few weeks afterward about the holidays. I do not know that my lady friend will consent to verify this statement. I mean to try her, but her husband has such a horror of this whole subject that she may declare a defective memory as an excuse to escape confirming the incident.

"Another incident was the following. I was in Nice at the time; just what year I have forgotten. One morning I awakened and saw the apparition of a man, Mr. LeG—— L——, standing at the foot of my bed. I had met him on a voyage and knew him but slightly. It was quite light, and he was dressed in a yachting suit dripping with water. I asked him what he was doing here. He replied that he had just died, and among other things said, 'telegraph to your agent and charge him to sell out certain stocks and buy others.' I refused, protesting that he would not obey orders. But my friend replied, 'Don't be womanish, but assert your authority.' I did so and the result was as he foretold. I never saw him again. The morning newspaper brought the news by cable from America of his death.

"Another experience of a premonitory type may be worth repeating. I was in Paris, and the incident occurred some ten or twelve years ago. It was a waking vision. Suddenly and without any warning I seemed to see a scene at M——, Derbyshire, England. I had never been there before, and it appeared that with my brother, who had long been dead, I was taking a drive along a river road, on the banks looking up on a height which would be called a mountain in England. On the slope were a man and woman engaged in an eager conversation, accompanied by considerable gesticulation and altercation. She was dressed in spotted plaid cloth, apparently of a light woolen texture. The dots on the cloth were small and spread over the plaid squares. Both came on down toward the river still disputing. She seemed to plead with the man very earnestly. I saw that there was danger and said to my brother that we should go and help her, because she was in danger. He replied, 'No, he has to kill her. It's comic!' While speaking I saw the man throw her off the bank by the bridge into the river, and she was drowned. I immediately came to myself and felt the depression and horror which such an experience would naturally produce.

"A few days afterward, a friend of mine in that part of the world sent me a newspaper which contained an account of the murder, just as I had seen it, the description of the woman being just as I have given it. The paper was not sent to me for this purpose. Moreover, my vision took place before the event. Of this my memory seems quite positive.

"The next incident occurred eighteen months ago while I was in Paris. My friend, Mrs. L——, who knew my clairvoyant powers, just for an experiment, asked me to hold a small parcel in my hand. I did not know what was in it, but merely observed that it was a package of paper with something in it. I afterward ascertained that it was a lock of hair. I took the parcel in my hand and immediately felt a painful impression as if something horrible was present. I refused to go on, but Mrs. L—— insisted. I went on reluctantly, and felt for a moment a most agonizing pain. Then I quieted and said I did not wish to continue, but my friend, with tears in her eyes, still persisted. I yielded, and soon I saw a vision of a mangled body at the foot of a high cliff. I knew that her son had been killed by accident in the Alps. I refused to see more, but being again urged to go on I did so. I then seemed to go down the corridor of a Swiss hotel which I had never before seen and came to the end room and could see the number on the door. This Mrs. L—— said was correct. I remarked the position of the furniture which was correct. I looked out of the window into the garden, saw the drive beyond, and noticed that the atmosphere was stifling with death. On the bed was a black mass looking like a body or a

coffin and covered with a cloth. There was one inaccuracy in the vision, which Mrs. L—— observed, but the main features of it she remarked as precisely correct, representing the place and appearance when her son was brought home after his death. The whole incident most probably had a telepathic origin, for Mrs. L—— was thinking of her son.

New York, April 3rd, 1898.

The lady whom I expected to confirm Mrs. Maltby's experience in connection with her landlady, refuses, according to the statement of Mrs. Maltby, to have anything to do with it. She said that she "did not want to remember it."

The following are additional reports by Mrs. Maltby, one of them quite recent. I report them in her language as far as possible.

"On March 23rd of this year (1898) about 6 o'clock P. M., I was lying on my bed reading the *Evening Post*. I heard a voice, muffled somewhat and behind me, say, 'Do not let my mother turn.' I did not know what it meant. I turned quickly and saw between my bed and the wardrobe a misty form, the head and face, however, being quite distinct. I said, addressing myself to it, 'who is it?' and recognized the face of Mrs. L——'s son who had been killed in the Alps, and about whom the previous incident was recorded. He repeated, 'Do not let my mother turn; she must not turn.' I said, 'I do not understand,' and repeated language of the same purport as before. Just then some one knocked at the door and the apparition vanished. I wrote at once to Mrs. L——, but she has not been able to decipher any meaning whatsoever in the message.

"Another incident is the following. Five years ago, in 1893, a very dear friend of mine, who had been like a sister to me and who had been operated on for cancer about two years previously, went to the south of France to spend her last days. She refused to go unless I promised to go and be with her when she died. She wanted to die with her hands in mine. It was not possible for me to go with her at the time and remain indefinitely, but I promised to go at once when informed that death was imminent, and her daughter promised to inform me of the danger in ample time. The ride was some hours distant and I felt no immediate solicitude about her case. I had not the slightest expectation of her early death and so felt no anxiety about her. The daughter wrote me every other day that she was about the same. On December 11th, about 7.30 A. M., while still in bed, between daylight and dark, I saw her form between me and the window. She spoke in gasps (as I ascertained she did in her last days), and said, 'Darling, I have just gone. I have come directly to you. I

might have stayed with you five years longer but for those cruel wicked doctors. She came up to my bedside, took my hands in hers which felt cold and clammy, and kissed me between the eyebrows as her habit was when living, said good-bye and vanished. I got no telegram of her death all day and hence did not believe she was dead, thinking that it was only a creation of my own fancy. The next morning the mail brought me a postal card from the daughter saying, 'Mother passed away at 7.30 this morning.' Two circumstances in connection with it deserve notice. When the apparition came I observed that my friend seemed to wear a gray gown with stains down the front, and by inquiry I learned from the daughter that she died in precisely this gown. My little dog, also, which I had owned for ten years, and which generally saw what I did, this time saw the lady and recognized her. He put his paws on my breast and as if to protect me, simply whined."

New York, April 10th, 1898.

The following letter from a friend of Mrs. Maltby's somewhat confirms two of the cases, though it does not go into a detailed description of the events as I had desired. I may be successful in getting more satisfactory accounts in a few days. I quote the letter.

Dear Prof. Hyslop,—

Pardon my not replying sooner to your note, but I have been out of town. Of the two incidents of which you ask me in connection with Mrs. Maltby's experiences, I can only tell you that in the first she held a paper containing a lock of my son's hair and gave a good description of the pension where we were staying at the time of his death and his room in it. Especially of the account I can only say that the message to me from my son, "Do not let my mother turn" might refer to some especial spiritual studies I have been interested in lately (but of which I have spoken to *no one*), if so, the message could be a very pleasant one. If you think these remarks would be of use in your reports I have no objections to your relating them, but would prefer that my name be suppressed. If in your busy life you have time to call I should be glad to see and talk with you.

(MRS.) C. H. L——.

Friday, April 8th, '98.

New York, April 17th, 1898.

I have been able to secure the original letter written by Mrs. Maltby to Mrs. L—— informing her of the experience narrated above. It has two defects which should be remarked. The first is that it is not dated and the second is that Mrs. L—— had

torn off a part of it for a reason that she can only conjecture. It was the last part of the letter containing the signature. But the character of Mrs. L—— is security for the *bona fide* nature of the letter and that of its contents for the genuineness of the experience unless we imagine a very deep and foolish piece of fraud on the part of Mrs. Maltby. The handwriting when compared with that of Mrs. Maltby which I put on file in the letters I received from her will attest its source. The envelope would have given the date, but this is gone. The letter itself, so much of it as I possess, is as follows:

Wednesday Evening.

Dear Friend,—

Knowing I shall not have a moment to-morrow I write as soon as possible (8.30) of something which came to me at a few moments before 6—my clock, a little fast, had struck six a few minutes before. I was lying on the bed reading and heard a rather muffled voice say, as if behind me—"She must not turn; my mother must not turn." I began to ask who it was when the voice went on in somewhat clearer tone: "It is" (not *I am*) "Charley L——, my mother must not turn." I said, "I don't understand." He went on (and as I turned to see a misty form stood on the other side of the bed, before the wardrobe) "You will understand and tell her she must not be turned." It is about as lucid to me as the messages to "help Helen Sturgis"—for I have not the faintest idea what revolution of thought or action you may have in contemplation, but I think I ought to tell you of this communication quite unexpected to me, as for some weeks I have been receiving from a very diffe.....

Here the remainder of the letter is missing.

New York, April 21st, 1898.

Another call on Mrs. Maltby last night resulted in a little more definite information about the meaning of the language reported in the incident about Mrs. L——'s son. It is apparent from Mrs. L——'s interpretation of it that she regarded it as a favorable intimation of approval of her course, but from Mrs. Maltby's statement it is quite oracular. Mrs. Maltby was able to tell me what the studies were which Mrs. L—— was pursuing and they are under the direction of a medium in whom Mrs. Maltby has no confidence whatever, but despises, and if her account of the woman be correct, very justly despises. The phrase, "mother must not turn" therefore might as well mean disapproval of the mother as approval. In as much also as Mrs. Maltby very strongly criticizes and disapproves of Mrs. L——'s course we might suspect an oracular automatism on her part taking this symbolic form. This may be a far-fetched explanation, but it has its possibilities. That the message could be in-

terpreted as a disapproval is evident from Mrs. Maltby's remark that the son seems unhappy and displayed precisely the manner and mental dissatisfaction which he had shown when he disapproved of his mother's stay in Paris. The same fact might confirm the supposition that the whole affair is an automatism reflecting Mrs. Maltby's mental attitude toward Mrs. L——'s course, taking the form of an apparition of her son owing to Mrs. Maltby's spiritualistic convictions. This is a hard theory but it has its explanatory power in the case.

I further learned some facts about Mrs. Maltby's experiences that must be put on record. I asked her if she knew from whom her intimations came and she replied in the affirmative, but that they were not always from the same person. But she mentioned two persons as having been frequent communicators. They were Anna Kingsford and Mr. Maitland. They were both associated with the theosophical movement and Madame Blavatsky. "Since their deaths they for a long time appeared together to Mrs. Maltby, but in recent years only Mrs. Kingford appears. She often acts as an intermediary between Mrs. Maltby and Mrs. A—— in England. Mrs. Kingford, if I remember Mrs. Maltby's statement correctly, was a celebrated lady physician in London.

I also ascertained in conversation that definite communications have been made, from whom Mrs. Maltby refused to tell, about the complications that will result from our trouble with Spain. She ventured *positively* the prediction that a general war involving more nations than Spain and the United States was going to result and an enormous number of souls called off.

Inasmuch also as Mrs. Maltby had previously mentioned Imperator as a communicator to her, I asked her last night if she knew who he was. She replied affirmatively, but refused to tell, saying she was not allowed to do so. She also said she had been told by spirits that she should not have any sittings with Mrs. Piper. She has resolved, however, to pay no attention to such orders and intends to have a sitting when she can.

March 14th, 1898.

Some further remarks in this case are necessary in order to show the conditions under which I must proceed in making my records. I had another interview with Mrs. Maltby on the evening of the 10th instant and obtained several narratives, two of which I may be able to confirm. I learned several facts which must be reported in connection with her statements, as throwing light upon their probable nature and value.

The first thing that Mrs. Maltby remarked when I arrived that the effect of the darkness upon her eyes at the séance with Mrs. W—— was to make them unfit for use ever since. She said that her eyes were not strong and that the reaction from that



evening had made it difficult to use them during the daytime or in strong light. During the course of the interview she several times remarked that the room was full of faces and that such visions were a constant or frequent experience with her. Moreover, when I narrated several of the incidents which I had collected for the society, and which it was my intention to explain away, she quickly advanced the notion that they were genuine cases of transcendental phenomena of the spiritualistic sort, before I could indicate that I did not regard them so. When I explained them away in my fashion, she rather dissented and preferred to believe in their spiritualistic significance. In all this she showed an inability to discriminate between subjective hallucinations and veridical phenomena of a more important kind. She is keen to distrust all such phenomena and claims as materialization, and did so on the ground that anyone who had once had her experiences in seeing apparitions "in astral light," to use her phrase, would never misake the materializing figures of the séance for them. But Mrs. Maltby does not reckon with the fact of hallucination sufficiently to trust her judgment regarding her experiences, though she usually shows great care to notice certain incidents, which if true, take the phenomena out of the category of common hallucinations. The defective eyesight, moreover, in this connection, is a very suggestive circumstance to have at hand.

There was also another circumstance to be recorded. When the incident about the coffin above the lady's head, at her hotel, was narrated, I exclaimed, here is a case which I ought to be able to confirm, remarking that it would give credibility to the others if this were so. But Mrs. Maltby threw up her hands in despair, saying that she was confident that the lady who was with her at the time, would either refuse to do so, or disclaim all memory or knowledge of the case. But she said that she would see the lady in a few days and ask her. I would have preferred to do this myself and without the intermediation of Mrs. Maltby, but I could not do so, as Mrs. Maltby preferred not to embarrass her friend by sending me to her without first seeing the lady herself. I, of course, asked myself whether there might not be a purpose on the part of Mrs. Maltby to deceive me regarding her narrative. Many of my observations of her conduct, character and statements contradict such a supposition. But shrewd and astute people of the world may know how to take in a man when he least knows it, and I am not unapprised of the fact that a very complex and profound show of honesty may be connected with a deep laid plot to deceive. Madame Blavatsky was probably not the only shrewd and cunning deceiver in the world. I do not pretend to believe that Mrs. Maltby is deceiving me, for I am not entitled to presume anything of the kind. The predominance of evidence is all the other way.

### BOOK REVIEWS.

*Spirit and Matter Before the Bar of Modern Science.* By Isaac W. Heysinger, M.A., M.D. Octavo pp. 433. J. B. Lippincott & Co., Philadelphia. 1910. Price \$3.75.

Dr. Heysinger is also the author of a book on Solor Energy and is the translator of "The Light of China." He is not without scientific training in the discussion of the problems which his book considers. There are three essential ideas pervading it. They are philosophy, religion and facts. The title attracts the psychic researcher, but the primary interest of that individual meets with no special satisfaction until he reaches the last one hundred and fifty pages of the book. The first two parts of it are devoted to the discussion of philosophic and religious problems, and consist largely of quotations from the well known authors of the last two or three centuries. The main attack is on the theory of materialism as an explanation of nature and mind. Instead of outlining that theory in its historical origin and the conceptions which modern science has given it, the author simply takes the vague undefined idea of it that pervades the popular and other scientific minds and tries to show its insufficiency to account for the phenomena of the cosmos. In this task he relies, it seems to the present critic, too much upon the opinions of the men he quotes instead of giving a patient and elaborate analysis of the problem directly. But that is a matter of taste, and it may serve a more interesting purpose for the layman to be put into possession of these opinions without trying to appreciate technical discussions. The collection of such an array of expressed opinions is itself valuable, whether we choose to regard it as unsatisfactory for scientific purposes or not, and it may be that it is only the objection of the more technical student that is invited by the method of the author.

There are fifty chapters of the work, seventeen of which are given to the statement of the phenomena which are supposed to prove the spiritistic interpretation of things. It would seem to the present critic that the best course would have been to state the problem, then give the facts, and the philosophic discussion afterward. But the author has chosen a different course. Many of the facts seem to be well authenticated and some of them are entirely new, not having been published previously. They make interesting reading and help to constitute a book that is one of the signs of the times.

*Mors Janua Vitae?* By H. A. Dallas. William Rider and Son, London, 1910.

This book, the title asking "Is Death the Gate of Life," is by an intelligent member of the English Society for Psychical Research. It is an excellent summary of the evidence for survival after death and states the case as modestly as it does excellently. The material has been drawn from the published records of the Society and so is simply another of the several books that have recently represented an effort to get the problem of the Society before the general public. A better book could hardly be recommended to the lay reader. The material will not appear new to those who have seen the books of others on the same subject, but it will have the personal touch of the writer in it which will be an additional interest to certain inquirers.

There is one limitation to the book of which certain laymen would complain. It is that the nature of the problem is not explained. The author plunges into the quotation of records without indicating just how the facts apply to the problem. It is assumed that the nature of the issue is understood by people generally, when it would seem to this reviewer that the problem is very little understood by any one, unfortunately no better by scientific men than by the laity.

Professor W. F. Barrett, F. R. S., has written an Introduction to the book and indorsement of its general purpose and subject matter. He accepts the spiritistic interpretation, tho he does not go quite so far in it as the author, his reason for this being that he thinks it harder to prove identity than it is to prove independent intelligence.

Professor Barrett makes one statement to which it would seem that objection can be taken, tho it may be that he is not exactly stating a personal opinion. He says that "some of us are not prepared to go quite as far as the author in accepting the identity of the unseen intelligences as adequately proved." He then adds: "Identity would be enormously difficult to establish even between widely separated persons on earth, speaking to each other for a few minutes through, say, wireless telepathy, and still more so if messages from other sources were constantly intermingled."

In his own book on the subject published some time ago Professor Barrett adopted the spiritistic hypothesis, which, to the present critic, would imply that personal identity had been adequately proved. I do not think it possible, after admitting the large scope assigned to the subconscious by this same writer in the introduction to the book under notice, to prove independent intelligence until personal identity has been proved. If we did not have to reckon with the subconscious at all it might be dif-

ferent. But conceding it such enormous capacities as many writers do, and among them apparently Professor Barrett, we must prove identity before we have any claims whatever to a spiritistic theory.

Neither would I consider it a difficult task to prove personal identity through wireless telegraphy, assuming that you have honest agents using the machine. We do not have to reckon with any dishonesty on the part of the instrument in such cases, so that a word or two, at most a few sentences, would be all that is required in such cases to prove identity. My own experiments over telegraph wires absolutely proved this. The honesty of the communicators is all that was assumed in those experiments, the telegraphic instrument not entering into the question. Now in mediumistic experiments we cannot assume that the communicators are either honest or dishonest until we prove their existence. That is, we cannot assume impersonation by evil spirits until the identity of some has been proved in order to justify the belief in spirits of any kind. If we assume that the medium is automatic we can carry out the analogy of the telegraph and not have to reckon with dishonesty of any kind and personal identity would be very easily proved. But it is because we assume that subconscious functions may be intelligent and capable of impersonating that we raise the sceptical question about spirits, referring the cause, not to independent and unseen intelligences, but to impersonation by the medium. Hence the whole question is thrown upon personal identity or nothing. We assume that all the evidences of intelligence are explicable by the subconscious except the facts that are indubitably supernormal and selectively referred to certain specific persons that are deceased. The absence of defined limits to subconscious functions opens the way to the explanation of all apparent independent intelligences and unless the identity of specific persons has been proved nothing is proved that can be claimed to be spiritistic in the usual sense of that term.

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# JOURNAL

OF THE

## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Vol. IV.

OCTOBER, 1910

No. 10

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# JOURNAL

OF THE

## American Society for Psychical Research

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### EDITORIAL.

After issuing the Double Number of the *Journal* last month it was learned that the postal regulations, under which we obtain cheaper rates of postage, require us to issue the publication monthly. The present short number fulfils that obligation.

### ENDOWMENT AGAIN.

The endowment fund was not much increased during the summer. It now stands at something more than \$15,000, with \$4,000 pledged conditionally and \$2,000 pledged unconditionally. It will be thus apparent that we have \$4,000 to secure in order to protect the codicil in the will which was the subject of our special effort. It is to be hoped that members will do all that is possible to create interest in the minds of those who are able to supply our immediate needs in this respect.

A special effort will be made this fall to secure the larger endowment necessary for the work of investigation, but this will probably be a slow task and will depend upon the scientific character of our work and the growth of public sentiment and respect for it. In the meantime we have no reason to suspend efforts for securing the fund to pay rental of our office which is so imperative. Members can easily constitute

themselves a begging committee for the purpose in any direction in which they feel it possible to exercise an influence. Endowment is now more important than anything else we are doing, and is a thing that becomes contagious when it has been made clear that a start has been made.

## 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 by his own request.

### UNCONSCIOUS MUSCULAR ACTION.

The following illustrations of unconscious muscular action were obtained independently of each other in exactly the same general kind of phenomena, namely, dowsing. In my own experiments they are interesting because there is no doubt about the honesty of the parties who had invented their apparatus for the work. The question with me was not so much the success in finding oil by that method as in studying the motor phenomena associated with success and failure alike. It was interesting to find confirmation of the matter in the experiments of my correspondent. In both cases there was an evident illusion about the relation of the metal or the oil to the results. In my own case the most interesting thing to me was the clear absence of all sensations which would enable me to detect any conscious influence on the action of the plumb.—Editor.

Boland Junction Mine, June 16, 1909.  
(P. O. Holland, Oregon.)

Mr. Wisecarver, a miner living on the mountain above this place, came in today and while here mentioned the fact that he had seen and tried a "divining plumb bob" made for the purpose of locating gold and silver in the ground. He described the instrument as follows:

A small bottle containing an amalgam made up with copper, zinc, and mercury. Passing through the stopper of the bottle into the amalgam a thin copper wire about 18 inches long. To get the best results the bottle should be covered to exclude the light.

To use the instrument, the operator holds the end of the wire in the tips of his fingers, using both hands. The bottle acting as a pendulum soon begins to swing toward the nearest hidden treasure,—the supposition being that when it is connected electrically with the hands of the operator, the amalgam is attracted by gold and silver. The bob is supposed to swing strongest

toward the side where the treasure is, and to swing in circles when directly over it.

Mr. Wisecarver and I improvised a small bob and tried it. We were able to locate a purse of gold and silver part of the time but the results were rather uncertain. However, the bob appeared to take the correct direction more often than the theory of chance.

June 17.

I made some amalgam by filling a piece of brass and taking up the filings with mercury; prepared 2 glass tubes  $\frac{1}{4}$  inch inside diameter and 5 and 3 inches long by fusing one end of each together and fitting a cork to the other end; filled the tubes with amalgam, passed a short piece of copper wire through the cork of each, and completed the bobs with pieces of chain made with the copper wire.

By experimenting with these, I found that I could make them swing in any direction by simply holding the chain as still as possible and thinking of the given direction.

The swinging was probably caused by unconscious movements of my body in the direction desired. I could in the same manner cause the bob to change its motion to a direction at right angles or to take a circular motion.

June 19.

I visited Mr. Wisecarver at his home taking my two divining plumb bobs with me. We made up a package with a few silver coins and a small sack of gold dust and nuggets. Besides Mr. Wisecarver and I there were present Mrs. Wisecarver and a son about 15 years old. Both the latter skeptical of divining rods in any form. The boy hid the package among the bushes near the house (it was a log cabin surrounded by underbrush), Mr. Wisecarver and I each took a bob and tried to find it. We were unsuccessful and gave it up. The boy told us that the bobs showed the correct direction the greater part of the time. We went inside and talked of other matters for a half hour or so. Then Mr. Wisecarver left the room and I hid the package in the room and called him back. He took a bob and made a number of trials in different parts of the house. The correct direction was indicated each time. I changed the hiding place 5 times, selecting hiding places both inside and outside the house. Mr. Wisecarver made a number of trials with the bob each time and in every case found the package. Then the boy changed the hiding place 5 times while I stayed by Mr. Wisecarver. The results were the same as before. In these trials for direction, 40 or more in all, only 5 of the directions indicated were false. In each of these cases the

failure appeared to be due to a disturbance caused by a puff of wind, the indicated direction being always correct the next trial.

Mr. Wisecarver then hid the package twice and I tried to locate it with the bob. I was successful in finding it each time but the proportion of false directions indicated was much greater in my case than when Mr. Wisecarver held the bob. Care was taken each experiment to be sure the operator of the bob could have no idea of where the package might be hidden. Mr. Wisecarver and family were much interested in testing the value of the bob as a gold finder, so they were not likely to attempt to deceive me if it were possible. The bob swung in circles each time when over the cache, but this meant nothing because the operator always knew the spot by the intersection of his courses.

Since the idea that the amalgam attracts gold is absurd and since a constant attraction could not cause the swinging effect, it seems most likely that the movements of the bob are caused by slight movements of the body due to some sort of subliminal action. Mr. Wisecarver stated that he had seen a medium and had done a great deal of table tipping.

June 22.

I prepared another divining plumb bob using a tube like the others but instead of the amalgam filled it with granulated lead. The cork was made in two parts and the wire extended through the upper one only, thus breaking the connection with the contents of the tube. The tube was covered with lead foil and paper secured with a string above and below the tube.

I visited Mr. Wisecarver and told him I had made another bob and covered it to exclude the light. He agreed to try it and we placed 6 small wooden boxes bottom side up around the room at even distances apart in a semicircle. A chair was placed at the center. Mr. Wisecarver then left the room and I placed a similar package to the one used before under the box. Mr. Wisecarver then came in, sat in a chair, and tried one of the original bobs. The direction indicated was wrong. He made a number of trials but all were failures. We waited an hour or so and tried again as before. This time the direction was correct.

The hiding place was changed 3 times with no failures. Then we tried the covered bob in the same way with no failures. We made 3 trials with the covered bob observing carefully. Then Mr. Wisecarver made several trials with it to satisfy himself.

This shows that the material in the bob has nothing to do with the effect. An ordinary plumb bob on a string would do as well if the operator thought so.

Mar. 19, 1910.

There were no witnesses to the above experiments except those mentioned in the record. We were in a miners' camp high

up on the side of a mountain and several miles from another habitation.

Mr. Wisecarver was digging at a point indicated by his divining bob when I last saw him. I do not know how successful he was. It is of no importance because the mountainside is famous for its pockets of gold and he may strike something any way.

JOHN B. PLATTS.

New York, Feb. 11, 1910.

I was present last night when two men tried some experiments with an apparatus intended to find oil in the ground as the dowsing rod finds water. It consisted of a bell shaped piece of metal, said to be brass, made in a way not revealed to us, as it was said to contain chemicals necessary to make it work rightly in finding oil. It was not exactly in the shape of a bell, tho modelled after it in one or two respects. It may be said to have been a part of a hollow sphere of some peripheral thickness and suspended by a chain. It was said to swing toward oil when in its vicinity and to turn or swing in a circle when the oil was under it.

There was no doubt of its behavior in this way, as it was tried several times in my presence. But in order to test whether unconscious motor action affected it I held it. There was a tripod on which I could rest my hand to steady the suspended bell and a leather swing in which to rest the hand which held the chain. I held the chain between finger and thumb and rested my wrist on the leather swing, with my left hand resting on the rim of the tripod. This enabled me to hold the affair quite steady. I noticed soon that the bell swung as told it would in the presence of oil. Suspecting the effect of suggestion on motor action I asked that I be allowed to close my eyes. I knew that my conscious and unconscious motor functions were often influenced by optical reflexes, and so thought to eliminate them. I had them stop the bell and place the can under it and see if it would swing in a circle. Soon it did so and I then imagined it swinging in the opposite direction and they soon remarked the fact. I then asked them to put the can at a little distance from the bell, and opening my eyes I resolved to think of it as swinging toward the can, and it did so. I then wished it to swing at right angles to this plane and it did so. I then wished it to swing in a circle, which it did. I then wished it to reverse the direction of this circular swinging, and it did so. The demonstration of its response to my desire was absolutely perfect. I repeated the experiment several times and tho I was not in the least conscious of any motor effects the response was uniform. I never had so perfect a demonstration of unconscious motor action in myself and it was recognized by all

parties, as much so by the men who brought the apparatus as by the others.

There was every reason to believe in the honesty of the men. They recognized the need of scientific views in the case and were as frank as could be desired.

JAMES H. HYSLOP.

## BOOK REVIEW.

*After Death—What?* By Cesare Lombroso. Translated by William Sloane Kennedy. Small, Maynard and Company. Boston. 1909.

There is no evidence in this translation that the work is an abbreviation of a larger and more scientific work. I understand, however, that it is a popular summary of the larger work and this fact must disarm some criticism, tho it will not remove the point of some things that can be said of the one under notice. Some concessions, perhaps, have to be made to the desire to supply the popular mind with reading matter that it will examine, and also to the average scientific man's habit of speaking with authority in regard to many of his facts or alleged facts. The medical man usually describes his facts in summary and the intelligence of his readers is assumed. Apparently this view of his work has been taken by the author and the consequence is that he is speaking to uncritical readers.

I cannot but think that this is an unfortunate policy in this subject. It is not only safe but even necessary in subjects where there is a body of accepted knowledge with which readers already agree, but in this subject of spiritism we have yet to convince the leaders of scientific thought that there are any credible facts of the kind often defended in this volume. To the present writer it would have been better both for the reputation of the author and for the reading public, if he had confined his collection of facts more closely to his own personal experiments and to have been a little more chary about cases which have not run the gauntlet of criticism more successfully. Most of us may be pleased to remark that the author has canvassed other fields besides his own immediate experiments with Eusapia Palladino, covering even the experiences with savages, a course which it is desirable that all intelligent people should do in rightly understanding the nature of the phenomena. But when we do this we should discriminate between the character of this historical material and the better attested results of the more recent work of scientific men. It would appear, for instance, that "Spirit Photography" may have the same kind of credence given to some of its facts as may be given to those of Mrs. Piper and the more careful results of Eusapia Palladino. This I very much question, indeed more than



question. I am not denying the possibility of such things: for I am too ignorant of what is impossible to take such a position. But there is neither the quality nor quantity of evidence for it that there is for supernormal mental facts. If the facts in favor of telepathy or spirit communication were as few as for spirit photography I think I should have to suspend my judgment upon them. In trying to sustain his belief in the existence of spirits I think Prof. Lombroso has adduced alleged phenomena which were not necessary to his purpose and which have been more or less disqualified by previous criticism. I do not mean to say that the rejection which they received involves proof that they were not genuine phenomena, but that their evidential importance has been impeached or made so questionable as to justify ignoring them in a controversy. As an example, I may refer to Zoellner's experiments with Slade. Whatever they may have been, and whatever retrospective influence the results of Eusapia Palladino may have upon earlier cases, the Zoellner experiments are not evidential, and should not be quoted in a work claiming to give proof of survival after death. We may prove some day that what Zoellner alleges is possible or a fact, but this will never alter the fact that his account does not prove the claim made. Hence any doubt we may have upon the use of this and other alleged facts of similar weakness will reflect itself on the other facts of the author.

In a book of this kind the title has its influence upon the mind of the public to create its conception of the relation of the facts to it. Of course the public already has little else than illusion about it and it would seem more appropriate to the present critic to have maintained the discrimination between the various types of phenomena which the scientific man should make in his treatment of them. Some general title like "psychic research" would have conduced less to encouraging illusion in regard to his facts than a title implying evidence for survival. I agree that Prof. Lombroso was correct in discussing the problem of an after life, and I would even go further and say, that, whatever I might say about his evidence, I admire the sturdy common sense and boldness with which he defends that hypothesis. I should even respect his attitude of mind in this frankness if I did not think he had reasons for holding it. There is too much cowardice in testing this theory along with others by many other writers who are afraid of being accused of having common sense. But that is no reason for accepting the author's conclusion and I do not think he would expect it. His own position which represents him as defending the spiritistic hypothesis, at least tentatively as the only one accounting for the facts as a whole, will define his view of the individual facts, and hence I cannot but think it would have

been wiser, even in a book intended for the popular mind, to have distinguished carefully between the phenomena that he regarded as evidence and those which were not evidence but which, if accepted, might be explained by the hypothesis. This would have saved him much misunderstanding, tho the peculiar but not illegitimate form of the theory which he holds is different from that of "pure spirit" of which he speaks.

I think that Prof. Lombroso has taken the right general attitude toward the facts. I do not mean in his spiritistic interpretation, but in the matter of regarding them as implying a connected whole of some kind, whatever the explanation. There has been too much of a tendency to select certain explanations and to ignore facts which these theories do not explain. What Prof. Lombroso clearly indicates is that phenomena systematically associated together must have an explanation that covers the organic whole, tho adjunct theories may be necessary to account for various incidents. In the process of classifying our facts for evidential purposes with reference to any special view we easily fall into the habit of assuming that explanations must likewise be dissociated. But this is a fundamental error. Hence I think the author perfectly correct in insisting that, in some way or another, one explanatory process must lie at the basis of the whole group of psychic phenomena, and it makes no difference what that theory is. It is certain that telepathy does not explain the whole field. It is equally certain that clairvoyance, in its technical sense, does not explain them. It is equally true that spirit communication does not explain all the facts within the compass of present records, even when we suppose that it may be associated in some way with the result. Hence whether we refer the phenomena to the living or the deceased mind, we must have some comprehensive view of the agency that makes all this possible. In this respect I cannot but think Prof. Lombroso is entitled to fair consideration for insisting upon this general attitude, tho we may not be able to accept the validity of his facts.

