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PRESIDENT G. STANLEY HALL'S AND DR. AMY E. TANNER'S STUDIES IN SPIRITISM.*

By James H. Hyslop.

It was perhaps a year ago or thereabouts that I heard from a friend that President G. Stanley Hall, of Clark University, Worcester, Mass., had had some sittings with Mrs. Piper and I wrote him to express my desire to see the detailed record, but it seems not to have been copied at the time, according to the statement of his reply to me. Again I wrote a week ago and received from him the following reply:

Clark University, October 11th, 1910.

My dear Professor Hyslop:

Every single scrap of the record of our sittings with Mrs. Piper has just appeared in the work of Dr. Amy E. Tanner from the Press of Appleton two or three weeks ago under the title "Studies in Spiritism." I have myself in one chapter in the book and also in the introduction given my views full vent and I need not say that I shall await with very great interest your reactions which I hope very much for the benefit of the cause will be as frank as our work has been. With cordial greetings, I am,

Very sincerely yours,

G. STANLEY HALL.

*Studies in Spiritism. By Amy E. Tanner, Ph. D., with an Introduction by G. Stanley Hall, Ph. D., LL.D. D. Appleton and Company, New York.

President Hall is responsible for the first Introduction in the book and for Chapter XVI entitled "Current Notes by Dr. Hall." The remainder of the book, except interspersed comments, is avowedly by Dr. Tanner who has been his assistant in Clark University work. The review of it will have to be divided, on this account, into two distinct parts, one dealing with the statements of President Hall and the other dealing with those of Dr. Tanner, tho I may have occasion to interfuse the references and discussions with each other.

I shall not enter into a critical defense of the spiritistic hypothesis which the book rejects. That theory is quite capable of taking care of itself before honest and intelligent people. I do not regard argumentative or controversial defence of that hypothesis as important in comparison with the truthful treatment of facts, and any attempt to change the issue by defending it before one has ascertained the exact facts is to expose oneself to refutation. I am not interested in any view of a subject which does not consist with facts and more than this I freely accord any man complete difference of opinion in regard to them. But woe unto him if he does not state the exact truth and shows either ignorance or prejudice about them. Then if there be any constructive lying about the facts I am going to avail myself of every advantage which an act of that kind offers.

Hence as I am not concerned with the views of the book, I shall confine my review of it to the correction of errors of fact and remarks on the character of them. Some of these errors are found in statements by President Hall, but, as Dr. Tanner is responsible for nearly all the statements of the book affecting the alleged facts of other records and students of the problem, it is she that will come in for the largest consideration, and the errors are so astounding in this respect that I shall spare no feelings and indulge no chivalry whatever in the exposure of them. President Hall has asked me, as the letter quoted above indicates, to express myself frankly and I shall accept the invitation, taking an adaptation of Macaulay's language in his review of Barere's Memoirs as the promise of what I shall do.

"This book has more than one title to our serious at-

tention. It is an appeal, solemnly made to contemporaries by one who plays a conspicuous part in academic respectability and authority and who represents herself or himself as aggrieved by the prejudices of those who believe in the existence of spirits on scientific evidence while she or he boldly proclaims belief without evidence and yet makes science the only criterion of truth in the treatment of the very creed they criticize. To such an appeal I shall always give ready audience. I can perform no duty more useful to society, or more agreeable to my own feelings, than that of making, as far as my power extends, reparation to the slandered and persecuted devotees of academic science. I have therefore promptly taken into consideration this copious apology for scepticism.

"I was not conscious when I opened this book that I was under the influence of any feeling likely to pervert my judgment. Undoubtedly I had long entertained a most unfavorable opinion of certain critics of psychic research and the spiritistic hypothesis; but to this opinion I was not tied by any passion or by any interest. My dislike was a reasonable dislike and might easily have been removed by reason and the truthful statement of fact. Indeed my expectation was that this book, now that academic reserve and authority had come into the arena, would amply vindicate the intelligence, the honesty and the fairness of respectable scepticism. That the author could vindicate herself or himself from all the suspicions and charges that had been made against the scientific priesthood I had hoped would be effected, tho fearing it would be impossible. I thought it highly probable that some grave accusations against the type of minds under review would have been refuted and that many offences to which the class would have been forced to plead guilty would be greatly extenuated. I was not disposed to be severe. I was fully aware that temptations to which endowed respectability and scientific dogmatism were exposed must try severely the strength of the firmest virtue. Indeed my inclination has always been to regard with an indulgence, which to some rigid students of the subject seems excessive, those faults into which those obsequious souls are sometimes

hurried by the necessity of pacifying the people who supply them bread and fame, or admiration and authority.

"With such feelings I read the book and compared it with other accounts of the same phenomena. It is now my duty to express the opinion to which the reading has led me. I have made up my mind and now I propose to do the authors, by the blessing of God, full and signal justice." The remainder of Macaulay's observations may be taken as representing the manner in which it shall be done.

I shall largely confine my examination of the book to the statements made about my own records, statements and views. I may have occasion to diverge somewhat from this course. The first part of the book to come under this notice will be the statements of Dr. Tanner which I shall follow in their order. I shall not omit any important reference to myself in my review. I am referred to and quoted combined on 34 pages of the book. I shall leave the English group to take care of itself in most cases and lay the stress of this review upon the questions affecting myself and statements. What I wish to do is to point out the absolute errors of fact and to show the documentary evidence of it so far as that is possible. I take up first the chapter on early trances.*

Describing my experiments over a telegraph line to illustrate certain aspects of incidents given in proof of personal identity between the living, the author says (p. 38):

"At the same time the real question is not touched at all in such experiments. Hyslop assumes to begin with that communication with discarnate spirits is possible and that the investigator's problem is only to find out how it is established, whereas in fact the investigator has no right to assume the presence of any discarnate personality at all until he has exhausted all possible explanations by means of incarnate personalities."

Who said that my experiments "touched the real question"? What is the real question? Dr. Tanner does not tell us, tho elsewhere it is assumed that it is personal identity

* In all references to Dr. Tanner's book I shall simply refer to the page and when not otherwise indicated other references will be to the *English Proceedings* with mention of volume and page.

with which I should agree. But here it is assumed that I did not know what the real question was. I carefully defined it in the very volume to which her animadversion refers (Vol. XVI, pp. 158, 289-296). Cf. also *Science and a Future Life*, Chapter III. This was personal identity of the deceased as conceivably provable by supernormal information bearing upon the past life of the deceased. Now as to these experiments for testing incidents between the living for their influence on the receiver's judgment I was actually careful to tell the reader that they did not bear upon the proper question, and enumerated four objects which I had in view and these excluded the one implied by Dr. Tanner's remark. She is careful not to tell the reader this fact. The statement is an insinuation that I was trying to "touch the real question" when I distinctly denied this. Cf. Vol. XVI, pp. 537-540 and especially 543.

Again Dr. Tanner says I assume the possibility of communication with discarnate spirits, apparently or evidently referring to these experiments in identification of personality. This is not true. I did not assume anything of the kind. The statements made in those experiments flatly deny any such assertion by Dr. Tanner and I do not see how any person having the slightest claim to intelligence could fail to see this, especially when it is actually stated. Besides I have in all I have ever written on this subject emphasized the fact that I do not even assume the existence of spirits. I assume the truth of the materialistic theory and shall not grant the existence of spirits until I obtain supernormal evidence of personal identity. That I have stated over and over again. Cf. above references, especially page 1, and also Chap. X in *Science and a Future Life*, Journal Am. S. P. R., Vol. I, especially pp. 200-202. I have perhaps stated it in twenty-five other places. Moreover I actually stated in the volume Dr. Tanner quotes that we could not assume discarnate personalities until we had exhausted normal and incarnate explanations. You would think from Dr. Tanner's statement that I had not done so. That I had done so was indicated in many passages and statements on my Report and it was distinctly stated in certain places. Cf. Vol. XVI, pp. 16, 124. Chapter

V of that Report is saturated with the idea. Cf. *Science and a Future Life*, p. 246.

Again Dr. Tanner says, referring to the character of "test messages," representing what is unknown to the sitter. "Since even Hyslop admits that these alone are strictly evidential; in any scientific sense, etc." This is not true. I have never said anything of the kind and I have never believed anything of the kind. I have often recognized that such messages were necessary to overthrow a certain form of alleged telepathy in which I do not believe and which I have vigorously attacked ever since I began discussing the problem of spirit communication. What I have always contended for is that anything which is not due to chance or to previous normal knowledge by the medium is evidence. It may not be evidence of spirits, but this was not at any time the primary object or point of view in my estimation of the facts. I was content to have evidence of the supernormal, and if the collective or synthetic unity of the phenomena consisted with a spiritistic hypothesis it was not the individual test that had the primary value but the selective and collective unity of the mass. I have stated this *ad nauseam* in my discussions of the subject and in the very Report quoted by Dr. Tanner. Cf. Vol. XVI, pp. 132-133, and 158-176.

Again says Dr. Tanner, referring to the manner of making the records:

"Notes were taken in long hand, but, as far as can be judged, until Hyslop's sittings no attempt was made to take down everything that was said, especially remarks considered foreign to the matter in hand, or remarks of one sitter to the other, when two or more were present." (p. 45.)

There is not one word of truth in these statements, except that at some sittings used in the earlier Reports long hand notes were taken. The rest of it is pure fiction. It is the less excusable because the book pretends to show a knowledge of the various volumes published by the Society. (1) Stenographic records were made by Dr. Hodgson long before I had any sittings and in fact before I became interested in psychic research. Cf. Vol. XIII, pp. 288 and 413. (2) Be-

sides the explicit statement of Dr. Hodgson the evidence stands printed on the page in which the statements of the sitter were recorded and Dr. Tanner herself has actually adopted in her own treatment of records exactly the same style of reporting them, without any acknowledgment where she learned it. (3) Whatever merit attaches to the manner of making my own record belongs entirely to Dr. Hodgson, and he was the one who made the notes under my eyes in all but the few times he was out of the room a few minutes and the fact was stated right in my Report. He had been practicing this care for years with exactly the same desire to enable readers and students to ascertain for themselves whether information had been imparted directly or indirectly by sitters, and all the borrowed wisdom displayed by the present authors on that point had been acted on for years by Dr. Hodgson. You would suppose from the authors of this book that they had discovered it and that psychic researchers were especially delinquent in this matter. (4) In his first report Dr. Hodgson remarked his habit of making stenographic records. (Vol. VIII, pp. 2 and 88.) (5) Professor James had made them before Dr. Hodgson came to this country. (Vol. XIII, p. 2 and *American Proceedings*, p. 103.)

Again Dr. Tanner (p. 48) says: "Hyslop says that in some of his sittings he spoke not a word from beginning to end." This also is pure fiction. There is not one iota of evidence for it. On this point the author contradicts this view of the case on page 72 where it is indicated truthfully that I did speak "in an assumed voice" and actually on the previous page (p. 45) refers to my inflections as if they occurred in all the sittings. Besides the records every one of them have in the parentheses the indication of my speaking and when Dr. Hodgson spoke. The letter "S" stands for myself and precedes the record of my statements.

Immediately following the fictitious statement mentioned the author says: "Usually Dr. Hodgson betrayed through his voice his estimate of the accuracy of the control's statements, this estimate being in part determined through his receiving suggestions from Hyslop's appearance, manner, etc." Where is the evidence for this broad statement "usu-

ally"? Has it been applied to the details of the record? Not for a moment. It is pure fiction. If the author had said that at times he may have done so through suggestion from me there would be no quarrel. The incidents which at least appeared significant came usually before I had even had the chance to suggest anything regarding the subject of the communication and recognition is not suggestion. Even a psychologist ought to know that.