When it comes to considering the incidents which are adduced, if not in support of the spiritistic hypothesis, certainly as evidence of something supernormal there will be divided opinions, and just one general judgment on that will cover the largest part of the book. This is that the phenomena which the author reports from Eusapia Palladino are the best and most evidential, if that be a legitimate term here, in the volume. Many of the others are either very dubious or so poorly attested that the whole work must suffer by comparison. Apparently many of the alleged instances of physical phenomena have been accepted on less credentials than those reported of Eusapia. This is unfortunate, unless the distinction in value is clearly recognized. But the lay

reader would not discover that this distinction is even recognized. In this respect the chapter on spirit photography is an unfortunate one. This with other cases should either have been omitted or clearly distinguished, not as evidence in the problem, but as allegations of phenomena which required much more investigation to even assure us of a possibility in the direction supposed.

If the volume were an exhaustive treatise of the facts summarized in it I should find it necessary to take up special cases for examination into their relative merits in an evidential question. But this would be out of place in a work avowedly popular, and I can only allude to a limitation in the accounts on which the reader should be warned. The facts seem clear as narrated, just as the Zoellner incidents seem clear, but if we knew more about them we might attach less value to them, as we do when we know all the facts in Zoellner's experiments. We have not yet reached the explanatory stage of any but a limited number of facts in psychic research and hence the evidential stage in which we are at present requires us always to sustain the same discriminating judgment that we apply to different theories. Consequently, it seems to the present critic that many of the phenomena reported have no evidential value at all, as reported, whatever they were in reality, and this view of them should have been more distinctly admitted in protection of the author's own reputation. It is true that both the more striking facts and the collective mass of them would require most extraordinary normal theories to account for them, assuming that adequate precautions against ordinary explanations had been taken. For instance, Eusapia's alleged raising of her self and chair upon the table unsupported. There are other facts which are as interesting, and their collective appearance makes it worth while to listen without sneering, even tho we expect some unusual normal explanation. But we should not have the appearance of equal value to all the facts.

The chapter on "Hypnotic Phenomena" is a misnomer. It seems to denote the popular idea of telepathy, or to use the term "hypnotism" as implying telepathic connection between mind and mind. The whole subject of telepathy is discussed under it, when the fact is that hypnosis and telepathy have no essential relation to each other, one being normal and the other super-normal. Illusions of this sort ought to be corrected and not encouraged.

The spiritistic hypothesis which Prof. Lombroso holds is somewhat different from the one which conceives it as expressed in terms of communication with the dead or in terms of their exclusive operation. He inclines to the position that there is some form of energy which not only survives death, but which may be supposed to be active independently on the bodily organism be-

fore death. This would enable him to attribute much, if not all the phenomena, to the spirit of Eusapia herself. He inclines to the belief that discarnate spirits cooperate with Eusapia in the result and that is entirely reasonable to supposition. As a working hypothesis it is entitled to unstinted recognition, but we shall have to await future investigation for scientific proof of it.

JAMES H. HYSLOP.

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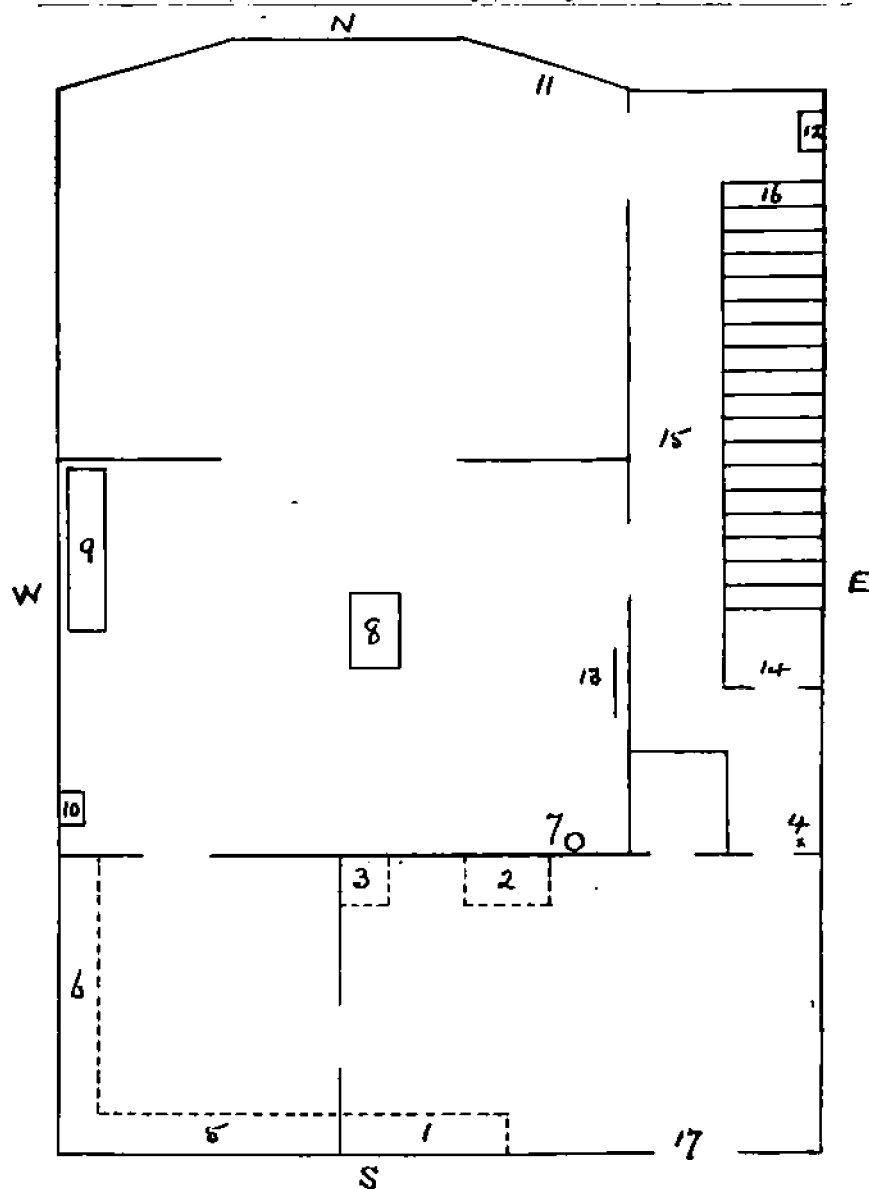
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## THE MARCH POLTERGEIST CASE.\*

By George A. Thacher.

In the *Morning Oregonian* of Portland, Ore., for October 29, 30, 31, and November 1, 1909, there was given a rather full account of alleged movements of objects without contact which occurred in two different houses occupied in succession by Mr. J. P. Sawyers and family. The facts concerning the movements were established by reliable testimony outside of the family, tho the question remained as to whether they were produced by ordinary physical agencies or not. Practically all of the witnesses were convinced that the movements were produced by supernormal agencies, and the witnesses were numerous enough and intelligent enough to cre-

\* The present Report, as the reader will remark, is by another informant and represents further inquiries than those of Dr. Gilbert. It substantially agrees with that of Dr. Gilbert, tho it contains the accounts of more witnesses, and also more incidents. There is slightly more evidence for the existence of independent physical phenomena, tho the principal incident of this kind, exposed to accident, is not connected with the boy who has been the chief object of interest in the case. The reader will have to note the facts which suggest this and the defects of it. All that we can say is that, whatever the explanation of some of the facts, the boy cannot be accused of being the agent in any such way as is apparent in others. In no single incident do we find satisfactory evidence for the supernormal and perhaps we could not regard it as any better collectively. But apart from the question whether there is anything to support the existence of the supernormal the case has an important interest in the care with which the incidents have been investigated while all the parties could give their testimony and while it was fresh in mind.—Editor.



Numbers on Diagram of Ground Floor of House at 546 Marshall St.

1. Drain-board and sink in kitchen.
2. Range.
3. Chimney.

ate a presumption in favor of genuine poltergeist phenomena. I owe to the courtesy of Dr. and Mrs. J. Allen Gilbert the privilege, very soon after the events, of seeing the boy who was regarded as the unconscious agent in the case. I began to collect testimony on October 29, and have watched closely all developments for a period of several months.

I wrote out the story in full immediately after the events narrated and offer it here with but a few verbal changes which I make for the sake of clearness. It is in substance a diary and reflects the mental attitude of the investigators and witnesses at the time, which gives it a certain value in the final analysis and conclusion. There is always a consistency about an account written in this fashion which leads to an approximately correct conclusion, and that must be my apology for the lack of classification of incidents.

The newspaper account follows:

Portland, Oregon, Friday, October 29, 1909.

Topsy-turvy from the first floor to the garret, the seven room, two-story house at 546 Marshall Street, near Sixteenth Street, is evidence of a mysterious, uncanny presence which from 1.30 o'clock yesterday afternoon until 5.30 o'clock whisked everything movable as if it were a chip. Mr. and Mrs. J. P. Sawyers, occupants of the dwelling, ascribe the strange manipulations to an electric storm.

George R. Perry, a brother of Mrs. Sawyers, has a different story. He declares little Elwin March, the 11-year-old grandchild of Mrs. Sawyers, who lives with her, is the innocent cause in that he is "possessed of the devil." R. Sutherland, owner of the

- 
4. Telephone on low stand in hall by door.
  5. Long shelf in pantry at height of sink.
  6. Cupboard full of dishes.
  7. Clock in dining-room rather high on wall.
  8. Dining-room table.
  9. Lounge.
  10. Sewing machine.
  11. Morris chair in front room.
  12. Hall tree to left of front door as you enter.
  13. Large picture in dining-room that slid down wall.
  14. Stairway to basement.
  15. Hall running from front door to kitchen.
  16. Stairs to second floor.
  17. Outside door from kitchen.

(This diagram is not drawn to scale and the objects take more space than appears, but their location is correctly indicated.)

house, accepts the occult theory and has warned his tenants to find another home for the lad or vacate his premises.

Whatever the cause of the most odd doings in the Marshall-street home, they happened. That's all there is to it. It was not necessary to rely solely on the word of the occupants, who, strangely, throughout it all, did not gape in wonder or take the precaution to step out of the way of things that were hurled and moved by an unseen power. Attracted by the noise, neighbors rushed in and were confronted by chairs that danced jigs, pictures that dropped from the walls mysteriously and knives and forks that scaled the edge of a big table as if they were things of life.

#### **Pranks of Invisible Power.**

Exerted by no visible power a six-foot extension table raised itself on two legs and fell on its side. An old-fashioned sofa snug against the wall moved from its place and careened on its side. The cuckoo clock on the wall shook like a spasm and turned almost completely around, stopping at 2.50 o'clock. Dishes on even surfaces stood up on edge and rolled to the floor in a thousand pieces, heavy platters on edge on the sideboard crashed to the floor, every piece of china in the house, upstairs and down, impelled by the uncanny, unexplained thing, rolled or jumped to the floor. In half an hour everything in the house was out of kilter.

While the wreck downstairs was most in evidence the rooms upstairs did not escape. A table on which rested a big lamp upturned in a jiffy, a Morris chair keeled over, table—chairs bounced up and down or leaned back against the walls.

#### **Vessels on Stove Dance Can-Can.**

Most peculiar of all the antics brought about by the invisible force were the spasmodic jumps of a tea-kettle and a coffee-pot on the stove. Both these utensils, half full of water, insisted on rising on edge, skating across the stove and falling on the floor. They would not stay put and forced the Sawyers family to forego supper last night, both kettle and pot scurrying across the stove to the floor as often as they were placed over the fire.

On the drain-board in the kitchen was a basket of dry onions. Not only once but a dozen times this basket gathered mysterious feet, traveled across the drain-board and dropped to the floor. Put back in place it tumbled again and again until 5.30 o'clock when after several hours of tumult the house of mystery became quiet.

#### **Boy Medium Undismayed.**

Little Elwin March, the lad termed a medium and blamed for all the havoc, walked about the house and saw it all undismayed.

When he passed the telephone which reposed on a small shelf the 'phone toppled, and as he walked by two chairs a foot apart they crashed together with a resounding thud. To keep the 'phone in place a chair was braced against it. Soon thereafter the boy coursed through the hall and both 'phone and chair fell to the floor.

"Don't pick things up, grandma," he said to Mrs. Sawyers, "they will only fall down again."

Thus from 1.30 o'clock yesterday afternoon when the first rain of the day fell until 5.30 last night every inanimate thing in the Marshall-street domicile, moved, upturned, crashed or fell. Nothing was exempt from the touch of the most odd power and many pieces of furniture were subjected to continual moves by the unseen hands.

### **Same Thing Happened Before.**

Great as was the havoc, it was not new to the Sawyers family or the 11-year-old who is said to have the peculiar power within him. Only around the corner from their present home the Sawyers experienced a similar plight and were forced to seek new quarters, their former landlord, it is said, paying them a half month's rent to move. At 223 Seventeenth street, where they lived until two weeks ago, plaster jumped from one wall to another and shot through windows, wrecking four rooms of the house, as well as demolishing every breakable dish. In yesterday's strange action the plaster of the Marshall-Street house remained intact throughout.

For every pot and kettle in the Sawyers household there is a strange story, every knife and fork had its own experience; every piece of furniture, no matter how big, figured in the day's mystery. And the boy blamed for it all is not a yard and a half high. He is subject to spasms, suffering the last attack last Sunday. That is all his people know about the mystifying affair, and they express ignorance of the cause of the oddity. "The devil's in him," said his uncle. "Elwin has always been strange," said his grandmother. "It was an electric storm," said the boy's mother.

Sunday night the boy was given a place of retreat with his grandparents, Mr. and Mrs. Sawyers, at the home of Dr. Gilbert on Fifth Street. I saw Dr. Gilbert from day to day and he told me of the fear shown by the grandparents that some one would discover their whereabouts. The reporter did locate them on November 7. Dr. Gilbert mentioned some instances of alleged movements of chairs, saying that on one occasion Mr. and Mrs. Sawyers denied that anything had occurred during his absence and that of Mrs. Gilbert.

and then within twelve hours they voluntarily changed their statements. Dr. Gilbert said he wanted me to see the boy as soon as Mr. and Mrs. Sawyers would consent. I talked with one witness on October 29 and got the first signed statement on October 30. It follows:

Portland, Oregon, Oct. 30, 1909.

On Thursday afternoon I was in the house of Mr. Sawyers at 546 Marshall street and while five or six of us were standing near the door in one of the rooms the telephone fell from its stand to the floor. The boy, Elwin March, was pointed out to me in the group of persons near me. He had come through the door just before and was standing near me when the telephone fell. It was picked up and put back in place and soon after a chair near the 'phone stand raised up and then fell flat on the floor. It was set up on its legs and was again raised and fell on the floor on its side. These objects were moved without anyone touching them. The movements occurred plainly in my sight. No one of the group in which I was standing was nearer than four feet to the chair and 'phone when they were moved and fell to the floor. The 'phone stand and chair were close to the open door and were in the next room (hall) in plain sight.

I have read this account which I related to Mr. Thacher and certify that it is correct. The occurrences were on Oct. 28, 1909.

R. F. AINLEY.

There is a slight inaccuracy in Dr. Ainley's statement for which I am responsible. He was in a hurry, he said, to catch a train and I wrote out the statement as rapidly as possible and handed it to him to read. After reading about half of it he stopped to talk with a patient, and when he came back to me in the waiting room he asked me to read the balance to him, which I did. As I read, "no one of the group in which I was standing was nearer than four feet to the chair and 'phone when they were moved and fell to the floor," he interrupted me and said, "it was six feet." I said I would change it but he said, "No, leave it as it is." He then signed it.

[An examination of the premises showed that while the chair must have been in plain sight the 'phone was not, tho when it fell it must have come within range of vision.]

The next statement contains no testimony as to movements of objects but describes conditions in the house and the mental attitude of the family.

Portland, Oregon, Oct. 30, '09.

This is to certify that upon the 28th day of October, '09, hearing of a disturbance in Mr. Sawyers' house 546 Marshall street caused by unseen forces, that I hastened to said house and found the occupants frightened and bewildered, dishes on the floor in pieces, having fallen from the sideboard. Chairs, tables, sofas and pictures upset on the floor on the first and second floor, the cellar being undisturbed; that many reliable witnesses known to be trustworthy people testified to me that they had witnessed these articles above mentioned perform unexplainable motions to get to their places or positions as seen by me. I did not see anything move.

JOHN C. ROSS. M. D.

The next statement is of the same general nature though Mr. Corbin heard the sounds.

Mr. Jesse Corbin, proprietor of a wood and coal company at 13th and Marshall streets, Portland, said to me on Nov. 5th, 1909, "I was going home from my office Thursday afternoon, Oct. 28, and stopped at the Sawyers home and greeted two ladies on the piazza, and said I hear you have been victims of a visit from the spooks." They admitted the fact and expressed regret at the unpleasant notoriety it was bound to give the family. I understood that I was talking to the mother of Elwin March and her sister. As we were chatting about the happenings I heard loud thumps and blows in the house and they said, "There it goes again." I ran into the house as quickly as possible and as I entered the dining room, a distance of about twelve feet from the front door, I found three people in the room. Mrs. Sawyers was sitting at the table in the middle of the room and the boy, Elwin March, was standing near her while Mr. Sawyers was standing in one corner of the room holding the clock in place on the wall and looking back over his shoulder at the lounge which was in the opposite diagonal corner. [Mr. Corbin described his position and that of the family by comparing the room with his office and pointing out the relative positions of the family and the lounge and clock.]

Mrs. Sawyers and the boy were also looking at the lounge as if they were wondering what would happen next. The lounge was several feet from the wall and one end was farther from the wall than the other. They told me that the lounge had reared up on one end and then fallen back on the floor. I went in to the room very quickly from the front door where I was standing when I heard the sounds and I consider it a physical impossibility for Mr. Sawyers to have moved the lounge and then got to his position of holding the clock where I saw him. The lounge was

a heavy one and neither Mrs. Sawyers nor the boy was strong enough to have moved it so as to make the sounds I heard.

No one was in the room but the three persons mentioned when I went in. I did not see any of the movements myself.

[Note:—The lounge is not a heavy one and could have been raised without difficulty by either Elwin or Mrs. Sawyers. I say this from personal knowledge though I did not know the fact at the time of Mr. Corbin's statement.—G. A. T.]

#### **Mrs. Armstrong's Account.**

I had a talk with Mrs. Armstrong on Nov. 5. She lives next door to the Sawyers house on Marshall St. She said she was in the Sawyers house on the afternoon of Oct. 28, and saw the smashed crockery strewn about and the overturned furniture. I asked her if she saw anything move without being touched and she said that she saw two chairs tip over. I asked about the position of the boy, Elwin, when the chairs moved and she said one tipped over just after he passed it. I asked if he touched it or was near enough to touch it. She said he passed near enough to touch it but that she did not see him touch it. I asked how far beyond the chair he was when it fell and she said about one step beyond it. I asked if the chair rose up in the air and she said it did not. I asked about the other chair and she said no one was near it when it fell. She said there were several people in the room. I asked how near any one was to the chair and she hesitated about the distance but thought about four feet. I asked if it was within reach of any one standing there and she said it was not. I asked if the chair rose up in the air and she said it did not but that it moved about a little on the floor and then tumbled over. I asked if the boy, Elwin March, was in the room and she said he was. Mrs. Armstrong declined to sign any statement in regard to the matter. She lives at 548 Marshall street. Mrs. Armstrong declined to give me her name but admitted she was the lady of the house. Mr. Abel told me her name.

#### **Mrs. A. R. Fisher's Account.**

I talked with Mrs. A. R. Fisher about the occurrences at the Sawyers home on Oct. 28. She keeps a small grocery store at 17th and Marshall one block from the Sawyers house. I talked with her on Nov. 5th. She was in the house on the day of the occurrences. I asked her if she saw anything move without being touched. She said she saw a chair tip over slowly and that Elwin March ran to the chair and caught it before it struck the floor and placed it upright. She said she was not facing the chair but happened to turn in time to see it begin to slowly tip



over and to see the boy move quickly towards it and catch it. I asked her if any one was near the chair and she said no one was close to it. I asked the distance between the chair and the nearest person when she saw it begin to move and she placed herself a little beyond arm's reach of a chair to show me. I asked where the boy was and she said she did not know but thought he was near her. She did not notice him until he ran to catch the chair. Mrs. Fisher declined to sign any statement. Mrs. Fisher is an intelligent woman and is convinced that the chair moved without the agency of any one in the room.

Query: Could the boy have tipped the chair and then moved two steps away and then rushed back quickly enough to catch it before it touched the floor, and if so, would the chair have tipped slowly as Mrs. Fisher asserts was the case?

#### **Statement of Charles E. Scanlin.**

Portland, Oregon, Nov. 5, 1909.

I am a driver for the Stein bakery at 325 N. 16th. On Friday, October 28, I was in Mr. Abel's drug store at 16th and Marshall and expressed my disbelief in the happenings reported at the house of Mr. Sawyers, 546 Marshall St. Mr. Abel said, "There's the house, go in and see for yourself." I went across the street and into the house and went through the rooms on the lower floor and saw the furniture upset and the broken dishes. The lounge was on edge and the table was on one side. As I stood in the dining room I saw two chairs tip over on to the floor. First one tipped over and then the other went over. There was no one nearer to the chairs than ten to twelve feet. The boy, Elwin March, was in the kitchen at the time the chairs tipped over, the doors being open between the two rooms. I did not stop to see any further manifestations. I was a private in the 21st Battery Field Artillery in the United States Army from July 28, 1904, to December 21, 1907, and then in the first Infantry Company A, to May 13, 1909. I was in the Philippines for 18 months.

CHARLES E. SCANLIN.

I asked Mr. Scanlin for permission to print his statement in the publications of the Society for Psychical Research and he consented. He said he was not anxious to have it printed but if it would help in finding out about such things he was willing. He added that he came near getting into a fight about the matter a day or two before. A man assured him that everybody in the house who saw these things move without being touched was hypnotized. He responded, "I was

not hypnotized any more than I am now. Perhaps that door (pointing to one in front of them) is an electric light, but I'll guess that it's a door." Whereupon the skeptic "got sore" as he expressed it and they came near settling the point by primitive methods.

#### **Interview with Owner of 17th Street House.**

On November 5 I had a talk with a Mr. Dietrich, a baker at 17th and Lovejoy, who owns the house in which Mr. and Mrs. Sawyers lived with their grandson and the other members of their family before they moved into the house at 546 Marshall. Mr. Dietrich was indignant and contemptuous and very profane about the whole matter. He constantly interrupted his story to say, "I don't believe it; it isn't so," etc., referring to the idea of objects moving without being touched. He said the Sawyers family were in his house five months and moved out only a few weeks ago. He said he gave them \$20 to move out and intimated that it would cost all the rent they had paid him to pay for the repairs on the house. I asked him if any windows were broken and he said there were six broken. I asked him if it was true that the plastering had come off the walls and he exploded over his reply and said that the plastering was broken in every room in the house and in the toilet. He said that there were six rooms and that one was a wreck. He assured me that the boy picked the plastering off the lathing with a sharp pointed knife and got a piece of board to show how the knife point loosened little splinters of the wood. A few minutes later he assured me that the boy cut the plastering off the wall with a knife and illustrated the method by which it was done by sweeping his hand slowly along the wall. He said the plastering showed the marks of the knife. I asked about the repairs and he said the work had been done and a new tenant was in the house. He told me to see the man who repaired the plastering and went out in the street with me to point out his house. I called twice that day to see him but he was away both times. I asked Mr. Dietrich if he knew anything about things moving in the house. He exploded again and with profane language assured me that it wasn't so; that he did not believe it; that the family called him into the house but that he stayed an hour once and saw nothing and that soon after the family sent him word that things were moving again; that his wife also went to the house and that nothing happened while she was there though the family told them that the plastering flew from the walls and broke the windows and hit things in the kitchen and upset them. That was followed by more expressions of disbelief. He then went on to tell me that the Sawyers family said a piece of plastering flew from the wall and hit a tailor's

goose on the table and that it turned clear over in the air and fell on the floor. "Why," he said, "a bullet from a Winchester rifle would not do that much; if the flying plastering had that much force in it it would kill a man if it hit him." He said the goose weighed as much as 15 or 20 pounds. He also said the family told him that the iron kettle on the stove had a large piece of meat in it and that a piece of flying plastering hit it and that it fell off the stove and spilled everything out of it. He said it was a very heavy kettle and with what was in it weighed as much as 20 pounds.

It was evidently foolish to ask this witness for any signed statement. I enquired of the members of a reputable business firm in his neighborhood as to his character and was told that he was narrow minded and obstinate and could not see anything except from one way and that way was his own. One member of the firm said Dietrich asked him if he believed that the things moved in the Marshall street house without being touched and when he told him that he did he damned him for a crazy fool and said it was not so. This man said Dietrich told him that the boy used a chisel to get the plastering off the walls in his house and that if he could get hold of him he would cure him. On the evening of Nov. 6, I spent the evening at Dr. Gilbert's home where I made the acquaintance of Mr. and Mrs. J. P. Sawyers and the boy, Elwin March. Dr. Gilbert and his wife had told them about me [which includes the fact that I believe that objects sometimes move without human or any discoverable agency though I have never witnessed any poltergeist phenomena] and so they were willing to talk with me. I spent two hours and a half with them and played a game of checkers with Elwin, and without attempting to examine them as to what they knew of the strange performances, we had several talks about it in the course of the evening. They talked freely of the phenomena and I will quote in this place what they said about the plastering coming off and the movements of objects in the house belonging to Mr. Dietrich. The conversation was general, and the events at the different houses [four in number] where Elwin has stayed in the past 60 days, and where movements without contact are said to have occurred, were discussed. Mr. and Mrs. Sawyers and Elwin agreed very well in their statements of facts, but they did not all witness all of the occurrences. In regard to the plastering coming off in the 17th street house they all said that it came off in all the rooms in the house [six in number] and also in the toilet on the back porch. They called in Mr. Dietrich and Mrs. Sawyers said that he saw the plastering fly off from the wall and that a piece of plastering hit him and that he appeared to be frightened by the performance and did not stay to investigate. I asked Mrs. Sawyers if any pieces of plastering struck her and

she said that a piece struck her on the back of her neck. She said it struck hard enough to make her neck ache for some time afterwards. I asked if anything else was moved in the house [without mentioning Mr. Dietrich's story to me of the tailor's goose and the heavy iron kettle on the stove] and they described how the "goose" was struck by a piece of plastering and how it flew off the table on to the floor, and also how the kettle with meat in it cooking on the stove was hit by a piece of plastering and upset on the floor spilling the contents. Mr. Sawyers said they put up boards to protect the windows from flying plastering but that a few lights were broken. Mr. and Mrs. Sawyers both agreed that Elwin was not present when the "goose" was upset nor when the kettle tumbled off the stove. Elwin said he was not in the house at either time.

In regard to the way the plastering came off Mr. and Mrs. Sawyers said that it seemed to "blow off," a small piece starting and then a larger piece coming. Elwin volunteered the statement that it was like a volcano. First a little round hole would come and then it would "boil out" around it and then a larger piece would fly off. The plastering continued to come off for about a week in the different rooms. Mr. Sawyers said that some repairs were made once by a plasterer while they were in the house. The plasterer assured him that his story of a large piece of plastering coming off just above the base board and flying across the room and out into the hall through the open door was impossible. He added that the plasterer said it in such a way that it was equivalent to telling him that he was a liar. About four days after the plasterer had gone Mr. Sawyers said that one of the fresh pieces of plastering that he had put on was blown from the wall but no one saw it go but members of the family. I asked if any pieces of plastering came off the ceiling and Mr. Sawyers said that pieces did come off the ceiling, but that the pieces which came off in the hall at the foot of the stairs he thought came off from natural causes because it was cracked before it fell.

Continuing our conversation on the evening of November 6, in regard to the Marshall Street house where the family moved after leaving Mr. Dietrich's house on 17th Street. I was told that the first occurrence in that house was on Thursday, October 28, at about 11 A. M. Mrs. Sawyers had taken a cake that was just baked out of the oven and placed it on the drain-board and left the room for a few minutes. When she returned she found a round hole in the middle of the cake dug out and the crumbs were scattered on the floor.

No one was in the kitchen at the time. Mrs. Sawyers was irritated and boxed Elwin's ears for allowing the cats to get in. No cats were found in the house, however, and Elwin took his ball bat and started after them outside. Mrs. Sawyers left the kitchen for five minutes and when she came back she found the balance of the cake taken out of the tin and broken in pieces and scattered all over the kitchen floor. Elwin here remarked that he did not think a cat would dig a hole in a hot cake.

In regard to the movements of furniture and the breaking of dishes in the house beginning that afternoon at about 1.30 P. M., the family told of different incidents but did not give a detailed account at that time and I did not ask for it. The family had been so tormented by reporters and spiritualists and people who wanted to take the boy to experiment with that they had become morbidly afraid of strangers and were glad to get out of sight.

In the course of the talk about the upsetting of the furniture in the dining-room, I asked if any object that would be easily broken was moved without breaking it. Mrs. Sawyers immediately said "yes," that a large picture which was covered with a glass and hung on the moulding on the wall slid slowly down the wall to the floor and rested there without breaking the glass or doing any damage. Mrs. Sawyers said she saw it come down and Mr. Sawyers corroborated her statement and added that the hook came off the moulding, the whole thing being apparently lifted off and that it came down slowly and struck on one corner and then righted itself and stood leaning against the wall.

I asked where Elwin was when the table upset upstairs. Mr. Sawyers said he was in a room with him in the front part of the house when they heard the crash upstairs. He said Elwin said, "There goes the table in Scott's room." They found the table inverted and some of the things which had been on it were underneath and were broken so far as they were breakable. I asked the distance from where Elwin stood downstairs to the movement upstairs and he said off-hand, "Oh, about forty feet."

As to the quantity of broken dishes one of the family re-

marked that there was a wash-boiler full of pieces and Mr. Sawyers said, "There was more; I filled a wash-boiler full and then put more broken dishes into a box." Mr. Sawyers said it was enough to make one's hair stand on end, and he is very evidently neither emotional nor what is usually described as nervous. The family have every appearance of being truthful and honest. Mrs. Sawyers does not want to talk about the matter and is very much afraid something more will get into the newspapers. She said to me, "If anything more happens we will move away from Portland."

The landlord of the Marshall Street house has refused to allow the boy to be brought back to the house. Mrs. March, the boy's mother, is housekeeper at the Valley Hotel in Portland and her sister is with her. The boy left his grandfather and grandmother and went to stay with his mother at the hotel. Chairs moved and tumbled over at the hotel and as his mother had an acute attack of illness Elwin did not stay. The movement of objects without their being touched seems to follow the boy around, no one being with him at the hotel who was with him at the 17th Street house and the Marshall Street house. I asked Elwin what had happened while he was at Dr. Gilbert's house and he hung his head and said, "Only a couple of chairs tumbled over." Neither Dr. Gilbert nor his wife witnessed these movements. Elwin's story of two chairs tipping over while Dr. Gilbert and his wife were away from the house is confirmed by a conversation I had with Dr. Gilbert November 2, and which I noted immediately afterwards. I had asked the doctor if there had been any movements of objects in his house without contact while the boy was there. [He went to Dr. Gilbert's on the evening of October 31.] He said, "Not in my presence nor in that of my wife." He added that the day before Mrs. Gilbert was away from the house for a time and on her return Mrs. Sawyers assured her that nothing had happened. In the evening she told her that two chairs did tumble over, explaining her lack of frankness by saying in substance that they did not want anything to happen there, but that it was best to tell about it. In the morning Dr. Gilbert said Mr. Sawyers described the occurrence at breakfast. At another time when

Mrs. Gilbert was at home a heavy easy chair started to fall but Mrs. Sawyers caught it and placed it upright. The boy was in the room at a little distance from the chair. Mrs. Sawyers asked him if he did it, and he replied, "No. I didn't do it." I understood that Mrs. Gilbert was not near enough to be a close observer but knew of the occurrence. Dr. Gilbert told me that the boy was said to have a coughing or choking fit with a stertorous inhalation of breath, and that this was said to be a signal for the movement of objects. This seizure or spasm was said to have gone to the point of unconsciousness on one occasion. Elwin says of the moving objects that sometimes they lift up as they move along [he has called it walking], but that sometimes they seem to slide. He says he does not know when things are going to move, and that often he does not see them move.

The coughing fits accompanied by stertorous breathing began either in October or September. At the time of the outbreak in the Marshall Street house Elwin was under Dr. Birney's care for this malady and was being treated for epilepsy. About a week previously the attacks had been so violent, accompanied by pain in the side, that Elwin became completely exhausted physically. Mr. Sawyers says that on two occasions Elwin fell to the floor from exhaustion. Elwin says that once he was about "all in."