These are the less important errors of fact in the statements of Dr. Tanner. They show sufficient carelessness of assertion and want of respect for evidence on essential issues involved in the case to make one cautious about accepting any statement whatever that she would make. But the next group of facts representing the most important aspect of the whole problem are far worse in their falsification of the record. The chapter is entitled "Test Messages." This means that the author intends to illustrate and discuss the "test messages" of the various records and Reports made of psychic phenomena. By a "test message" is meant one that is supposed to be evidence of the supernormal. The earlier Reports are drawn upon for instances and as I am at present concerned only with the references to my own statements I shall not notice them farther than to remark that Dr. Hodgson's second Report is little more than mentioned. There is no attempt whatever to examine and criticize the facts to which Dr. Hodgson attached value. I may come to this again. The summary of my own record follows and I shall take up the incidents in their order. Dr. Tanner claims to select them as "test messages." The general conduct of the author in this respect will be noticed later. I take the summarized statements regarding my record as the author's representation of what I said and believed. When I am through with the subject the reader may decide for himself the amount of truth in Dr. Tanner's statements.

Dr. Tanner (p. 44) says that, "admit that these incidents alone are strictly evidential in a scientific sense, whose truth is unknown to the sitter." This is not true. I merely regarded such incidents as fatal to a limited telepathy and treated all incidents as evidential of the supernormal pro-

vided they were not due to guessing or chance coincidence. (Cf. Vol. XVI, pp. 131-134.)

A very important defect to remark is that the author gives no page references to the original documents which she pretends to quote, and hence no one but the authors has any reasonable chance of examining the correctness of her statements. Readers are expected to take her *ipse dixit* about them, or at least that is all they can do with any reasonable ease. But I think all will agree, after the exposure of her misstatements, omissions, and misrepresentations, that it would have been a dangerous course to have given the references.

I propose to make it clear that I cannot be accused of garbling Dr. Tanner's statement and hence I shall quote every word of her summary of the incidents taken from my report. I shall neither abbreviate them nor represent the contents in terms of my own opinion. The reader shall have the full statements of Dr. Tanner and in reply I shall give the documentary evidence of the record which she claims to represent.

"Hyslop's father (that is, his purported spirit) asks if he remembers the story that he used to tell about a fire. Hyslop did not, but later his stepmother and sister said that his father was always afraid that his barn would burn, and on one occasion was greatly alarmed because he believed that another fire was his own barn burning.

"Note here that the real point, viz., that Hyslop, Sr., told his son a story is not proved; only a presumption is created that because he thought about fires he would tell stories about them." (p. 75.)

This statement by Dr. Tanner is almost pure fiction. I shall prove this by documentary evidence. Let me quote my own record and the reader may judge for himself.

"Near the beginning of the third sitting, after addressing me as 'James,' etc., my father asked me if I remembered the story he used to tell me of a fire when he was quite young (p. 324). In the effort to have it cleared up the subject was changed. But I brought him back to it by a question re-

garding it, and the reply was, 'Oh, yes, the fire. Strange I was forgetting to go on. I was nearly forgetting to go on with it. The fire did great damage and I used to think I never would care to see the like again.' I was unable to conjecture to what he referred with any assurance, especially as there were both exaggeration and discrepancies in it, so far as my memory of fires was concerned. Nothing more was volunteered on the subject in this series of sittings. But in the sitting by Dr. Hodgson on February 7th Rector indicates that father is thinking of a fire about which he wishes to be clear (p. 372). Then on May 30th at my sitting (p. 430), father asks, 'And do you recall the fire I spoke to you about?' I replied that I remembered a fire, but was not certain what the fire meant. The reply came, 'We lived near, and although it did not interfere, it gave me a fright. My thoughts are quite clear on this point. I think there can be no mistaking it.' Singularly enough, this is followed by the spontaneous remark that some things which he has tried to say may seem muddled, as the first allusion to the fire evidently was, according to the sequel, in the following facts.

"Investigation at first discovered no probabilities in the first mention of the fire. Later my aunt recalled a fire when my father was young, which probably instigated the concern he felt about fire throughout his life. But on reading the passage in the sitting of May 30th to my stepmother (p. 430), she and my sister at once recalled a fire that gave my father quite a fright. It was not when he was young, but a short time before he moved west. He was also anxious about his barn and house, as he could never be induced to insure them until late in life. The occasion that fits the later message is described fully in my note (p. 364). It brings out the exaggeration and possible truth in the first message, as well as the certain truth in the second, so that a singular interest attaches to the statement that indicates an apparent consciousness of confusion in this incident."

The passages in the detailed records from which this summary of mine was drawn will be found in the references. So also the important Note 48. p. 503.

(1) I did not refer to this in my Report as evidential or a "test message." (2) I specifically excluded it from the evidential list and gave my reason (p. 89). (3) My stepmother and sister did not say that my father was always afraid that his barn would burn. It was I that said this (p. 503). My stepmother and sister rather accidentally recalled and stated that he had feared its actually being on fire on a certain specific occasion. (4) The point is not a "story about a fire," except in the first allusion to it and that idea is spontaneously abandoned in the later allusions. Dr. Tanner carefully avoids any mention of the later references to it in which it is about a fire that did damage or frightened him, etc. (5) The first allusion to the fire and the telling me about it was to an alleged fire that occurred when he was young, according to the message itself. Dr. Tanner omits to mention the incident of its occurring when he was young. Apparently the purpose is to identify this incident with those in the later allusions. (7) There is no evidence in the record that the allusions are all to the same fire. The incidents connected with them sufficed to suggest different occasions in my father's life when he was concerned about specific and different fires. (8) The main point was whether there were any fires in his life that were related as stated and that affected him as stated. The allusion to one in his early life recalled to my aunt's memory one that had affected him. The interest of it was that the fire was caused by lightning, the one thing that always concerned him about his barn. I did not state this fact in my note, but only that there was a fire in his youth which my aunt knew affected his concern ever afterward. The allusion to fright recalled to my stepmother and sister another occasion in which a fire supposed to be that of his barn gave him a considerable fright. They did not know the incident the aunt recalled and the aunt did not know the incident they recalled. The only known fact to me was that my father was always extremely anxious about fire in his costly barn and this recollection made it very pertinent to have a reference to a fire or fires that had affected him. It was not the simple allusion to a fire when he was young, or to one that had frightened him, that was significant, but the

determinate and provable relation of both of them to the known concern of the man about specific fires that he feared. It is even quite possible that he actually told me the story of the early fire. I do not recall it. I helped to build the new and costly barn and remember discussing the importance of insuring it, as he had some ethical objections to life insurance. I would not recall his anxiety about the barn had it not been for this discussion, and hence I might easily forget the incident which originally gave rise to mental concern about fires in his barn. (9) The main object I had in analyzing the statements and ascertaining their possible reference was to ascertain the actual facts in my father's life, not to treat the incidents either as evidence or "test messages." I nowhere made this group of incidents evidential. On the contrary I refused it this rank, and besides I actually indicated (Vol. XVI, pp. 20-21 and 293) that I had adopted this policy with the entire record of alleged messages. No mention of this is made by Dr. Tanner. It serves a better purpose to misrepresent the facts and to make the reader believe that I was treating the incidents as evidence and betraying ignorance of the problem.

Let us take the next incident which Dr. Tanner treats as supposedly considered as evidence by me. She says: "In describing his last illness he said that his eyes had troubled him, which was true, but unknown to Hyslop."

(1) I did not treat this as evidence. (2) I specifically omitted it from the list of incidents supposedly interesting (Vol. XVI, pp. 86-89). (3) I attached no individual importance whatever to the trouble with the eyes. (4) Dr. Tanner omits from this passage all the incidents that give it importance and that collectively tend to discredit if they do not absolutely exclude, chance and guessing from the explanation, this being the hypothesis which the author wants to sustain. (5) The main points were reference to the stomach, the difficulty of breathing, the allusion to his heart and the mention of congestion, all of them having special pertinence to his last moments, having occupied his attention and interest on account of the specially distressing conditions that marked the last struggle, the reference to the heart being less

important for obvious reasons, tho suggesting the intense interest he had in watching its action and the signs of death. The mention of "going to sleep" was an interesting, and perhaps significant coincidence and the "trouble with the eyes" an additional circumstance, both of which were mentioned and the former not remarked by Dr. Tanner. Let me prove my contention from documents, and the reader may be his own judge of the spirit of the author.

Knowing the incidents of my father's last illness and dying hour I resolved to ask a question about them. He had never been told what his trouble was and I knew that, if I got the statement that it was cancer of the larynx it would not be evidence of personal identity but of telepathy from my mind.

(Do you know what the trouble was when you passed out?)

No, I did not realize that we had any trouble, James, ever. I thought we were always most congenial to each other. I do not remember any trouble, tell me what was it about. You do not mean with me, do you...

(Father, you misunderstand me. I mean with the sickness.)

Oh, yes, I hear. I hear you. Yes, I know now. Yes, my stomach.

(Yes, was there anything else the matter?)

Yes, stomach, liver and head.

(Very well. Tell all about it.)

He has taken off this condition, but tells me he could not see clearly. What was meant by his eyes. His stomach and.... speak plainly....[to invisible] I do not get it. Sounds like Bone [?] Bone [?] Bone [?] he is telling me. Wait. He places his hand over his heart...heart beat [?]

(Heart?)

Yes, let me reach thee, friend. [Hand moves over to R. H.'s head.] Think I am finding it hard to breathe...my heart, James...my heart, James...difficult to breathe. Do you remember how I used to breathe?

(Yes, father, you are on the right line now.)

Yes, I think it was my heart which troubled me most, and my lung. Stomach and heart. I felt a * * * [undeciphered] and tightness of my chest...and my heart failed me. He says distressed in the region of the heart but at last I went to sleep. Was it not congestion, James?

(Not that I know of.) [I had catarrh in mind in saying this when I should have had the death scene.]

I will try and remember all about it, he says, yet I remember heart and head well.

(Do you remember what medicine I got in New York?)

Yes, I do faintly. Never mind...tell me about it later when you feel clear. [From Rector to communicator.] Give him something...[From Rector to sitters.] [Accordion given.]

James, it was my heart, and I remember it well, and my eyes troubled me also. Do you remember this?

(No, I do not remember this.)

Do you not remember what the swelling meant? [Not read at first.] He says swelling. I remember taking hold...hold of my own hands and holding them over my chest. But strange I cannot think of the word I want. I know it so well too.

(Do I know it also?)

Oh, yes, very well.

(Did I ever have the same sickness?)

Yes, long ago.

This is what I cannot think, and it troubles me a little, James, because I know it so well.

[Later in the sitting he returned spontaneously to the same subject and gave the following.]

Yes, my head grows lighter and lighter. Do you know the last thing I recall is your speaking to me.

(Yes. Right.)

And you were the last to do so. (Vol. XVI, pp. 327-330.)

Now the question here is not whether the incidents in this real or alleged communication are true or not. The fact is that the long passage contains a remarkable number of excellent hits, but let us assume for the sake of argument that they are all false and irrelevant. The demand that I have to make is twofold. First give the facts of the record and secondly state what I had regarded as interesting and possibly evidential. The reader is made to believe that I had referred only to the trouble with the eyes as a "test message" when, in fact, I had specifically laid the stress on other facts. It is hard to characterize the conduct of a critic who will be guilty of such reprehensible misrepresentation. There are, in fact, several remarkable evidential incidents in the passage, but they are carefully suppressed and only one chosen by the author to which I had attached no special importance in my discussion of the incident.

The points to which I had called attention were the al-

lusion to the tightness of the chest, congestion, going to sleep, the swelling whose meaning he did not know and sometimes asked about, the action of the heart as being an object of special interest to him, the stomach which had refused to do its work for days, the difficulty in breathing, holding of his hands on his breast, and my being the last to speak to him. Some of these were fundamental to the actual situation, in fact, nearly all of them, and some of them not being even guessable naturally by one who may have known the disease and Mrs. Piper knew nothing about this. To select from these only the trouble with the eyes, which I had not regarded as especially significant and to deliberately represent this as an incident which I regarded as a "test message" is absolutely inexcusable on the part of any one who claims to be either intelligent or honest.

Let me quote Dr. Tanner again. "Hyslop, Sr., referred to a little brown-handled knife that he said he carried in his vest and coat pocket. Hyslop did not know of any such, but his stepmother and sister remembered it, but said that he carried it in his 'pants pocket.'"

Dr. Tanner, with apparent deliberation, omitted the most important incident in this case, and also omitted the important remark of the supposed communicator which explained the defect in the message. What I actually said in the record was the following (Vol. XVI, pp. 42 and 336):

Do you remember the little knife I used to pick out my nails with....?

(I am not sure, father.)

The little brown handle one. I had it in my vest and then in the coat pocket. You must certainly remember it.

(Was this after you went out West?)

Yes, I seem to lose part of my recollections between my absence and return, just before I had this change.

Compare this with Dr. Tanner's quotation. (1) The main point was not the brown-handled knife, but the picking of the finger nails. (2) The important point of the communicator and the record was the *use* of the knife, and not the kind of knife. (3) The allusion to the character of the knife fol-

lowed that of its use, and the impressive interest of it lay in the confirmation which I received of the incident in the reference of my stepmother to this use when she did not know what had been said through Mrs. Piper. Her statement showed that the chief use of it was paring his nails both of his hands and feet. All this was specifically stated in the record and Dr. Tanner, with the preconception of explaining it by guessing selects the remark about the brown-handled knife and fails to tell the reader either the exact facts or what I had said about them and then expects psychic researchers to accept her veracity. The poor public which cannot go to the original records has nothing to inform it about the real facts. It must trust those who pretend to desire the truth and yet do not tell it. We psychic researchers are accused of coming to the examination of the facts with a predisposition to believe they are spiritistic and in that way of showing an unjustifiable bias and distorting even our facts. Does it ever occur to Dr. Tanner that the sceptical bias is just as great and that it can lead to equal distortions? Why assume that you *must* explain things by guessing? Why not come to the facts with a complete indifference to the question whether they are guessing or spirits, and then, instead of allowing your *a priori* and preconceived opinions to distort and misrepresent very different records to suit them, simply state the facts of the record in their completeness, and see that you are not accusable of deliberately deceiving the public, or at least of manifesting as much or more bias than the despised spiritualist. Veracity ought to be a virtue even with a sceptic. Let us take the next incident.

"He said that strychnine was one of the medicines he took in his last illness. Hyslop did not remember this, but later found an old letter from his father in which he said he was taking strychnine and arsenic.

"These three incidents are surely not very evidential. The medicines referred to are frequently given and might be guessed by any one, while any elderly person is likely to have trouble with his eyes when ill. The brown-handled knife, too, is so common a sort of possession that it would be a relatively safe guess." (p. 75.)

Let us examine these statements. (1) I did not say that he was taking strychnine and arsenic in his last illness. (2) The record does not say that he was doing it or that I had said it. (3) I was careful to state that they were taken in connection with the Hyomei which came as an answer to my inquiry about the medicine that I had gotten him in New York, and it was long before his last illness. (4) Dr. Tanner omits the statement of the record about the Hyomei. This was the most important feature of the incident. (5) The record does not show that the communicator said he was taking arsenic with the strychnine. There was no message whatever about the arsenic and Dr. Tanner cannot point it out in the record. The allusion to arsenic was in an old letter of his to me which he had written to me long before his death.

The facts summarized are these. As a test I asked the communicator purporting to be my father what medicine I got for him in New York. In the next sitting I got the name Himi and in a later sitting spontaneously the name Hyomei which was correct. The message was followed by the attempt to give another medicine and after much difficulty strychnine was given. I had gotten him the Hyomei but not the strychnine, and I did not at the time know or recall anything about the strychnine, and in fact never knew the fact except from my stepmother's statement and a casual allusion to it and the arsenic in an old letter of his that I had preserved. The fact was mentioned partly for its documentary proof of the pertinence in the allusion to strychnine and partly for the benefit of those who wished to explain the facts by telepathy, if they thought the incidents were not due to chance.

It will thus be seen that Dr. Tanner does not report the record at all, but only my father's letter before his death!! Dr. Tanner sometimes uses two exclamations at the end of a statement as her criticism of an incident. I hope I may here be pardoned for a similar method. However, such deliberate falsification of a record is absolutely unpardonable. It grew out of the preliminary error referred to above, namely, saying that "even Hyslop admits that these alone [incidents not

known] are strictly evidential," which I showed was false, and that I had not taken any such position (*vide supra* p. 8). But then I had actually stated in my note that the arsenic and strychnine had been known to me at one time, and did so to correct an earlier statement in which I had indicated that I had not known it. Hence the incident is not evidential on her own standard of "test messages." Again the bias of determining before hand and before you examine the facts that they must be guessing leads to deliberate or ignorant falsification of the record. Again take the next statement by Dr. Tanner (p. 76).

"The father asked if his son remembered their talks about Swedenborg. He did but only vaguely. But both father and son were much interested in religious matters and especially in immortality, and Swedenborg would be sure to come up at some time in conversation between two such persons. We may also think it probable that Mrs. Piper would have some knowledge of all the prominent people who had powers akin to her own." (p. 76.)

Now what are the facts as compared with this pure fiction? (1) Dr. Tanner does not quote the record at all. (2) My father and I never had any *isolated* talk about Swedenborg, as implied by Dr. Tanner's separation of the incident from its environment. It was only an incident in a more important group of facts. (3) Dr. Tanner makes no allusion whatever to the other incidents or the group of which the mention of Swedenborg was a part. It would take three pages of my Report to show the complete record of the facts. (4) The talk was not about Swedenborg in general, but a particular view of his. I shall only refer the reader to it and then indicate the real incidents (Vol. XVI, pp. 30-33, 318, 332, 341, 438, 474, 484-485).

The conversation which the communications mentioned was about this subject of spirit return and not primarily about Swedenborg. The important points of coincidental interest were the reference to the fact of such conversations, to my doubts, to his not thinking it all hallucination, as I had so explained apparitions, to the "thought theory," to hypnotism which had been a subject of talk and experiment in those con-

versations, and especially to the dream of the young woman and my experiments with her. The allusion to Swedenborg was a part, an integral part, of these incidents and was not about him generally, but about his "spiritual sense" and "description of the bible." Again the reader can easily see how utterly unreliable the author is in her representation of the facts of other people. Can she expect any one to accept her record when she is so careless of that of others?

I am in no way concerned with the interpretation which Dr. Tanner puts on the incident of Swedenborg. She is entitled to her own opinion and I do not care even to differ with it. Interpretations have no importance in comparison with veracity. Is the next any better?

"The father asked, 'And do you remember Thom...Tom. I mean the horse.' Hyslop was completely surprised by this reference to a favorite horse of his father." (p. 76.)

(1) I was not surprised at the mention of a favorite horse.
(2) The record does not say that I was thus surprised. (3) Dr. Tanner omits to tell the reader that it was associated with the name of my brother and that the question was asked what he did with him, the horse. Let me quote the exact facts of the record which the reader may compare with the statements of Dr. Tanner. (4) I did not say he was a favorite horse, but one of a favorite pair. Let us see the documentary evidence.

Where is George? I often think of him but I do not worry any more about him.

(George is at home and all right. Do you remember where that is?)

Oh, yes, I often go out there to see him.

(Do you ever see him?)

Oh, yes, I think, if I U. D. [understand] your question, I do. Yes and do you remember Thom...Tom...and what has he done with him? I feel quite...yes....yes, all right...I mean the horse.

(That's it. My conscience.)

My note on this was as follows: "As soon as I saw Tom written I thought of an old negro whom father often em-

ployed in the harvest field and with whom he used to have much fun. But I was completely surprised when the statement came, 'I mean the horse,' possibly as information to Rector, who, perhaps, was puzzled at first to know what the passage meant." (Vol. XVI, p. 423.)

The surprise here was not at all at the mention of a favorite horse, but at the statement that he meant a horse, because this specification of the meaning was a direct repudiation of my actual state of mind. Here when I was hoping that something would be said about the old negro and the name of Tom was instantly recalled to my mind, the telepathic process, as usually defined, was ignored and a result more natural on some other theory presented. It was this that surprised me, because the statement "I mean the horse" might imply Rector's actual inhibition of my thoughts to correct them. That is a good reason for surprise and the indication of what I had in mind is clear from the record.

I do not care what explanation you give of the facts. Let it be guessing if you like. I am not so ignorant of what people will say is guessing as Dr. Tanner assumes. I am quite aware that people of her type will believe that anything could be guessed before they would admit the supernatural. I could quite agree with Dr. Tanner and every one else in the view that any single incident, if it were the only coincidence measured off against all human experience to the contrary, however impressive the coincidence, might be attributable to chance. But when you falsify the record to make a thing guessing which does not look like it in its integrity the trouble is not with the explanation but with the reporter's veracity. Let us also see the next quotation.

"Do you remember Peter...who was...or belonged to Nanie?" Hyslop saw no meaning in this at the time, but later found that the cousin who, he supposed, asked this question had had a dog named Peter when he was between two and four years old, but it seems to have had no connection with Nanie."

"Here are two doubts: first, that it really was the cousin who was speaking, and second, that the dog was referred to. There is nothing in the message to indicate that it was a dog, and as it is connected with Nanie, who had nothing to do with the dog, the

presumption might be just the opposite from what Hyslop makes it." (p. 76.)

Now let us quote the record and see what the facts are as compared with this practically pure fiction of Dr. Tanner.

James was it George I have been trying to think...where isand do you remember Peter who was....or belonged to Nanie?

(I do not recall Peter now, but I remember some one by that name.)

Here.

(I do not know whether he is there or not. Is he on your side?)

Yes, we say yes. I am W. H. McAllen (?) The name does not sound right to us friend. It is he says Mc..... sounds like McEllen. G. P.: Yes I am he.

(I am very glad to hear from you. What relation are you to me?)

Your cousin.

(That's right.) (Vol. XVI, pp. 96 and 428-29.)

[This was on May 30th and the following came on June 1st.]

What is meant by Peter? Was it the dog George had?

(I do not remember this.)

Can't you ask him?

(Yes, I shall ask him about it.) (Vol. XVI, p. 452.)

Compare the statements of Dr. Tanner with this record. (1) Dr. Tanner says that there is a doubt about "that it really was the cousin who was speaking." The record both says it was my cousin and actually gave his name sufficiently well for evidential purposes. (2) Dr. Tanner says that there is a doubt about the dog being referred to. This of course is not indicated in the first passage quoted, but on the same page on which I quoted the first passage I also quoted the second one which definitely indicates that Peter was a dog. In both cases of the record I referred to the Note which explained the facts. I should of course had a cross reference in the detailed record to the second mention of the name Peter with the name George and the indication that Peter was a dog. But both incidents are presented together on page 96 and the references of the detailed record in each

instance are to the same Note on page 516. (3) Dr. Tanner says not a word about the names and incidents that make the case interesting and evidential, if anything is evidential. (a) She omits to tell the reader that George is the name of the communicator's son and that this son had owned the dog. (b) Nanie was the communicator's living sister who may be supposed to have known all about the dog, and tho she did not own it, was the natural person to confirm the incident. (c) The reader is not told that both the communicator's name and relation to me were specifically indicated by the communicator. (d) The reader is not told that in fairly close relation to the second message (Vol XVI, p. 452) the names Lucy and Jennie are given, Lucy being the name of the living wife of this cousin and Jennie the name of her sister. (4) Dr. Tanner states that it was this cousin, the communicator, that had owned the dog. This is not true and the record does not say so. I explicitly said that the dog belonged to his son George and to distinguish him as a cousin from the communicator, his father and my first cousin, I said the George was my second cousin. (5) That the detailed record of the first passage quoted has not been the only source of the information regarding the incident is apparent in Dr. Tanner's reference to the time when this cousin was supposed to have had the dog. This is not referred to on page 428 or 429 of the Report, but on page 96 where both incidents are given and connecting the name Peter with the dog, so that this must have been seen, unless she saw only the Note on page 515, which is connected with the second reference to the dog and the name Peter, and this is the natural order of the numbering. The reference to this Note on page 429 was an afterthought when I had finally discovered the meaning of the first allusion. This was indicated in the manner of making the Note reference.