### **Conversation with Mr. Cading.**

On the next day, November 7, I talked with Mr. Charles Cading, 210 16th Street, who replaced the broken windows in R. Dietrich's house on 17th Street, which was occupied by the Sawyers family before they moved to 546 Marshall Street. He said he replaced four broken lights. I asked him about the plastering in the house. He said that there were some small spots where the plastering had come off. He said he did not go through the house nor examine the broken plastering. He declined to sign any statement relative to making repairs. A member of Mr. Cading's family said her little girl went to school with Elwin March and thought that he was one of the nicest boys in school and she "would not stand for" the story that he was responsible for

all the occurrences that had been described. The Cading family did not believe the story of things moving without being touched and were somewhat excited about it and indignant, and especially at the reporter who got Mr. Cading's name and quoted what he said about the strange happenings. [In the daily papers and later in the *Pacific Monthly*, Mr. Cading is quoted at some length.] Mr. Cading was manifestly unwilling to talk about the matter though he admitted that he was on the lawn outside the Marshall street house on October 28 when the furniture was being turned topsy-turvy, but he said he did not go into the house. He was evidently determined that he should not be quoted again in the matter and gave me the impression that he was not entirely frank. He suggested that the crowd of people in pushing each other about in the house upset various articles.

#### Statement of Daniel F. Carson.

Portland, Oregon, Nov. 7, 1909.

On Thursday, Oct. 28, at about 6 P. M. I was in Mr. Sawyers' house at 546 Marshall Street where disturbances had been reported and while I was standing in the doorway between the dining room and kitchen and Mrs. Sawyers was standing by a window, I saw several knives and forks, perhaps eight or ten, raise up an inch or two from the drain-board of the sink and fall over on to the floor. At about the same time a small basket with several things in it resting on the drain-board raised up a little and tumbled on to the floor spilling out part of the things in it. I was about six or seven feet away when the things moved. Mrs. Sawyers was at about the same distance from the sink. The boy was not in the room. I said to Mrs. Sawyers, "Did you see that?" and she said, "Yes, that's just the way the rest of them go." No one was near the sink when the knives and forks and the basket were tumbled off.

DANIEL F. CARSON.

[At the time I got this statement I had not been inside the house and the doorway which Mr. Carson mentions was between the hall and the kitchen and not between the dining-room and kitchen.]

#### Statement of J. P. Sawyers.

Portland, Oregon, Nov. 8, 1909.

During the last days of September in the house on 17th Street, which we rented of R. Dietrich the plastering began to come off



the walls. For the first few days it was mostly in the dining room. It seemed to "blow off" the wall, beginning with a very small spot and then crumbling about that spot and finally a larger piece would come off with considerable force. When the plastering began to "blow off" the walls in the sitting room one day a piece about a foot square came off just above the baseboard and flew across the room and into the hall, the door being open at the time. It left a trail across the floor. Three or four window lights were broken by the flying plaster and also two panes of glass in a cupboard. Elwin March was attending school and was fond of playing out of doors when not in school. He was not in the house quite half of the times when the plastering came off the walls. The plastering came off the ceilings as well as the walls and it came off in all the rooms in the house, six in number, and a small piece came off in the toilet on the back porch. The whole performance lasted about a week. During the latter part of it a piece of plaster flew from the kitchen wall and hit a tailor's goose on the table and it in turn flew off the table on to the floor. The goose weighed probably 20 pounds. The same day I believe, a piece of plastering hit a heavy iron kettle on the stove in which there was a piece of meat cooking, and the kettle fell on to the floor spilling the contents. Elwin was not in the house, I think, when these things happened. The kettle and contents weighed perhaps 15 pounds.

Early in October we moved into the house, 546 Marshall Street, and were in the house over two weeks before any disturbance occurred. On Oct. 28, at about 11 A. M. Mrs. Sawyers took a large tin of cake out of the oven where it had been baking and set it on the drain-board of the sink. Mrs. Sawyers stepped outside and when she returned found that a round hole had been dug in the hot cake in just about the center nearly to the bottom of the tin. The hole was as much as two inches in diameter. Crumbs of cake were scattered about the floor. Mrs. Sawyers was irritated and blamed Elwin and me for allowing the cats to get into the kitchen and Elwin got his ears boxed. He took a ball bat and started out of doors after the cats. Mrs. Sawyers left the kitchen for five minutes and when she returned practically all of the cake had been taken out of the tin and broken in pieces and scattered over a good portion of the kitchen floor and some pieces were on the floor in the pantry adjoining the kitchen. There was a kettle on the stove with a piece of meat in it cooking to make broth for Elwin who was under the doctor's care at the time. I think it was before lunch that Elwin, in passing through the kitchen, put out his hand and touched the kettle. As he took his hand away the kettle seemed to follow and tipped off the edge of the stove on to the floor spilling the meat and broth.

At about 1.30 P. M. I went into the pantry and heard what

I supposed to be water dripping on the floor, but I found that a can of evaporate milk, Carnation brand, that had been opened and set on the window sill was lying on its side while the milk dripped to the floor. After an interval of five or ten minutes the knives and forks on the drain-board in the kitchen moved off and fell on to the floor. Soon after some sauce plates and other dishes, both crockery and glass, on a shelf in the pantry, began to slide off on to the floor and break in pieces. There were two cupboard doors below the shelf where the dishes were and these doors were partly open. A bowl of gravy on a shelf inside the doors upset and also a dish with potatoes in it. A bread can sat on the shelf in the pantry close to the wall and sitting on the cover of the bread can was a five pound lard pail. There was a piece of meat in the pail and there was a cover on the pail. I found the meat on the floor and the pail sitting on the bread can upright. I gave the piece of meat to Elwin to wash and then placed it back in the pail.

In the kitchen on the "kitchen cabinet" there was a basket with some onions in it and back of the basket against the wall were two cans of "Carnation milk" one on top of the other. The basket came off the cabinet and upset on the floor and the cans of milk followed it and rolled on the floor. Then the bread can with the pail containing a piece of meat sitting on top of it in the pantry fell to the floor. I picked them up and put them back in place. Plates and other dishes in the pantry slid off on to the floor and broke. A stack of plates, about six in number, came off the shelf at one time and broke in pieces on the floor. Elwin was not near enough to touch these things and often was not in the same room where they were moved. Mrs. Sawyers suggested that I take down the large platter before it fell and broke, but it fell soon after and struck on its edge on a table and falling from there on to the floor again struck on its edge and was not broken. After the platter fell the tea-kettle on the stove in the kitchen half full of nearly boiling water came off the stove on to the floor and upset. A graniteware kettle also came off the stove and spilled its contents on the floor, and a tea-pot and a coffee-pot followed, emptying their contents on the floor making a dirty mess on the floor.

After this things began to move in the dining room. A heavy couch or lounge standing against the wall in a corner of the room was turned half over and left resting on its side. It was not turned over away from the wall but towards the wall. The sugar bowl on the dining room table was turned on its side and part of the sugar spilled out. I put it on a shelf in the pantry where it repeated the performance of turning on its side. The cuckoo clock on the wall in the dining room swayed to one side and stopped at 15 minutes to three. One of the weights was broken

off. The dining room table was tipped over and fell on its edge, what small articles were left on it being scattered on the floor. In the same room was a picture hung by a hook on the moulding. The picture was perhaps three feet long and had a glass over it. It was lifted off the moulding and came down, hook and all, to the floor. It came down rather slowly and struck on one corner and then righted itself and remained standing on edge and leaning against the wall. The glass was not broken. It fell between four and five feet.

In the kitchen the basket with onions in it on the "cabinet" kept falling to the floor and the cans of milk always came off when the basket did. If I put that basket back once I did six times. Once it hit me on the leg as it came off and Elwin laughed at me. In the front room where there was no carpet, and where a man from Gevurtz' furniture store was measuring the floor for a carpet, a Morris chair tipped over. A rocking chair tipped over sideways and a hardwood chair with a tall back tipped over. A writing desk fell over and broke the top so that it came off. There were two small bronze statues on the floor close to the wall. One of them tipped over. In the dining room the sewing machine tipped over on to the floor but did not appear to be damaged. The chairs in the dining room also tipped over. I saw one chair rise from the floor as much as twelve inches. It went up perpendicularly and then settled down on its legs and stood in place. I saw two chairs 18 inches apart slide right up together. After things had tumbled about in the dining room we heard a loud noise upstairs and Elwin said, "That was the table in Samuel Page's room." The table had turned clear over spilling off part of the things on it and breaking what things that were breakable that it fell on. There was a stand in the room that was upset, also a chair. In the hall near the front door and at the foot of the stairs was a hall tree. It started to fall and Mrs. Sawyers caught it and called in the driver of a Salvation Army wagon to help her lower it on to the stairs. At the end of the hall near the kitchen door there was a "Home" telephone on a small box. A chair stood close to the box. The 'phone toppled off on to the floor a number of times and the chair would tip over at the same time. I put the 'phone back in place at least three times.

I gathered up the broken dishes and there were more than I could put in a wash-boiler. I put the balance in a box.

The disturbance stopped about six o'clock P. M. At nearly six o'clock Mrs. Sawyers and Elwin and I were in the dining room. The lounge, which had been placed on its legs, raised up at one end at least a foot from the floor and then dropped back making a loud noise.

J. P. SAWYERS.

### Conversation with John Berg.

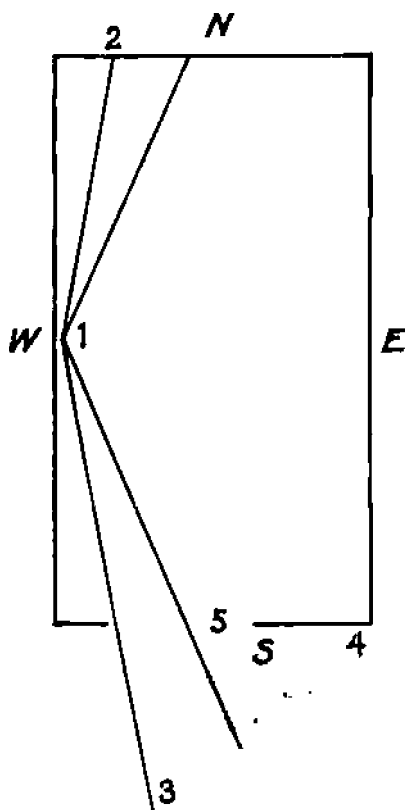
Mr. Berg has been out of the city and my first opportunity to talk with him was on Nov. 13, 1909. He is a plasterer and he was in the house owned by Mr. Dietrich on 17th Street where the Sawyers family lived, on two occasions, and a man employed by him repaired the plastering twice. He says that the house was originally plastered quite a number of years ago with what is called sand and lime plastering. He was called in to repair the plastering in the dining room. There was a yard and a half gone from one wall and a somewhat smaller piece from another wall. I asked if there was any indication of the plastering having been dug off the walls and he said he thought there was. He said his eyesight was not good and he would not say that it had been dug off. I asked if there were any marks on the laths to show that it had been dug off and he said, "No." Mr. Berg then went on to say that Mr. Dietrich came to see him again and told him that more plastering had come off and that he wanted him to come and see it. He said he took his eyeglasses with him the second time. He found that a piece had come out of the part that had been previously repaired, and that he thought it had been dug off with a sharp instrument. He said there was a scratch on the wall below the break, also that there were some dents in the laths that might have been made with a screw driver. He was told that quite a large piece of plastering had come off the wall in the parlor and had flown across the room and out into the hall. He said he saw the dust of the plastering on the floor in the hall where it had been swept up. There were pieces of plastering off the walls upstairs as large as a man's hat. He said that in no case was any plastering off the wall at a height greater than he indicated by placing his hand on the wall of the room we were in not more than four feet from the floor; that there was no plastering off the ceiling except in one room downstairs and that that was directly under the bathroom and that the plastering was cracked at that place. He said there was a large piece of plastering off in the dining room next to the place that had been repaired. He added that his man who made the repairs the second time had good eyesight and that he said the plastering had been dug off where it was repaired the first time. The new plastering was adamant plastering and hard as a rock. Mr. Berg said he told Mr. Dietrich that there was somebody in the house who was crazy and was digging the plastering off the walls with the idea that there was somebody behind it. "You know crazy people have such notions," he added. "For my part I thought it was the old man who was crazy. My man said in his opinion it was the old woman, and Dietrich said it was the boy." Mr. Berg said he did not want to express any positive opinion especially in

view of what had been reported as happening in the Marshall Street house.

### **Inspecting the House.**

On the morning of November 14 I visited the 17th Street house where the Sawyers family had lived to see where the plastering had been repaired. Mr. Sawyers and Dr. Gilbert were there at the same time. The holes in the plastering that had been repaired showed very plainly their outlines, and the freshness of the color of the repaired spots was unmistakable. In the front room upstairs there were five spots that had been recently repaired near the ceiling. There were one or two other places in the room that had been repaired recently, but for the most part the places that had been repaired were too high on the wall for me to do more than touch the lower edges, and I am five feet eleven inches tall and have a long arm. There was a newly repaired spot over the stairs that neither man nor boy could reach without a ladder. In the kitchen was one repaired place as well as one in the pantry that extended as high on the wall as the top of the door frame. In the dining-room there were some small repaired spots on the ceiling. The small holes in the dining-room had been circular in shape and not ragged, running in size from a little less than that of a silver dollar to a little larger than the top of a tumbler. The account of Mr. and Mrs. Sawyers and Elwin is confirmed so far as the shape and size and location of the spots go, while the account of the plasterer is entirely discredited. Dietrich's story was inconsistent from the first. His sending me to see the plasterer to confirm his account was a fortunate circumstance for the plasterer's positive assertion that there was no plastering repaired on the walls higher than four feet from the floor, and none on the ceilings, convinced me that somebody was stating facts which were untrue. The story of Dietrich and that of the plasterer would have seemed final to the casual inquirer. They tended to place the blame for the falling plastering on the inmates of the house, and but for the plasterer's zeal in his employer's interest in describing the damage as confined to places easily within reach of an elderly man and woman and a boy, I should have been half convinced that

they were responsible in some way. They seem to be honest people and most genuinely distressed by the strange occurrences.



1. Spot on west wall of pantry from which plastering flew.
2. Glass cupboard doors.
3. Location of 20 lb. tailor's goose on table in kitchen.
4. Place on wall of kitchen from which plastering flew.
5. Doorway between kitchen and pantry.

There was an impression of truthfulness in the way they described the happenings which was marked. I wrote out an account of the conversation, within fourteen hours and so had it for reference. It was more a desire to test their credibility than a hope to learn very much about the flying plastering that led me to follow the matter up so closely.

Query: Could the owner of the house have been somewhat frightened by the uncanny performances, and through a fear that his house, which doubtless brings him as much as \$20 a month, was going to get the reputation of being haunted, did he attempt to give it a clean bill of health with the plasterer's assistance? Is that as reasonable as to suppose that the family dug the plastering off the walls and asked to have it repaired and then repeated the performance?

The amount of plastering removed makes it practically

impossible for one person to have done it without the knowledge of the others.

When Mr. Sawyers and Dr. Gilbert and I visited the

house together Mr. Sawyers pointed out the direction in which the plastering flew from the pantry wall. He said that it flew in nearly opposite directions from practically the same spot and at considerably less of an angle than forty-five degrees. (See diagram on opposite page.)

The glass doors in the cupboard were broken though boards were set up to protect them, and the tailor's goose on the table in the kitchen was hit by flying bits of plastering and tumbled to the floor. [At a later date a witness who is a member of the family said that he stood in the pantry door and watched the pieces of plastering fly at the cupboard windows. I mention that in connection with the diagram as being of especial interest in considering the theory that the boy did all the mischief alone and unaided.]

On November 19 I asked Mr. Sawyers if the pieces of plaster flew in both directions at the same time. He said that they did not. I asked about the interval of time between the flying of the pieces to the north and to the south and he said that there were intervals of from fifteen to twenty minutes between the flying of bits of plaster in different directions.

**Statement of H. J. Grant, Driver of Salvation Army Wagon.**

Portland, Oregon, Nov. 16, 1909.

As I was going by the Sawyers house the old lady and boy were standing at the door and they called me up to the house and asked me if I could tell them what was the matter with their furniture; it was all turned over; and I said that I could not, and then went in the house and saw it myself. The first thing I saw was a chair standing in the dining room and it jumped and fell over on the floor, and I said I am going to stand it up again and see if it will fall again, and in a little while it fell again; and then the boy asked me in the kitchen and just as I got in the kitchen a water kettle was standing on the stove and it jumped two times and slid off the stove on the floor, and after that I went back in the front room and the boy came around through the hall where the telephone was hanging and it fell on the floor from the stand where it stood, and then I stood it up again, and I stood a chair up against it and the boy walked past the chair and it fell over also and then the boy went upstairs and just as he got to the top of the stairs a large table tipped over up there and then he came down and there was a sewing machine—it was very heavy—and it seemed funny to me it had not fallen, and I said to the boy it is

funny it did not fall, and then I said it was too heavy, and then we went down in the basement to see if the basement floor was cracked or not and just as we got down there I heard a noise and we ran upstairs and the machine was over on the floor also. Well, I put my hand on the boy's head and said, "What do you think about it? Are you afraid?" and he said, "No."

Well, that is all.

H. J. GRANT.

[I had no opportunity to question this witness. He is undoubtedly sincere in his belief that the boy did not upset the various articles of furniture. He noticed the "hopping" motion of the kettle on the stove and the jumping of a chair and mentions that the chair by the telephone fell as Elwin passed it and also that the 'phone fell when Elwin passed through the hall. When he placed a chair upright to see if it would fall a second time he does not say whether he watched the boy and the chair steadily until the chair fell. It is doubtless fair to assume that he thought he did from the balance of the account. After Dr. Gilbert's explanation of the happenings by fraud on the part of the boy, I saw Mrs. Sawyers and in commenting on it she voluntarily mentioned the incident of the sewing machine and said that Elwin was on the landing in the basement with the Salvation Army man when the machine fell. I regard collusion as most improbable in describing Elwin's whereabouts at this time.]

**Statement of C. O. Johnson, Carpet Layer for Gevurtz' Furniture Store.**

[I had a talk with Mr. Johnson within ten days of October 28, and he agreed to write out a statement, and did so later. The statement is not dated but was received in November. I asked him to write me further explanations as to the location of the boy when things moved but he did not respond. However, in our conversation soon after the events I asked him about the position of the boy in the case of each movement of an object and he assured me that the boy was not near enough by any possibility to touch any of the things that moved. Mr. Johnson's written statement does not mention the boy.]

**My Experience at the Sawyers Residence, 546 Marshall St.**

I arrived at the house at about 2.45 P. M., on the 28th day of



October, 1909, and left at about 3.30 P. M. The first thing I saw upon entering was the furniture—tables, chairs, writing desk, Morris chair, couch—upset and scattered over the floor. Surprised at seeing all this I walked through the house and then went down to the basement and while there I heard a loud crash and upon coming back upstairs to the dining room I saw it was the sewing machine that had overturned, and after that I was standing in the front room and then another crash upstairs. Upon going upstairs we found a table with a lamp sitting on it had overturned and smashed the lamp. Then coming downstairs we walked to the kitchen and there we saw a tea-kettle slide from the back of the stove to the floor, then walking to the front hall I saw the telephone fall to the floor. I turned around then and at the same time I saw a chair fall on its side in the dining room. I walked over to where it fell and picked it up and examined closely and found it to be an ordinary chair. I placed it on the floor in its right position and then I started to measure for a carpet in the parlor, for that purpose I was sent to this house by the firm I am working for. I got ready and placed my tape line and on looking back I saw the same chair that I had picked up and placed on the floor right. I saw it jump and wobble and then topple over and fall, then standing in the front hall I saw another chair fall [this chair was placed in front of the telephone]. By this time I had my measure ready and thought I'd take another look at the kitchen. I saw the pantry door fly open and then slam shut with a great force and at the same time I heard the knives and forks, I suppose they were, I did not see them but I heard them rattle.

C. O. JOHNSON.

### **Automatic Writing of Elwin March.**

On November 8 I spent the afternoon and evening at Dr. Gilbert's home and took a planchette with me. I told Elwin that I had a new kind of plaything for him. He had just got hold of a boy's biography of General Grant and did not want to leave it, but did so when I said he could read it after I had gone. I put my hands on the planchette with him and it immediately began to make scrawling lines. I took my hands off and it continued to move as before. Elwin said he had seen a planchette before and said that it wrote a little and answered questions. I asked what kind of questions and he said, "Oh, foolish questions." In the course of ten minutes planchette wrote Dr. Gilbert's name and Mr. Sawyers', and Mrs. Gilbert remarked that it might write mine. Soon after it did. At the end of three quarters of an hour the planchette

was writing with ease and rapidity, Elwin having one hand resting easily on it. The earlier sentences were written without any questions being asked and were disconnected if they can be called sentences: "Grandpa in a rocking-chair." "The mud in the street," etc. Mr. Sawyers was sitting in a rocking-chair and the street was in range of Elwin's vision. A question was asked as to who was writing and the response was "Planchette."

(Who is Planchette?)

A board.

(Mrs. Gilbert: Is there any other realm?)

I don't know.

(G. A. T. When will Dr. Gilbert get home?)

Twenty minutes past six.

[Dr. Gilbert arrived 18 minutes before six.]

Here planchette started off to write a brief account of the happenings in the Marshall Street house. The matter had not been alluded to that afternoon. The account said the things had been moved by an unseen power. After planchette stopped I asked what the unseen power was. Planchette began to write rapidly and as the writing was not very legible I waited for it to stop before attempting to read it. It wrote ten lines and on examination it appeared that each line was the same—"Mr. Thacher is a Dam full." At about this time Elwin had a coughing fit which tended to become spasmodic. I did not remember at the moment what I had been told about the coughing fits and I asked him if his throat troubled him. He said, "No." At the end of the writing (5.25 P. M.) the front door opened with a clicking of the latch and swung wide open. It seemed an absurd coincidence but we decided that the door had not been tightly closed. It had not been opened since 2.45 P. M., and a little later while it stood open a gust of wind blew in and slammed an inside door. That was accepted as final proof that the wind did it. I do not attach any importance to this incident for no one can tell whether the door was securely latched or not. However, I am not going to exclude it from the account because it is worthless as evidence of movement without contact.

I asked Elwin to write my name on a sheet of paper.

He wrote Thahert. It is spelled Thacher. Mrs. Gilbert asked him to write the word "damn." He wrote Dam. She asked him to write "fool" and he spelled it "full."

I examined the ten lines to see how my name was spelled. It was spelled Thater in the first two lines; Thacher (correctly) in the next three lines; Thatcher in the next line; Thater in the next; Ther in the next; Thater in the last two. Mrs. Gilbert stopped by the table and reproved planchette for the improper language. After she had left the room it wrote, "Mr. Thacher is a good man" and almost immediately, "F—is a Dam full." F. is the given name of Mrs. Gilbert.] Then it wrote "she is not." The boy was apparently quite disturbed at the planchette's use of language and said, "Why, it might write that about me." The next sentence but one it wrote, "Elwin is a Dam full."

After dinner Dr. Gilbert sat by the boy to see what the planchette would write but there was not much written. Elwin complained of being tired which was not unreasonable as he had had his hand on the planchette for three hours. During the afternoon Mrs. Gilbert asked planchette who had moved a rocking-chair that was left in the dining-room the day before and was found later in an adjoining room lying on its side with one rocker under a rug, the corner of which had been turned under. Planchette replied, "Dorothea." Dorothea is Dr. and Mrs. Gilbert's little four-year-old daughter. Mrs. Gilbert said that was the explanation she gave of the matter in Elwin's hearing.

On November 16 I spent three hours with Elwin March at Dr. Gilbert's home. I looked over some sheets of automatic writing which he had done with Dr. Gilbert sitting by him. Many questions were answered by the word "no" though often the answer was not relevant. In response to an invitation to write a story planchette again described in disjointed fashion the falling of the plastering in the 17th Street house and said the owner, Mr. Dietrich, did the mischief.

[Elwin is aware of the fact that Mr. Dietrich holds him responsible and has threatened dire proceedings if he can get hold of him.]

The upsetting of the furniture and breaking of dishes in

the Marshall Street house planchette ascribed to Mr. and Mrs. Sawyers and added that they wanted to get rid of the dishes because they had too many. Planchette said the chairs were tipped over at the Valley Hotel by Helen Sawyers (Mrs. March's sister and Elwin's aunt) because she did not want him to stay there. The story wound up with "Yours truly, Planchette."

Elwin told me he was getting very tired of staying in the house. He said he wished things would move. I asked him if it was fun to see them move and he hesitated and said, "No. I don't know as it's fun, but I wish they would move." He alluded with some pride to the fact that two of the local theatres were having a scene showing how the furniture and dishes behaved in the Marshall Street house on October 29. The papers have been giving a prominent place to all items connected with the unusual happenings. Elwin offered to have the planchette write for me and I asked, "Planchette, have you got anything at all for me to-day?"

Anything at all.

(When will Mr. Sawyers get back?)

I don't know.

(Will things move for Elwin?)

Yes, in a few days.

(Will they move for me at my room?)

No, you have not the power.

Left to itself planchette made circles and uneven geometrical figures and scribbling marks. To-day Elwin kept his eyes shut while the planchette was writing. I desired to try the experiment of automatic writing to see if Elwin had the capacity. Admitting the possibility of "faking" I think that the character of the writing indicates its automatic nature which is of the simplest kind. So far as I know there has been no suggestion about spirits made to the boy in connection with the planchette. He thought planchette great sport on November 8 and went into gales of laughter over its performances, and remarked several times, "This is more fun than a picnic." I have played several games of checkers with Elwin. He has learned to play very well in a couple of weeks. He seems to be a normal, active boy and brighter

than the average, though his spelling has phonetic tendencies. He is phlegmatic and yet there is a very marked high development of the nervous system, I fancy, with a brain that is quiet and I might say half asleep at times but unexpectedly keen and wide awake at other times. His grandparents say he has never walked in his sleep. I led up to the subject of dreams by telling him what Dorothea had to say about her dreams, but he was amused at her experiences and seemed to have none of his own to recount. He sleeps very soundly and as Dr. Gilbert puts it has the appetite of a wood chopper. He is a gentlemanly little fellow so far as I have seen anything of him, and that is the reputation his neighbors give him. The first time I played checkers with him he tried to get two moves instead of one but he has not repeated that and he gets very much interested in the game and is delighted if he wins. To put it in a few words, he is as normal a boy of eleven years as one could hope to find, and above rather than below the average in intelligence.

On November 19 I spent the afternoon and evening with Elwin March. I took him a copy of Lang's "Book of Dreams and Ghosts" and, as his eyes are not strong, I read to him the story of the Thumbless Hand and Black Dogs, which he endorsed as "all right," and the Amherst Mystery, which entertained him highly, especially because of the movements of objects and of flying bits of plaster. I then asked him which he would have,—a game of checkers, or the planchette. He chose the planchette and it very promptly promised movements of objects at the "midnight hour" and also that the ghost would drag him and his grandpa out of bed and throw them out of the window. During the writing he had an attack of the coughing which has been referred to before. It lasted about a minute.

I had him try gazing into a glass paper weight twice for periods of ten minutes, but he did not see anything. Dr. Gilbert had him try gazing into a glass of water the evening before, but with no results. In the evening we tried for raps and table tipping but got no results. Then I read aloud another ghost story and, as I read, there came some blows, apparently on the walls in the adjoining rooms which opened

from the room in which we sat. Dr. Gilbert endeavored to find what produced the sounds but could find nothing and decided that they came from the next apartment. (It is a double house with a single wall dividing the apartments.)

It is peculiarly difficult to locate an unexpected noise, as any one can determine by experiment, but Mr. Sawyers and I sat facing in different directions so that the vertical planes between my ears and between his bisected each other at an angle of approximately thirty degrees, and we agreed that the sounds seemed to come from the rear part of the hall or from the room just back of the hall. (The doors were all open.) Dr. Gilbert also thought the sounds came from the rear part of the house and his conclusion that they were made on the other side of the house wall indicated the same general direction that Mr. Sawyers and I agreed upon. The sounds seemed to me to be altogether too clear and distinct to come from the other side of the wall, and it is my opinion that they came in the apartment in which we were sitting, though I can offer no explanation of them. The incident seems rather trivial, but as we had been sitting for raps and for table tipping, it is not improper to mention it, for the sounds were undoubtedly objective and they were not produced by any one in the group of sitters. They were inexplicable except upon Dr. Gilbert's theory that they were made upon the other side of the house wall. The only objection to that was that they were clear and sharp, and I hold the personal conviction that noises are bound to be muffled or deadened by being heard through a wall of some thickness.

I have known for several years the great difficulty of locating sounds by the sense of hearing alone, but I was indebted to Dr. Gilbert this evening for a practical demonstration of the absolute impossibility of locating accurately any sound which occurs in the vertical plane between the two ears. For instance, a sound at the point of the chin or nose or immediately above or behind the center of the head, whether near or far, cannot be located at all except by sight or suggestion of some sort. On either side of that plane, Dr. Gilbert assured me that my hearing was good and that I

could locate sounds very well. I have since tried the experiments on others and have found that where the sense of hearing is not acute, sounds cannot be located accurately at all where the subject has his eyes shut. That's an incidental illustration of the untrustworthiness of the sense of hearing, though, of course, it does not touch the validity of impressions on the sense of hearing where the sense is acute and where sounds occur outside of the vertical plane.

### **Some Fraudulent Phenomena.**

On Sunday evening, November 21, I spent the evening at Dr. Gilbert's home and saw Elwin and his mother, Mrs. March. It seemed on the day before (Saturday, November 20), Mrs. Gilbert and Elwin had the apartment to themselves, Mrs. Gilbert's little daughter, Dorothea, having gone to visit a playmate. It is also interesting to note that on the 19th I had read to Elwin about poltergeist phenomena and that we had tried various experiments and that planchette had promised movements at the "midnight hour," and that on the 16th planchette had promised movements in "a few days" and that Elwin had expressed the wish that things would move. It makes no difference whether the planchette writing was genuine subconscious phenomena or not; the interesting point is that it agreed with his conscious expression of a wish that things would happen. They did happen on the 20th and Elwin gave me an account of the "movements without contact." It was quite a long story and Elwin told it in a perfectly straightforward fashion. There were several chairs upset, some books pulled off the shelves, the heavy dining-room table was overturned. (Elwin said that it did not fall towards him) a lunch basket of handsome Chinese ware on the mantel in the parlor was moved partly over the edge of the mantel, and some dishes from the sideboard were found on the floor (unbroken) and finally a skillet on the kitchen range in which a pot roast was cooking was upset and the contents landed on the floor. Elwin said he saw nothing move except the skillet and that nothing made any noise in moving except the falling books, the dining-room table and the skillet. With those exceptions, he claimed to have found

the things displaced and called Mrs. Gilbert's attention to them. Mrs. Gilbert said she made memoranda of all the occurrences at the time and Elwin described with some amusement how busy it kept her. She read her memoranda to me after Elwin had gone to bed. She was downstairs in the basement at the time the table fell (Elwin having the first floor to himself) and just before the crash she heard Elwin's footsteps as he ran from the dining-room to the front window in the parlor, where he told me he was standing at the time the table fell (away from him). The books came off the shelf, just as Elwin passed the bookcase in following Mrs. Gilbert into the kitchen, and from a place on the shelf that he could most easily have reached as he passed. At the time of the fall of the skillet with the pot roast, they were both in the kitchen, Mrs. Gilbert having her back turned and Elwin being between her and the range.

After hearing the two accounts, it seemed reasonably certain that Elwin moved all the things himself in normal fashion. I said to Dr. and Mrs. Gilbert that I had no doubt whatever that he did, and there is no reason to change my opinion. It is certain from the arrangement of the rooms and from all the circumstances that he could have moved with his hands everything that was moved, though all the proof that he did so is negative except the footsteps Mrs. Gilbert heard while in the basement just before the dining-room table fell.

If Elwin did move the objects to keep up his reputation, it is fair to remember that the evening before the events was a sort of climax to the attempts to renew the phenomena by suggestion. Of course, that does not excuse him at all in the deception and his false statements though it may furnish a clue in explaining them. It also raises the question of whether he was responsible in normal fashion for all the movements of objects in the houses on Marshall Street and 17th Street and the Valley Hotel. If the statements of the various witnesses are of any value whatever, he could not have wilfully caused the general wreck in the Marshall Street and 17th Street houses.

Query: Could the fact that he had been the center of



attention for several weeks and that the interest was waning, together with the strong and constantly repeated wishes of the small group of persons about him that the movements without contact be repeated, be sufficient to induce him to "fake" the phenomena and then lie about it? Or, were all the witnesses utterly unreliable, and was the immediate family all bound together in the deception?

### **More Fraudulent Phenomena.**

Elwin and his mother left Dr. Gilbert's home at Thanksgiving. Mrs. March was there only about a week, going there at the time Mr. J. P. Sawyers returned to his home on Marshall Street, where Mrs. Sawyers had preceded him. On the evening of December 3 at about 4.30 P. M., I called on Mrs. March at the Valley Hotel and spent half an hour talking with her and her sister Helen and the boy Elwin. Mrs. March voluntarily told me that she was afraid the doctors would hypnotize Elwin and "do things to him" if they got him by himself.