I think it is quite clear that the author has misrepresented this incident as badly as any other. As it stands it is worse than fiction. Evidently there was not the slightest effort to ascertain the facts. A man who happened to believe the incident was an incident in a collective mass of evidence sup-

porting a spiritistic hypothesis had to be regarded as knowing nothing about them and then the facts had to be coined to favor some other view. My interpretation of the incident as represented by Dr. Tanner would not be different from hers. But hers is not the fact of the case. It is purely imaginary and made so by the presupposition that nothing can be supernatural and is not to be examined carefully if it claims to be this. You must be careful to falsify the facts in order to maintain another hypothesis. Is a spiritistic bias and its influence in any respect more distorting than the sceptical? Another incident.

"The father said that he used to read the paper in his chair, and the stepmother confirmed the remark.

"Most elderly men at home read the paper in 'their' chairs. This is really too trivial and commonplace to be worth remark." (p. 76.)

Examine these statements. (1) I did not regard this as an evidential incident. (2) I excluded it from the list of incidents that I regarded as evidential (Vol. XVI, pp. 86-89). (3) I excluded it from the list that was made of those I did not know, as well as from all other lists, as having any possible significance. (4) The illusion of Dr. Tanner is that because I ascertain whether a thing is true or not and say that, if true, it is evidential! I specifically denied any such intention in incidents (Vol. XVI, pp. 20-21). (5) Dr. Tanner does not quote the record as it stands. My father did not say that he used to read his paper in his chair. He specified the kind of chair and associated it with two other things which the author has not told the reader. Let me quote the detailed account.

I also recall a thin black coat or dressing gown affair I used to wear mornings.

(Yes, that is first rate.)

I can see myself sitting in my old arm-chair before the fire... open in the library... wait a moment friend, do not haste... morning. Reading over the paper. Look at me there James and see me in the gown I refer to and answer me. (Vol. XVI, pp. 387 and 54.)

Notice the points. (a) The main incident is not reading in the chair, but his thin coat. (b) The reading of the paper is a mere incident in a larger collective whole and clearly indicated in the record. (c) The communicator specifies that it was his arm-chair, not a chair in general, and associates both this and the reading with the open fire and mornings, all of which was true. It may not be evidential. I did not make it so. But what can be said of the veracity and intelligence of any one who falsifies the record in this manner? All readers are given to understand that I regarded it as evidence. I think most sane people not afflicted with prejudices about chance and guessing and the necessity of garbling records to sustain them would regard this complex whole as representing coincidence not easily put together at one guess, tho standing alone and without other evidential incidents I would regard it as such. The method of classifying the incidents under the heading "test messages" involves two grave errors. As the author has treated the problem it implies first that each individual message proves some theory. I have never thought such to be the case. I have always insisted, and discussed the fact at great length in this Report, that the individual incident had very little value. I based the case on collective or synthetic evidence (Vol. XVI, pp. 158-176). The second implication is that the reporters of the facts regard them as described when they may not do anything of the kind. "Tests" and evidence may be very distinct things. The title to the chapter should not be "Test Messages," but something that did not imply a characterization of the incidents.

The next statement by Dr. Tanner is perhaps as remarkable a case of falsification as her book contains. I quote it in full as usual.

"The father asked if the son remembered the visit that he had paid to him just before his death. Hyslop did not, but later found that he had totally forgotten a visit his father had paid him *several years before* his death, and so he counts this remark as correct.

"This is a favorable sample of the way in which Hyslop secures his large number of correct items. Any father would be

presumed to pay visits to his children from time to time, and so the only evidential part of the item is the statement that a particular visit came just before his death, but this is totally wrong." (pp. 76-77.)

Let us look at the errors in this account. (1) I did not regard this to which Dr. Tanner refers as an evidential incident, much less a test message. (2) I did not regard it even as a correct incident. (3) My note showed that the communicator's statement was wrong instead of correct (Vol. XVI, p. 440). (4) I did not include the incident in the list of either true or evidential ones given by my father (Vol. XVI, pp. 86-89). (5) I did not include it in the list affecting the telepathic hypothesis (Vol. XVI, pp. 131-133). (6) The incident as told in the record does not conform to the standard which Dr. Tanner adopts for determining what is evidential. (7) I specifically stated that the second reference to a visit to me was corrected to be my visit to him just before his death (Vol. XVI, p. 508). (8) I stated that my note was designed to show my own error of memory rather than the "pertinence of my father's statement." Dr. Tanner does not tell the reader this fact. (9) I did not deem the incident deserving of mention in the "Summary of Facts," and so made no mention of it there. Now let us examine the exact statements of the Report.

My father had purported to communicate about our conversations on this subject and referred to his having told me that I would have to give up "the thought theory," when his place was taken by another, and immediately on his leaving my father purported to return and the following occurred. My notes are here included in the record (Vol. XVI, p. 440).

James one thing more...more. Do you know that I was a lifelong friend to you all?

(Yes, I know it.)

[Evident change to father in the next sentence.]

And do you remember the visit I paid to you...you? [Cf. p. 474.]

(When was it?)

I cannot tell the date, but it was just before I came here.

[If this had been "the visit you paid me," it would have been nearer right and pertinent. J. H. H.] [See Note 53, p. 507.]

(Who is speaking now?)
It is father who is speaking now.
(Yes.)
But he seems a little dazed.

This sitting was on May 31st and at the sitting of June 6th the following came (Vol. XVI, p. 474).

Do you remember our conversations on this subject?
(Yes, I do. Can you tell me when it was? Yes, I do remember the....)

Yes, do you remember of my last visit...your last visit?
(Yes.)

With me. [Cf. p. 440.]

(Yes, I remember it well.)

It was more particularly on this occasion than before.

(Yes, that is right. Do you know what I was doing just before I made the visit?)

Yes. I believe you had been experimenting on the subject and I remember of your telling me something about Hypnotism.
[Correct.—J. H. H.]

(Yes, I remember that well.)

And what did you tell me about some kind of manifestation which you were in doubt about?

(It was apparitions near the point of death.)

[Excitement in hand.]

Oh, yes, indeed, I recall it very well, and you told me a young woman who had had some experiments and dreams.

(Yes, that is right.)

Which interested me very much, but yet you were doubtful about life after so called death. Remember the long talks we had together on this, James?

(Yes, I remember them well, and I am no more doubtful.)

I have quoted the incident in full because the allusion to the visit is so definitely and explicitly associated with the talks we had on the subject of spirit return, and because I wish the reader to see how Dr. Tanner separates incidents from their context to use them and thus misrepresents their real nature by eliminating the one characteristic that gives them meaning and evidential importance. The reader will observe how she omits the remarkably good incident about the "young woman who had had some experiments and

dreams." I had talked with my father before his death about Hypnotism on that occasion and I told him of a remarkable coincidental dream by a lady and of my experiment in identifying a certain living person by a photograph. This person was one that she had never seen or heard of before, but in her dream she saw a face associated with her sister 700 miles distant and then identified it among six other photographs without knowing what I wanted done. These correct incidents at least suggest an interesting interpretation and they give special meaning to the allusion to the last visit, which took place in 1905 and my father died in 1906.

Now the important point to be noticed is that the statement at first takes the form that it had done in the statement on May 31st and then was spontaneously corrected. Had the correction not been made I should have had to say the statement was false. The interesting thing, however, was that the statement of May 31st about my father's visit to me was associated with the attempt to talk about these very conversations and the reader may notice that apparently the message was not completed there and that it is possible that the pronoun "you" was a beginning of the correction which was made on June 6th. When I made the note showing what was necessary to make it pertinent—I did not say evidential—I did not notice the possible connection with this message on June 6th. Hence when I wrote Note 53, p. 507 I had in mind, as actually indicated in that Note, my interesting failure of memory about an actual visit of my father to me, and carefully indicated that it was not because of any pertinence in the message, which Dr. Tanner has said I had treated as evidential (Vol. XVI, p. 508).

Another interesting thing is this. It would have been technically correct for me to have said that my father had paid me a visit instead of saying that it should have been my visit to him, tho the time relation would have been erroneous, as I indicated in the Note. The later Note explained that it was my stepmother who recognized that my father had visited me in Chicago, this being recalled by the words stating the visit, without considering the association of it with the end of his life. The fact was this. He was on his return

from the west and stopped over in Chicago, as my note explains (p. 507) and I was at Lake Forest, Ill. I went down to see him, so that you would be correct technically in saying that I visited him or that he visited me.

Now all this explanation is not to make the incident evidential or strictly correct, as I distinctly indicated that it was not correct and explained the whole incident as showing how my memory did not recall a fact which ought to have been clearer than many which I recalled easily. So far from making it correct and evidential I showed that it was false and worthless.

I think this discussion shows very clearly how little foundation there is for Dr. Tanner's remark that this is a "favorable sample" of the way I get my large number of correct items. It is a sample of how careful I was to tell the truth and to exclude such incidents from the evidence. Dr. Tanner ought also to know that the insinuation that the certification of the other incidents in the record is no better than is imagined in this instance is absolutely false and that this falsification can be supported by documentary evidence which it would take a number of this *Journal* simply to record. She has read my Report to no purpose at all unless she knows this. Let us examine the next statement.

"A new spirit suddenly appeared and, without announcing who he was, asked, 'Where is the book of poems?' Hyslop inferred that this was a certain cousin, and upon inquiry found that in his last illness he had had a book read to him in which there was a poem at the end of each chapter.

"Here, of course, there is one doubt and one mistake. The doubt is as to whether the spirit really was this cousin. The mistake is in calling a book of prose with occasional poems in it a book of poetry." (p. 77.)

This statement is nearer the truth than any previous one examined, but it has its erroneous implications and its omissions. (1) I did not regard it as a "test message." (2) I explicitly stated that, "taken altogether, his communications are neither clear nor rich in evidential material." (Vol. XVI, p. 99.) (3) On the same page as the last I explicitly stated

that it was an incident that could only *possibly* be admitted to consideration at all. (4) In my Note (Vol. XVI, p. 518) I did not say that the reference to "the book of poems" was correct, but that it was pertinent, and throughout this whole Report I used that term "pertinent" to exclude the idea of evidential character, unless other incidents made a fact so. That should be apparent to the variest tyro in scientific reading. (5) I did not call a book of prose a book of poetry, nor did I treat the incident as implying it. I simply showed the degree of connection between the facts and the message. (6) In one statement, Dr. Tanner admits that there was a poem at the end of each chapter—both my notes indicated that it was a long poem—and in the other when minimizing its supposed significance speaks of "occasional poems in it." This is altering the facts again. (7) Dr. Tanner does not tell the reader that I explicitly stated that the supposition that my cousin was the communicator was only a conjecture on my part. I might have shown good reasons for this conjecture, but I preferred to discredit the fact rather than to exaggerate it. The reader might suppose that the "doubt" mentioned by Dr. Tanner was hers alone and thus, with her imperfect account of the facts assumed by the reader to be true, imply that I had overestimated the incident, the fact being that I had not given it the alleged value at all. The reader should have been told exactly the facts. (8) In Appendix IV, pp. 608-616 Dr. Tanner might have found far less definite and more confused incidents to be evidential.

The next two passages from Dr. Tanner should be quoted together, because they are concerned with the same group of facts and show as remarkable a piece of falsification as I know.

"James McClellan said that his brother John would be there soon, the context indicating plainly that his brother would die soon and join him. It turned out, however, that John had already died, nearly a year before, and of course the control proceeds to explain his ambiguous phrases and Hyslop accepts the explanation."

"The same control said that the same John had had a sun-stroke from which he had never fully recovered. After much

labor, Hyslop found that once he had been a little overcome with the heat but had never suffered permanently from it, and yet he counts this statement as correct." (p. 77.)