As I went downstairs I heard a loud noise apparently in or near the room I had just left. I had not gone fifty feet on the sidewalk before Elwin caught me and told me a chair had fallen over. I went back with him and found that the chair I had been sitting in, close to the door of the room, was tipped over, forwards. Miss Sawyers said that it fell on its side and then rose up and turned half over. She said she had left the room with Mrs. March and that Elwin followed her. Mrs. March then admitted that "things had been happening" since about half-past two o'clock. At the hour mentioned, she and Elwin were at the Sawyers home on Marshall Street. A stand was found upset in Samuel Page's room and her work-basket was upset. She said Elwin was not near enough to disturb the work-basket.

Elwin and I were left in the room while Mrs. March went for a letter to show me. I proposed to Elwin to walk into the hall and see if anything happened in the room where we were sitting. We left the room, but nothing occurred. Mrs. March came back with two letters and we returned to the room we had left, Elwin stopping in the doorway. I had

walked ahead of him and turned on entering the door in time to see the handle of a carpet-sweeper, which had stood across the narrow hall, just opposite the door, strike the floor at Elwin's feet. "There, it hit me on the arm," he exclaimed. I think it did, probably, but he could have reached towards it and by taking hold of it near the middle of the upright handle and pulling it towards him, have received the blow, as the end of the handle described an arc with the hinge on the sweeper as the center. I replaced the handle in an upright position.

Elwin then pointed out how an empty five-pound lard pail resting on a box in the hall near the door to the left had moved to the edge of the box nearest the door. As he stood in the doorway—or, more accurately, in the hall—I noticed that he made a motion towards the box on which the pail sat. I should not have thought of it again if he had not said as he straightened up, "this pipe is not hot, at all," referring to a steam-heating pipe. There was such an obvious lack of connection between his remark and the motion he had just made that I thought he was trying to direct my attention in childish fashion. I responded as if interested in the new subject and began to read a letter which Mrs. March had handed to me and to watch Elwin at the same time. In a moment he began to cough and half doubled up with a spasm, at the same time making a sideways motion towards the pail. I heard a noise precisely similar to one that would have been made by the pail being tilted partly over and then falling back on its base. He repeated the coughing and doubling up motion, at the same time moving perceptibly towards the pail, and the same sound was repeated. He was standing close enough to the door-post, so that I could not see his left arm when he doubled up, as I sat at his left hand and only half-facing him. He repeated the performance and then again. The last time, instead of hearing the pail settle back on its base, we heard it clatter on the floor. The coughing stopped and also the spasmodic motions and Elwin exclaimed, "There, the pail fell again!"

Mrs. March insisted that Elwin come into the room and he came in and took a chair diagonally across the dining-room table from me. His coughing fits returned and he doubled

over forwards in his chair at each spasm. A heavy glass bottle flew from the window-sill at his right hand at one spasm and the table was jarred and moved slightly at others. The table was finally moved directly away from him coincidentally with a spasm, and I changed my position so that I could watch his feet. It did not move again, but the bottle (already referred to) which had been set on the floor by him, was thrown from under the table into the room just as he doubled over almost to the floor with a coughing spasm. At the time of the violent moving of the table, Miss Sawyers said to Elwin, "You did that with your foot." Elwin replied, "I did not," and lapsed into sulky silence, adding, as an afterthought, to his aunt, "You did it." Mrs. March was fully convinced of the genuineness of the phenomena and expressed satisfaction that I had witnessed it.

I told Miss Sawyers that what I wanted to see was a movement of an object entirely out of Elwin's reach in every way; that to tell of a movement which Elwin might have caused in normal fashion would be simply to invite people to laugh at me. I added that the things that moved to-day have been easily within Elwin's reach. I asked her if she had seen anything move that was entirely out of Elwin's reach and she said that she had; that she had seen the teakettle move on the stove at the Marshall Street house when Elwin could not have caused it.

Attempting to look at the day's silly performance from the point of view of the family, my impression is that they saw enough at the houses on 17th Street and Marshall Street to thoroughly convince them that the happenings were supernatural, and that they do not now even attempt to observe what goes on, but accept everything, as the legal phraseology has it, as the "act of God." That may argue undue simplicity on my part, but betwixt that estimate and the one involving fraud by all of the members of the family, I think that preferable.

*December 7:* I called at the Valley Hotel this afternoon and asked to see Helen Sawyers. I reminded her that she told Elwin on Friday that he moved the table with his foot, and added that I felt certain that he had moved all the things

that were moved the afternoon that I was there. I asked her to watch him closely and see if she could catch him in the act. She replied that she thought he did move some things just for fun, but that she was sure that he did not move the chair on the day when I was called back.

Later, I saw Mrs. March, who told me about the movements of various objects, including a lemon pie and various dishes and kitchen utensils on Saturday the 4th, of which there was an account in the morning paper on Monday, the 6th. The performance lasted for several hours and, judging from what I heard of it, it seemed reasonable to me to believe that all the movements of objects were of the same character as those that I witnessed on Friday. Mrs. March was satisfied that the boy was not responsible in the normal fashion.

**Statement of Frank J. McGettigan in His Article in The Pacific Monthly for December, 1909, Entitled "A Nine Days' Wonder."**

I was hurried to the scene by A. W. Abel from his drug store across the street, my informant urging me to make haste if I would see "the most wonderful thing that ever happened." I arrived at the Sawyers home about three-thirty o'clock, or it may have been three-forty-five o'clock. The house was crowded, everything was topsy-turvy, and Mrs. Sawyers was engaged in clearing the wreck. Every now and then little Elwin March would advise her not to pick things up, as they would only fall down again.

I heard many noises, presumably caused by falling dishes, but after waiting in the house for more than an hour, I witnessed but two odd movements. In the kitchen I saw a chair tip back by itself, as if occupied by somebody, and as it rested its back to the wall, only one leg of the chair touched the floor. Little Elwin March was probably four feet away from me at the time and laughed heartily when he saw I was startled. Two women rushed out in great haste at sight of the moving chair. Soon after I heard something crash in the parlor, and turning to see what it was, I heard a similar sound behind me. Turning to catch this movement, I saw a tin plate and some knives and forks land on the floor after dropping from the drain-board in the kitchen.

**Statement of Orton E. Godding, of "The Oregonian" Staff.**

I passed the Marshall-Street house at about two-fifteen o'clock, on my way down from the Good Samaritan Hospital, and

naturally taking a professional interest in the crowds that were passing the house, I followed. The first phenomena to come to my notice was a heavy dining-room chair in the front room, which spun around like a top on one leg. The boy was not in the room while the chair spun, but had just left it. Five other people were in the room at the same time. Passing into the kitchen, where there was a shelf of plates, I saw a plate leave the wall and float in the air. It appeared to come about three feet towards me and then was withdrawn, a moment later flying with incredible force towards me, precisely as if an unseen hand had hurled it. It crashed to pieces on the wall behind me. Young March was present. On the table some knives rose on the tips of their blades and seemed to float towards the floor, but to my firm belief, remained for some seconds absolutely motionless in mid-air. A woman, who said her name was Mrs. R. T. or R. B. Edwards, at this juncture fainted, and in the confusion I could not be sure whether the boy was present. There was a kettle full of water on the stove. From time to time I observed this utensil tilt forward and empty some water on the floor, a little at a time. This happened on several occasions, several minutes apart. In common with others, I heard a groaning sound that seemed to pervade the house. I can only liken it to the sound heard in the after cabin of a sailing ship in a gale. The sounds seemed almost exactly similar.

I hurried back to the hospital to get an electrician who, at the time, I believed might furnish an explanation, but was unsuccessful in obtaining one. I returned to the house and was refused admittance, the occupants telling me all the reporters had been in who were going to get in.

[Orton E. Godding in *The Pacific Monthly* for December, 1909.]

[The following is Mr. Goddings' answer to my inquiry if the above statement was accurate.]

Orton E. Godding, Portland, Oregon,  
*Morning Oregonian* Office,  
December 21, 1909.

Mr. George A. Thacher, City.

Dear sir:—While somewhat altered in point of view, I believe the statement to which you refer in your letter on December 13 to be correct in point of fact. I am, sir,

Yours faithfully,

ORTON E. GODDING.

#### Statement of A. W. Abel.

Portland, Oregon, January 25, 1910.

I was in Mr. Sawyers' house at 546 Marshall Street on October

28, 1909, early in the afternoon. I went into the pantry at the rear of the dining room. There is a wide shelf something over three feet from the floor, running along the south wall and at right angles to the pantry shelves, enclosed by glass doors. There were, say, half a dozen small dishes, saucers and plates, on the shelf, and while I was in the pantry these dishes slid off the shelf and fell on to the floor and were broken. The boy, Elwin March, was not in the pantry at the time.

Soon afterwards I was in the front room (the parlor) and saw a chair rise up in the air some six inches from the floor without being touched and then fall as if it had been propelled to one side. Elwin March had just before walked through the room.

A. W. ABEL.

### Statement of C. M. Sanford.

Portland, Oregon, January, 27, 1910.

I was in Mr. Sawyers' house at 546 Marshall Street on October 28, 1909, at some time between half past four and six o'clock P. M. While standing in the doorway between the dining-room and pantry I saw through the doorway from the pantry to the kitchen a bunch of knives and forks, and a dish, which were resting on the drain-board of the sink, slide off and fall to the floor without being touched by any one that I could see. They appeared to be raised up slightly from the drain-board, but no noise was made by them until they struck the floor. A little later in the parlor I saw two dining-room chairs slide together striking their backs. There were several people in the room, among them being Elwin March. Some one accused him of moving the chairs, but he denied it. I saw them move, but could not see that any one moved them. A little later in the same room I saw the Morris chair tip over and fall to the floor. I did not see any one touch it. I heard the lounge move in the dining room, but did not see it, and I got into the kitchen in time to see the teakettle on the floor, but I did not see it fall from the range. I saw no indications of any one in the house moving the objects, and was inclined to credit the movements to electricity, though I could not understand how it happened.

(Did you notice if the knives and forks and dish on the drain-board of the sink rested on a cloth when they moved, or if they rested directly on the wood?)

They rested on the wood. There was no cloth.

[Mr. Sanford has read this account and says that it is accurate, but he does not wish to sign it. He is the Principal of one of the City Schools.]

**Statement of Jerome E. Holmes.**

Portland, Oregon, February 1, 1910.

I was in Mr. Sawyers' house at 546 Marshall Street on the afternoon of October 28, 1909. When I was in the dining-room I saw a chair which was standing near the door go right up in the air as much as three feet and then, while it was poised in the air, it turned half over to a horizontal position and then fell to the floor. There were several persons in the room, but no one was near the chair when it went up in the air. Elwin March had just gone out of the door and was outside when the chair, which was in the room, rose up and fell. The chair was plainly in my sight and I am sure that no person in the room touched it during its movements.

While in the kitchen I heard some knives and forks fall on to the floor. I saw them on the drain-board of the sink a little time before they fell, but I was looking in another direction when they fell. No one was near the drain-board when they fell.

Later, while I was in the hall opposite the door leading into the dining room, I saw through the open door two chairs which were about a foot and a half apart rise up in the air at the same time. They went up about a foot and then struck together, afterwards falling apart to the floor. I saw the movements of the chairs distinctly, and they were made without any assistance from any person in the room. I also heard the noises made by the dishpan in falling and by some chairs that fell over and by dishes that were moved, but I did not see them move.

I saw the woodpile across Marshall Street from the front of the house fall down, but cannot believe that Elwin March had anything to do with it or that it was more than an accident which might have occurred at any time. Elwin was standing in the front door at 546 Marshall Street at the time that the pile of wood fell. I was immediately behind him in the hallway and saw the wood pile collapse.

I have hesitated about signing any statement concerning these matters because I have frequently been asked if I saw things move without being touched, and whenever I responded and said that I did, I was apt to hear the response, "Well, you must be crazy!" The things actually happened, however, as I have described them.

JEROME E. HOLMES.

**Statement of Samuel Page.**

Portland, Oregon, February 7, 1910.

In the matter of the movement of objects without their being touched, which has been discussed in connection with Elwin March in the house at 546 Marshall Street and also in the house in which the Sawyers family lived on 17th Street, I have to say

that plastering flew from the wall and objects moved without any assistance from any human being. Of those facts I have personal knowledge, but the talk about spirits and mediums has made me disgusted. I declined to sign a statement or to make any upon Dr. Gilbert's request soon after the occurrences in the Marshall Street house. Upon further solicitation to tell what I know and upon the assurance that a record is desired simply for references in case similar happenings are reported, I will say that I live in Mr. Sawyers' family and that while we were in the house on 17th Street owned by Mr. Dietrich I saw the plastering on the floor in the front hall which came off the wall in the parlor and was carried across the room and out of the open door into the hall. I did not, however, see it fly off the wall. I did see plastering fly from the wall in the pantry and break the glass in the cupboard doors in the north end of the pantry. I was standing in the doorway of the pantry at the time. The plastering flew from the west wall of the pantry towards the north end of the pantry (where the cupboard is) at an angle of about 35 degrees and broke the glass. The plastering flew with a good deal of force. The doorway in which I stood opens from the south end of the pantry into the kitchen. There was no one in the pantry at the time the plastering flew from the wall and broke the glass. The plastering came off the walls in the different rooms as high as the tops of the door frames in the kitchen and pantry and from both walls and ceiling in the dining-room and from several places close to the ceiling in the front room upstairs.

I was called over to the house at 546 Marshall Street on October 28, 1909, by Mr. Sawyers, who said that things were being moved without any one's touching them. I laughed at the idea, but went to the house. The first thing that I noticed was a kettle with a piece of meat in it cooking on the range in the kitchen tip over and fall to the floor, spilling the meat and broth. Elwin was in a corner of the room. Later, while I was at the west end of the kitchen, Elwin passed me, going to the east end of the kitchen and then into the hall. As he went by the range, or after he had gotten by, the teakettle twitched along as if it were following him, and tumbled to the floor.

I did not see him touch it, but the suspicion was aroused in my mind that he might have touched it.

I saw a chair in the dining-room rise up about a foot and then settle back in place again. Elwin was standing by my side. We were three or four feet from the chair.

I proposed to Mrs. Sawyers to send Elwin to his mother and see if anything happened when he was out of the house, but she did not want to because he had a cold.

We heard the Morris chair tip over in the front room and went in there. While there, I saw two chairs in the dining-room



—there are wide folding doors between the two rooms—which were about a yard apart, slide together and strike. Elwin did not move the chairs together, for he was in the front room with me. I found a round table in my room upstairs turned completely upside down with the articles underneath and some of them broken. Two small articles, however, were not under the inverted table that had stood on it when it was in place. I did not see the table overturned. I was in the hall when the woodpile across the street collapsed. Elwin was also in the hall as well as Holmes. We were well back in the hall. I have no doubt that the falling of the woodpile was an accidental occurrence which might have happened at any time.

At night an attempt was made to get supper and the teakettle was placed on the range and a fire kindled. The teakettle slid off the stove and fell to the floor. There were several members of the family in the room at the time. I saw the kettle fall but I did not see any one touch it and did not suspect any one of touching it.

About a month after these happenings I was washing my hands near the prescription counter in the drug store where I work when a small bottle dropped from the shelf to the counter and from there it dropped to the floor, it slid along on its base both times and after it struck the floor, it slid along on its base as much as a foot. There was no normal cause for the performance.

[Mr. Page has read this account and says it is accurate, but he does not desire to sign it.]

### **Statement of T. Lyon.**

Portland, Oregon, Feb. 7, 1910.

I am employed in A. W. Abel's drug store at 16th and Marshall Streets. About sixty days ago and at just about the time that Mr. Page saw a bottle drop from a shelf to the prescription counter and then to the floor and then slide along the floor on its base, I was in the room at the rear of the prescription counter with S. W. Bale. We were speaking of the price of "Scat" (a cleansing preparation) and he said he could get two boxes down town for a quarter. I replied, "A quarter is too little for two boxes of Scat," and just as I said it two boxes of Scat fell to the floor from the shelf where they were stored. The shelf is about three feet and a half from the floor. The boxes were not on the edge of the shelf. Mr. Bale and I were the only persons in the room and we stood about eight feet from the shelf. I did not see the boxes fall and saw them on the floor. Scat is put up in round tin boxes and each one weighs approximately twelve ounces. It was a strange coincidence.

[Mr. Lyon has read this account and says that it is correct, but that he does not wish to sign any statement about an occurrence of this sort. He added: "It's a queer business."]

On February 28 I called at the hotel and had a talk with Elwin. I asked him if he would do me a favor and he said, "Yes." I said, "I am trying to get at the bottom of this matter and I am sure that you have done the things that have happened since you left Marshall Street." I reminded him of the performances when I was at the hotel. He admitted in a general way that he did them as if it were a matter of no importance. I did not go into details about any of the occurrences, but asked him when he began to "fake." I asked him what he did at Marshall Street and he responded that he did nothing except to tip over the kettle of meat. [Reference to statement of J. P. Sawyers on November 8 shows that Mr. Sawyers saw Elwin put his hand out and touch the kettle and that it seemed to follow him and fell to the floor.] I asked Elwin about other things and he denied having anything to do with them. He also denied having anything to do with the occurrences in the 17th Street house. I asked about the "goose" and the kettle of meat. He said he was not in the house when either was tumbled to the floor. I asked him if he did not dig the plastering off the walls and throw it about, hitting the persons in the house when they were not looking. His response was, "It hit me. A fellow wouldn't hit himself, would he?"

March 7, 1910.

At ten o'clock this morning I called, with Dr. Gilbert, on Mrs. March and Miss Sawyers. The doctor told Mrs. March that Elwin had confessed to moving all the things that were moved at the hotel and at the Marshall Street house. Mrs. March said that she could not say anything about things that she did not see, but that she knew that he did not move some of the things that were moved. Various things were referred to and the doctor told how Elwin said he moved them. Mrs. March admitted knowing that he moved some things on the dining-room table at the hotel, but I neglected to ask her if she knew it at the time. Mr. Durnbeck was present and

detected the trick. Mrs. March gave some testimony about moving objects that I had not heard before, and Miss Helen Sawyers said very positively that she knew that Elwin did not move some of the things. Their manner was sincere and Dr. Gilbert and I agreed after we left the hotel that they were sincere in what they said so far as it was possible to come to any conclusion. Mrs. March told of the movement of something on the range at the hotel and showed where Elwin was standing at the time. The distance was not so great but what she might have been deceived, though she was sure that she was not. She was deceived on the day when I was at the hotel in December.

She told of chairs being upset in the kitchen when Elwin was in the hall outside and when she was between him and the chairs. If her memory is trustworthy, it is hard to guess how she could have been fooled, because the hall is a narrow one, and even for a boy who is quick as a cat, as Elwin undoubtedly is, it would have been well-nigh impossible to have passed her without her knowing it.

However, the really interesting testimony is in regard to the happenings at the Marshall Street house. Miss Sawyers said she went into the front room and that the chairs began to tumble over and the Morris chair fell down. Elwin was not in the room at the time. Mrs. March, hearing the racket, stepped into the front hall and as she did so the hall-tree was moved half around as if there was some one behind it who moved it. She said Elwin was in the back part of the hall which runs lengthwise of the house beside the stairway. There are two things that are absolutely certain: one is that the hall-tree is too heavy a piece of furniture to be moved by Elwin without considerable muscular effort; and the second is that it stands in a narrow place between the foot of the stairs and the front wall of the house just back of the front door, and if Mrs. March was in the hall where she could see it move, she must have stood where Elwin could not have passed her after moving it without brushing against her. She states positively that he was not near her, but was in the rear part of the hall. The testimony seems very good, but it is now more than four months since the occurrences. Mrs.

March also spoke of the teakettle full of boiling water being upset on the range on the evening of October 28. That has been referred to before, but Mrs. March says she saw it go, and that Elwin was at the south door of the kitchen when it happened. She said that on Friday, October 29, her brother, Frank Sawyers, was watching Elwin and walking behind him as he passed through the kitchen and that as he passed through the kitchen some dishes fell from the drain-board of the sink to the floor. After that, Mr. Sawyers took the boy to his mother at the Valley Hotel.

Dr. Gilbert had assured me that Frank Sawyers assured him that he saw nothing move at the Marshall Street house and also that he refused to discuss the matter, so I have not attempted to see him.

Dr. Gilbert expressed curiosity as to what started Elwin at his tricks and asked if he had read anything about Spiritualism. Mrs. March said there was a book on psychology in the hotel, but that Elwin would not read it. I asked her if she had got the book since these strange occurrences, and she said that she had. I asked if Elwin had had any opportunity to read anything of the kind at his grandfather's, and she said that he had not. I said, "None of the family is interested in Spiritualism?" and she said, "No."

### **Statement of Frank Sawyers.**

March 9, 1910.

I saw Frank Sawyers this afternoon at the Merchants' National Bank, where he is janitor. I asked him about the occurrences at the Marshall Street house on the day after the general wrecking of the household goods. He told me that he was in the dining-room, sitting on the lounge, when his cousin's wife (Mrs. Spaulding) carried a stack of plates into the kitchen. Elwin soon followed her and we tip-toed after Elwin to watch him. He said that the plates were placed on the drain-board of the sink and that Elwin passed by the drain-board and walked to the range and that the plates all fell to the floor and were broken into a great many pieces. I asked where Elwin was when the plates fell and he said that Elwin was standing by the range. I asked where Elwin's hands were when he passed the drain-board and he replied that they were in his pockets. He said Elwin did not touch the dishes.

FRANK A. SAWYERS.

[Mr. Sawyers signed this account of our conversation to attest its accuracy on May 23.]

Within an hour after seeing Mr. Frank Sawyers I called with Dr. Gilbert on Mrs. March and the doctor asked her what Elwin said when she spoke to him about his confession. She replied in substance that Elwin said he owned up to doing everything at the Marshall Street house to get rid of Dr. Gilbert's questions; that he didn't believe in anything of that kind, anyway, but that he told him (Dr. Gilbert) that he could not prove it. [Dr. Gilbert's account says that after about an hour and a half's questioning about different things Elwin broke down and admitted everything at the Marshall Street house except the rocking-chair and the table upstairs. Later at Dr. Gilbert's office, he told how he made the rocking-chair jump and suggested that his cousin set the table upstairs on a balance so that it would fall.]

Mrs. March said that she had talked with her father, Mr. Sawyers, about the confession of Elwin, and he said, "Elwin might have done some of the things, but he knew that he did not do them all." She added, "Father would not lie about it to me." She said, "I saw him tip a chair over here at the hotel, but it was not a strange thing for an active boy to do, shut up as he was, for I would not let him go out alone."

Dr. Gilbert and I laughed at the result of telling Mrs. March and Miss Sawyers of Elwin's confession, and Mrs. March and Miss Sawyers both laughed. They were disposed to excuse the boy's trickery at the hotel, but were absolutely confident of the facts of the movements of objects without Elwin's help. Both to-day and Monday they both laughed scornfully at the suggestion that Elwin did the things he confessed to. They did not show any irritation, but were very positive, both in manner and speech.

Mr. Frank Sawyers laughed to-day contemptuously at the idea that Elwin knocked the dishes to the floor while he was watching him.

#### **Statement of Shirley W. Bale.**

[There has been considerable delay in getting this statement, due to the fact that the Bale family had moved out of

the city a short distance. My fourth attempt was successful. The young man was somewhat impressed by the occurrences, as his statement shows. I did not relate Mr. Lyon's story of February 17 to him (to refresh his memory) nor did I ask any leading questions, so his account may be regarded as that of a witness who is giving his own independent recollections.]

Portland, Oregon, April 9, 1910.

I was employed at A. W. Abel's drug store at 16th and Marshall Streets during November and December, of 1909, and January of 1910. Early in December, as nearly as I can remember, I was with Lyon in the rear of room of the store used as a store-room. I had just a few days before bought some "Scat" (a cleansing preparation), and was on this day talking about the price of the boxes. I told Lyon that I could get it at another place for ten cents a box, but he said in substance that if it wasn't worth the price they asked (15 cents a box, or two for a quarter) it wasn't worth anything. The shelf on which the boxes of "Scat" were stored was about ten feet from where we stood. The shelf was about four feet from the floor. As we talked about the prices, two or three boxes of "Scat" tumbled to the floor. One of the boxes had the corners bruised and dented by the fall, and I exchanged the box of "Scat" which I had bought a short time before for the bruised package, and I now have the box in my possession. I took it home and showed it to my folks, but they did not pay much attention to it. There was no one else in the room at the time of the occurrence but Mr. Lyon and myself. The boxes stood back a little from the edge of the shelf.

About a week later I was in the room where the prescription counter is with Samuel Page. He had just put a small bottle back on a shelf above the counter a little before and was putting up a prescription. I heard a bottle fall and turning around saw that a bottle had fallen to the floor and slid along the floor as much as four feet. It did not fall over when it stopped. Scott said to me, "Did you see that?" I did not see the bottle fall, but I did see it slide.

SHIRLEY W. BALE.

### Statement of Harry Sawyers.

Portland, Oregon, April 30, 1910.

I was lying on the bed in my room upstairs in the house on 17th Street, facing the head of the bed one evening and while I was reading, a piece of plastering flew from the wall above and back of the head of the bed and struck me on the face. I was alone in the room at the time. The plastering flew with enough

force to sting my face. This occurred during the latter part of the time when the plastering flew from the walls of our home on 17th Street and was about the middle of September, 1909.

After the time I have mentioned when I was hit by a piece of plastering in my bedroom, I was in the kitchen one Sunday morning and saw the plastering fly from the wall between the door leading into the dining-room and the door to the pantry, and one piece went through the kitchen window, breaking the glass. The same morning the plastering flew from the wall in the pantry and broke a glass in the cupboard door.

After we moved to the house on Marshall Street I saw a pile of plates tumble from the drain-board of the sink to the floor and break in pieces. This happened on the day after the general upsetting of the furniture and the breaking of dishes. Elwin had just walked into the kitchen with his hands in his pockets. He came into the kitchen from the pantry but did not pass close enough to the dishes to touch them. I was in the kitchen and saw the whole performance.

HARRY SAWYERS.

### **Conversation With Mr. and Mrs. Ray Spaulding.**

On the 8th of May, 1910, I saw Mr. and Mrs. Spaulding, relatives of the Sawyers family, who were at the house on Marshall Street on the day after the general upsetting of the household belongings in October, 1909. Mrs. Spaulding's statement that she carried a pile of plates from the dining-room into the kitchen agreed with what Mr. Frank Sawyers said on March 9 as to that fact, but she said there was a heavy vegetable dish on top of the plates. She said she had stepped back into the pantry when she heard a crash in the kitchen and stepping quickly to the door leading into the kitchen she saw the dishes on the floor, many of them being broken. Elwin had passed by the drain-board of the sink where the dishes rested just after he entered the kitchen from the pantry. When Mrs. Spaulding saw the broken dishes on the floor, Elwin was standing by the range with his hands in his pockets.

At the time of the crash Mr. Spaulding said he was standing near the sink, but was looking out of doors. Neither Mr. nor Mrs. Spaulding saw the dishes move. They live about eight miles out of Portland and visit at the Sawyers home occasionally. Their testimony confirms the fact that the

dishes were broken something like twenty-four hours after the events which attracted so much attention. Neither one had any opinion as to how it happened, but Mrs. Spaulding expressed the conviction that she did not set the stack of dishes on the edge of the drain-board.

The statements made by Mr. Frank Sawyers and Mr. Harry Sawyers that Elwin did not touch the dishes and that he had his hands in his pockets when he passed near where they rested are interesting. The fact that Mrs. Spaulding had just brought the dishes out and placed them on the drain-board rather negatives the idea of the use of a string in pulling them off unless Elwin used a lasso, and he could not have done that without his uncles seeing him do it, according to their statements. In getting this testimony I refrained from asking any leading questions.

### Summary and Analysis.

A somewhat careful investigation of this case has shown fraud subsequent to the main events and a confession as to some of those occurrences and which has since been repudiated. All this looks rather hopeless, so far as finding out anything is concerned, but a careful study of my records made at the times of the occurrences and of the getting of evidence suggested a careful analysis of the whole situation as the only chance of getting at the facts. Before pointing out the several possible explanations, there are at least four preliminary questions to be considered, for the reason that they affect very vitally the point of view.

*First:* Do objects ever move without being touched by some discoverable agency? It is our everyday experience that they do not, and so it is very natural to decide that testimony to the contrary is based upon illusion or fraud. The skeptic of strong convictions is unconsciously led by them to reject such testimony bit by bit, and to reach the result he was muddling sure of, all along. On the other hand, the man who believes that such movements of objects without contact do sometimes occur is apt to be credulous because he is ready to believe.

*Second:* Are the witnesses in this case to be trusted?



We know that intelligent witnesses with good intentions contradict each other about everyday affairs. What can we think of the testimony in a case of this kind? Witnesses are not trained observers as a rule and the events come as a surprise. In jury cases in court the matter has to be settled by the weight of the evidence for or against.

*Third:* Does trickery destroy the presumption that there may have been genuine poltergeist phenomena?

*Fourth:* In the case of a good-natured boy of eleven, of phlegmatic temperament, would rigid cross-examination by adults for whom he had some regard and respect, lead him to confess to things he did not do in view of the fact that he had been detected doing similar things? In other words, do children tell the truth naturally and instinctively and stick to it, or, do they react to such a strain as barbarous men of undeveloped minds do?

It is possible to study the testimony of over twenty witnesses in this case. It is direct and clear, and while there are some discrepancies, they are few in number and do not affect the main facts. According to the testimony of intelligent men and women, a majority of whom were entirely disinterested, objects actually did move without contact. I am sorry to say that I am in the position of the general public: I was not there to see. That being the case, all I can do is to apply all the possible explanations in the most rigorous fashion in view of the testimony, and all the facts and surrounding circumstances. I make no apology for raising the questions of fraud and conspiracy to perpetrate fraud on the part of the boy and his relatives, and shall point out the facts tending to prove and those tending to disprove the various explanations.

### **First Explanation.**

The boy originated the scheme of digging the plastering from the walls in the 17th Street house and throwing it about, breaking windows and hitting persons who were present and upsetting the 20 lb. tailor's goose and the iron kettle with meat cooking in it on the range. He changed his plan slightly in the Marshall Street house and began on October

28 by digging a round hole in a newly-baked cake and scattering the crumbs over the kitchen floor, and on getting his ears boxed for allowing the cats to get in, he took a ball bat and started after them. He managed, however, to get into the kitchen almost immediately without being seen, and dug the rest of the cake out of the tin and scattered it all over the kitchen floor and got away without being caught. Being fairly started now on his wild career, he tipped a kettle of cooking meat to the floor, upset milk, gravy and vegetables and began to tumble things about, breaking a great many dishes, overturning a lounge and the dining-room table, twisting the cuckoo clock half around on the wall, lifting a large picture with the hook free from the moulding and sliding it gently down the wall, making chairs dance ("walk" he described it) and raising some of them several feet in the air, sweeping knives and forks from the sink drain-board in the kitchen, making the dishes sail in the air and doing various other pranks, including inverting a heavy round table upstairs and incidentally scaring a lot of spectators who saw the things happen but who never were able to see him do them.

At the Valley Hotel and at Dr. Gilbert's home he became somewhat chastened in his activities and merely moved objects gently and as a rule without noise. He successfully carried through this scheme without assistance and without being detected until some foolish psychic researchers camped on his trail. When he was confronted with the assurance that his plan was understood, he admitted the later performances but denied all knowledge of the more sensational occurrences, but after considerable cross-examination he broke down and admitted a good many things, denying two things in the Marshall Street house and everything on 17th Street, and another time suggesting that a relative caused the table to overturn and remarking that the 17th Street house was settling and made things fly. Later he repudiated his confessions and plead ignorance as to the cause of most of the performances.

That seems to be a decidedly ambitious program for a boy of eleven. If it be the true explanation, the youngster is not

only a genius in his line, but he has a capacity for initiative which psychologists usually deny to children. The scheme was nearly crowned with complete success, witness the columns in the daily papers, the associated press dispatches, a magazine article, addresses by various public speakers, and the testimony of over twenty witnesses. On this hypothesis the boy's family,—grandparents, uncles, aunts, cousins,—who should know him fairly well, were completely deceived not only in the boy's character, but by his sleight-of-hand cleverness. The witnesses at Marshall Street, including two newspaper reporters, a physician, the principal of a city school, a druggist, and several of his assistants, saw chairs and table and dishes move, but could not see the boy's hand and arm move them. They saw no pulleys, strings or wires, and it would have required an extensive assortment scattered through all the rooms. If they had all been hypnotized and directed not to see how the things were done but merely to see them go, the experiment in hypnotism would have been a complete success. To put it another way, they were all the victims of negative hallucinations, and yet there was no hypnotist present unless it was the boy, and if he hypnotized them he did it without preparation and without any formula.