What are the facts? (1) The incident of predicting the death of John McClellan is only one closely connected with a large number of important ones which Dr. Tanner does not mention and which were evidential. (2) It is not true that he had died nearly a year before the prediction. (3) It does not state in the record that he died nearly a year before. (4) The Report explicitly states that he died nine months after the prediction. The sitting was on June 6th, 1899, and I found the man living at that time. A letter of the son to me, dated May 16th, 1900, informed me that his father, this John McClellan, died on March 30th, 1900. The reader may decide for himself regarding Dr. Tanner's statement. Cf. Vol. XVI, p. 471. (5) The control made no explanation of any failure in the prediction, but owing to Dr. Hodgson's ignorance of the relationships and the facts was confused on other matters, after correctly indicating the person that had died and the relationship to James McClellan. (6) This John McClellan was not reported by me as ever having had a sunstroke. So far as I know he never had such a stroke. (7) I did not report any John McClellan as having had a sunstroke. (8) The Report (Vol. XVI, p. 472) states that it was a "brother David," referring to another John McClellan's brother, that had the sunstroke. Cf. Note in same Report, pp. 520-521 and Note 94, pp. 535-536. (9) Dr. Tanner does not avail herself of an error in the facts at this point. It was this John McClellan's father whose "brother" David, in fact a brother-in-law, not a brother, had the sunstroke while the John McClellan apparently meant by the incident about losing a finger in the war was probably a cousin of this John McClellan's father, while John McClellan's father was never in the war and never lost a finger there or elsewhere, all of which is explained in the Report. That is to say, there was no "brother" David to any of them that had a sunstroke and the McClellan apparently meant by the incident of the war and the lost finger was not related to

this brother-in-law David. Dr. Tanner has falsified the truth and neglected the recorded errors which might have been used to pick flaws with. (10) The remark about the sunstroke by Dr. Tanner is an equivocation. The record did not say that he "suffered permanently" from it, but he was "never well after he received it." My father had a slight sunstroke and his head never recovered from the effect of it, tho he was disqualified for work only twenty-four hours. I asked several physicians about the effect of sunstroke and their reply was that no one ever recovers entirely from the effect of it. I made this inquiry because the record in confirmation of the fact of sunstroke shows that it was only a slight one. The physicians' opinion may not be true, but it was consulted, just because the testimony of the son was that it was a slight stroke, and their statements were recorded in the Report (p. 522). Dr Tanner slurs over the facts that the sunstroke was correct and that the name David was correct at the same time, and also neglects to make a point of the error in the relation expressed, to say nothing of her own errors in statement. (11) I did not treat the statement of the record that the patient was never well after the sunstroke as correct. I distinctly and explicitly indicated that the testimony was to the effect that it was incorrect. I quoted the similar case of my father and the testimony of physicians to compare with that of the living sons. Dr. Tanner prefers to believe the testimony of persons who have no medical knowledge whatever of sunstroke and its effects to that of physicians. I do not know which is correct and did not decide between them.

I shall quote the record and let readers decide the character of Dr. Tanner's statements. (Vol. XVI, pp. 470-472.)

I am here once more. I am James McClellan if you wish to know and you are my namesake...name.

(Yes, I remember you and that you...that I am your namesake.)

Yes, all right. We cannot quarrel about that, can we, James, but I despised the name of Jim.

[Pertinent. We always called him by another name. But

I never knew why we did so, nor that he despised the name Jim.
—J. H. H.]

(Very well, I understand.)

What is it you want to know about Frank, or was it John who wanted to know?

(There was some confusion when Frank was mentioned, and also when John was mentioned. Who is this cousin John that was mentioned before?)

It was not cousin, that was a mistake.

(Yes. Is he in the body or in the spirit?)

He is here, and [Hand dissents violently] I intend to straighten this out, but the light went out, and I could not remain there. He is a brother... Yes all right... and he will be here soon. But it is still not straight... straight [Perhaps from G. P. to spirit.] Wait and I will explain. You remember brother John very well, you must if you are James.

(Yes. I remember him well.)

He was the one who went to the war.

(Very well. Go on.)

Let me see. [This is evidently intended to correct the above.]

Well perhaps you remember father, don't...do [superposed on *don't*] you not?

(Do you mean *your* father?)

Yes.

(Is this my uncle James McClellan?)

Yes.

(Yes—no I do not remember your father.)

Well, he was John.

(Very well.)

John James McClellan. [James written first. John written in front of James, then McClellan written after.]

(R. H.: "James John McClellan?")

No. John James McClellan.

(Very well. I understand and shall inquire about it.)

Well, go ahead and inquire. I think I know.

(Well, all right. Please tell me anything you wish to tell.)

I wanted to tell you about his going to the war, and about one of his fingers being gone before he came here.

(Very well. Go on, please. I understand.)

And he had a brother David, who had a S U N stroke.

(I understand. That is perfectly new to me. I never heard it before, and it pleases me very much to learn this fact.)

Well, he never was well after he received it until he came here. Then one more I wanted to speak of was Nancy but I cannot tell you any more now.

(R. H.: Very good.) [Indicating to sitter to make some such remark.]

(Very good. Thank you very much. Rest now.)

Be brave, upright, honorable, do the best you can and don't forget your uncle James Mc.... Good-bye.

(R. H. to sitter: Say....) (Good-bye, uncle for the present.)

* * * [Undecipherable. *James or yours?*] James McClellan.

The facts are these. I had an uncle James McClellan who died while I was at college in 1876. I always understood that I was a namesake of his, tho more particularly that of my grandfather, as I learned after the publication of this Report from an aunt who was strongly prejudiced against this work. I did not know that he despised the name Jim. We always called him uncle Mack, for no reason that I knew, but supposed it was to distinguish him from an uncle Jim, his brother-in-law. He had two living daughters at the time this sitting occurred. One of them knew nothing about his despising the name Jim. The older daughter, however remembered it well and told me that he and her mother had a great deal of trouble trying to get the neighbors not to call him Jim. The interest in the circumstance was that my father always called me Jim and Jimmie until 1877 when I graduated and ever after that he called me James. This uncle died the year before my father ceased to call me Jim and Jimmie. The reader will observe in the Report I am quoting that my father always called me James in these sittings and we may suppose that it was noticed by my uncle and the fact recalled his early experiences before I was born.

His brother John was well known to me as the treasurer of the university from which I graduated. He was living at the time of this sitting, as I ascertained after it. He died nine months later than the sitting and I sent a request to Dr. Hodgson to call up my father at some sitting and ask him the question: "Has anything happened recently that you wish to tell James?" Dr. Hodgson was not told what had happened. When the question was put on June 4th, 1900, the reply was that John McClellan had come and that he was

the brother of James McClellan, tho this latter statement was accompanied by much confusion and error.

I ascertained after this sitting that James McClellan's father was named John, not John James. He died in 1867. Whether I ever saw him I do not know. I do not remember anything about him, tho I was thirteen when he died. He was never in any war and never lost a finger. But I found another John McClellan probably a cousin of James McClellan's father and belonging to the Kentucky branch of the family. Several things were stated in the messages about him in other sittings notably the name Hathaway and several of the Williams, these being verifiable as correct in that connection. This John McClellan had lost a finger in the war of 1812.

James McClellan's father John did not have a brother David, but he had a brother-in-law David who had a sun-stroke soon after the Civil War in 1865. His sons thought it never affected him, but the testimony of physicians was that the subject of it never wholly recovers.

James McClellan's mother was named Nancy.

Now readers may decide whether Dr. Tanner has properly represented the complex whole in which the prediction of John McClellan's death occurs. She has picked it out of a large number of significant names and incidents about which she says nothing and then falsifies it in order to condemn my statement of its correctness! The value of the facts in this quoted passage lies in their collective relevance, not in the truth of each individual incident and throughout the volume I insisted on this. It is never regarded by this author. Her whole representation of the incident is as inexcusable a distortion as I ever saw on the part of any one. Let us take the next.

"The father said that he had a box of minerals when he was a boy. Hyslop found that he had a box of Indian arrow heads and relics, and so counts this as correct. But Indian arrow heads are not minerals, and minerals are something practically every child makes a collection of at some time, so that the guess is an easy one." (p. 77.)

Let us see what foundation the author has for her remarks. (1) I did not say or suppose that this incident was correct. (2) I did clearly indicate that it was not probable and that no verification of it could be ascertained from my father's two living sisters. (3) I excluded the incident entirely from the list of incidents that were true or evidential. (4) I excluded it from the list of incidents that were true and not known by me. (5) I excluded it from the Summary of Facts. (6) The statement that "Practically every child makes a collection of [minerals] at some time" represents more knowledge of the population of the globe than most people have. I do not believe there is the slightest ground to make any such assertion. The author gives absolutely no reason or evidence for it and I think every intelligent person would say that it is an assertion fabricated to suit her prejudices. I have known perhaps 500 young children well in my life and I never knew but one of them that had a collection of minerals of any sort, even of the type suggested by the possibilities of my record. This one exception is one fifth of one per cent. of those I know. Outside of my personal acquaintance I knew of but one young child in a town of ten thousand inhabitants who had a collection of any kind, and my life for three years in that town, with wide acquaintance of the young people both through the schools and otherwise did not reveal to me any other person so interested in minerals or Indian relics save the one mentioned. I doubt very much if there is the slightest reason to believe that more than one per cent. of the children, if that much, are interested in collections of minerals or make them. But grant that fifty per cent. of them do, this would not justify such a statement as the author makes. (7) The only indication that I had identified the "box of minerals" with Indian relics is my remark in the first Note (Vol. XVI, p. 522) that "he may at one time have had some Indian relics which might pass here for 'minerals,'" putting this word in quotation marks for the purpose of indicating the limitations under which the connection could be made. When I wrote the second Note I was showing how my memory had been faulty in the earlier one, as in the visit incident, and named the actual collection

which my father had as a boy and the remains of which extended into my boyhood, we children perhaps being instrumental in destroying it. Such as I named are "minerals" in the sense indicated, and in suggesting the possible, not the assured connection, I had in mind such mistakes as the word "library" for sitting room, "open fire" for a stove which imitated an open fireplace, "coach" for carriage, and similar confusions. The incidents had proved the meaning of the term "library," especially as the sitting room contained all the books—a small library—that my father had. It was apparent in many instances that visual functions on the part of the subconscious of Mrs. Piper were used and this on any theory whatever of the phenomena, so that I had a right to suggest possibilities of confused perception and apperception as explanations of a possible mistake which I distinctly recognized. But I did not regard the incident as either correct or evidential, and my omission of it from the list of such ought to have prevented the author from her error. Let us examine the next instance of the author's account of my record.

"The father spoke of visits to Hyslop's brother which Hyslop did not remember. But do not most fathers visit their children? Any one could make such a reference without knowing anything whatever about a family." (pp. 77-8.)

This is another *suggestio falsi* as well as a complete distortion of the facts. I did not refer to any visit to my brother as an isolated incident. As the incident is stated by Dr. Tanner it is pure fiction. Let me prove this.

The incident of the visit to two brothers was associated with what Dr. Hodgson and myself regarded as the best sitting in the whole series, owing to its psychological complexity and the mixture of evidential incidents and confusion. I had failed in previous sittings to get the name of my stepmother correctly, it having been confused with that of an aunt, but identified by the incidents associated with it and by the failure to append the word "aunt" to it when mentioning incidents related to my stepmother. I resolved to clear this up and in order to do so the communicator, recognizing the

difficulty, as always on any theory, of getting the name sought to distinguish between the two by the incidents and to make clear whom he meant by the name "Nannie" as applied to my stepmother. A part of the effort to clear up things is found in the following portion of the record. It came after some allusion to a trip out west had been made which I used in a statement to help get the name I wanted.

I think I will let you speak now and finish what you started to say. It was Aunt Nannie.

(R. H.: "About Nannie.")

About Aunt Nannie. I thought it all over about the cap when I spoke of her. I say I...

(The cap was made by Aunt Nannie. You told me rightly a moment ago.)

You are not U. D. [understanding] me, James, let me explain. I thought of H... H A R... H... No, go on... I thought of my mother and aunt my sister both at the same time, and I wanted to say that both of their names came into my mind as you spoke of Mary here, and I got a little confused about it. I am all right now. I wanted to say something about our visit to her also.

(R. H.: George ...) [R. H. was about to say to G. P. that there still seemed to be some confusion.]

(S. to R. H.: That's going right. I understand every bit of it.) [I said this with reference to the explanation rather than the other incidents.—] H. H.]

[Hand listens to R. H.]

What.

[Hand returns to R. H.]

(R. H.: All right. Never mind.)

And between the visit to the boys and Aunt Nannie I got confused a little.

(Yes, I understand perfectly.)