Perhaps some of the witnesses were hysterical, and if that means abnormal brain activity, their statements are more or less unreliable. Probably some of the witnesses did not have acute senses and did not get impressions with perfect clearness and accuracy. Very likely some of the witnesses were not in good health and their brains were not properly nourished and really close attention was impossible. It is reasonable to suppose that some of the witnesses were normal and observed and reported accurately. One witness is engaged in a business which requires care and accuracy. His amusements are playing foot-ball and base-ball. His story as printed in the papers at the time agrees with his story three months later. He felt no electric thrills and heard no moaning noises. He saw chairs rise up in the air and turn and fall and he did not see the boy move them. It is hard to believe that he was completely deceived. There were other apparently good witnesses, but the reader can select them.

Some witnesses remember best what they see; others, what they hear, etc. To illustrate: one witness observed and mentioned voluntarily that when the knives and forks rose from the drain-board and fell over to the floor, that they made no noise until they struck the floor. He had what is sometimes called an auditory memory and that curious little detail was noted instantly. In that connection it is curious to note on analyzing the testimony that two other witnesses noticed that the knives and forks rose from the drain-board perceptibly before they fell to the floor. It is a trifling detail, but very interesting. Elwin March, a few days after the occurrences, mentioned that disposition of things to rise a little when they moved. He called it "walking." I think I can say with certainty that these witnesses were disinterested and were not in collusion with the boy. If the boy moved the things with his hands, it is not only strange that his hand was not seen, but it is strange that there was a rising motion first and very strange that there was no clash of knives. Let any one try to move knives and forks from a board and see if the thing can be done as these witnesses voluntarily described it.

Prof. Muensterberg in his book "On the Witness Stand" tells how poorly his students observed what he was doing with one hand while he was distracting their attention with the other. In this case, the boy apparently did not try to distract the attention of the witnesses with one hand, though his grandfather says that he noticed often although not always, that Elwin had his hand and arm raised at the time when things moved.

One witness says he heard some one accuse Elwin of moving the objects, but that person was not found by the investigators. A number of witnesses declined to tell what they saw.

This relates chiefly to what happened on Marshall Street, to which Elwin under cross-examination finally pleaded guilty, but it does touch the 17th Street house. The daring of the youngster in destroying property, especially food like newly-baked cake and the cooking meat and broth, not to mention plastering, window-glass, and dishes,—there are several able-

bodied men in the family—seems rather remarkable, but that's doubtless a mere detail. He was achieving fame with the prospective aid of the associated press.

As for that desire for fame at eleven, Stanley Hall on page 282, Vol. I, of "Adolescence," quotes Down, who says that as the age of puberty approaches, among other defects "there is a passion for creating astonishment and consternation by mischief, great cleverness in concealing delinquencies by lies, no natural affection and no conscience," etc.

There are a few facts about the 17th Street house which cannot be overlooked on this theory of Elwin doing all the mischief unaided. The testimony of the plasterer includes the statement that no plastering was off in any place higher than the boy could have reached while standing on the floor. The repaired spots in the kitchen, pantry, dining-room and the front room upstairs disprove that finally. If the boy did the mischief, he must have used something fairly high to stand on, and in the dining-room and in the front room upstairs he must have used some kind of sharp instrument attached to a pole of some length. The difficulties in the way of his doing it without the knowledge of the family are very great, though perhaps it was not a physical impossibility. However, here come in the direct statements of all the members of the family (some signed and some by word of mouth) that they saw the plastering fly from the walls. The statements are most explicit. One testified to seeing plastering fly from the pantry wall while no one was in the pantry and while he stood in the door between the pantry and kitchen. All of the family practically testified that Elwin was not in the house half of the time when these things happened. One thing is certain: These statements are true or they are not. If they are true, the happenings were inexplicable and were probably what are called supernatural. If untrue, they indicate a conspiracy to do mischief.

Can any one find this first explanation a reasonable one?

### **Second Explanation.**

There was a conspiracy to perpetrate petty fraud involving the destruction of property or else to conceal the delin-

quencies of Elwin in the matter. To accept the explanation that Elwin was to be protected is to assume that some able-bodied men were unable to suppress an eleven-year-old boy, and that they submitted to great annoyance and some financial loss, and moved from a house where they professed a desire to stay, and after getting into another house in the next block, they again submitted to the excessive annoyance of his tricks, involving most unwelcome publicity, the destruction of dishes and waste of food, with the prospect of being compelled to move from that house before they were fairly settled in it, and then cheerfully lied about all the performances.

The mere statement of that possible explanation seems to demonstrate its absurdity. American children have something of a reputation for dominating the family, but the best trained old folks that ever submitted to a youngster's whims would hardly submit to such a program, and if it is conceivable that they should submit, it is not conceivable that they should not voice their despair.

There remains, then, the hypothesis that the conspiracy was a deliberate one from the beginning. The plan was made to do what was done with, of course, some object in view, for, while a child may play tricks (and destructive ones) in enlarging his experiences, it is unthinkable without leaving sanity and going into the realm of bedlam to suppose that adults will destroy their own property and make themselves the center of public comment and criticism without some definite aim. Did they want to leave the 17th Street house? If so, why not leave at the end of the month? Did they want to leave the Marshall Street house before the carpets were down? If so, why go into it? (The family is living quietly in the Marshall Street house at the present time.) Was the whole scheme a plan to make money? Was the boy to be exploited as a wonder-worker and then exhibited for pay? Such a plan could not be carried out quietly, of course, but would have to be carefully arranged for and then carried out with boldness. On that theory the climax was reached on Marshall Street on October 28. Unlimited advertising had been secured at the cost of some demolished furniture, wasted

food and broken dishes. Did the conspirators' courage give out at the crucial moment, that they should have gone into retirement just when the prospective harvest was ripe? All of the witnesses were sure there were supernormal phenomena, and persons stood around on Marshall Street for days after, merely to look at the house where something had happened. There are a number of citizens of Portland who wanted to see the family, but they were barred out. Unless the members of the family were most consummate actors, they were profoundly anxious to escape the horde of investigators and curiosity mongers. Of that fact there can be no doubt. And yet if the scheme was to make money then was the time to take advantage of the fickle curiosity of the public. Yet nothing was done. There has been nothing done since that I know of, and the boy has returned to school and the members of the family are going on their uneventful way apparently sincerely glad that the excitement is over.

It is true that after the event Spiritualists volunteered the opinion that the boy was worth thousands of dollars, but that was on the assumption that the manifestations were the real thing and with the added proviso that his mediumistic powers be developed properly. I do not have personal knowledge of the fact, but I have been informed that Elwin did sit on the stage during a spiritualist lecture this winter, but as proof of a conspiracy to perpetrate fraud with the object of getting money, I regard it as inadequate. [Mrs. March says that Elwin did not sit on the stage.]

The immediate family have given a great deal of assistance in carrying out the investigation and it has been done willingly. There has not on every occasion been that absolute frankness that is so helpful in getting at the bottom of a mystery. For instance, Mrs. March did not tell that she caught Elwin tipping a chair over in December until March 9. The uncles and cousin have not rushed to our assistance in the investigation and have declined to sign statements—with two exceptions,—taking the ground that it could do no good. Their aid would have been very valuable. I leave the question open as to whether that action tends to prove conspiracy. There have been some questions by members

of the family to Elwin, asking him if he did some of the things since leaving the Marshall Street house. Does that indicate conspiracy? Mr. J. P. Sawyers' remark that he often noticed that Elwin had his hand and arm raised at the time of a movement of some object showed observation on his part. A conspirator could not fail to notice the significance of that coincidence, while a believer in the genuineness of the phenomena might regard it as merely interesting.

Of course, the testimony of all disinterested witnesses as to the genuineness of the occurrences tells against the conspiracy idea as well as against trickery on the boy's part alone. My personal opinion after nearly five months' investigation, is that there is no proof of conspiracy. There has been no motive, adequate or inadequate, that I have been able to think of; besides, I do not regard the members of the family as having the right sort of stuff in them to originate and carry out a complicated plan of the sort where no development could be foreseen with any accuracy. As for the opinion of the readers of this analysis, it depends probably upon their decisions concerning the four preliminary questions. If movement without contact is impossible, and the boy could not have done the things without the knowledge and consequently the assistance of his family, there must have been conspiracy. I have described the suspicious circumstances (if they are suspicious) and the reader's conclusion must be his own. I am inclined to object to one thing in the name of logical sanity, and that is crediting the boy with all the necessary trickery and deception up to the point where it appears to have been a physical impossibility to do some things and then to say, "Oh, he must have had a confederate."

In arranging any kind of a conspiracy the chances of the boy's being caught in his feats of moving things must have been estimated, and the success of the whole plan must have been known to rest on his skill or that of his confederates. That fact is certain, and the only question is, does it favor the conspiracy explanation? Persons sometimes take advantage of an event, but to plan beforehand involves anticipating success, at least. Is this conspiracy idea an inherently reasonable explanation?



I have not discussed the theory that the boy and some *one* member of the family were in collusion for the following reasons: All of the family are adults except the boy, and, while it may be conceivable that an adult would conspire with an eleven-year-old boy to perpetrate malicious mischief with no apparent aim, yet the written statements and oral testimony of the various members of the family show that no one person was invariably present when the movements occurred except Mr. and Mrs. Sawyers, who are between sixty and seventy years old. These statements also agree so well as to the events described that it is not easily conceivable that some of them are false and some of them true. Of course, if all of them are false, that would indicate a conspiracy, but that explanation has just been considered at length.

There is the question, too, about there being a Spiritualist in the family who may have coached the boy to move objects on the sly, with a view to ultimate fame. So far as I can ascertain, no member of the family is a Spiritualist, though the events described promise to lead the women of the family in that direction and perhaps Mr. J. P. Sawyers, the grandfather of the boy. Two of the boy's uncles and his cousin have volunteered comments on Spiritualism that were contemptuous to the point of bitterness. I have learned these facts in the course of months and have listened to them without comment except to say that if there was any intelligence shown even in trying to attract attention, that it simply raised the question whether if an intangible intelligence it was a spirit. I understand that this question of Spiritualism as an explanation of these happenings has not tended to create harmony in the family. If the impressions that I have gathered through the months that have followed the events narrated, are trustworthy, they have a bearing on the conspiracy hypothesis which is obvious.

### **Third Explanation.**

There were some genuine movements of objects without contact in the 17th Street house and in the Marshall Street house (probably) and the boy incorporated them into his

own activities and had a bigger time enlarging his experiences than falls to the lot of the average youngster.

The testimony of all the witnesses goes to sustain this explanation. It permits of a reasonable explanation of the source and progress of the boy's deception, which is a serious puzzle for many good people.

Irving King, in his "Psychology of Child Development" (1904) remarks that the mental processes of a child have all the meaning and reality that mental events of an adult have. They are not like adult events, but they must be interpreted in terms of the experience that rendered their appearance necessary. Speaking of what we call the imitative process he says: "A child sees an elder writing with a pencil. When he has a chance, he tries it. To an observer it is a case of imitation, but to the child it is an attempt to get a new experience with a pencil through the image furnished by the adult."

The significance to the child is not in the imitation, but in defining a new experience to himself. Playing school, church and store are instances. Prof. Baldwin remarks: "The point is this; the child's personality grows; growth is always through action. *He clothes upon himself the scenes of his life and acts them out; so he grows in what he is, what he understands, and what he is able to perform.*" King remarks that the child is seldom or never imitating from his own point of view. It is an evolving experience of the spiral type. "How arbitrary it is, then, to call the child an imitator when the adult is regarded as relatively free. The problem is in the persistence rather than in the imitation. Persistence reinstates the experience in more definite form."

Professor Royce says in substance that each experience has to be an involuntary one the first time; after that, it is a matter of will. The boy said in his confession that he did not know what made him move things and pretend they moved without his touching them. It certainly is not a usual thing for normal children to do, and this boy is normal or what is called normal, according to the physician's report. It might even be said that the more normal the boy, the more abnormal (or requiring explanation) are these performances.

Sully says in his "Studies of Childhood" that as the child grows older he gets more interested in the production or origination of things and has a keen delight in the realization of power. His method of reasoning is crudely anthropomorphic, and like primitive man, he regards the operations of nature solely in relation to his personal affairs. (The grown-ups don't always lose that trait; witness Peary's suggestion that the reason for the existence of the Esquimaux was to assist (him) in finding the north pole.) Sully tells of a girl of nine who was looking out and seeing the snow driven towards the town of Milbury by the wind, and remarked, "I'd like to live down in Milbury." Asked why, she replied, "There must be a lot of wind down there; it's all blowing that way." He adds, "Children, as may be seen in this story, are particularly interested in the movements of things. Movement is the clearest and most impressive manifestation of life. All apparently spontaneous or self-caused movements are accordingly taken by children, as by primitive man, to be signs of life, the outcome of something analogous to their own impulses." Again: "The child's impulse to give life to moving things may lead him to overlook the fact that the movement is caused by an external force, and this even when the force is exerted by himself."

This from an authority on the mental processes of children is of especial interest in this case, as indicating how mysterious movements in the 17th Street house and possibly in the Marshall Street house, may have led this boy of eleven to reproduce the movements by natural means. He could not imagine what an important question he was meddling with, and the necessary deception in the beginning led directly to innumerable untruths on his part. Where a child's training has not been rigid, what Sully calls a childish passion for acting a part, backed by a strong impulse to astonish, may easily lead to lying. That feature in this case is so unusual that it deserves some attention. Whether the importance of truthfulness from a scientific or useful point of view takes precedence over truth as a moral quality, may be a matter for discussion, but there can be no doubt that it must be viewed from both sides as a practical factor in life. Some

psychologists, if not all, are inclined to regard the child as distinctly unmoral. King says in regard to the child's moral idea that it is clear he cannot at first, nor even well nigh to youth, have a comprehension of the meaning of the complex system of values recognized by society. He can learn their meaning only by meeting crises for himself. That requires years of growth. "As far as adult values are concerned, the child is non-moral." For the child, truth is a thing to be manipulated, to be juggled. That is peculiarly true because he has, like a savage, an undeveloped mind.

Stanley Hall (page 452, Vol. II, "Adolescence") in speaking of the period just before the 'teens, says: "Morally he should have been through many if not most forms of what parents and teachers call badness, and Professor Yoder calls meanness." After alluding to his moral, religious and rational nature as normally rudimentary, he says: "He is not depraved, but only in a savage or half-animal stage, although to a large-brained, large-hearted and truly parental soul that does not call what causes it inconvenience by opprobrious names, an altogether lovable and even fascinating stage. The more we know of boyhood the more narrow and often selfish do adult ideals of it appear. Something is amiss with the lad of ten who is very good, studious, industrious, thoughtful, altruistic, quiet, polite, respectful, obedient, gentlemanly, orderly, always in good toilet, docile to reason, etc., as the typical maiden teacher or the *a la mode* parent wishes."

The matter of the differing standards of truthfulness among adults has come home to me in collecting testimony in this case. Quite a number of witnesses were willing to tell what they saw, but refused absolutely to sign any statement. The majority of witnesses who signed statements did it with the express understanding that their names were not to be printed, and in the case of a reputable business man, I was told by a neighbor of his and by a business acquaintance in another part of the city that he assured them that he saw nothing whatever of the occurrences at the Marshall Street house. The only inference is that he considered that an admission of witnessing supernatural performances would be distinctly bad for business. One witness remarked to me.

"I am a notary public and I can't stand this sort of advertising." That tends to provoke a smile, but the boy's antics with truth provoke disgust.

It is to be feared that we sometimes lose our sense of proportion in the question of truth-telling. What is for others sin is for the individual a somewhat virtuous experiment. For instance, the minister sometimes tells fables in the pulpit. At least, there is the story by Robert Southey in his "*Life of John Wesley*" (pp. 176-177), to the effect that Samuel Wesley wrote a severely critical letter to his brother John and assured him that he would be excommunicated by the church only that discipline was too low an ebb. Three weeks later Samuel died and John says in his *Journal*: "We cannot but rejoice at hearing one who had attended my brother in all his weakness, that several days before he went hence, God had given him a calm and full assurance of his interest in Christ. Oh! may every one who opposes it be thus convinced that this doctrine is of God." Southey adds: Wesley cannot be suspected of intentional deceit, yet, who is there, who, upon reading this passage, would suppose that Samuel had died after an illness of four hours?" Physicians sometimes deceive their patients and even their families and occasionally the public, for reasons which seem good. In social meetings and partings, we often deceive each other to our mutual pleasure and profit. Distinguished witnesses in court have been known to forget important matters, but that is doubtless due to the wise advice of their lawyers, who feel compelled to warn them that memory is treacherous. That wisdom of the lawyers is only equalled by the courage of the newspapers who always tell the truth, the whole truth and nothing but the truth, regardless of its effect upon their patrons who pay for many pages of advertising. Among literary men there is the story, whether apocryphal or not, that Sir Walter Scott, when his fame was secure as a poet, denied the authorship of the early Waverly novels on the sensible ground that it was nobody's business.

It really seems that truth-telling is a painful and difficult art, involving at least discrimination and good judgment, and that the best of men must be all their lives learning to do

it more effectually. This boy of eleven has failed, but I doubt if he should be branded as an impostor unless all the circumstances show fraud.

Referring to my notes made at the time of the fraudulent phenomena at Dr. Gilbert's home, it will be seen that the evening before I had been reading aloud some stories of Andrew Lang's about poltergeist phenomena to Elwin. He was especially entertained by the Amherst case, because of the description of the movements of objects and of the flying bits of plastering. We deliberately tried to encourage the phenomena by talking about it. It came the next day, but beyond a doubt it was fraudulent. I consider myself responsible for making the strongest possible suggestions, and the next day the things happened, presumably because the opportunity came so soon afterwards. He played some tricks for my edification at the hotel one day early in December and I have to say of his sleight-of-hand work that it was of a strictly childish character. It has been suggested to me twice since the confession was made public that if all the witnesses were entirely deceived it would be in order to tell not only how the trick was done, but to have a demonstration.

A decision as to the third explanation requires a decision of the preliminary questions, especially the one, "Can such things be?" That is the real objection to the third explanation.

### Later Phenomena Elsewhere.

I have the oral testimony of several witnesses, and the signed statement of one, that early in December, some five weeks after the Marshall Street disturbance, there were some unmistakable movements of objects without contact in a building in the immediate neighborhood of 546 Marshall. Signed statements are not to be had, but the matter is one of common knowledge to the occupants of the building. They are much interested, but they are not talking for publication. One witness declined to sign a statement, saying that he did not want to be mixed up in any spooky business. Another witness gave me a statement to the effect that two articles.

each weighing twelve ounces, jumped from a shelf three feet and more to the floor just at the time he and another person were discussing the value of the two packages. The whole thing was absurdly unpremeditated, these two persons being alone in the room and at least eight feet from the shelf. My informant declined to sign any written account, but remarked, "It's a queer business." Elwin March was not in the building. A member of the family, however, spends most of his time there, but was not present in the room when the incident which I related occurred. This reported case of movement of objects without contact will doubtless be accepted or denied according to the prejudices of the reader. On the face of it it seems very absurd, if not, as Mr. Podmore would say, "utterly incredible." Even if it can be accepted as true, it shows what the exercise of what we are in the habit of calling a physical energy without any apparent physical instrument. The list of poltergeist cases makes the question an interesting one, and also an immensely important one. The *Atlantic Monthly* of August, 1868, had an account of one of the best cases ever given. By best, I mean the one with the apparently smallest number of complications. The present case is decidedly complicated. It is practically impossible to come to a conclusion on the strength of any particular testimony. I think that the first explanation may be dismissed as untenable. The second explanation lacks proof and is inherently improbable, though to any one who is exceedingly suspicious, it is bound to appeal. The third explanation fits all the facts, but there is the *a priori* objection that it's impossible.

Dr. Gilbert informs me that a proposal was made to him to exhibit the boy for pay by a person who said that the boy's mother suggested it. She said to Dr. Gilbert later, without being directly questioned, that if he was able to find out about the case, she had thought he might lecture about it and have the boy present. The heroine (?) of the Amherst (Nova Scotia) case was exhibited for pay, but the venture did not prove a success financially. Andrew Lang remarks that according to reports, the only volatile objects were those which were hurled by the audience at the occupants of the stage. I

think it almost doubtful if in that case where an attempt was made to turn an honest penny, or in the present one, where such a suggestion was made by one person, that the fact by itself could be regarded as proof of a conspiracy to manufacture poltergeist phenomena.

I am indebted to Mrs. Gilbert for an account of how she ostensibly left her house when Mr. and Mrs. Sawyers and Elwin were there, but came back and, unknown to them, remained quietly in her room. She overheard a racket in the kitchen and Mr. and Mrs. Sawyers accusing Elwin of upsetting articles. Later, she was told that nothing had occurred. On the conspiracy theory, the conspirators were guilty of accusing a party to the fraud of being guilty of fraud when they supposed themselves to be alone, which is revolting to sanity. Whatever the incident shows as regards the frankness, or lack of it, in the family, it perhaps disproves conspiracy; at least, that is a fair conclusion.

Dr. Gilbert informs me five months after the occurrences on Marshall Street that a man has just come to him and told him that he visited the house at 346 Marshall on the day after the remarkable events and that he found quite a number of pieces of string tied to tacks on the ground just below the dining-room window. This witness is very positive that the phenomena were fraudulent and that the strings explain it. The story, coming as it does after the newspaper accounts of Dr. Gilbert's explanation of the happenings on the ground of fraud, appears to have arrived somewhat tardily. I am certain that Dr. Gilbert would have been pleased to see the string and the tacks, and I should have been delighted, myself, at the time. However, there are certain gaps in the string story. Wooden objects can be made to move with a tack and string, but how can chairs be raised in the air by strings? To invert a table by pulling strings and to do it so cleverly that the objects on top are found under the inverted surface requires possibly more than a string and a tack. Then, too, tacks are useless for the purpose of attaching strings to dishes, pots and pans, not to mention the tailor's goose and the plastering, so why should not the chairs and tables have been moved by the same mechanical means as



the teakettle? Nobody was able to discover how it was done. As for the strings and tacks, they might have come from the next house, which is only three feet distant. I do not assert it nor intimate it, but it is easily possible.

On the whole, I am inclined to balance the shrewdness of this skeptic against the detective ability of a Spiritualist I met recently. A morning paper had printed a portrait of Elwin and his mother from a photograph taken for the occasion. I was asked if I saw the face above Elwin's and I was compelled to admit that I did not, whereupon certain slight blurs in the background were designated as the features of Elwin's maternal great-grandmother. The printing of a spirit photograph in printer's ink by a newspaper high-speed cylinder press after the stereotyping process from a half-tone etched from a photograph, offered no difficulties to the robust faith of enthusiasm. The two incidents illustrate the credulity which will accept anything to escape an undesired conclusion, and the credulity which will believe anything to establish a desired fact.

### **Notes by the Editor.**

Mr. Thacher's summary and analysis leave little to be said, but there are a few remarks to be made regarding the interest which the interviewers have for their relation to the problem of the supernatural. I think there can be no ordinary objections to the honesty of the people who report their observations. Interest in protecting their experiences and reputation for honesty may have influenced the imagination and accounts at times and in places, but at least in the main I think it probable that the testimony was intentionally honest, even when there were omissions that should have been filled in without being called out by inquiry. But it is not the honesty of the observers that is the most important requirement of such narrators. Trained observation and judgment are more important, and the critical reader will quickly remark the absence of this in many of the accounts. Only a few seem to have spontaneously observed the necessity of noting the incidents in the environment of a phenomenon and of remarking whether they saw the object start in motion.

This latter feature had to be brought out in most cases by inquiry. But no one seems to have noticed the primary importance of observing the various situations and conditions affecting the nature of a phenomenon. For instance, no attempt seems to have been made to investigate the possibilities of natural explanation on the spot when any particular event took place. It seemed to the observers to have been enough to have remarked that an object had moved or was in motion when the ordinary explanation did not present itself ready at hand. The narrators do not show any disposition to examine carefully into the various indirect ways by which the movement of an object might have been effected, say by a confederate or by the use of strings. It seemed to be enough to have noted the motion or that the boy was not near the object, tho he might have been a moment before. The imperfections of the accounts are very marked in this respect. The careful investigation of any one event in a scientific manner, when the events were occurring, would have decided much. One illustration shows what might have been done. It was the case of the man watching the boy in a mirror. This settled one incident beyond question and throws a flood of light upon the possibilities of cases in which the same care was not displayed. Taking the narratives as they stand and without allowing for defective accounts the phenomena appear quite inexplicable. But recognizing, as we must, the liability to imperfect observations we can easily see how slight the evidence is for the supernormal in nearly every incident.

If certain incidents are correctly reported they offer difficulties for certain specific explanations of the ordinary kind. What may have been done that would account for them in a simple manner does not appear from the narratives. But it is certain that a perfectly simple explanation, even of the normal kind, does not apply to the whole collective mass of reported facts. It is this which lends plausibility to the contention, if not evidence, that the trickery was suggested by actually genuine phenomena. But so much is dissolved by the proof of fraud that a defence of anything supernormal would either be misunderstood or create the suspicion that

prejudice influenced the believer. That side of the issue has the force of whatever weakness attaches to the ordinary explanations of certain incidents, but it possibly has no other direct support. In any case, however, the facts show just what dubiety surrounds similar stories.

There is a distinction of some importance to be made, however, in such accounts. It is the distinction between the facts as reported and what they appear to be to the reader. Narratives of the kind are always read as attesting the occurrence of events which cannot be ordinarily explained, and this impression is determined more by our knowledge of what the narrator actually believes than by the actual testimony in the case. When we discover that the appearances are deceptive we become sceptical of human testimony. But we forget often that the testimony may not really apply to the ideas which are the result of interpretation by the reader, or even the reporter, but to the strict narrative of the facts. No doubt many or most of the informants in these interviews intended to convey to readers the existence of supernatural phenomena, the movements of objects without contact. But the strict interpretation of their language does not necessarily imply this. They are actually describing their sensations or the bare phenomena of observation, and but for the atmosphere of the supernatural implied by the very existence of such stories we might not suspect their integrity. It is not the testimony to the facts of movement that is to be impeached, but the implied interpretation, unless the circumstances remove the existence of mal-observation or imperfect knowledge. You have, in fact, to accept the statements of the witnesses in order to explain them by fraud even, to say nothing of other theories. All that the testimony pretends to certify is the actual movements of the objects and that was easily verifiable. Of course, what we desire to know in addition is whether the movements took place under circumstances that would render it certain that the facts are not ordinarily explicable. It was imperfect observation at this point that makes the facts defective. But as mere sensory experiences there is no reason to impeach the testimony. It is only the inferences and interpretations which get in-

sensibly interwoven with the mere statement of facts that makes the testimony appear to be other than it is. But if we distinguish carefully between what was actually seen and what was inferred and crept into the impressions we get of the situation we shall have no difficulty with limiting the testimony in such cases. It is the interpretation that is exposed to illusions more than the simple sensations of fact. The impeachment is not of the testimony correctly understood, but of the ideas which the imagination introduces into our conception of the facts. Understanding this, then, we may well appreciate the interest of the phenomena to psychology, especially that we are never forced to conceive accounts of the kind in terms of their superficial character.

In the notes to Dr. Gilbert's report I alluded to the story of the strings found outside the window and remarked the importance of the evidence which the fact seemed to afford for a perfectly simple explanation of at least some of the alleged phenomena, whether by Elwin March or by confederates in collusion with him. The account of this gentleman, whom I shall call Mr. Ellwood, was so definite and specific that I asked for further investigation of the case on the basis of it and for further details in regard to his story, as they, with the story, afforded the ideal situation in the spiritualistic beliefs of the reporter and the naturalness of the explanation involved to remove all doubts about incidents to which other ordinarily reasonable explanations did not seem to apply. The sceptic can revel in this story of the strings with almost perfect impunity. It offers free scope to the imagination which may easily evade the responsibility of applying the hypotheses to the exact conditions of the house and environment, especially if the reporter has not anticipated this possibility by providing the situation which the hypothesis must take into account, if actually presented. We can imagine almost anything done with strings, especially if we ignore the liability of discovering the strings as a contingency which would weaken the theory, while protecting the hypothesis based upon these strings would make the sceptical case absolutely invulnerable. At this point occurs the crucial situation for the whole case, and hence I asked for such investi-

gation as would set aside doubts about it and make the case conclusive for the simplest possible of explanations. The following facts will show what the results of inquiry were.

Mr. Thacher had investigated the story somewhat and felt that it had little significance, but in response to my request provided the facts on which his judgment was based and further information which makes the whole matter clearer and removes much of the protection which it might otherwise have possessed.

Mr. Ellwood claims to be a spiritualist, but he does not believe in the genuineness of physical phenomena and tho he claims to communicate himself with discarnate spirits regards all the mediums he ever investigated as frauds. He had a theory about confederates in the March case which he told Mr. Thacher in confidence, claiming to have substantiated it in part through witnesses whose names he said he was not at liberty to reveal. "It includes a conspiracy of Spiritualists and the marriage of a Spiritualist widow to a member of the Sawyers' family or some close friend on terms of intimacy in the Sawyers home."

"So far as I could learn," says Mr. Thacher, "there has been no such marriage of any member of the family and the rest of the theory rests upon suspicion entirely."

Mr. Ellwood claimed to have been employed as a detective in the Internal Revenue Office in Western Oregon. Inquiry showed that he had never been so employed and that his story was probably based upon the fact that he had applied for such employment and had been conditionally promised work in it. He based his application on the statement that he had served as a private detective. But this story could not be verified. The sheriff mentioned by him writes that he never directly employed him and has no use for him. He had volunteered some service and failed. He also claimed to have been employed as a deputy United States marshal in Montana. But inquiry brought the reply that "No man of that name was ever a deputy United States marshal of this district."

Mr. Ellwood claims that he has been a travelling hypnotist and lecturer: that he has treated people for disease in Ore-

gon; that he has very large land holdings in Canada (40,000 acres he told Dr. Gilbert); that he studied the occult in India; that he had lived in the southern part of the United States and that he had been a deputy marshal in Montana. He claims also to be a member of the "Scientists' Association of the World," a secret society which issues no publications and to which membership is granted only upon special invitation. Whatever is printed by the Society, or is authorized by it, is generally printed under some assumed name. He claims to have investigated the March case for this Society, tho it has no real interest in such matters, considering them as all settled. I quote Mr. Thacher further without abbreviation.

"Ellwood says he found thirty-eight threads of varying lengths outside the window of the dining-room at 546 Marshall Street. He described the thread as ordinary sewing cotton doubled and twisted. He says there were many foot-prints on the ground made by shoes, size between Nos. 6 and 8. He refers to his finding the threads as a complete demonstration that the movements of the objects in the house were produced by a confederate outside the house. He was positive that he could produce the movements by the means of strings pulled from the outside. I asked if he would be willing to demonstrate the feasibility of it if I could get the consent of the family. He hesitated and then declined. I asked if he fancied that the signals had been given by some one in the dining-room. He responded that the man outside could have looked through the window.

"I have measured the distance from the ground to the window and it is five feet seven inches. The distance between this house and the next one is two feet four inches. There are no windows in this next house on the first floor opening towards the Sawyers house. The family in the next house consists of Scandinavians by the name of Armstrong (pseudonym). Mrs. Armstrong was a witness of some of the movements of objects in the Sawyers house on October 28th, 1909, and told me of her experience. I have given her statement in my report (p. 567). So far as I know there was no acquaintance between the two families.

"The distance from the ground to the lower edge of the window—five feet and seven inches—makes, with the width of the sash, five feet and nine to ten inches, as near as may be, from the ground to the glass. It would require a man over six feet tall to look into the room on the horizontal plane while standing on the ground. This is of special interest in connection with Ellwood's statement that he found a match under the sash and a match between the sash and the window sill on the inside. A moment's thought will show that it was a physical impossibility for him to tell whether there was any match between the sash and the window sill without being in the room. From the outside he could tell nothing about it, tho, of course, he could have seen a match (if there was one there) under the sash.

"I called Ellwood up by phone this afternoon [June 30th] and asked him if he stood on the ground while making his examination. He said that he did. I asked him if he discovered the match under the sash and one between the sash and window sill while on the ground, and he said he found the matches on the ground and not in the window frame at all. Of course this may be an inadvertence, but his written statement says he discovered inserted from inside the window and under the window and making a space one-sixteenth of an inch under the window through which the thread might be pulled. I do not say that something like it could not be done, but I do say that Ellwood could not have discovered the fact while standing on the ground on the outside. He says he never has been in the house.

"There is another trifling point. Ellwood speaks of the space as one-sixteenth of an inch. Now the ordinary match is about an eighth of an inch in diameter and there are very few houses where there is a play of an eighth of an inch between the window sash and the groove it slides in. There is no such play in the window I examined at 546 Marshall Street to-day. It is a comparatively new frame house and in good repair.

"I live in an old house and the windows in my room are loose and sometimes rattle frequently, but I always wedge them with a knife blade when necessary. Loose as they are

a match will not go into the space between the sash and the frame. That destroys the possibility of the match story being true, so far as I am concerned. The window might have been open a crack and a thread or string pulled from the outside and objects in the room might have been overturned. The testimony shows that objects were raised. There is no mark on the ceiling showing any repairs, so that pulleys could not have been attached to the ceiling. There is a chandelier of not very substantial sort in the middle of the room, but as a pulley it would not answer for the objects that were described as moving. I have no means of knowing that objects were not moved by natural methods, but the thread or string story is an absurdity on the face of it to any one who would inspect the house.

"No one saw Ellwood find the strings and no one has seen them since so far as I know. Ellwood says they are at Calapooia Springs with his baggage and Dr. Gilbert says he has promised to send them to you, when he gets his baggage. To me he expressed doubt about sending them to you because the 'Scientists' Association of the World' might object, tho he suggested the possibility of photographing them."

Mr. Thacher also reports that Ellwood went to an editor of the *Portland Oregonian* who listened to his story and found it so disjointed that he would not publish it without better vouchers, as he could not print charges of fraud against a "respectable family merely on the word of a more or less irresponsible person." This editor is suspected of being in sympathy with spiritistic theories. Ellwood then went to the editor of the *Daily Journal*, a rival of the *Oregonian*, and was told to bring in his story. He did not appear again and tells another person that his reason for not bringing the story to the editor was that he did not think "the people of Portland were in a proper frame of mind to listen to it." He told Mr. Thacher that the reason he did not go back with the article was that he was sick. At 10 P. M., as he was starting home he told me the reason he did not publish the story in the *Journal* was that he did not want the publicity it would involve.

I have also on record definite evidence of certain moral



and financial delinquencies on the part of this Ellwood which cannot be printed. They totally disqualify him as a witness in behalf of anything.

Mr. Thacher states that he regards the match story as a fabrication, and he thinks that of the cord attached to a knot in a stick of wood across the street to pull down the pile is also a fabrication, and he does not think the string story is worthy of any consideration whatever. There is no reason to regard him as a biased man in any respect and he has no such convictions regarding the supernormal as would put him beyond the attitude of a sceptic. My own personal acquaintance with him, and I think his own treatment of the subject will bear out the judgment, is that he would not consciously distort the facts, but on the contrary would state the side against himself with all the force to which a doubt is entitled. I regard him as a most excellent witness and judicious critic.

The string story will thus appear to be weak, accepting the facts as stated, tho it would have made an invulnerable case could it have been sustained. Certain facts which would reinforce its weakness are too personal to be mentioned here and hence they are omitted. But the story does not strengthen the sceptical interpretation which will have to rest on the other and proved data in the reports. The simple fact is that the man's story is so full of proved falsehoods that it is worthless tho it is just the kind of narrative that the sceptic usually believes with all his heart and does not venture to investigate.

It is not necessary to balance the case any further after the summary of Mr. Thacher. He has accepted the duty which the scientific man usually evades, namely, that of estimating the "natural" theories as well as the supernatural ones. Too often we evade our responsibilities here because we assume that the public will believe these "natural" theories without evidence, which it usually does, and we pander to the prejudices of the plebs while we pretend to be scientific and to be investigating when, in fact, we are tacitly proclaiming the impossibility of what we assume to be possible in the very fact of investigation. The critical examination of a "natural" theory, in the light of the alleged evidence or the

nature of the particular situation, does not imply to the scientific man, or even the layman of intelligence, that we are trying to defend some supernatural interpretation, tho that is the inference usually drawn by the man who is anxious to evade the truth and to protect his preconceived ideas. On the contrary, it is the duty of the really scientific man to weigh the evidence on the side of the "natural" quite as critically as he would on any other side. This habit of telling us that we must exhaust all "natural" hypotheses before we accept any other is all very well and correct enough when you are engaged in the business of converting sceptics, a process which assumes that you are yourself convinced of the supernormal. But in the scientific problem this is not any more true for one side than the other. We are not entitled to "natural" theories which do not explain and for which the evidence is not sufficient. We are duty bound to have as much sense of humor in this field as in that of the supernatural. We are estimating evidence, not primarily advocating or condemning theories, and the only way to estimate that evidence is to weigh it in the light of all the conceivable hypotheses that present themselves. We are not required to explain any of the facts. We may reject them all and simply say that we cannot explain them at all. There may be very simple possibilities that have not come within the range of our conception of the situation. We may, in reality, not have all the facts. We too readily assume that we have them and on that supposition indulge hypotheses which we should laugh at had we facts that may have escaped observation. A verdict of non-proven for a "natural" hypothesis is quite as obligatory as for a supernatural one, and it does not imply anything in proof of the latter to have it so. But there is a temptation on the part of many psychic researchers to exhibit prejudices which they do not want you to discover in their credulity about the "natural" in their over-anxiety to reject the supernatural.

What I have said here is in the interest of pure science and not of any supernormal interpretation of the March case. I do not think any one would have a temptation to defend it against the suspicion of fraud. Give it the most favorable

consideration that the spiritualist would demand and it is so weak, from the suspicions entailed by the proved mal-observation and deception, whether conscious or subconscious makes no difference, that it only would bring such a view into contempt. Not because it may necessarily be false in every respect or in regard to every incident in the record, but because it is so evidently unnecessary in most of the incidents that scepticism would be entirely within its rights in demanding either a suspension of judgment or the extension of its doubts on the ground of proved fraud or mal-observation. But while we admit that the case does not afford independent proof of the supernormal this fact does not imply that we have adequate proof of the normal explanation in all the details. We are quite as ignorant of the "natural" explanation in some of them as we can possibly be of the supernatural either in the same incidents or others. We may just as well confess that ignorance, as scientific method requires. as to be credulous about the "natural" simply because we are incredulous about the supernatural. If this *Journal* stands for anything it is the impartial weighing of evidence on both sides of the question and it is not going to be frightened into the recognition of indefensible hypotheses simply because they are "natural" or respectable. The "natural" explanation that actually applies in such cases may not have occurred to the observers. I have remarked this in more than one instance of such phenomena. We are often too much afraid of admitting our ignorance in such cases, as the critic on the other side likes to evade the issue or to misrepresent it by making it other than it is. He is too ready to settle a problem by imputing illegitimate motives and some of us are too little acquainted with logic or too much afraid of ridicule to meet the situation as it should be done.

At the point where we might have hoped to discover evidence of hysteria in Elwin March, namely, in the automatic writing, the facts have all the superficial character of the boy's behavior in the house of Dr. Gilbert. They have also the characteristics of phenomena which are genuine, whether supernormal or not. It seems not to have been possible to test the case in this respect as might have been desirable, had

the means been present for doing so. Such as the tests were they reflect the features which increase doubt while they do not support hysteria which might be the first defence against conscious fraud, even tho it afforded no defence of anything supernormal in it. As it stands, therefore, the case is one which might have appeared very impressive to subsequent generations without the investigation which revealed its real character, whether we choose to regard it as conscious fraud throughout, or a mixture of fraud and the supernormal, or wholly worthless for any conclusion mixed or pure.

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TELEPATHIC HALLUCINATIONS: THE NEW VIEW  
OF GHOSTS.\*

By James H. Hyslop.

This is one of the last books by Mr. Podmore and it seems to have appeared only a short time before his untimely death. In taking up this recent book we are in the unfortunate situation of writing a criticism where there is no opportunity for reply. We have had many lengthy reviews and discussions of Mr. Podmore's works in this *Journal* mainly for the purpose of laying the foundations for constructive ideas in psychical research, and it is desired that we shall take up the present book for the same object. It would be much to be preferred that Mr. Podmore were here to correct us in case we make any mistakes regarding his views, but this is no longer possible. The fact, however, may make it imperative to discuss the issues involved with the consciousness that he is not in a situation to reply. The importance of the subject, however, is too great to disregard the opportunity to discuss it, especially for the removal of illusions which so infect many minds regarding both the facts and the explanations of psychic phenomena. Mr. Podmore's books exercise a large influence upon certain types of mind and it is necessary to

\* Telepathic Hallucinations. The New View of Ghosts. By Frank Podmore. Frederick A. Stokes Publishing Company. New York. 1910.

examine those minds and the nature of the views which influence them so much.

The titles to chapters give some idea of the book's contents. I shall enumerate them. They are "Some Recent Ghost Stories," "Ghosts as Hallucinations," "The Pedigree of Telepathy," "Coincident Dreams," "Spontaneous Telepathy," "Experimental Ghosts," and "Ghosts of the Dead." The book is only a little over one hundred pages long, but it covers the ideas involved in these titles very fully besides narrating a large number of interesting and well accredited facts.

The first chapter deals with the facts that apparitions and 'ghosts have been so prominent in the beliefs of mankind from the earliest ages and with the assumptions which have to be used in testing the claims to their being significant experiences. To strengthen his case Mr. Podmore quotes a number of recent ghost stories well authenticated and not marred by the suspicion that time is supposed to throw upon them. The second chapter starts the view of the book and shows what attitude Mr. Podmore is going to take toward the incidents as a whole. Telepathy and experimental ghosts occupy the rest of it except the chapter on ghosts of the dead which had to be considered because the case could not be settled by any conclusion about the living.

As a whole the book is one of Mr. Podmore's best. It shows a more constructive spirit than anything he has done for years. The incidents are as well chosen as they could be in a small work of the kind, tho possibly some incidents in the Society's records would have made a stronger case for conclusions about which he is still rather chary. The general temper of the selection, however, does not present a serious ground for objection.

There are just two things in the book. The first is the presentation of facts and the second is the discussion of explanations. Readers must go to the book itself for the facts and can do their own thinking about them. All that I propose to do here is to examine the view which Mr. Podmore takes of "Ghosts." One need not question the facts narrated nor take any others to animadvert upon the theory of ghosts presented. To make clear what I wish to do and to

make it fair to Mr. Podmore I shall quote such parts of the book as indicate just what his position is.

Rightly enough Mr. Podmore says that, before we say what ghosts are, we should decide whether they exist as facts. The incidents quoted are taken to indicate that they are *something* and his theory of telepathic hallucinations intends to tell *what* they are. But in adopting his view which he calls the "new view" he shows clearly what it is to set aside. This is the popular theory of ghosts which he regards as believing in their quasi-material nature. He says: "The elaborate arrangements for embalming the dead among the Egyptians, the offerings to the dead which formed part of the funeral ceremonies in early civilizations, and are still found throughout a great part of the world at the present day, are obviously associated with the belief or at least the hope of the survival of a quasi-material soul—a soul having form and substance, appetites and desires." Then in the conclusion, stating his view of the phenomena he says: "It will be seen that the facts when closely investigated lend little support to the popular conception of a ghost. The spirit of a sensual man, still hovering near the scene of his earthly joys, the repentent monk, the murderer still doomed in nightly penance to re-enact his crime, the soul in the torture of purgatory who comes for comfort and absolution—all these are, it would seem, but figments of popular superstition. The real ghost, as we have learned to know him, is but a painted shadow, without life or meaning or purpose—the baseless fabric of a dream."

All that I wish to get out of this is the fact that Mr. Podmore thinks, if "ghosts" exist at all as real they have to be some sensuous reality, something apparently like what they represent themselves to be in their apparitions. In other words he accepts the popular conception of "ghosts" if they are to exist other than as hallucinations. What I wish to show is that this is both false to the history of philosophic and religious thought and not at all the view in psychic research.

Mr. Podmore is too much afraid of the "popular" idea of things. He seems to think that the chief object of science

is to attack the common man, and he seems ready to adopt any view which will set him in opposition to what that class held or holds. He is too much afraid that the belief in spirits necessitates the supposition that the popular mind will be correct and the intellectual will never admit that any virtue is to be found in the plebs.

It is a debatable question whether the "popular" mind holds to any such views as charged. It is true that some people do maintain the doctrine that a spirit is just what it seems to be and the language of the ancients seems to support that contention for the early period of man. But we cannot always take the literal translations of ancient languages as expressing the real conceptions apparently expressed by them. All language has to trace its lineage to sense ideas, but it soon takes on abstract meaning and a careful study of antiquity will often reveal a perfect consciousness of this abstract and symbolical character of ideas. Plato did not hesitate to describe the soul in the most highly colored terms drawn from sense, but he was careful to say that this was wholly mythical. Then Christianity for many centuries, in spite of the belief in spirits, never for a moment thought them material or "quasi-material." The antithesis between mind and mind was very radically drawn and whatever concession was made to the imagination was done for the purposes of exoteric teaching. It was the main genius of Christianity to have insisted on the soul not being matter or material, even tho it manifested itself in sensory forms. But suppose that it did, what has that to do with a scientific problem? Why conceive that we have to oppose any theory in ascertaining the facts? Why take the popular mind as the standard for determining what is to be proved? Especially when no critical view of what that popular idea is has been determined. The primary question is whether there is any external reality at all expressed by ghost or spirit.

The fact is that Mr. Podmore's present book is calculated to produce more illusions in the popular mind than it conveys truth. The title and discussion both represent equivocations. The whole tenor of the book is an equivocation and it is strange that Mr. Podmore did not discover it. In the first

place he should not have used the word "ghost" at all in the title or in the discussion. In his earlier and first work dealing with the phenomena of psychic research he spoke of the phenomena so named as "apparitions," the true scientific term. It does not imply any other reality of the representative type than the experience. It may imply that something *appears*, but it does not indicate the nature of the thing that so appears. It leaves open the explanation and that may be either subjective or objective, according as the evidence may prove. But "ghosts" is a term that implies a reality that does not show itself in the term apparition. It distinctly implies an objective cause, and according to Mr. Podmore a reality that is quasi-material. In using the term he not only departs from the scientific point of view regarding the facts, but suggests ideas which he has to antagonize.

This means that Mr. Podmore thinks, if a "ghost" exists it must be of a quasi-material character and be accessible to ordinary standards of determination. This is not true. Assuming that it is "quasi-material" is to exclude any assurance for that assumption. Even if it were material it might not be naturally or normally visible. There are abundant forms of matter not visible or tangible and have to have their existence proved by other than the ordinary sensory means. It may even be gravely doubted whether we rightly represent the popular ideas by applying the definite and more technical terms of physical science to them. The popular conception, whatever its language, always distinguishes a ghost from its ordinary conception of matter and it may be unfair to judge it by setting up some straw man to knock down.

A similar objection can be made to his use of the term hallucination, but this will come up for examination a little later. At present I shall only remark that he nowhere defines the term to suit the conceptions which psychic research have imposed upon one application of it when speaking of phenomena that involve an objective cause. The old and traditional meaning of the term was that of an apparent reality caused by some abnormal condition of the human organism or in it. The new types of phenomena which psychic research was called to investigate, some of them being no

more apparently objective or implying an objective reality like them than dream images or the hallucinations of the insane. The older conception limited their meaning to apparent realities caused by some intra-organic stimulus. But these new phenomena, while they seemed no more to represent an external reality than dream phantasms, represented the stimulus that caused them, but were, nevertheless, as definitely related to an external or extra-organic stimulus as any could be supposed related to an intra-organic cause. The result was that the distinction between falsidical and veridical hallucinations was drawn. The first described those which had a subjective and intra-organic and the second those which had an objective or extra-organic origin. The falsidical or subjective hallucinations were such as had no corresponding external reality to explain them. Veridical hallucinations were such as were causally related to external reality and events in some way, giving them a significance much the same as experiences in sense perception.

This distinction Mr. Podmore does not recognize or state here, tho perfectly familiar with it. It would have forced on his treatment of the subject quite a different possibility than the one he desired to emphasize, namely, that apparitions were related to objective causes, tho also to hallucinations, while he remained silent upon the actual source of the telepathy. Of this again. What I wish at present to get clear is the conception of "ghosts" which he endeavors to refute and the new conception which he intends to support. This is that "ghosts" or apparitions, tho not what they were once supposed to be, are hallucinations, but with the qualification that they are telepathically produced. The full significance of this is not discussed by him, tho readers can readily see that he comes nearer a constructive view of them than in any previous publication of his own.

Let us examine some of the statements and reflections which give rise to the problem which he is discussing. I wish to show that his very conception of the issue is founded upon an illusion for himself, an illusion based upon erroneous ideas in his earlier reflections. I do not deny that these illusions are shared by many of the people whom he is desirous of edu-

cating to another point of view. To that extent and with that motive I have no quarrel with the book. I only wish to bring out the fact that he could just as well have gone farther and found a truth in the position which he was opposing and at the same time exposed its illusions as well. Let me quote a passage. Speaking of a special case of apparition which he had narrated he says:

"Was this figure a ghost? Are the dreams of men of old, the fancies of mediæval poetry and art, justified by the facts? Is there really in each of us a quasi-material form having all the limbs and due proportions of the body for a time during life, which must leave it permanently at death, and which can under favorable conditions make itself visible to the mortal eyes? It may no doubt be said that there is nothing in our present knowledge of the constitution of the material world to forbid such an hypothesis. There may be, as one eminent physicist suggested in the last generation, intercalary vortex atoms; there may be space of four dimensions. We know too little to say absolutely that such an ethereal or psychical body could not exist. But it cannot be too clearly understood that there is no evidence of its existence. These apparitions have never yet been weighed or photographed, nor have they furnished any proof of their kinship with matter."

I am not going to enter into any denial of the fact that many people actually base their ideas of spirit, for instance, upon some such possibilities as are here suggested. Mr. Podmore is correctly indicating that even philosophers of the last century—and the common people only followed them when they accepted them—talked about "intercalary vortex atoms," the "fourth dimension" and various ideas associated with refined matter to support the doctrine of spirits. So far as he means to suggest views which will contradict the facts that he intends to discuss there will be no objection whatever to his attitude and logic. There has been a great deal of folly in connection with space of the fourth dimension and other metaphysical nostrums in connection with the hypotheses of spirits, and I have to say that if I found it necessary to tolerate them as a condition of believing in spirits I would agree with the sceptical position of Mr. Podmore. To me the ques-

tion is not what physical or metaphysical conditions are necessary in order to admit the existence of spirits. Indeed I do not think that we have to determine in the slightest degree the nature of spirit before we admit it, other than that it is a thinking form of reality. Its relation to matter or any other types of energy is a secondary issue. Sir William Ramsay did not say what the nature of argon was before he insisted on its existence. He simply found facts which justified the hypothesis that something else than the known forms of reality existed to account for the specific gravity of nitrogen in the air and set about experimentally demonstrating its existence. After discovering it he then investigated its nature. In fact, we can never determine the nature of anything until we find that it exists as a fact. Mr. Podmore has thus allowed himself to be diverted from the real problem of something else than the organism accounting for consciousness to discuss the nature of the soul as a quasi-material substance before ascertaining whether it exists. He finds it necessary to antagonize certain metaphysical conceptions of its nature before seeing whether there is not something which has set people to speculating in this way about it.

He might retort, however, that it was precisely his desire to seek an explanation of facts without either this metaphysics or spirits that led him to telepathic hallucinations. This is a legitimate criticism of the point I have made. But I have not intended to assert or imply that he had not fulfilled the logical conditions in substituting a telepathic for a spiritistic interpretation of apparitions. I am only pointing out that his tendency to resist the spiritistic theory is based upon a false conception of what it implies, and that is that a soul, if it exists must be quasi-material. To me it makes no difference whether there be any ether or not, any fourth dimension or not, intercalary vortex atoms or not. Talk about them may accomplish much in relaxing the tenacity of dogmatic ideas in science, but it does nothing more. They are neither conditions nor obstacles to spiritistic theories. Our business is to collect facts and accept whatever conclusions they enforce, regardless of the beliefs which physical and metaphysical science may have set up on the limitations of knowledge.



We are not obliged to accept any set of ideas as defining spirit, except that, whatever else we may or may not discover to be true, it implies intelligence. All else is open to future knowledge.

But the point which Mr. Podmore desires to make is better expressed in what immediately follows what I have quoted. I must give his statements here also.

"But if it be admitted that in a universe which lies even yet for the most part in darkness or twilight, there may be room for ghosts as well as for ethereal vibrations, the ghost-theory, at any rate as applied to these apparitions, will still be found to present almost insuperable difficulties. Let us suppose that it was an ethereal or psychical counterpart of a human being which appeared to several witnesses whose testimony was cited in the last chapter. The ghosts, it will have been observed, always appeared clothed. Have clothes also ethereal counterparts? Such was and is the belief of many early races of mankind, who leave clothes, food, and weapons in the graves of the dead, or burn them on the funeral pile, that their friends may have all they require in the spirit world. But are we prepared to accept this view? And again, these ghosts commonly appear, not in the clothes which they were wearing at their death—for most deaths take place in bed—but in some others, as will be seen from an examination of the stories already cited. Are we to suppose the ethereal body going to its wardrobe to clothe its nakedness withal? or that, as in the case of Ensign Cavalcante's appearance to Frau Rieken, the ghost will actually take off the ethereal clothes it wore at death and replace them with others? It is scarcely necessary to pursue the subject. The difficulties and contradictions involved in adapting it to explain the clothes must prove fatal to the ghost-theory."

Mr. Podmore rightly puts his finger on the difficulty of the popular theory of the soul and of spirits. Later on he refers to a case of an apparition of a letter to raise the question whether the spiritualist has not to affirm the existence of a soul for letters and inanimate things. The difficulty is great for any popular theory of ghosts. But that difficulty grows out of two or three assumptions which may not be true at all.

The first of these is the antithesis between matter and spirit. This is due to the dualism of Christian philosophy developed into clear expression in Descartes, until we came to think that spirit, while its essential functions are intelligence, feeling, and will, may have other and secondary properties that ally it to certain material attributes. The monistic scheme of things which prevails in all modern thinking might even require this. Hence part of the difficulties which Mr. Podmore feels may be due to the illusions of an inherited philosophy that may not be true at all. For all that I know the ethereal world may duplicate all that we sensibly perceive in the material. In fact, physicists now maintain that the ethereal world is the basis and universal concomitant of matter in all its forms, apparently confirming the very views which Mr. Podmore here feels are ridiculous. What if the savage and common man should turn out correct!

But I do not commit myself to any such views. I recognize that the difficulty is serious for the scientific man and that Mr. Podmore is not wholly at fault in presenting them as he does. But he has failed to state just what the real source of this difficulty is. We are supposed to be engaged in a scientific problem. This means that we are not only collecting and certifying facts, but that we are also trying to make them intelligible in terms of ordinary experience or the existing body of scientific knowledge. In any effort to convert the sceptic we must appeal to existing convictions and prejudices, and these involve ideas which make such things as spirit clothes really or apparently absurd. They do not easily, if at all, consist with our ordinary conceptions of things supersensible. We undoubtedly have to explain such appearances by our prevailing scientific knowledge before rushing into any definitive notions of spirit. There is room for all sorts of scepticisms here, or at least for suspense of judgment, and I do not wish to be understood as setting aside either the method or feelings of Mr. Podmore in the treatment which I am giving the problem. All scientific advance is made by articulating new facts with older generalizations, or in using older facts to form a new conception of the organic whole of phenomena. That is what Mr. Pod-

more is trying to do. All that I would object to is the insinuation that spiritistic conceptions may not do it as easily as the telepathic hypothesis. We are not under any obligations to define that idea by the popular doctrines. We never do that in other scientific work. We take the philosophic and scientific doctrines to which investigation has given a more or less stable vogue and apply them to the new facts, and the well established conception of spirit does not involve any necessary assumption of either quasi-material reality, tho consistent with it, or vortex atoms or the fourth dimension. It is only a question whether there are not facts to make necessary the supposition of something different from the *defined* idea of matter as recognized by physical science. This different thing may be another species of matter, if you wish to so call it, but it is not the older type if new, any more than argon was identical with other elements. Identity of kind in that way does not exclude differences which the elements express, and if we choose to employ the word spirit to denote this other reality capable of consciousness when the recognized elements are not capable of it, it will not destroy science but only extend the field of its interest. This is to say that we may mistake the *nature* of a ghost when we do not mistake the *fact* of it. It may be one of the realities capable of affecting us without being what it appears to be, just as we do not suppose that normal sensations represent the nature of matter.

Mr. Podmore approaches this view of the case when he further says: "Whatever they may be, it seems clear that these apparitions are not ghosts in the old-fashioned sense. And yet, unless we are to distrust human testimony altogether, they are *something*." But it is interesting to remark that neither Mr. Podmore nor a large number of other people have been disposed to admit that they were even "something" until they felt they could explain them by telepathy. That is, they were disposed to disqualify human testimony until spirits could be rejected and telepathy accepted on that same testimony!

As soon as he has admitted that ghosts are "something" he goes on to explain the nature of hallucinations and regards

them, correctly enough, as memory images taking on the character of sensations. This is to say that they are subjectively produced sensory states and appear to be real things, which, however, will not stand the examination that externally produced sensations will.

Then follow a number of chapters presenting the facts that justify the existence of telepathy and of various types of apparitions associated with death, whether of those just dying or those deceased for some time. Then he applies to these cases his hypothesis of telepathy. He admits frankly that, if the dead exist, there is nothing to prevent their impressing us telepathically. But he does not find it necessary to suppose that it is the dead that are exercising the telepathy. But by combining the phenomena of hallucination and the function of telepathy he expects to get an explanation for apparitions without resorting to "ghosts" for a theory.

There is no *a priori* reason for rejecting such a view of them. It is only a matter of evidence. Whether Mr. Podmore is correct or not in his explanation will not be a subject of discussion at any length here. It will depend upon the question whether he has selected his incidents with reference to his hypothesis and ignored those which require other explanations. There is neither time nor space now to take up so extensive a matter. All that we can do is to call attention to the limitations of his own theory as admitted and stated by himself.

At the end of the book and in the last paragraph he admits that the phenomena require further investigation. Then in the chapter on "The Pedigree of Telepathy," earlier in the volume, he makes concessions about telepathy which Mr. Podmore has been long in doing. He says of telepathy: "The name is not explanatory; it is like gravitation, a name for an observed or presumed process of which no clear conception has been formed." There is much more to the same effect, and especially in carrying out the comparison with gravitation.

If telepathy be not explanatory it is hard to see how he can satisfy the demands of explanation by telepathic hallucinations. First we require to have a "clear conception" of

the process named by telepathy and its relation to the functions of the living brain before we can think of using it as explanatory. Nevertheless, in the meantime, it is legitimate to press the conception as classifying facts still not understood, and that is perhaps as far as Mr. Podmore's treatment of the subject may be said to go. He may be entitled to the opinion that we have not succeeded in presenting any better account of the facts.

But we must not forget that he makes no attempt to investigate the significance of his view which will impress most people with being an explanation of the phenomena and also one excluding another equally possible. This is, that in certain phenomena a spiritistic interpretation is superficially more apparent than any other. I do not mean to imply that any such explanation applies to all such coincidences. But when the majority coincide with the point of death or with the fact of previous death it is curious that such conditions should be chosen by living persons for telepathic communication.

But if any criticism of the book is to be indulged it would be along the line of the illusions that it is calculated to produce by the use of the term hallucination, directly associating it as he does with dream phenomena, and the evasion of the fundamental implication about the cosmos if it be so deceptive in its processes as to be always mimicking the existence of spirits and yet limits so selective a process to the casual action of human brains. There is no adequate proof that the telepathy is limited to the living. Perhaps it is so limited in certain cases, but to so describe it in all cases is to invoke an amount of deception that is appalling. It is this everlasting relation to the dead that has to be explained and it is not enough to employ either hallucinations or telepathy as an adequate way out of it.

There is an important circumstance which Mr. Podmore has not remarked in these phenomena and which is everything in the explanation of them. Some apparitions occur to persons who have other types of supernormal experiences. Some which seem to involve coincidences between the living are associated with the apparitions of the dead, and some be-

tray apparent evidence of a *tertium quid* in the phenomena without being able to identify this associated fact. In mediumistic phenomena the "control" is so often in the background apparently that we do not suspect what is the fact, according to frequent statement, namely, that nothing can be mediated except through their agency. Any glimpse of such a causal influence would revolutionize the talk about telepathy which assumes that, because the discoverable coincidence is between living minds, the primary causal agency is there. I see as yet no proof of any such limitation, tho I see no proof of the contrary. But the case is one for holding the judgment in abeyance. It is so easy to satisfy the respectable classes by talk about telepathy when they neither know what they are entertaining nor take any account of the reservations which Mr. Podmore makes in proposing it.

The position taken, however, is one which Mr. Podmore designs to be tentative perhaps. At least I should infer this from the constant concessions which he has been obliged to make by the advancing evidence for the more significant theories of the whole field. His position is no doubt that of one judging the evidence which is put forward for proof. But he does not recognize as fully as he might the position which might make himself better understood and at the same time would not sacrifice one jot of the scientific attitude. If he could ever have been induced to admit that spiritistic explanations were legitimate for certain groups of phenomena he might have insisted that the evidence was not sufficient for proof. But he has labored under the supposed duty to stretch telepathy beyond what there is evidence for and does not see that he has made his telepathy so indefinite and infinitely mischievous that his final statement about its "throwing a strange gleam of light upon the structure of the Cosmos" only suggests that it is perfectly devilish. At this point his book reflects no sense of humor. But if that be a fault it would be less reprehensible than scientific carelessness.

On the whole the volume is a most excellent one and perhaps not a word of criticism would be made except for the illusions which the treatment of "ghosts" as telepathic hallucinations tends to create. The reader catches all the tra-

ditional meaning of the term hallucinations and ignores the contradicting qualification which the word "telepathic" introduces. A telepathic hallucination implies an objective cause quite as fully as would spirits, and besides, taking the phenomena as implying selective quality, they imply intelligence quite as much as the term spirit, but they at least come perilously near to making this intelligence devilish in its constant impersonation of the dead. Here is the crux of the problem which Mr. Podmore's theory does not face.

## EDITORIAL.

### MEMBERSHIP AND ENDOWMENT.

It is desirable that we keep before the public the need of a permanent Society for the collection and preservation of records of supernormal phenomena and the fact that this object cannot be effected unless a suitable endowment has been secured. Annual membership will only pay for the publication of the collected material, and will not support investigations, unless that membership be made much larger than it is. Scientific work cannot be made sensational in any way. It is slow, patient accumulation of human experiences of the kind to establish some important conclusion, and hence the work of the Society should be conceived as we conceive that of all other forms of research, namely, as requiring many years to make even slight progress. It took physical science 250 years just to get ready for the last fifty years' remarkable progress. Psychic research is only in its infancy and all that has been done by any body of investigators during the last twenty-five years has been merely to justify proper investigation. This means that the proper kind of work has not yet been done in certain fields of the problem. The first step in securing the opportunity to do this is to see that the Society has a permanent basis upon which to proceed.

A Social Club asks us to pay an admission fee of fifty or one hundred dollars and an annual fee of half as much, according to the character of the Club. We think nothing of it, and it has no endowment and serves no important ethical or other purpose in the community. Psychical research professes to deal with the most important problem of human life, affecting ethics, politics, religion, philosophy and scientific knowledge generally, with all their ramifications in individual as well as social life and development. It ought not to be difficult in a population of eighty millions of people to obtain a membership large enough to protect such work from neg-



lect. It is only a question of presenting its nature and needs to thinking people.

The Society already has \$15,000 of an endowment fund with a few outstanding pledges that will increase the amount, but much more is required to meet its necessities. The French Government gives the income of \$800,000 to the work and Americans who pride themselves on being ahead of the world are in this respect far behind it. The English Society has an endowment sufficient to guarantee a permanent office and private means supplied for much work. With all our boasted wealth and progress we are far behind other countries in this and many other subjects. To put ourselves where we should be in this matter I would suggest the following considerations as offering the best of opportunities to place ourselves at the head of the work, remembering that Professor James recently said in the *American Magazine* that the greatest triumphs of science in the coming generation would be made in this field, and hence that the most important opportunity for a large, by far the largest scientific work ever undertaken by man, has been presented to men who wish to help their fellow beings.

The need of endowment will be presented in two different forms, and the membership question made separate from these.

1. It will require \$25,000 endowment to secure a sufficient income for a permanent office. We already have, as stated above, the sum of \$15,000, and conditional pledges which would bring this to \$19,000, and a few unconditional pledges which have still to be redeemed.

Besides this a gentleman has made a codicil to his will leaving the Society the sum of \$20,000 at his death, provided it already has an assured endowment of \$25,000. He now offers to pay a liberal sum toward securing this necessary \$25,000 to protect the codicil to the will. It should be an easy task to meet the present situation.

2. The larger endowment desired is \$1,000,000 for Section B of the American Institute for Scientific Research, a much larger amount being required for all three Sections. But \$500,000 for fixed expenses and \$500,000 for emergency

wants are necessary to put its investigations and publications upon a proper basis. This means that an income of \$40,000 a year will be necessary to supply its wants. No expensive buildings are necessary as yet, so that no part of the endowment needs to be wasted in this manner.