Well, we saw George. We saw George and Will. Now what did I ... oh yes, I then arranged to go out there to live. I ... [Pause.] (Vol. XVI, pp. 481-482.)

The central point of interest here is not a visit to my brother, but a trip west to identify my stepmother and the visit is an associate of that. The reader too will observe that the record does not speak of a general visit to my brother, but of a visit to two brothers who were named and then stated that my father went out west to live after this

visit to them. Dr. Tanner omits four things in the incident. (1) The relation to a trip west with my stepmother: (2) that it was a visit to two boys who were named: (3) that the visit followed this trip out west: (4) the arrangement to go out west to live after this visit.

This is a compact whole which is not only correct but is an incident not easily guessed at one attempt. But suppose it could be guessed, that is not the question. Veracity about the facts is the important point, and the reader can see that there is no attempt on the part of the author to respect this duty. Instead of coming to the record in an unbiassed state of mind to find just what the facts are, the explanation is preconceived and makes her blind to the real incidents, or possibly even wilfully determined not to tell them correctly. Tho we concede that this last may not be the fact the other alternative is not escapable. Either bias or falsification are there, and yet spiritists are treated with contempt for having prejudices, which are in most cases, held sufficiently in restraint to tell the truth, but which in the case of this writer are deliberately made the basis of misrepresenting the facts. And I am not allowed to resent it with any indignation! Take the next example of the same fault.

"The father said that they had put an organ into the United Presbyterian Church at his former home, and Hyslop found that this really had been done a few months before.

"But the control left the time when this had been done indefinite, so that if it had happened at any time in the years after the father's death it might have been counted as correct. Further, if the control knew, as he probably did the change of sentiment in recent years in the stricter demoninations with regard to using musical instruments in the churches, he would be entirely safe in making such a guess." (p. 78.)

Look at the real facts again. (1) The communicator did not say that an organ was put in the United Presbyterian Church. (2) Dr. Tanner takes the incident from my statement of the facts and not from the statements of the communicator. (3) Dr. Tanner reverses the order of incidents in the case. Let me again quote the original record.

(You will remember Harper Crawford I think.)

[Excitement in hand.] Yes I do, very well. What about him? I have tried, and tried, and tried to spell his name for you, but I could not seem to articulate for their U. D. [understanding].

(Yes, I understand perfectly. I shall mention another too. Do you remember Robert Cooper?)

Certainly I do, very well indeed, and I have intended to speak his name for you also, but tell me about the mortgage.

(I have not heard about it, but shall learn this summer.)

And then let me know about H A R P E R S.

(Harper Crawford you mean?)

[Assent.] [Assent and dissent were often indicated by appropriate movement of the hand.]

(All right. I shall ? do so.) [I did not catch the word missing.—R. H.] [The word was probably "certainly."]

I want to know this one thing only. Are they doing anything about the church? Yes only [rereading of sentence above].

(What church do you refer to, the church in your old Ohio home?)

[Assent.]

(I have not heard but shall inquire.)

They have put in an organ ... organ.

[R. H. turns from his note of sifter's remarks to read the writing, and sees that the *order* of the words is not clear.]

(R. H. to S.: When was that written?) [Pointing to the *yes only*.] [S. indicates that *yes only* was written first.]

They have put in an organ, James.

(Very well. I shall look that up. Do you mean the first church? Do you mean the first U. P. Church?)

I cannot seem to get that, James. [Hand listens again.]

(Do you mean the first United Presbyterian Church?)

I cannot get that. Can you say it for me slowly?

(Do you mean the first United Presbyterian Church?)

Say the two last slowly ... got it all but that.

(United.) Yes. (Pres-by-ter-ian.) *Yes I do.*

(Very well. I understand. You say that they have an organ now.)

I say yes. Very well.

(I shall be glad to find out about it.)

Yes, but I am telling you. (Vol. XVI, pp. 491-492.)

Let the reader compare Dr. Tanner's statement and this record and see whether she has correctly stated the facts.

- (1) She makes no mention of the man Harper Crawford.
- (2) She does not tell the reader the relation of the incident

to his name. (3) She does not tell the reader that the reference to the church and organ were made before any allusion was made to the United Presbyterian Church by myself. (4) No hint of stricter denominations was made until after the organ was mentioned. So far as the control was concerned and its imagined knowledge there was no chance for its application until the incident had been mentioned. (5) Dr. Tanner starts from the end of the message for her conception of the facts instead of the beginning, which latter scientific and common veracity would require her to do, and hence evades the real psychological character of the fact to assert an imaginary one. (6) She does not tell the reader how the name Harper Crawford is qualified to suggest a church and an organ. Taking their own experiments for testing suggestibility of the control I think very few persons would have said "church" and "organ" in response to the name Harper Crawford. (7) Why did not the church and organ come with the name Robert Cooper? Why did that name suggest the correct reference to a mortgage and the name Harper Crawford the correct reference to a church and an organ? On the principle of their own tests the suggestions were of independent intelligences. (8) Dr. Tanner carefully omitted all reference to the mortgage and conceals from readers a part of the total incident.

I shall ask the reader what term should apply to this shameful misrepresentation of the real facts? Who is biassed in such matters? Try the next statement of Dr. Tanner.

"In the five sittings which Hodgson held for Hyslop, Hyslop, Sr., said that he used to pore over the pages of his books and write out little extracts in his diary. He did make extracts, but wrote them on slips of paper—and this was the characteristic item.

"Again, he said that one tune was running through his mind, 'Nearer my God to Thee,' and his wife said he had a particular aversion to this hymn. It looks here as if the control in guessing a common favorite struck it right by contraries.

"Again, he said he kept his spectacle case on his desk, and near it a paper cutter, a writing pad, a number of 'rests,' and a square and a round bottle. He did not keep his spectacle case

nor paper cutter in his desk, but (strange to say!) did have two ink bottles, a square and a round one. The 'rests' Hyslop identifies with the pigeon holes of the desk, though it is hard to see why. Out of all these items the two of the bottles alone are correct, but the whole statement is counted as correct.

"In another sitting he refers to the roughness of the roads.

"In these sittings for Hyslop there is really not one incident which might not have been guessed, or which may have been known to Hodgson in a general way. Any one with a desk is likely to have writing pads and bottles in it, and any one who reads is likely to make extracts from his books. Hodgson knew that Hyslop, Sr., had lived in a country district, and might easily have given that impression to the medium, who would doubtless infer rough roads from it, especially since it was what she would call 'out west' in Ohio." (p. 79.)

Examine these statements. (1) There is not a word in my Report to show that I attached any value to the incident of his making extracts. The Note (p. 380) is perfectly colorless. I neither indorse its correctness nor say it is false. (2) I did not mention the incident in the Summary of Facts where I selected those incidents which seemed most suggestive. The author's implication about it is pure imagination. (3) In connection with the hymn incident she neglects to tell the reader the associated incidents which suggest its interest. I never regarded it as having and did not state that it had any isolated significance. Its entire interest was in its association with incidents which Dr. Tanner does not state but as usual omits from the account. In the list of significant incidents I was explicitly careful to associate it with others (p. 87). (3) I did not attach any individual value to the incidents about the articles on the desk and there is not one word in the Report to justify the author's insinuation that I did. I stated only the facts and because they were in most cases correct Dr. Tanner imagines that I regarded them as tests and evidence when I explicitly denied the right to suppose that correctness in the facts determined the proper standard of evidence. (4) She says I identified the pigeon holes as "rests." I did not do so. I explicitly said there were no pigeon holes, but shelves in the desk and that they were used as rests, which they were. Dr.

Tanner says, with reference to the hymn incident, that the guessing got right by contraries, and she seems here to guess wrong by going contrary to the facts for the sake of deceiving the public and supporting theories which are based upon her imagination. (5) I did not anywhere in the Report count the whole statement as correct, and there is not one iota of evidence for this. My Note (p. 414) stated in detail the true and false factors and that is all, with no hint or comments on either the individual or collective interest of the facts. (6) I excluded every one of them from the list of incidents significant for theoretical explanations. (7) I mentioned some of them as true and possibly as having collective interest, in the list of the Summary of Facts, but neither implied nor asserted anything that justifies such statements as Dr. Tanner makes. (8) Dr. Tanner does not tell the reader a word about the origin of the reference to rough roads in the country. I had sent the statement to Dr. Hodgson: "I remember how we used to go to church" for the very purpose of seeing whether he would specify a group of incidents of which one was the rough roads and I hoped the rough roads would be mentioned with the others. I did not tell Dr. Hodgson a single item of what I wanted. I think usually such a statement would not suggest rough roads so much as it would a carriage or horse back. It is curious that no matter what is said this critic can say it is guessing. If she knows so much about guessing I think she might be better employed in the weather bureau. For all that I know it might be a guess, but we are entitled to know why my question should suggest it. But that is carefully suppressed and the facts indicated to be otherwise than they are. (9) I should also like to know what a guessing consciousness, supposed to know as much about rough roads in the country and my father's domicile, as insinuated by Dr. Tanner, speaks of a "coach" with the rough roads in the country! Of course it is not necessary to make your theory consistent, except by omitting all the facts that contradict it. Besides as a fact the roads had been smooth ones in that region for many years.

Tanner says of these five sittings that "there is really

not one incident which might not have been guessed, or which may not have been known to Hodgson in a general way." As Dr. Tanner has represented the incidents having no value and omitted those which have value, her statement might not seem objectionable. But let us look at the record. (1) There is the black skull cap incident which I shall mention again. (2) There is the thin black coat and sitting in his arm-chair mornings before the open fire. (3) There is the reference to his preaching and the whole group of incidents collectively taken in connection with the hymn incident. (4) There is the preparation of oil not mentioned by Dr. Tanner. (5) There is the very clear and complex group of incidents about my aunt Nannie, Ohio, what the principal of the school said about George, and the correct association of aunt Nannie and myself with the anxiety about this brother George. Not a word is said by Dr. Tanner about this set of associated incidents. (6) Possibly the curved handled cane with the initials carved in the end, in spite of the slight error about his carving them, tho this contained a half truth, may be another suggestive incident.

Let us examine the allusion to Dr. Hodgson. It seems that not a single incident in his five sittings, according to Dr. Tanner's statement, "may not have been known to Hodgson in a general way." (1) What evidence does the author have for this statement? Absolutely none. The statement is a pure invention. (2) I explicitly stated in my Report (p. 131) that he knew nothing about them. I had not even told him the truth of the incidents in the first four personal sittings, save in the most general way after the sittings and he did not see the Notes until long afterward. He did not know a single incident even "in a general way" of these five sittings save such as are repetitions or echoes of my previous personal sittings, and one wonders how Dr. Tanner will insinuate that he may have known them after I explicitly said that he did not. It was her duty after that to prove that I had either lied about it or was mistaken. (3) Dr. Hodgson asked me not to tell him anything till the sittings were over. (Vol. XVI, p. 367.) (4) What difference would it make if he had known them? Has the author any evidence that

he either would or did give himself away carelessly in such matters? She gives none and I see no reason to indulge in *a priori* insinuations without scientific evidence. What right has she to imply that Dr. Hodgson was careless in his work unless she proves it? He was perhaps as careful a man in this respect as ever worked with mediums. Indeed he had himself worked out the risks and liabilities on this matter with far more completeness and honesty, even to the extent of leaning over backwards, than either of the authors under review. It is important for their purpose to conceal this from readers. Or does the author think that his possible knowledge of them exposes their acquisition by Mrs. Piper to the objection of telepathy? If so I would say (a) that this supposition is contrary to her own attitude about telepathy, and (b) it would involve supernormal knowledge to get it that way and the question here is not primarily whether spirits are concerned, but whether the information is supernormal, as telepathy is a supernormal affair a thousand-fold larger than the spiritistic theory. But it is hardly this supposition that is in the mind of Dr. Tanner. The later statement in the same paragraph implies that it was either carelessness or collusion with Mrs. Piper. It is easy to refute the carelessness, as these authors were anticipated by him in all the thoroughness of method which any one could wish, and I know personally that he was so cautious that he would not talk to her about matters affecting sitters and Prof. James stated in his Report that he was so careful about this that Mrs. Piper thought she was a mere machine for experiment. If she means collusion with Mrs. Piper, why not prove it? Besides Dr. Hodgson is dead and cannot reply. All this is a very cheap way to cast doubts on records made much better than the author's own and made with much more conscientiousness than the critics show. It would be just as easy to insinuate that, perhaps, the authors had acted in collusion with Mrs. Piper to get negative results (Cf. pp. 186 and 190), so anxious were they to prevent their getting supernormal information. May they not have fabricated the whole record which they give us? A man is very hard pushed if he has to escape the duty to explain the facts

by such subterfuges as these, when the persons involved are admittedly intelligent men and have done acceptable scientific work. But these authors make these insinuations about others and then expect us to display "colossal" credulity about their statements which are proved thus far to have been absolutely false.