All sums above the annual fees are funded for the endowment and hence the following facts may help the public to see how easily the required amount might be obtained. The ranks of membership thus usable for the endowment fund are as follows: *Founders* \$5,000, *Patrons* \$1,000, *Life Fellows* \$500, *Life Members* \$200, and *Life Associates* \$100.

As illustrations of what may easily be done the following tables will afford an explanation. The first one illustrates how the necessary fund for office may be obtained. The second one illustrates how the foundation for the larger endowment may be laid, and the third shows how the more important end may be achieved.

2 Founders \$5,000 each plus present fund.....	\$25,000
10 Patrons \$1,000 each plus present fund.....	25,000
20 Life Fellows \$500 each plus present fund.....	25,000
100 Life Associates \$100 each plus present fund.....	25,000

As the least income on which we can do any proper investigations is \$10,000 a year including office rent and payment and distribution of publications, it will require \$250,000 endowment to insure this amount. All contributors to this fund, of the various ranks mentioned, are entitled to the free receipt of the publications and hence it will be apparent that they can insure a permanent Society while they are also paying for the publications and thus perform an important service to future generations. The following tabular summary will illustrate what is possible in this view of the work.

20 Founders \$5,000 each.....	\$100,000
50 Patrons \$1,000 each.....	50,000
100 Life Fellows \$500 each.....	50,000
200 Life Members \$200 each.....	40,000
100 Life Associates \$100 each.....	10,000
	<hr/>
	\$250,000

200 Founders \$5,000 each.....	\$1,000,000
1,000 Patrons \$1,000 each.....	1,000,000
2,000 Life Fellows \$500 each.....	1,000,000
5,000 Life Members \$200 each.....	1,000,000
10,000 Life Associates \$100 each.....	1,000,000

It will not be necessary to condition donations by requiring that the total amount be obtained. All that accrues beyond the rental of an office is so much in support of scientific investigation. The office as a place of permanent record and preservation of reports is the first imperative need. The rest is so much additional help and much could be done with an annual income of \$10,000 besides membership fees. If we had an income sufficient to pay office rent and printing, the annual membership fees could be reduced one-half, and that is the desire of the Council.

It is not necessary that the interest in securing this endowment should be limited to members of the Society. Every person who appreciates the importance of the work and the need of a permanent organization can do his part in suggesting the opportunity to others where he himself cannot do all he might wish to do. A public opinion which will realize that the rarest of all opportunities is open to the philanthropically inclined will help to make the desired end possible.

The Society must be a missionary body for such results as human experience throws before us, especially when that experience, sporadic as it is, promises to afford the largest benefit of all the conquests of science. It will not be direct, large as that benefit is, but in the center of gravity which it affords for ethical and social problems of the future it ought to be the rallying point for all who appreciate the functions of religion, ethics and politics.

## 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 by his own request.

### PERSONAL EXPERIENCES AND OTHER INCIDENTS.

By Dr. C. C. Carter.

#### CIRCLE AND SITTING WITH MRS. R.

A gentleman and his wife, friends of mine, have from time to time held private family spiritualistic circles with invited friends. Early in September, 1904, I was invited to join them and then took part for the first time in a circle. This lady is mediumistic to some extent and she and her husband, little boy, two other gentlemen, myself and a Mrs. R. were present. Mrs. R. was a professional medium who, for a short time, roomed at this house. I had never heard of Mrs. R. before, and doubt if she knew anything about me or my relatives. I have reasons to consider her honest in her methods. We seated ourselves in a circle and turned out all lights. After a time Mrs. R. said that my father's father was present. She gave a fairly good description of him as to appearance, age, etc., and his correct given name. Later she said a brother was present, giving a brief description and saying that "he keeps saying 'Bert, Bert' all the time." This was his familiar name. Then she said a young woman was present, but did not know who it was. She gave a good description of the character and disposition of a sister of mine. The hostess then said it was a sister of mine as that was the influence. Mrs. R. said she could only give the first letter of her name, which she correctly did. She could only see the first letter, she said. We were in total darkness, so Mrs. R. could not gain any information from my expression. She is quite hard of hearing, so that my words had to be repeated to her by the nearest gentleman. On the telepathic theory she ought to have given me the first and fullest information regarding the sister, as that was most desired by me. On the theory of fraud, she ought to have known the most about the most recent death. During the séance, which lasted about one hour, she gave similar information to others of the circle. After closing, I told the

medium I would sometime come to her for a private sitting. I did not see Mrs. R. again until December 15th. On the night of December 10th, I was sleeping alone, as usual, in my room with a desk near the head of the bed. My clothing was on a chair placed against the bed in reach of my hand. Within reach of my hand was a gas jet turned down to the lowest point. Some time during the night I seemed to be awakened by some one speaking or calling me, all in whispers. I only remember "Doctor, Doctor," and the voice seemed to be right over the chair. Thinking that a burglar or some one was in the room I grasped over the chair saying, "Who is it? What do you want?" Instantly the voice sounded over the desk. I reached in that direction and instantly the voice was over the middle of the bed. I did not reach in that direction as I seemed then to realize that no harm was intended. Then I seemed to have a little girl in my hands and every word of hers was spoken in a whisper. I seemed to be conscious of the presence of a little boy under the desk and I made some reference to him. The little girl indicated that he was there. I said to the little girl, "I cannot see you, let me turn up the light!" I do not remember just what all was said but I was exceedingly anxious to be able to see her and tried to grasp her more firmly in my arms, when all passed away. I do not know whether I actually made all the movements or not. It all seemed real to me. I did not mention this dream to any one. Five days later it suited me to go and see the medium, Mrs. R., whom I had not seen since the first meeting. I did not have this dream particularly in mind, because I had intended to visit her before this. I found Mrs. R. at home and we talked for a little while in a general way. I gave her no hint of my dream, or any other information. In a little while she said that my grandfather was again present. I remember only that she said he wanted to speak to some one by the name of Henry (my father). She gave names of my grandfather's brothers, old men that I never knew and who did not live in this part of the country. Also several names I did not recognize. No doubt I had heard the names of my distant relatives. At one time she spoke of a lady who wanted to reach some one by the name of Robert (an uncle). The medium seemed to think it was desirable to get as many names as possible. Then Mrs. R. said to me, "You heard whispers the other night, didn't you?" I answered that I had. She said, "Yes, they tell me you heard whispers. It was a little girl to see you." I asked her if she could tell who the little girl was. She said she could not. She did not mention the boy. I made no further reference to the matter. Then the medium said, "I see the name of Charley right across in front of your face. It is some one connected with you" (an uncle). Then the medium went into a sort of trance state

and a very commonplace talk was made on spirit communion and the welfare of the medium, by her "grand guide." Now by what strange brain chemistry this medium could take from my mind that strange dream, with me thinking and feeling just as ordinary, and experiencing no unusual sensation, is enough to puzzle any one. Is the human mind so at the mercy of a medium that she can help herself from its storehouse of memory, without us having the slightest idea of what she is going to take?

[Received January 31st, 1907.]

My mother, in her early married life, experienced mediumistic powers in family circles, or with intimate friends. I know nothing of it except from her and my father's lips. They hardly knew what to make of it, and with a growing family, concluded that their first duty lay to their children, and so my mother abandoned the efforts. She was a fine personator of unknown deceased persons; and in an apparently conscious state. She is not willing to have her name used, and does not want the matter made public. She is not willing to have any testimony gathered from others. She is unusually retiring and sensitive about it. She did automatic writing with planchette, but mostly with pencil in hand. Various names were signed and different styles were used. She would sing unknown songs and write poetry. A group of four or five controls existed, one represented to be a minister (Rev. C.), the principal, whose "ideas were very different from his in life." A great deal was written and saved for several years, but has unfortunately all been destroyed. When she decided to quit she told the controls of her decision and asked them to leave her. They begged her to continue, but said if it was her desire they would leave her forever. Such was the ending. I had always had a strong prejudice against her trying any such experiments, getting quite a fright from my single observation of her control in my childhood for a brief moment. Perhaps under present views I will some time get her to try another development, for I believe that great power of some kind is still inherent with her. I am inclined to think that under such management she would have developed more wonderful and diverse powers than Mrs. Piper. In childhood she played with three other little girls, one of whom seemed to be a medium. They were playing "medium" and took a table into a field. They got the most terrific raps, which only made them cry for louder raps. The parents of this child put a stop to the whole matter. I should mention that the purported mother of my mother advised that mediumship be given up or it would kill her. With all her experiences she never saw but one apparition which I will now relate.

My youngest sister was sick nearly eighteen months, finally dying in May, 1902. My mother grieved terribly and was much broken down from the long strain, but finally improved. In the summer of 1905, one night she waked and could not sleep again. She felt impelled to write and sat down and wrote what purported to be a letter from my sister. It told of meeting certain ones, a pupil, and so on, and that uncle——had helped her to "get here." It also said, "You want to see me very bad and just as I used to look. I will show myself to you soon, when you are not expecting it, and you will not be frightened." My mother then went to a drawer and took things out. She found a photograph in a frame, which a friend had given to my sister. Taking out the photograph she found in the frame an unknown photograph of my sister, that is unknown as to place. She then soon went to sleep again. A few weeks later, one beautiful summer afternoon, she went to the cemetery. She sat in a chair near the grave a few feet from a large oak tree. She was looking to the west at the beautiful landscape, in a peaceful indifferent way. She heard a slight rustling noise behind her, which caused her to look behind her. There, leaning from behind the tree, was my sister smiling at her, and looking her best. The appearance was so lifelike and natural that my mother said she actually forgot the girl was dead. It soon disappeared. There was no one in the cemetery at that hour. There was no one in the town who looked like my sister. I sent this account to Dr. Hodgson, December, 1905. I do not know whether they kept it or whether it was returned to me and destroyed. I wonder, if an hallucination (pure) why it did not appear in front of my mother the way she was already looking.

You may use these items, by concealing names. I will relate peculiar instances of other happenings not spiritistic in appearance. Very strange things happen sometimes. This sister took down in bed February 1st, and remained there until perhaps June. One summer afternoon my mother sat in the sunlight of the only window of that room, a south window. She had facial neuralgia and thought the heat would do it good. There was no light or fire in the room. After a while, my sister complained of heat in the room. Looking up, my mother saw one of the lace curtains blazing near the top. She jerked it down and stamped it out. How it took fire is a mystery. There was a cloth shade between glass and lace, and this shade was not scorched. Any reflected rays from the outside would have fired the shade first. A small frame house was on the opposite lower side of the street. A pinhole in the shade would have diffused rays instead of concentrating them. Was there a hole? We do not know. We give up in despair of an explanation. Why did not the shade take fire if there were reflected rays?

One autumn my mother was pulling up frosted cannas. My oldest sister came out to help. She had a gold ring, bought in childhood, tight on her finger. The rotten canna juice caused it to slip off. They searched persistently that spot. They shook their clothes and raked the ground, no ring was found. Each slept in a separate room alone. My sister did not enter her mother's room. The next morning when my mother got up to dress the clean ring lay on the floor near the bed. My sister felt the ring slip from her finger and immediately spoke of it while pulling cannas.

My brother at one time found a child's gold bracelet and gave it to our little niece. They started out one afternoon for a street car ride. On the car the child missed the bracelet but it was not found that day. Just one year afterwards my father found the bracelet in the gutter in front of the house. Water rushed down the hill in this gutter, and school children traveled in this gutter, but their keen eyes failed to see this little bracelet. It is doubtful if my brother took the child across the gutter, most likely straight down to the corner, not to the top of the hill where it might wash down. The bracelet was found clean and bright. These occurrences are as remarkable as some of the physical phenomena of spiritualism.

Myers speaks of the condition of the percipient, in clairvoyant dreams or visions, that he seems or feels to be awake, but later wakes in reality. He passes through these two stages. Such was my experience when hearing the whispers of the little girl. Also in the following case.

The night of December 25th, 1905, I slept alone downstairs, my mother in the room overhead, and my father in a room adjoining mine. The gas was turned down very low, but I could see about the room. Towards morning I seemed to be wakened by a woman talking to me. I remember she used the word, Christendom, which I do not use, or like. Something about where people are born. I remember the expression, "It makes me sad to come into this death world," not an expression natural to me. Then there seemed to be a man present. I am always very anxious to know who these "people" are. "Oh! a person—Smith" seemed to be the reply. At times there seemed to be a sense of air hunger and as tho the "spirit" was trying to take possession of my body. I always struggle against this feeling with the utmost courage and determination. I thought, "I will drag you out into my father's room." A peaceful feeling then came over me, I opened my eyes, and saw opposite me, half-way up the room in front of the chimney, a man in clean new suit of blue overalls, with his back towards me. *I was awake* and saw daylight peeping through the shutters, but I was not actually awake when dragging "Smith" to the door.



Night of January 24th, 1906, I seemed to be awakened by a pestering "spirit," who was annoying me very much as a certain deceased uncle of mine might have done in life. I, as usual, wanted to know his name. "Geo. W." "I have a cousin Geo. W." "Geo. W. is dead." I got rid of this feeling as soon as I could. A week or so later I learned that cousin Geo. W. had been injured in a railroad wreck in Los Angeles, Cal., on December 24th or 25th (?), 1905. He is still living. We have always lived in different cities. We are practical strangers to each other. This intermediate state *seems* to be a wide-awake state entirely different from a dream. If I assume spirits, from experience, I would say that dream personalities alone may fill the sense, or spirit personalities alone, or both combined. There is a difference, and certain characters always impress me that they have an independent will of their own. "Smith," for example, or "Geo. W." are very different from dream characters.

To read some authors, you would think that a man could not think of any person seriously, without seeing their ghost, and that hallucinations were very contagious. As physician to an insane asylum once, I saw hundreds of patients with hallucinations "to burn." I have never known an hallucination to spread from a patient to other patients, nor cause an epidemic of hallucinations among the attendants.

In childhood I remember of my mother talking of this haunted house in which Mrs. N., a friend of hers, then lived. About two miles northeast of Lancaster, O., stands an old brick house at the forks of the road. Many years before, it had been a country inn, and it is said that a traveler had been murdered in the back room upstairs. Probably true. For many years that room was unused, the shutters always being closed, as I have seen. It was said that no one would or could sleep in that room. The cords of the old corded bedstead would be unloosed from the pegs and covers pulled off. There are various tales, but Mrs. N. told me once that at nights, when all were in the house, there would be a sound as though a bushel of money or glass had been thrown down the stairway from this room. There were large flat stone steps before the front door and at nights there would be sounds like silver coins were being dropped on these steps. These sounds would be clear and ringing. Mrs. N. was greatly in dread all the time she lived there. Time perhaps, 1870-5.

DR. C. C. CARTER,  
Columbus, Ohio.

[Received January 31st, 1907.]

### A SYMBOLIC DREAM.

When I was about ten years of age, about 1872, we were living on N. Columbus Street, Lancaster, O. One night there I had a dream which I have always remembered. It seemed dark and gloomy and I had a feeling of awe. It seemed as if I could see over the entire town, yet I saw no persons. At many different places flames were coming up out of the ground. In what was then a great field in the northeastern part of the town, an immense blaze was coming up from the earth. At the northern edge of the town is a high and beautiful bluff with a flat top, and known as Mt. Pleasant. In my dream a great blaze was burning on the top of this hill. Some years after this an old druggist in the town formed the opinion that natural gas underlaid that region. In time he succeeded in getting other persons interested and a well was drilled, striking gas about 1887. Other wells were soon drilled and it was found that the whole town was underlaid with natural gas. If a well had been drilled under the very room in which I dreamed, a heavy pressure would have been struck, as it was within 600 feet of an enormous well. In the field where I saw the great blaze, one of the largest wells was found, and several others in that same section. The gas belt extends eastward from the town. For a time gas was burned in a very prodigal manner. Arches and torches were put up, engines were run with gas leaks in pipes and ground blazed up and a pipe was laid into a pool of water and the escaping gas was set on fire, so that the flames came from the boiling water. Not only did flames come up out of the ground over the town, but strange to say, a pipe was laid up to the top of the high hill, and a torch made, so that at night a great blaze came from the top of the hill. Seemingly then my dream had become a reality.

### AN ACCOUNT OF TWO APPARITIONS.

Early in the year 1900, I unintentionally gave offense to a certain young woman. She became seized with a violent and unreasonable hatred, which, however, I did not realize at the time. On the night of February 26th, I retired to bed about 10.30 o'clock, as usual, and was in good health. There was no light or fire in the room, but the upper shutters of one window were open so that enough light from the street lights entered the room to make things fairly well visible. I could hear the noises of the street, and so was awake and had not been asleep. I was looking towards the wall over the foot of the bed, when suddenly an apparition of this woman appeared. It stood near the foot of my bed, looking towards me, and seemed to hide the wall as a real person would do. I knew it was an apparition. The color was of a dark gray, yet the features and clothing were perfectly

lifelike. It lasted for perhaps ten seconds and then instantly vanished. There radiated from it the most terrible and baleful influence. Hate and anger seemed to radiate from it in an invisible way and the effect was most disagreeable and repulsive. It was not what I would have been most likely to imagine. I was not frightened but felt a mental helplessness. At the time of this occurrence the young woman was in good health as far as I knew, and was probably asleep at that hour. She is now, five years later, living and in good health.

I had given very little thought to such matters up to within the previous three months, when I had commenced some study of psychic phenomena. I have read the various theories of telepathy and origin of hallucinations, but since I have seen this apparition I have been more willing to believe in the possible objective reality of such a thing than I would ever have had I not seen one. When an honest person, medium or not, says that he has seen a certain figure and gives a veridical description of it, that statement is entitled to considerable weight. More so than the mere opinion of some one who has not seen anything of the kind.

The second apparition occurred a few months later, but I am unable to fix the exact date. It occurred in the same room with same conditions as to light and so on. I was then taking my meals at a near-by house. One of the waitresses, D., was a girl of pleasant and agreeable disposition and in good health. My acquaintance with her was very slight, as she had been employed but a short time and we had had no conversations. One night I had been but a short time in bed, and not yet asleep, it being about 10.30 P. M., glancing towards the farthest window I saw plainly D. standing out in the room a few feet from the wall. The color was much lighter and brighter than the first apparition, and the features and clothing were very distinct. There was the same agreeable impression made as if D. had been actually present. This appearance also lasted about ten seconds, and instantly disappeared. It is probable that D. was asleep at that hour. She is still living and in good health. In neither case was there any furniture or drapery to cause an illusion. There was no curtain at the window. The first figure looked towards my left; the second towards my right. The darkest figure was farthest from the light.

### APPARITION AND EVIL INFLUENCE.

January 26th, 1907.

In May, 1893, I opened an office for the practice of medicine in Columbus, O. Along in July I took sick with a fever lasting for twenty days, which proved to be walking typhoid. I received advice from an old doctor, who declared it was not typhoid

and advised use of Fowler's solution. Against my own judgment I continued it and one morning awoke with a terrible pain in my stomach which lasted all morning, in spite of three doses of opiates, a clear case of arsenical poisoning. My temperature at highest point was 101°, and often near normal, my natural temperature being usually subnormal. I felt bad part of the time but was up and about every day. I had very little business and on two or three occasions felt too bad to make a requested call. I was absolutely clear and rational the whole time, as far as I could tell then, and from all subsequent recollections. I do not think that any one noticed the slightest disturbance in my mentality. I looked pretty bad, part of the time, and I had bad dreams at night. I would lie on a lounge when I felt worse than usual. In the middle of a bright August afternoon, I lay down on my lounge. I was awake and could see the furniture and hear the noises of the street. A feeling of depression came over me; there seemed to be an evil influence pervading the entire room. It was doing me harm and I was helpless against it. Then there were a couple of monkeys in the back room and two near the ceiling where I could not naturally see them. Looking in front of me I saw a young Indian woman kneeling and gazing seriously and kindly into my eyes. The long, black hair hung down her back and the costume was that of a civilized Indian. A dark jacket and dress which I could have well described at the time, but not now. The vision vanished instantly after a good look was had. This was near the end of my sickness. I knew little of spiritualism then and considered it the rankest kind of fraud. I have always had a strong antipathy to "Indian spirits." The bad influence was like an insane delusion, however, it had a basis of fact. A sewer pipe near the office had become clogged, and had to be taken up. Others have agreed with me that this was a case where the typhoid poison became so thick in the air that it infected me by breathing and swallowing germs, or falling into drinking water. I have good authority for such a view. In fact, an evil influence pervaded the atmosphere, against which, at that time, I was helpless.

### ACCOUNT OF A PRIVATE SÉANCE.

I had been invited to join a private spiritualistic circle in the autumn of 1904, at the home of some friends of mine. It was held for our mutual satisfaction and no professional medium was invited except at the first meeting as related in another account. We met almost every week for several months. I was never able to see any sort of a manifestation until the night of March 16th, 1905. On this occasion the host and hostess and little boy, Mrs. D. and daughter, Mrs. W. and her little boy, two gentlemen,

Miss V. and myself. The circle was always held in darkness. Miss V., present for the first time, said that she saw at one time a pale blue ovoid light about six inches long in front of her near the floor. I could not see it. Later on she saw a white cloud, perhaps the same one I will mention. The hostess and Mrs. W. became possessed, as they asserted, by some Indian spirits. They stood up, clasped each other, and swayed about in an agitated way. At this time they seemed surrounded by a pale cloud of light about three feet in diameter. It extended to within about two feet of the floor. At the same time I saw some very pale, ovoid lights about six inches long near their feet. They would appear and disappear in different positions, one or two at a time, about a total of six. They were somewhat like what might be made by a gas light turned very low in a ground glass globe, or more like the light in a Crookes tube. There was no motive for fraud on the part of any one there, and I am at a loss to know how such appearances could be produced by art of any of our circle.

I will mention a little experiment in thought transference I once made. I gave a pack of cards to a lady and she sat facing me with the backs of the cards toward me. She was requested to look at any card and keep her mind on it as closely as possible. I lay down on a lounge facing her. I could not have seen through the backs of the cards and had no desire to do so. I kept my eyes closed and made myself as passive as possible. I told her I would only undertake to tell the suit. In several trials I was so successful as to surprise her. Another trial was made several days afterwards, but I was not so successful with my brother. On one of the trials I saw suddenly a fine looking spotted pointer dog. Now my brother was always fond of a dog, and would sometimes go hunting with our brother-in-law, who owned a spotted pointer, which was a good hunter. Also at this trial there was a colored picture on a card of a spotted pointer dog in a field. This picture was in range of my brother's vision, but out of my sight. Now, whether he thought of the brother-in-law's dog, or glanced at this picture, and so conveyed an impression to my mind, I do not know. He said that he did neither. The point I wished specially to mention was this: when I was trying for the cards a little cloud would form apparently in my eyes. It would weave about and finally shape itself into the form of a heart or club, etc., and be light or dark, according to suit.

### **THE SKELETON AND THE BOTTLES.**

My grandfather and his brothers were doctors or dentists. One of the brothers, when a medical student, made an agreement with a student friend that whoever died first would give his

skeleton to the other. In a few years this student died, and in course of time uncle came in possession of the skeleton. After his death, it was taken by Uncle J. and kept in his office. He was not altogether satisfied to keep them, and after a long time turned them over to my grandfather. When the California gold discoveries were made, grandfather rather suddenly resolved to go there. He was then keeping a small drug store and did not take time to sell out, but gathered up all the bottles, etc., and put them in an attic room at home. The floor was thickly covered with bottles. My grandfather did not feel satisfied to have the bones in the house and had requested Uncle J. to come after them. He came from another village and spent this eventful night at grandfather's house. My grandmother was the mother of eleven children and the wife of a pioneer physician who was frequently away on long country trips. She had no time for foolish or hysterical fears or ideas. She had a very high regard for truth. On this night my grandmother was awakened by a noise of steps, as of a person walking about the room in which were the bottles. She wondered that a person or animal could walk about that room without rattling or upsetting the bottles. Then the steps seemed to come down the stairs, and when reaching the door, all sounds ceased. Grandmother got up, aroused her eldest son, and being a woman of courage, they took a light and went up into the room. They found nothing there and no sign that anything had been disturbed. After returning to bed the same sounds recurred, and several times repeated, until the household was aroused with the exception of my mother, who slept through it all. The last time when all were in bed, the sounds were again heard in the same way. Grandmother decided to stay in bed and this time the steps seemed to come through the door up to her bed and there was a sound as of some one dancing on the floor, and then all ended. These bones were only buried of recent years, but I think the skull is still in possession of one of my uncles. My mother has related this story to me.

January 1, 1907. My mother has recently told me all now living were born since this affair. She herself slept through the whole affair. She is mediumistic. Physical phenomena have occurred with her.

[The following are corroborative accounts of the experiences connected with the skeleton and bottles.—Editor.]

Cleveland, Ohio, April 4, 1910.

Dr. James H. Hyslop,

Dear Sir:—Yours of the 3d came to-day. The occurrence you inquire about happened nearly sixty years ago, and as our family always believed they knew the source of the disturbance,

the beginning was of some years before that. I fear that my narration of this will seem long, but I cannot condense it much and even then, giving all the details I can, will not be a full account of it compared with what some of the other members of the family (now passed away long since) could have given.

My father, his brother and a young man years ago were studying medicine together. In anatomy study they became much interested, which induced them to make a kind of agreement that if any one of the three should die any time before the interest in the matter died out, he was to be removed from the grave and his skeleton used for study for a certain term of years by prospective students. The young man (not either of the brothers) died of typhoid fever at about 28 years of age. He was described as a very decided fellow and somewhat vehement at times. He made the remark to my father and my uncle that if it should be he who was the one to go he impressed upon them that he wanted the bargain carried out fully—that if he was the one to go he desired that after the agreed term of years was up they should put his bones back into the grave again. If they did not do so, he said, "If there is any way that I can come back and raise the devil I'll do so."

The above gives the introduction to what followed:

When the time had expired my father and uncle were afraid to put the bones back, as my father told me, for fear of detection by the young man's relatives. (They did not know the grave had been robbed.) So the bones were placed in the "garret" above our dining-room which had a pair of stairs connecting the two. There were hundreds of bottles placed in this garret (for storage) which had been the stock of a drug store.

One night immediately after the family had gone to bed there began loud noises in the garret, sounding as though the bottles were being smashed and thrown around the room then followed by a noise sometimes like a large cannon ball rolling from step to step down to the dining-room door, stopping with a bump against the door and then thumping up the stairs again. Candles were lighted by our folks after they got a little courage and the noise stopped at once. They went upstairs but found everything in its place undisturbed. As soon as lights were out the performance began again. Some one remarked that it must be a *heavy* object that was making noise on stairs, when at once the noise started from the door upstairs as *lightly* as a cat,—could just hear the pat, pat, pat up the stairs. The programme of noises varied in character as remarks were made and the noises kept up until after the family wearied of it and went to sleep. The noises were still going on to the last that any one was awake. Everything was found in perfect order the next day but my mother said it was the skeleton (she knew the man) that was

responsible for the noises and nothing else would do but it should be removed from the house at once, which was done. I forgot to say that this noise followed on the night of the day my mother requested that the bones be buried. There was no similar disturbance in that house after the bones were taken away, but I understand that for several years after it occurred where they happened to be placed if there was talk of burial.

About twenty-five to thirty years ago I proposed to my brother that, now the principals to this agreement were all gone, no one could do anything against us if we should place the bones, which were crumbling, where they belonged, and I sent a messenger to the cemetery to locate the grave so we could easily place them. My messenger came back saying the cemetery had been abandoned and a highway through where it was. So we could not complete the agreement. We were not disturbed and the bones are now laid away in some neighboring cellar of a public building, probably dust by now.

Our family are mostly gone now and to the day of their death they all *believed* their solution of the disturbance being due to those bones to be the true and correct one.

There were many more details but I have given the most I can remember, and this seems too long.

I might say that of the eight boys and two girls living to maturity in our family there were four (4) of us gifted with what is still a mystery to me, psychic power. Mine has left me. Mine was never as full as I had liked. My wife is excellent as to clairvoyance but never knew what it was until I explained to her what it was understood to be. She does not practice it as it makes her almost useless the next day following.

Yours very truly,

C. L. KINNAMAN.

Keokuk, Iowa, April 4th, 1910.

Mr. James H. Hyslop,

Dear Sir:—Yours of April 3d is at hand. The history of that skeleton (or part of it) referred to by Dr. C. C. Carter as being told to him by his mother, who is my sister, is something as follows:

My uncle, John W. Kinnaman, my father, Jacob W. Kinnaman, and a man by the name of Adams (I have forgotten his first name) were medical students. They were all intimate friends. An agreement was entered into among them that either one dying in early manhood, the survivors were to have under certain conditions the privilege of taking up the remains and that the bones were never to pass out of the possession of his friends, and, were it some time, to be replaced where they were taken from.

The bones were to be used for scientific purposes and study.



Adams said as long as this was done and the other agreement carried out, all right, but "that he would rattle the dry old bones unpleasantly if his request was uncomplied with."

Adams died soon after the agreement. (This was some seventy-seven years ago.) My Uncle John, who was the principal, kept the bones in his possession until he died. They then passed to my father, Dr. J. W. and to his younger brothers, Dr. Lawrence, and then to Dr. Jackson K. and then to my brother Robert C. K., and then to another brother, Dr. Chas. L. K. So long as the agreement was lived up to Adams was quiet, but if they violated the agreement or neglected him, there was trouble. My father went to California in 1849 when I was a baby and the bones were stored in our back attic. This did not suit Adams and he used to make noises like some one walking about and walking down our back stairway. That is, tramping up and down the stairs and walking about the attic at night. It bothered my mother so much and disturbed her rest and that of the family, so that she had my uncle, Dr. J. P. K. of Attica, O., come and get the box of bones, which he did, and everything became quiet at our house.

Dr. J. kept them in his office for a long time, then he stored them in one of the rooms of the house where he had his office, and in which there were one or two families living. On account of the strange noises the families moved out and no one would live in the house. My father came back home and had the bones brought back to his office and Adams rested easy. My father died in 1874 and the bones passed to my brother, Robert. They generally kept them in the bedroom of the back office under the bed. Once he stored them in the basement of a building next to the office where material was kept for making clover hullers. They were stored there unknown to any of the workmen who used to go down in the basement for material and it got so that none of them would go there under any circumstances in the evening, and they had to move them out, and the difficulty in the building ceased.

The bones are still in the possession of the family.

None of the Kinnamans were ever afraid of these bones or the fearful noises and rattling they made. When I got older I used to play with them. Some of the time they were in their box under the bed or in the next room. When not neglected there was no trouble. I understood from my father that he would have replaced the bones in their original grave but as Adams had friends he was afraid it would cause trouble.

It has been some years since Adams has kicked up any fuss. When I studied medicine I did not use his bones, as they were back in Ohio.

My sister, Mrs. H. Carter, of Lancaster, Ohio, can tell you

more about the noises and disturbances than I can, because she was older and the noises disturbed her. They never disturbed me any at any time. I never paid any attention to them.

I will write my sister for more particulars and if you wish any further information you can write me again.

Yours very truly,

H. A. KINNAMAN.

P. S.—My mother slept down-stairs. My oldest brother slept upstairs in the front part of the house in a room which was next the attic. A door opened into the attic from this bedroom. The back stairway opened into the room where my mother had her bed and she was no coward. The noise, as if some one were walking, would start upstairs where Adams' bones were in the box and walk back to the back stairway and down the stairs to the door, making so much noise that it would awake my mother and the rest of the family. She would get up, get a light and go to the door and then upstairs to see what caused the noise. When they went back to bed the noises would commence again.

This disturbance always occurred when my father was away in California, and never when he was at home and the bones in his office.

Lancaster, Ohio, April 7th, 1910.

Dear Brother:—I received your letter of inquiry this morning. I had not thought of the matter for a long time. I only know something apparently happened at the time but I heard nothing as I slept through it all. I remember that Uncle Jackson and his wife were at our house at the time and they had been talking about burying the bones. Uncle J. took them back home with him but afterwards sent them to A. Robert and I talked of burying on the lot at A. We sent word to Stanley what we were thinking of doing and he came to A. and insisted that he have the bones so he took them away. The last I knew (and that is several years ago) was that the bones were in a cellar of the Mansfield building next father's office. I am sorry I cannot tell you anything definite. I cannot now recall the year. I know father was in California at the time and mother was caring for six children that were at home.

My recollection is that Robert either went or wrote to the town where the man lived to make arrangements to have the remains buried on the family lot at his home town but the cemetery had been abandoned and there was a public road ran right over the old lot. So it seems there was always something interfered when we talked or planned anything in that line, so I suppose they are mouldering in the cellar. I am sorry I do not know

more about it. What I do know is only what I heard told long ago.

We are having a cold snap now and it goes hard after having summertime a while.

Your sister,

H. G. CARTER.

Keokuk, Iowa, April 29th, 1910.

Mr. James H. Hyslop,

Dear Sir:—On receipt of your former letter I wrote my sister in regard to the matter and enclose you her reply, which you can read and return to me. She does not know much about the matter, but to my mind the fact that it was or is now impossible for the agreement to be carried out on account of the original resting place of Adams being obliterated, explains why he has been quiet for a good many years. My oldest brother knew more about this matter of the manifestations than any one of the family, but he died several years ago.

My Uncle Jackson Kinnaman's wife is still living. I will write her to-day and see what she remembers about the matter, as they had the bones part of the time. I am inclined to think that she cannot give much information because, as I stated to you before, there were no manifestations unless the bones were neglected. So long as they were kept in the office Adams was quiet, but when they stored them or laid them aside, there seems to have been trouble.

Yours truly,

H. A. KINNAMAN.

Columbus, O., February 1st, 1907.

Prof. James H. Hyslop,

Dear Sir:—In regard to my experience with Mrs. Reed, I will say that I doubt very much if she knew anything of my relatives. My impression is that she is truthful and sincere, in such matters. Suppose she did know something about my relatives. *Positively* I did not mention my dream of the little girl to any person before visiting Mrs. Reed, and not to any one for some weeks afterward. I gave her absolutely no intimation whatever of this dream. I am a hard man to pump, a hard customer for the few mediums who have tackled me. They have all fallen down but her. I am a good cross-examiner. Mrs. Reed made no reference to the boy, and neither did I. To me this was an absolute proof of either spirit power or of telepathy. To my mind, telepathy itself, is enough to prove the existence of a spirit in man independent of the body. The more marvelous we make the subliminal consciousness the more like unto a spirit it becomes.

1. The dream occurred December 10th, 1904, my visit to

Mrs. Reed December 15th, 1904. It was so dated in my letter to Dr. Hodgson, December, 1905, about the time of his death. My collection of experiences remained in Boston office until January, 1907, when they were returned to me. Part of the letters were destroyed by me and what I sent to you was perhaps not dated. The account you have was written on December 22d (?), 1905. Dates taken from my diary.

2. "Dream" is used loosely. It is more real than any ordinary dream. The probabilities are that I did not make any of the motions at all but lay quietly on my side. When I awoke in reality, I saw no apparition, but only the ordinary aspect of the room. Myers speaks of these two stages, the apparent awaking and the real awakening. In the other similar experience you will remember that I saw the apparition of the man in overalls after coming wide awake.

3. Mrs. Reed did not mention the boy. I was only aware of his presence. Identity unknown. Neither of us could identify the girl. One night during 1905 in dream (?), I had a vision of a blonde child about ten years of age, and the impression came to me that this was the child. What do you suppose were my feelings? A rush of disappointment because the child was so homely. I have had no further impressions about her and she is unknown to me.

4. Mrs. Mamie Reed left Columbus about two years ago. She went to Delaware from here and later to Marion, O., where she probably now resides. She has a sister in Marion, a nurse. When here she had but little business; she moved around so much that it was hard to find her. I only had the one private sitting with her. If I ever learn anything more definite about her I will inform you. It is not likely she will be averse to some business. I think she will be found in Marion, O.

I doubt if there is now a medium in this city of any power. Mrs. R., at whose house I met Mrs. Reed, would make a good one I am sure if properly managed, but she has taken a contrary streak for about two years and there is "nothing doing." Some people are incapable of thinking or acting in a logical way, and so become like spoiled babies. Mrs. R. was one of the ladies who were instrumental in exposing the notorious Hannah Ross in this city about two years ago. They were in such haste they only had time to invite a detective with flash light, otherwise I might have sent you a souvenir. Cheese-cloth, phosphorus and gall comprised her outfit.

I can no longer worship Josephus Bandera nor any of his relations. Theology is a humbug and I turn to spiritistic experiment in a search for facts. To my mind *it is that or nothing*. If spiritualism is a delusion we might as well give up and acknowledge we are nothing but a bundle of misery and woe, capable

only of suffering. Indeed, my faith in spiritistic facts often wavers, and I feel that it is a cruel delusion and death is the end. Many, many people feel the same way, and we hope that there are spirits. A thinking mind flutters from point to point in an irregular way and so expresses these contradictory opinions. I am better satisfied and more contented, however, than when under a vague belief in Christianity. I have noticed that Christians seem to experience the deepest grief over a death, of any sect. This is peculiar. A prominent minister told me he had *no longer* any doubt of spirit communication. Whether true or false, a belief in spirit communication is gradually saturating all classes of society. In this orthodox city, a Methodist center, are, I believe, at least 15,000 people with a sneaking interest in spiritualism. All it needs is educated speakers to gain an open following.

We ought to search for the most powerful evidence and argument against spiritualism, so we know where we stand. This study has made me more logical, and capable of a more powerful argument than I could possibly have gotten up before.

Columbus, Ohio, February 1st, 1907.

Prof. J. H. Hyslop,

Dear Sir:—During the past two years a change has come o'er my dreams. It first occurred in dreaming about my father (who is still living). The dream would be such as might be dreamed by any one, but the personality representing my father has often been taken by a personality not looking like my father at all, but playing his part. This does not occur in every dream. Occasionally since this change, the same thing occurred in other dreams. The part of some person is taken by a different looking personality altogether. This has been a curious thing to me, and I have wondered if it could be a common experience.

A few months ago I was dreaming about something now forgotten, but it had no connection with what I saw on awakening. Looking at the opposite wall I saw, as it were, a picture painted on the wall of three or four acrobats in red tights.

A few weeks ago I dreamed of something or other, and on awaking I saw on the opposite end of my pillow a flat flower or a pen-wiper, mostly in red. It was quite persistent and I closed and opened my eyes several times before it disappeared.

Once I dreamed of some personalities, I do not remember now what occurred, but I awoke with the feeling that I must open my eyes immediately. Doing so, I saw out in the room a white cloud about four feet from the floor and about two feet in diameter a few feet from the bed. It quickly disappeared.

I made the acquaintance on the street of a young man as we came from a lecture which "exposed" spiritualism and told how

the professors were fooled. We met as strangers and this young man proved to have some clairvoyant power by information given to the stranger.

About a year after that we met again on several occasions. Mr. T. told me that he had been in the insane asylum for many months because he was obsessed by a spirit who made him do many foolish things, drinking, yelling, etc. One evening we arranged for a circle at a friend's house. Mr. T. and a Mr. D. met for the first time at my office that evening and we all went together. Mr. T. told D. of some family affairs and of having had a boy friend who used to play a horn (cornet) with him. He proved to have some limited clairvoyant power. I was partially successful in hypnotizing T. several times, and tried to exercise this foolish spirit, but I fear it is a fixed delusion. However, I noticed an improvement in his health, and a more cheerful disposition. He has been absent from the city for several months and I know nothing of his condition. I was hopeful of tripping up this aggravating spirit and getting rid of him, would T. only continue with me. It seems he found better work in another city. In spite of his former insanity he had clairvoyant power. Mr. T. made me acquainted with his boarding house people. I went to a few dark circles. There was trumpet talking and lights, small sparks which darted in different directions. I was inclined to think it all a humbug, though I did not understand how the lights traveled so far, or why once a persistent light appeared in a far corner of the room on the floor. My impression was that the whole thing was a gratuitous humbug, but for one circumstance. A friend of mine, Mr. L., has developed some power of seeing apparitions. Once I took him, a total stranger, there. During the séance, what sounded to me like an independent whisper in the air in front of a lady, was heard. Mr. L. said he saw the form of a man in front of this lady and said he thought it was her husband. The voice purported to be her husband. Then he saw a form in front of another lady and said it was of a young lady of about such an age. This lady said it was her daughter. One evening a very close imitation of a child strangling with diphtheria was given. The medium was a brother of two ladies present, one of whom had lost a child from diphtheria. What are we to think of what Mr. T. saw, if we think these relatives were humbugging each other, or all humbugging L. and me.

#### TELEPATHIC EXPERIENCE OF MR. J. P. MITCHELL.

Columbus, O., March 26th, 1907.

I have been personally acquainted with Mr. J. P. Mitchell of this city, for about a year. He has been a teacher, preacher, soldier, traveling man, editor and book agent. He is now draw-

ing a small pension as a veteran soldier of Co. E, 170th O. V. I. during the Civil War. He has to-day related to me the following experience. On July 6th, 1864, he went into the hospital at Frederick City, Md., suffering from an attack of remittent fever, he thinks it was. His brother, Johnston, was at that time a corporal in Co. B, 98th O. V. I., and in active battles. A correspondence between the two was being kept up. It was the custom of the brother to sign his name "your brother Johnse," and habitually to write "your brother" did so and so, instead of "I" did so and so. Mr. J. P. Mitchell became convalescent after a six weeks' stay in the hospital. On September 1st, 1864, he was on a train between Urichsville and Columbus, O., on his way to Columbus to stay until well. About 9 P. M. on the train he became drowsy or semi-conscious, and a voice said to him, "Your brother was killed to-day at 3 o'clock." Mr. M. roused up and found that no one had spoken to him. In those times news of the battles was very slow sometimes in reaching the public. It was not till two weeks afterwards that the news came of the battle and the death of his brother. Johnston Mitchell had been killed at 3 P. M., September 1st, by being struck on the side of his head with a canister ball, during a bayonet charge. He had fallen six feet in front of the breastworks at the battle of Jonesboro, Ga. His body is buried in the Mason cemetery, at Atlanta, Ga. A comrade gave the particulars. Mr. Mitchell thinks that by no possibility could any one on that train have known of the battle at the time. The two brothers were anxious about each other, because one was sick and the other in active fighting operations. Mr. Mitchell, of late years, has been very skeptical and materialistic. He says, however, that he can never forget the day and hour of his brother's death. I regard Mr. Mitchell as truthful, and as he told the story it was without any studied effect. I drew out the points I wanted by careful questions. He says that it seemed like a voice, as he first thought the conductor had spoken to him. The conductor was some distance away with a lantern.

The following is the first hand account of the incident which I obtained from the subject. Readers may compare the same with the second-hand account of Dr. Carter.

Columbus, Ohio, May 26th, 1910.

Dr. Hyslop.

Dear Sir:—My brother Johnston in a bayonet charge on breastworks was struck in the head by a canister ball and instantly killed, in a battle near Atlanta, Ga., September 1st, 1864. I had been in the hospital at Frederick City, Md. On this date I was

aboard a train, coming to this city [Columbus, O.]. I had not regained my wonted strength and was wearied with travel. At about 11 P. M., about fifty miles from Columbus, while reclining my head on the back of my seat at this hour and place, not asleep, but in a semi-conscious condition, as near as a definition is possible, a voice distinctly said to me: "Your brother was killed to-day at three o'clock."

I soon recovered my normal consciousness and looked to see the one I thought had communicated the startling and sad intelligence. The conductor was sitting on a seat near the door with his lantern at the side and quiet reigned. I then realized that the words spoken to me were not from mortal lips or any one present, and was strangely exercised.

The communication was verified by the facts, as his death occurred at that hour and on that day. About ten days passed before we got the news of his death. During this time this incident would not leave me. I tried to dismiss it as a phantom or apparition caused by physical weakness and unworthy of intelligent recognition. Without verification it would have been so considered. With it does it furnish evidence that there is in process of development a sixth sense through which events or knowledge can be communicated, with or without persons in or out of the body being the media of these communications?

I can conceive that the development of our present senses was as startling in its revelations, as all new experiences are, to the sentient organism, as is the one now engaging our minds. Nature bids us welcome and will not scoff or scorn honest endeavor to know her ways, which I do believe are in accord with wisdom and happiness and a grand destiny for the race.

Yours truly,

JOHN P. MITCHELL.

Inquiry of the War Department in Washington, D. C., brings the following information from its records.

"The records show that Johnston Mitchell, corporal, Company B, 98th Ohio Infantry Volunteers, was killed September 1st, 1864, in the battle of Jonesboro, Georgia. His remains were interred in grave 5640 in the national cemetery at Marietta, Georgia."

### FLASHES INTO CONSCIOUSNESS.

I am frequently subject to flashes into consciousness of a word or phrase, such as I have previously mentioned. Once or twice it has seemed like a real voice; but generally the consciousness is seized with the idea only. At random, I recall the fol-



lowing *unconnected* ideas in past two or three years. "Nellie Hale." "1873." "Down in Indian Territory." "It was on that stove." "Cerebro-spinal meningitis." This last a few weeks ago. Strange to say, this disease began to prevail at the Columbus barracks shortly after. Many recruits have been transferred on that account. I suppose many of the religious fanatics have gotten their "revelations" in that manner.

### THE B—— HOUSE.

I recently visited Lancaster, O., and on March 18th, I spent about an hour at the B—— house, talking with Mr. John K——, who has lived there for the past five years. They have slept in the haunted room, but have never heard any unaccountable noises in the house. It is commonly known that the house is no longer haunted. It is an old fashioned brick house with large rooms; one of the oldest in the county. I was shown over the house. The spots on the floor of the haunted room are such as are found in pine or spruce wood, although I did not see the largest, which was under a carpet. Miss B—— keeps a furnished room there, where she generally spends part of the summer. It is the room upstairs across the hall from the haunted room. I do not know whether there is any significance in this or not. There are now only the two rooms upstairs. Whether there was ever another finished room or rooms I do not know. There is a back unfinished place. Mr. K—— says that the house was built by a Mr. B——, an uncle or great uncle of the present owners, the Baldwin sisters. Mr. Baldwin kept a driver's tavern. I was told by one man that it was a very rough place; that if any one was ever murdered there, that likely B—— knew more about it than any one else. B—— owned some square miles of land and got rich very fast. The next day I called on Miss B—— in town. She was very reticent about the matter. I presume she was born in that house. Her father had taught her to be fearless and she had slept alone in the house, in the haunted room. She would say very little about the history of the house. She only said that a relative of hers had built the house. She does not believe there are ghosts, and thinks that such things are a foolish and sinful delusion. She and her sister were orphan children living in the West when the Bordens were living in their house. She says that the Bordens circulated the stories about the house with the object of lowering the rent. A friend finally informed the children and they eventually ordered the Bordens to vacate (after an eight years' stay). Miss B—— says there was no truth whatever in the stories of the Bordens "There are no such things as ghosts." She admitted that the house had had the reputation of being haunted for many years

previously, but the Bordens had only taken advantage of these stories to injure the reputation of the house by digging under it for money. The wall was cracked and had to be repaired. Miss B—— has always been much displeased that such stories have been told about the house. She did not know of any one ever being murdered in the house. One tenant had lived in the house for thirteen years. Mr. K—— said that the house had, at times, been ransacked from top to bottom in search of money. The hearths had all been torn up and had to be replaced. One tenant had once moved in and moved out the next day. A woman now living in Lancaster told Mrs. K—— that a niece of hers had moved into the house one day and moved out the next. The niece had found money in the attic of this house. No amount was stated. This seems to have been the second brief tenant. Mr. K—— has never searched for money there. He digs for corn and always gets some money. I believe that Mrs. Borden is a truthful woman. She is now 76 years of age, and has always been a good, hard working woman. The house previously had the reputation of being haunted. I would judge Miss B—— to be a truthful woman but much prejudiced against ghosts, spiritualism, etc.

I believe it advisable to conceal names, etc., if this case is ever published. I realize, as never before, the strong objection that a property owner might have in a case of this kind. The house is now owned by the Western sister of Miss B——. I assured both Miss B—— and the K——s that tho ghosts might be real, they were harmless. They were really desirable to have in the house, if people only knew it. Mr. K—— said he would be very pleased to see a ghost. He rather believed in such things, but he talked more freely when outside, away from his family.

### WHY DO I FORGET SHE IS DEAD?

My youngest sister died five years ago, after a long and very distressing illness. She died about 8 A. M. That night after I had gone to bed, I had a strong impression that she was near, saying a certain thing, and touching my shoulder. I do not care to explain fully these particulars. When she was finally prepared for burial, I was called in to see her. I became deeply stricken with grief and walked into the hall. My brain felt cold, and I felt as if my consciousness were out of my body. I walked back into the kitchen, became pale and cold, and breathed only by voluntary effort. After a time I recovered and got along very well thereafter. From time to time I have dreams about her in which she seems to be present (at different ages). (You remember my statement about dreams and apparent spirit personalities.) With the exception of three or four times recently, it always

plunges me into a profound state of grief in my dream. The few exceptions have been pleasant experiences. I am always puzzled and confused. I will see her and then grief seizes me. My ideas are like this, "You are the one that is dead, you are the one who has to die." There is always a confusion of mind, whether she is dead or living. I am grieved because she is dead and yet she seems to be living. About two weeks ago I dreamed about her and as usual was thrown into a paroxysm of grief. Part of the time I was pleased, but the predominant thing was grief. Then I seemed to be in a room with an editor and another young man (I have taken several little articles to an editor friend, but it did not seem to be he). I was in a state of grief and was talking to the editor something like this: "It is so strange that I forget that my sister is dead." "I think she is living and see her: or am conscious of her, and then I realize she is dead." Then I became more grieved and I thought to myself I was becoming hysterical. I was fearful all the time that this other young man would humiliate me by uttering some word or sound in mockery. I was trying to explain to the editor that strange confusion of mind in which my sister seemed to be dead and yet living. Then I awoke. "I talk about her and think about her and then I remember she is dead." Now what produces this strange confusion of mind? Can it be the actual presence, or a telepathic impression from the dead that makes me realize that she yet is, and this then brings up the profound impression of the coffin scene?

About six months after my sister's death, my mother and oldest sister called on Mrs. Tom Clifford of Cleveland, an old acquaintance. She and her husband have been sincere investigators for many years. The three ladies sat with their fingers on a Ouija board. It spelled out "Will you" and stopped. My mother then retired, the other two continuing. The sentence came out "Will you tell C. [myself] I am all right now." [Sister's name following.] She had been my special care for several months preceding death. This sentence was full of meaning. A brother of mine died in 1889. I never dream of him. About 10 years ago, I was sitting quietly alone in my office. All at once a peaceful, pleased feeling came over me as though my brother had suddenly become better off or fortunate, or happier in some way. I believe this is the only impression I have ever had about him.

The first Christmas night after my sister's death, we were all silently sitting at home, before the fire. Suddenly, just such a pleased feeling came over me and I felt as though my sister was present. To my mind these things are telepathic impressions from the dead.

### DR. ELLIOT'S EXPERIENCES.

There is a shrewd old darky in this city, "Dr." Noah Elliot, who was born a slave in Kentucky. He used to run away and then come back. They would not whip him; he was too good a negro to lose. He would sell a magic powder to the other darkies, which would throw bloodhounds off the scent. The said magic powder being composed of cayenne pepper. He has made a good living by "practicing medicine," he being credited with some supernatural powers. Being unknown to him I visited him some years ago. His method of diagnosis being to ask the patient's name, then he will tell the disease. Giving him my name he said I had liver disease, which, however, was not correct, I not being sick at all. About a year ago, however, I had a young colored man as a patient. He had a diseased axillary lymphatic gland which I removed. Another gland immediately flared up and remained enlarged for several weeks. The young man visited Dr. Elliot one day, and reported the following: "I went into Dr. Elliot's office and he asked me my name. I told him my name and he sat and studied a while and then he said, 'There ain't anything the matter with your lungs, but your glands are diseased.'" There was nothing in the young man's appearance to indicate glandular disease, as far as I could ever judge. I think Elliot is clairvoyant. Dr. Elliot never reads anything, he "just thinks." I had a conversation with him and found that he claimed spiritual powers. He said, "Education has done away with all these things (spiritual), but still they exist."

You will remember of my previous account of the stories of the old negro ex-slave "doctor," in which he related his experience in seeing the "sperit" roll or ooze out of the body of the dying child. I omitted to mention that Elliot said that the feet seemed to roll out first. I asked Elliot recently if he had ever seen any other "sperits" leave the body. He said that he had not but had seen some shortly after they had left the body. He related the following experiences.

About 1866 he was living in Gallipolis, O. There was a negro deckhand, John Willis, working on an Ohio River boat, who had boarded for several years with a Mrs. Humphrey. He had always paid his board and the place was a home to him. He took sick with a bowel disease, and not getting along very well, Mrs. Humphrey took the notion that he must leave her house. Willis was heart-broken and did not want to go. Mrs. Humphrey sent for Dr. Elliot and Elliot said to her, "Now John won't die, if you don't kill him." "If you send him away he will die, but if you keep him, he won't." Mrs. Humphrey determined that Willis should

leave her house. No argument or appeal could move her. Willis lay and mourned and cried, "Oh, what have I done that she won't let me stay?" Seeing that appeal was useless, Elliot found an old widow who agreed to care for Willis for his few remaining days. Elliot agreed to pay the expense of his care. Willis was moved and in a few days died in that heartbroken condition, after constantly crying, "Oh, what have I done that she won't let me stay?" Elliot did not see the "sperit" of this man, ever. A few months after this Mrs. Humphrey took sick and Elliot was asked to visit her. As Elliot entered the sick room a "sperit" man met him and forbade him to do anything for the woman. Elliot told the friends that he could do nothing for the woman and that they should get one of the white doctors. The friends begged Elliot to visit the woman anyway, which he did for two more days, each time being forbidden by the spirit man to do anything for her. (N. B.)

On the fourth day, Elliot arrived at the house very shortly, he thinks, after the woman had died. A strange sight met his gaze. The spirit woman stood in the room, looking around at her surroundings in a curious frightened way. Then she seemed to try to get into the body again. The "sperit" seemed to try to run her arm down through the mouth of the corpse and in various ways seemed to be trying to enter the body again. She was not successful and then disappeared for a time. The friends thought that their local minister was not equal to the duties of the funeral hour, so they sent away for a more eloquent preacher who could more fully set forth the virtues of the deceased. Elliot went to the funeral services at the church. The spirit woman sat by the side of her husband and listened to the eloquent words of the preacher: "Brothers and sisters: Sister Humphrey has climbed the golden stairs; she has gone through the pearly gates, where she was welcomed by the angels. With golden slippers on her feet, with starry crown on her head, clad in a lily white robe, with a harp in her hands, she stands before the throne singing the praises of God." ("He was talking; he was preaching."—Elliot.) During this interesting address Elliot was watching the spirit. When the minister would tell what Sister Humphrey was doing the "sperit" would shake her head and say, "No, she is not." Elliot says that this spirit followed the procession to the grave and then he never saw it again.

In course of time Mr. Humphrey married again and took a new wife to the old home. It was but a short time until the new Mrs. Humphrey refused to sleep in that house. Steps on the stairs and other strange noises were heard. In some way or other the new wife was annoyed at nights. Humphrey was obliged to build a couple of shed rooms against the house for his wife to sleep in. Elliot says that he knew what the trouble

was, but asked the woman why she would not sleep in the house, when she told him of the annoyances. Elliot thinks that this spirit may be troubling his house yet.

When Elliot was living in another Ohio River town, he had the following experience:

In this town was a negro preacher who did not like Elliot, because Elliot was a spiritualist. The preacher one Sunday preached a sermon against spiritualism, and took a vote on the question as to whether the Biblical injunction as to destruction of witches ought to be carried out or not. Elliot did not attend this meeting. In this town was a bad, fighting, drinking negro, named Dave Viney. One day, soon after this sermon, Viney came along the street and met Elliot in front of his home. They entered into a discussion about this sermon and spiritualism. There was a warm and lengthy argument with Viney against spiritualism. Viney felt that the Bible ought to be obeyed and the witches destroyed. A crowd gathered and finally the preacher came along and took part in the argument. However, Elliot feels satisfied that he got the best of the preacher in the discussion. Not a great while after this Viney was arrested by the town marshal and a policeman. He was placed in the lockup, presumably in a drunken condition. In about an hour afterwards the place was found on fire, and neither key, marshal nor policeman could be found, and Viney was burned to death. Elliot thinks that in arresting Viney the officers struck him an "unfortunate lick," and anyway, to get rid of him set the jail on fire themselves. There was a trial held but the officers were acquitted of any such crime. Viney had worked around a livery stable. A few months after this Elliot was going along the street at dusk when he met the spirit of Dave Viney. Viney rubbed his spirit hands together and said, "Elliot, the boys (at the stable) say I'm dead, but you see I'm not." He kept rubbing his hands and feeling them to show Elliot that he was not dead. Elliot said, "Why, Dave, don't you remember of being burned to death in the jail?" Viney: "No, I don't remember anything about it." "Why, yes, Dave, you are dead and was burned to death in the jail after they arrested you. Dave, you are now a spirit, and in the spirit world." Dave held out his hand and said, "Elliot, can you forgive me?" Elliot said, "Yes, Dave," and gave the "spirit" some more information and consolation. Across the street was the policeman who heard Elliot talking. Elliot went his way and the spirit went toward the barn. When Elliot returned, the policeman asked who he had been talking to, and when he was told it was the spirit of Dave Viney he was very much frightened. Elliot says that at a later day he was at a spiritualistic séance and saw the spirit of Dave Viney in a much improved condition.

**SUGGESTED HYPNOTIC CRIME DECLINED.**

One day while on one of the shabby back streets of this city, I came across four bad, tough boys, with dirty faces. I engaged them for a little demonstration of hypnotism that evening for some friends. The boys promised to wash their faces and be good. They proved to be good hypnotic subjects. In talking with the leader of the gang, he said to me, "If a person is hypnotized, and they touch iron, it wakes 'em up, don't it?" I said, "No, not that I know of, I don't think it will." Then he went on to tell me of another older boy who had learned to hypnotize and would amuse himself by hypnotizing the boys of another crowd. He would cut out knives and daggers from wood or pasteboard, and have the hypnotized boys fighting duels. Whenever he would place a real knife in the hands of the boys, and tell them to fight, they would drop the knives and wake up, refusing to fight a duel. So this boy thought it was the touch of iron which aroused them. In some respects he was wiser than several of the French professors.

[The incidents, as the reader will note, are various in their value. They are, however, recorded here as instances of personal experience, and it is notable that the case of the negro, Dr. Elliot, takes all the coloring of the incidents always connected with that race. The chief interest which that case has is the lesson which it enforces regarding the need of investigating such phenomena when they occur. As they state they will naturally enough be treated as so much fable or imagination. Other incidents in the record will be more suggestive.—Editor.]

## BOOK REVIEWS.

*Are the Dead Alive?* By Fremont Rider. B. W. Dodge and Company, New York. 1909.

This book is a reprint of the articles published in the *Delin-eator* by Mr. Rider and contains in its contents the statements of opinion by Sir Oliver Lodge, Sir William Crookes, Prof. Charles Richet, Prof. William James, Prof. William Barrett, Dr. V. Maxwell, Dr. Cesare Lombroso, Dr. Filipi Botazzi, William T. Stead and others. There are many pictorial illustrations both of phenomena and of persons. The book is a summary of all that has been done in psychic research in this country and in Europe. Both physical and mental phenomena are the subject of the work. There is some history of the subject, but not an exhaustive one, as the object of the book did not require such.

The author neither defends nor opposes any view of the phenomena which have interested him. He gives an impartial statement of the facts and of the views on both sides of the problems involved and leaves the reader to do his own thinking. There are few books that exhibit this fair manner of treatment, and Mr. Rider's is one among them. For the general reader not intent on a critical study of the subject it will prove very useful in creating interest and in giving a clear idea of what has been done as well as the tendencies of the subject. It does not aim to give a scientific treatment of the subject and cannot be criticized from that point of view. It might be desirable to have first stated the problem in a brief manner and to have grouped the facts about its solution, but many will think that we are not ready for this and hence Mr. Rider confined himself to the selection of the best incidents that are the result of observation and experiment and to the statements of opinion regarding them by men more or less qualified to speak on the explanatory problem.

*The Book of Witches.* By Oliver Madox Hueffer. The John McBride Company, New York. 1909.

The author of this book states frankly in the preface that he has not written a history of this subject and does not mean to



discuss it scientifically. Hence it makes a most readable book on the interesting side of human experience. In style and analytical method the book will make useful reading for every one. The author neither ridicules the witch nor worships her miraculous powers. He has an excellent sense of humor and enough seriousness or candor to see and admit the truth at the basis of the phenomena that have been given an opprobrious name. One passage on the witch should be quoted as an illustration of the author's style and acumen as well as fairness.

"The witch carries history and the supernatural tightly clasped in her skinny arms. Let us beware lest in turning her from our door she carry them along with her, to leave us in their place the origin of species, radium, the gramophone, and some imperfect flying machines. •

"Those same flying machines provide yet another argument in the witch's favor. Why deny the possibility that she possesses powers many of which we possess ourselves. The witch flew through the air upon a broom-stick; Mr. Henry Farman and Mr. Wilbur Wright, to mention two out of many, are doing the same daily as these lines are written. The vast majority of us have never seen either gentlemen, we take their achievements on trust from the tales told by newspaper correspondents—a race of men inevitably inclined toward exaggeration. Yet none of us deny that Mr. Farman exists and can fly through the air upon a structure only more stable than a broom-stick in degree."

We need not remark to our readers the reason that most people take flying machines seriously and are chary about witches, but we do wish to remark in our author's style of treatment his recognition of where extremes meet.

There are some good selections of incidents that show the witch's place in Greek and Roman history and literature. That subject has yet to be treated scientifically, tho perhaps the term witch does not cover accurately the field to be investigated. The author thinks that witchcraft will remain to the end of history as it has from the beginning, but it is not without the keenest sense of humor that he admits this after detailing his own experiences which exhibit the art in a form that would disgust every one who wants serious truth from the phenomena and has

not the time or disposition to play with the subject, unless it promises to yield more than entertainment.

*An Experimental Study of Sleep.* By Boris Sides. Richard K. Badger, Boston. 1909.

This book will doubtless be of interest to all students of psychology, physiology and psychical research. The literature on sleep is so scarce and so unsatisfactory that any real addition to it may be welcomed with acclaim. The author has elaborated a psycho-physical theory which he formulates thus: "Mental activity depends on the incoming peripheral, sensory stimuli; where such peripheral sensory stimuli are absent, mental activity is in abeyance and sleep results. In other words, brain activity depends upon sensory activity, which in its turn depends on peripheral stimuli."

This thesis the author endeavors to establish throughout his book. First by an analysis of the various theories of sleep, showing one after the other their inconclusive nature; and second, by a series of experiments, on frogs, guinea pigs, cats, dogs and children. These experiments were carried out in order to show that the same cause acted alike in inducing sleep on all these five classes of animals, ranging in intelligence from frogs to the young children. In all cases, apparently, when peripheral stimuli were cut off, sleep resulted more or less rapidly.

The author studied also in a very interesting manner the various stages of sleep, including the intermediary stages between the waking and sleeping. Dr. Sides found a stage which he calls the "sub-waking hypnoidal stage," representing the transition between waking consciousness and natural sleep on the one hand, and hypnotic sleep on the other. Both natural sleep and hypnotic sleep, that is, result after passing through this hypnoidal state, and either can be induced from it. The natural course would be to pass into the ordinary sleeping state, but by suggestion and various means, the hypnoidal state may be converted into the hypnotic state. A chapter is devoted at the end of part one to motor reactions, and the nature of sleep.

Part two, theoretical in its nature, will be found of great interest from many points of view. The author has worked out a theory of reserve cell energy, which he outlined in his earlier

pamphlet, *Psycho-Pathological Researches*. He has now elaborated this in some detail. The final chapter on "Motor Consciousness and Sleep," will also be found thought-provoking, not to say intensely interesting.

There are several criticisms that could be made regarding the author's theories, both from the point of view of fact and of deduction, but it would take too long to consider those here. I can but recommend the book to all interested in the question of sleep, and say that it constitutes a most solid and weighty addition to the literature on the subject that has been made since Dr. de Manaceine's monograph on Sleep, which appeared several years ago.

HEREWARD CARRINGTON.

**TREASURER'S REPORT.**

The following is the Treasurer's Report for the Second Quarter ending with June 14th, 1910, and for the Third Quarter ending October 4th, 1910.

**Receipts.**

Grant from the Institute.....	\$2,000.00	\$1,500.00
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**Expenses.**

	II	III
Publications .....	\$252.71	\$2,106.85
Investigations .....	202.25	32.25
Salaries .....	135.00	225.00
Office Rent.....	123.00	123.00
Office Expenses.....	81.48	45.47
Indexing .....	73.50	
Drawings for cuts.....	44.55	
Printing .....	59.75	57.00
Stamps .....	31.00	10.00
Filing Cases .....	89.00	45.66
Insurance .....		67.50
Typewriter .....		30.00
Sundries .....	90.81	13.50
Total .....	\$1,183.05	\$2,756.23

**Receipts from the Society.**

	II	III
Membership Fees.....	\$305.00	\$676.00
Endowment Fund.....	187.00	255.00
Book Sales.....	10.34	38.73
Total .....	\$502.34	\$969.73

Respectfully,

JAMES H. HYSLOP, Treasurer.

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