The whole attitude of these authors is determined by the assumption that it is the duty of the psychic researcher to convince them of his theory. This is not true. It is their business to convince themselves. I carefully indicated this in the Report and explicitly stated that I was only trying to suggest a rational and consistent hypothesis (Vol. XVI, pp. 295-6). The authors carefully evade this issue.

I stated above I would return to the skull cap incident and we now proceed to examine the author's statements about it. This occurred in the five sittings by Dr. Hodgson for me.

"Again, Hyslop, Sr., asks, 'Do you remember a little black skull cap I used to wear and what has become of it?' On inquiry, Hyslop's stepmother wrote emphatically that he never wore a skull cap in the daytime, and never but once at night, though he always complained of his head being cold. Hyslop says of this: 'I took this as sufficient to condemn the reference, but it has occurred to me since this frequent reference to the cap that the wish in life to have some covering for his head, which was very bald, and which suffered from the cold, might here crop up as an automatism!!'" (p. 80.)

It is well that Dr. Tanner's reply to the case is expressed in exclamation points: for if she had said anything more I have no doubt it would have been as false as her statement of the incident.

(1) The first reference to the cap was on December 27th previous, nearly two months before this sitting. The message was: "and the cap I used to wear, the cap I used to wear. And this I have lost too." (Vol. XVI, p. 336.) It was with reference to this statement that I made my inquiry of my stepmother and not about any "black skull cap," as this latter characterization had not yet been given. Her statement was made just after the receipt of my letters on January 2d and 3d and answered at once. This was more

than a month before the message under review had been given. It was about a cap in general that my stepmother's statement was made and not about the message in Dr. Hodgson's sitting of February 16th and 22d. The record shows this very clearly. (2) My statement condemning the reference was to the general incident in December 27th and not the incident to which Dr. Tanner applies her remarks. The record explicitly shows this. I was careful even to express this also in the past tense "took." (3) I explicitly stated that it was the repetition of the reference, with this more complex characterization of the cap, that led to further inquiries. Dr. Tanner makes no reference either to the repetition of the reference or to my statement about it and allows the reader to think that there was but one allusion to it. (4) Dr. Tanner omits one very important incident in connection with the reference to the cap and that is its explicit association with my stepmother which the communicator gave it in this very sitting of Dr. Hodgson's. Her whole representation of the incident is unqualifiedly false. (5) She does not allude to two characteristics of it which might be used to diminish its value. The first is that both references to it use language which might indicate a habit which was not true and which made it so absurd to me. The second omission is the interpretation of Nannie as referring to my stepmother whose name was not Nannie. Dr. Tanner might have made a point out of this, tho I made it clear from various allusions and the incidents connected with this name Nannie how the correct interpretation of it was proved. But Dr. Tanner is so desirous of finding superficial points against the case that I am glad to call her attention to this failure to avail herself of an objection. (6) How could Dr. Hodgson know "in a general way" a specific fact quite complex in its incidents and associations that Dr. Tanner implies is false? Neither telepathy nor collusion would explain that sort of thing.

Any one may believe the incident is due to guessing. I would not care to disillusion them on that point. If it were the only incident in the record I think I should unhesitatingly accept guessing as the explanation, in spite of the fact that it has the proper complications and relationship to other facts

to make it suggestive, and it is well qualified to make an important incident in a collective and organic mass of correct facts. It was only this relationship to the problem that led me to recognize it with other similar incidents, and I explicitly said so. Dr. Tanner carefully conceals this from readers. Take another instance.

"But the most interesting part of these five sittings is to be found in the illustration of the way in which Hyslop interprets the remarks of the controls. Some of these are worth quoting verbatim as illustrative of the way in which he gets his large percentage of correct facts.

"In one sitting Hyslop, Sr., says to Hodgson: 'I am thinking of the time some years ago when I went into the mountains for a change with him, and the trip we had to the lake after we left the camp.' Hyslop's contemporary note on this is: 'Father never went into the mountains with me nor to the lake. Also the allusion to his doing this after leaving the camp has no meaning whatever....It would require a great deal of twisting and forced interpretation to discover any truth in the statements.'

"Six months later he writes: 'That the reader may see how nearly the passage is to being correct, I may be allowed to reconstruct it somewhat with the imaginary confusion that ends in "mountains" and "camp." If we assume anything like the trouble that was manifest in the guitar incident, the following is conceivable:

"[Hyslop Sr., speaks:] "I am thinking of the time some years ago when I went into [Father says Illinois. Rector does not understand this and asks if he means hilly. Father says, 'no, prairies.' Rector does not understand. Father says 'no mountains.' Rector understands this as 'No! Mountains,' and continues] the mountains for a change with him and the trip we had to the lake, after we left [Father says Champaign. Rector understands camp and continues] the camp." The name of the town is usually pronounced champagne, and according to my stepmother my father so pronounced it when living, though my own recollection is that he often pronounced it Campané. But, of course, we do not know the various tendencies to error which occur in the transmission of such messages.' Of course not!" (pp. 79-80).

Had Dr. Tanner told all the facts I should have had no objection to the exclamation point and the treatment of the incident. But she was very careful to suppress the largest part of the facts in my statements and reasons for treating the subject as I did. Let us examine this.

(1) She classes it among the incidents which she alleges I regarded as a "test message." I did nothing of the sort. I wholly excluded it from the list of incidents which seemed to have a coincidental interest. (3) I excluded it from the list of incidents having any bearing upon the question. (4) The author does not tell the reader anything about the phonetic, and sometimes visual, phenomena in the Piper case that are perfectly systematic and show analogies and coincidences of possibly significant import. (5) She does not tell the reader that I based the reconstruction, which I actually said was imaginary, upon these phonetic considerations. (6) She does not tell the guitar incident which was a good illustration of it and to which I appealed for supporting the right of reconstruction. (7) She does not tell the reader that I had given illustrations of actual phonetic errors in experiments with the living that tend to prove the possibility of this reconstruction, and which I copiously illustrated immediately after what she quoted. (8) She endeavors to leave the impression on the reader that my note made six months later altered my opinion of the facts in the automatic record and carefully suppresses the following statement by me after what she quotes and after the illustrations of similar errors in my experiments through a tube. I said the following:—

"I do not present the above reconstruction, however, as probable, but only an indication of what is possible, and I wish to be very cautious even in suggesting such speculative possibility." (Vol. XVI, p. 409.)

(9) She carefully omits all reference to my statement and allusion to another experiment in which living persons reconstructed similar confused messages where they had nothing to base their judgment upon except the written language. I referred especially to several of these and particularly to one remarkable instance which I shall quote here for the benefit of readers.

I sent to Prof. Gardiner of Smith College a number of statements which he was to show to a colleague there to

see if she could recognize from whom they came. No statement was made to him or to her where they came from. The receiver had the whole world to guess from. I had received from an acquaintance of the receiver of the message the incidents of a runaway on Mount Holyoke in which the communicator's sister took part and some columbines were involved, and a lady was with them by the name of Ross. I worked the facts up into the following confused message, the 7th incident sent, and it was the first incident in which the receiver became confident as to who the sender was.

"The columbines on M..... Hollyhock. How careful I was ... the rains. No try again r.... ns tight. My what a fright! Two ahead of us. Sister and ss ... or ... You thought of Ross. (Vol. XVI, p. 619.)

Instantly from this confused statement the receiver reconstructed the incidents and I had concealed the sender so fully that she had the world to guess from and to catch "Holyoke" from "hollyhock," holding the reins from "rains," etc. All this is concealed from the reader by Dr. Tanner.

(10) Dr. Tanner also conceals from the reader the nine points of fact coincident with the confused statement of the communicator and associated with a trip to the lake which he did take. (11) She conceals from the reader the two strong objections to my own reconstruction which I gave and leaves the impression that I had regarded the incident as correct when all this is pure imagination and without one iota of evidence. So far from implying it was a fact, I was careful to say that I did not treat it even as a probability, but only a possibility.*

* In the last *Proceedings* of the American Society (Vol. IV, pp. 1-8) I was able to publish the discovery that several incidents which my first Report had in a measure to discredit had turned out to be true, one of them being the Maltine incident. I have now to thank the misrepresentations of Dr. Tanner in reference to the reconstruction of one false incident for the accidental discovery that another complex incident, which I was unable to verify at the time my sittings were held and regarded as probably false is literally true in the life of my father. I refer to a complicated incident in the first of Dr. Hodgson's sittings (Vol. XVI, pp. 371-372). I give the incident.

"On one trip out west we or I was caught in an accident and I was badly

I think the reader will see by this time that I did not regard the incident as a "test message" as represented by Dr. Tanner and that her representation of it is due either to the grossest neglect and ignorance of the truth or deliberate

shaken up in consequence. I received a nervous shock from which I never recovered. We were delayed several days, if I remember rightly and I think I do. I think we lost our forward cars and engine. Did they not go through the bridge, James? I remember it seemed to be in the night and we were going at quite a rapid rate when a sudden jerk and crash aroused me, only to find we were in a dilapidated state. Yes, that is the rails, bridge, cars and all."

Knowing as I did that we often find incidents correct as respects their details but incorrectly related, it occurred to me that possibly this set of incidents was correct and capable of reconstruction with less violence than the one I chose, as a further illustration of what I had done regarding the incident of the "trip to the lake after leaving the camp." I remembered that the Ashtabula disaster had made some impression on my father and had a vague recollection that he had passed over the bridge just before it. But I was not sure of this. So I asked my stepmother if she and father on the way to the Centennial in Philadelphia, in 1876, had been in any way related to the Ashtabula disaster and she replied that they had not, but that they had passed over the bridge and that father used to speak of it. This was evidently what had given me my impression. But my stepmother went on spontaneously to remark that they went to see Niagara and thence to Philadelphia, but on arriving at Port Jervis they were stopped by an accident in which she mentioned details of the crash through the bridge and a bad smash up. They were delayed getting to Philadelphia 36 hours, after having to go back and take another route which required them to travel between scheduled hours and to stop for other trains. They arrived in Philadelphia worn out and the visit to the Exposition with this exhausted his nervous system so that he had a slight stroke of apoplexy soon after his return home. All this was told me spontaneously and without my questioning her and without any memory of mine about the incidents, tho I have no doubt that I at one time heard those of the accident. But this was Dr. Hodgson's sitting for me.

The false characteristics are (1) the direction of the trip, unless west of Boston be meant, (2) the amount of delay, (3) the implication that he was on the train that had the accident, and (4) that the accident gave him a shock from which he never recovered. On the other hand there are the correct characteristics: (1) that a train—a freight—had crashed through a bridge with results as described, (2) that it was on a trip of my father, (3) that there was a delay, (4) that it was always associated by him and my stepmother with his final breakdown.

There are abundant evidences of the influence of secondary personality on the story, the associations and ideas of Mrs. Piper lending all their automatic tendencies to the production of the picture, with probable influences in addition. But the main features of the incident are correct and represent an actual and memorable set of incidents in the life of my father, discovered for me by mere accident. I had been thrown off the track by its having been connected with his western trip and had so asked my original questions about it. I had not tried to associate it with any other trip, and only the accident of mentioning the Ashtabula disaster started the memories of my stepmother to tell the story without knowing what I was after. It is only another evidence that probably all incidents have their basis of truth if we could only trace the connection of them.

falsification. Stopping at the point where I gave both facts and reasons for the reconstruction would seem to imply that it was not ignorance. The next instance is worse than the last. Dr. Tanner says:—

“Again, Hyslop, Sr., was trying to recall medicines which he used in his last illness. Hyslop remarks: ‘This allusion to maltine here is very singular... The singular fact is that I had sent the spectacle case and contents to Dr. H. in an old maltine box, and this box was on the floor, out of which the spectacle case was taken a moment afterward.’ In a later note he adds that he knew that Mrs. Piper had not seen the box in her normal condition... ‘Hence I wrote to my brother, stepmother, and sister to know whether father had ever taken any maltine or contemplated taking it.’ The stepmother and sister doubted it, and the brother says he advised it, but the father did not do it. Then Hyslop concludes: ‘The specific place which my brother’s advice would have in (his father’s) mind would naturally occur to him or any one else trying to think over the efforts to stay the disease with which he was suffering, though we must wonder why he did not name a more familiar medicine which I had in mind when I put my question.’

“The sceptic might suggest that the more familiar medicine was not named on a handy box which the medium probably caught a glimpse of.” (p. 81.)

Let us see how near the truth this account is. (1) Dr. Tanner is wrong in saying that the communicator was trying to recall the medicines he had used in his last illness. Nowhere in the Report is any such thing indicated or implied. (2) My brother had not advised that any medicine be taken in his last illness and was too ill himself to be there or at the funeral. (2) The attempt to give the names of medicines at all was due to a request of mine that he tell me what I had bought for him in New York, as above indicated (p. 17) and after he had given that correctly—an incident wholly omitted by the author as we saw—he went on to give others that he took. (3) Dr. Tanner does not tell the reader that I had myself assumed just what she says the sceptic would do, namely, that Mrs. Piper might have accidentally or otherwise seen the label of the box. She leaves the impression on the reader that I did not think of this point or even mention it. She

here parades it as an idea of her own when my whole discussion of it assumed and asserted that I had treated it at first as an incident within Mrs. Piper's possible knowledge, whether you chose to regard it as casually or purposely acquired. (4) Dr. Tanner carefully omits Dr. Hodgson's Note on this very point showing that Mrs. Piper could not have obtained any normal information about it. I quote his statement from the Report (Vol. XVI, p. 498).

"I was careful in all my sittings not to unwrap the box labelled *Maltine* until Mrs. Piper was in trance, and to wrap it up again before she came out of the trance, and I believe that prior to the incident in question the box was never within the field of Mrs. Piper's vision. I had also inferred from something that Professor Hyslop had said or written to me that this box had nothing to do with his father.—R. H."

What about the *a priori* probabilities in this case that Mrs. Piper had normally seen the box? Or are we to meet the insinuation that Dr. Hodgson is *particeps criminis* to fraud? If so let the author make it good by evidence. Falsification of records and insinuations are not science.

The reader must remember that Mrs. Piper, in her trance has her eyes closed buried in pillows and turned away from the sitter and Dr. Hodgson taking the notes. Had her eyes been opened and she in a normal state she could not have seen the box.

(5) Dr. Tanner is careful not to tell the reader that my reason for investigating the incident was just the fact that it was the only incident in my whole record that, at least superficially, seemed to require explanation by Mrs. Piper's normal knowledge and that after excluding that I had either a remarkably interesting instance of chance coincidence or something to be looked into carefully. Finding that Maltine had been suggested and thought of there was a mental fact which coincided with other messages that have come through Mrs. Piper representing past thoughts and not deeds of communicators. Hence I was considering the incident in relation to telepathy, assuming that previous knowledge was excluded and that it was not chance coincidence. (6) Dr. Tanner

does not tell the reader that I had distinctly said in my Note that "I could not apologize for the spiritistic view by emphasizing the possibilities of this reference to Maltine." The reader will at once remark how much of a "test message" I regarded it, tho I placed it among the significant facts in the summarized lists.

(7) I must call attention to a specially garbled incident which shows the wilful misrepresentation of Dr. Tanner. Many of them might be attributed to careless reading or ignorance of the full facts, but this instance can obtain no apologies whatever. She cuts a sentence in two to accomplish her object, leaving out the statement which shows my actual state of mind about the incident. The reader will notice that she says: "Then Hyslop concludes, 'The specific place which my brother's advice,' etc." Now take the original record.

"The fact that my father would at least know the name of this medicine could not be given any weight in an apology for spiritism, but the specific place which my brother's advice would have in his mind would naturally occur to him or any one else in trying to think over the efforts to stay the disease with which he was suffering, tho we must wonder why he did not name a more familiar medicine which I had in mind when I put my question, but which he never mentioned at all. Whatever the difficulties in such a fact and in spite of the circumstance that we cannot apologize for the spiritistic view by emphasizing the possibilities of the reference to Maltine, yet they are great enough to preclude any attempt to insist on telepathy as the exclusive alternative, especially if we are permitted to use the reference to 'Munyon's Germicide' as an automatism." (Vol. XVI, pp. 498-9.)

I was here discussing telepathy in my quotation, not the possibility of Mrs. Piper's normal knowledge. I had disposed of this in the previous note and Dr. Tanner quotes a note made with reference to something else, omitting the important points illustrating my position and point of view.

Altho it has nothing to do with the point at issue here I may be allowed to add that, since the publication of the Report, I came across a receipt of my father's showing that he

had bought the Maltine and that the memories of my mother and brother were faulty in that particular. Whether he actually used it is not known, but there is documentary evidence that he bought it.

Let me take the next and only incident in which Dr. Tanner pretends to quote the record verbatim.

"Again this is the way in which the control gave the name of Hyslop's sister Henrietta.

'The hand first made various attempts, writing A Nabbse, Abbie, Addie, saying it was his sister, until Hyslop said:

'(Oh, well, I know. I know who you mean now. Yes, I know who you mean now. But it is not spelled quite right.)

'H Abbie.

'(The letter H is right.)

'Yes, but let me hear it and I will get it. G. P. Hattie.

'(That is very nearly right.)

'Harriet.

'(Pretty nearly. Try it one letter at a time.)

'Hettie. G. P.

'(That is right. Yes. That is right and fine.)'

"Hyslop adds in a note: 'The nickname Hettie is correct for her, *though we never called her that*, at least I never did so, and I know some of the others and her friends called her Etta. This seems to have been written partly at the end, "Ett..." But it was near enough for me to recognize it clearly for Henrietta, and I did not press for this last, which was probably not the natural form of using her name.'

"So the spirit father gave his daughter a nickname never used by any one, which he evidently supposed to be an abbreviation of Harriet instead of her real name, Henrietta, and yet it is accepted by Hyslop as correct." (pp. 81-82.)

Dr. Tanner says that I regarded this as correct and as a "test message." Let us see, and then quote the record as I had it in the Report. (1) I did not regard this as a "test message" in any respect whatever. I merely said that the name Hettie is the correct nickname for Henrietta which was my sister's correct name. I did not speak of the incident as a whole and the record as quoted by Dr. Tanner herself shows that I did not regard it as correct, tho correctly intended. (2) It was not my "spirit father" that gave the nickname. It was G. P. and the record before Dr. Tanner's

own eyes and as quoted shows that. (3) Dr. Tanner neglects to note that I had referred to G. P. as here doing much the same thing as he had done a few pages before in connection with the name McClellan. She might also have noticed that I had twice referred to G. P.'s habit of using nicknames instead of the original ones (Vol. XVI, pp. 164 and 212). This was what I had in mind when I accepted the name Hettie. (4) There is no recognition whatever in Dr. Tanner's account that the name Hettie was not accepted by the communicator. The fact was that it was not accepted in spite of my recognition. I shall quote the whole record and then have some further comments. (Vol. XVI, p. 434.)

"Now I have not spoken of Abbie yet...

(Abbie is not quite right.)

Addie, no, did you say no?

(That is not quite right.) [Repeated.]

A.... Nabbie (R. H.: Is that Nabbie?)

A b sounds like Abbie, is it Addie?

(What relation is that to me?)

She is a sister.

(Do you mean *Annie*?)

No.

(Oh, well I know. I know who you mean now. Yes. I know who you mean now. But it is not spelled quite right.)

He seems to say let me hear it for you Rector. [Apparently by G. P.]

H. Abbie.

(The letter H is right.)

Yes, but let me hear it and I will get it.—G. P.

Hattie.

(That is very nearly right.)

Harriet.

(Pretty nearly. Try it one letter at a time.)

Hettie. G. P.

(That is right. Yes. That is right and fine.)

Ett (?) Hettie. G. P. [Cf. "McClellan G. P" p. 429.]

Yes, do you hear it, James.

(Yes, I hear it.)

(1) Dr. Tanner omits three parts of this passage in her quotation, one of the three not being important and I shall not make a point of that. But two of them are important.

(2) The first is the refusal of this fishing guessing secondary personality of her theory to accept my hint that Abbie and Addie may be a mistake for *Annie*. And the refusal was emphasized by putting it in italics! (3) Dr. Tanner omits that part of the record which shows that this fishing and guessing subject would not accept my recognition of Hettie as right, but went on apparently with an attempt to give Etta or Henrietta. It was convenient to omit this part in the interest of the desire to make Hettie the next guess from Harriet. This is the central point of interest for Dr. Tanner and she neglects to tell the reader that I had helped the communicator all through the passage. Perhaps she assumed that any one would see this, but she might have had insight enough to see that it was G. P. not my father who gave the Hettie, and this on her own view of the facts. I had deliberately helped the communicator in this name and told Dr. Hodgson so after the sitting when he reproached me for helping. I told him that I did not care anything about the name, except that I would not myself utter it. I had seen so much stumbling with proper names and regarded incidents as better means of identification than names, and so thought to help here for the purpose of getting over the ditch. I attached so little value to the incident that I did not review it in the Summary of Facts, which is very far from regarding it as a "test message." I gave it no other importance in the list of evidential incidents than a part of a collective whole (Vol. XVI, p. 86). (3) My recognition of the fineness of the message was based on the dramatic play of personality which always invokes G. P. to do for proper names what Rector is always less able to do, and the relation of the nickname to Mattie for Matilda which I remarked in two places of the discussion (pp. 164 and 212). I think readers can determine for themselves whether I regarded the incident as a "test message." Take next the last incident quoted from my first Report.

"In one of Hodgson's sittings for Hyslop, Hyslop sent this question for his father: 'Do you remember Samuel Cooper, and can you say anything about him?'

"The father answered, 'He refers to the old friend of mine in the west,' and said they had talked on philosophic topics.

"Hyslop at first thought this all nonsense, but later learned that his father did know a Joseph Cooper with whom he had had many *religious* discussions. Unfortunately, Joseph lived in Alleghany, east of their home, but he founded a Cooper School far west of their home, and perhaps this confused the spirit Hyslop." (p. 82.)

Let us examine these statements. (1) Dr. Tanner suggests by italics in the word "religious" that there is a difference between religious and philosophical topics, which may be admitted or denied as you please. I do not care to make a point of that. But she does not tell the reader that the communicator actually mentioned religion as the topic of these conversations. (2) Joseph Cooper did not found any school anywhere east or west and the Report does not say that he did. The Report (pp. 54 and 411) explicitly states that it was a Memorial School built after his death! (3) Dr. Tanner tries to leave the impression on readers that I had indorsed the correctness of the allusion to "west" by omitting what I said about it and by saying that he had lived east of our home. My statement was: "The allusion to his being a friend out west is not strictly true" (p. 54). Whether "west" was true or false depends on the point of view from which the statement of the communicator was made. If we assume that this point of view was Boston, as it actually was from the point of view of either fraud or secondary personality, it would be strictly true, and there is no more reason for supposing that the communicator *must* speak from the conception of his home than from the other. But in my treatment of the facts I did not assume this and stated that the allusion was not strictly true, tho Dr. Tanner is careful for her purposes not to tell the reader this. (4) Dr. Tanner's remarks on the incident are based on only one of the messages, the first, and she omits the important—the most important—incidents in the case, tho showing that she must have seen them by alluding to the "Cooper School" which is connected with the later passages. Let me quote the important passage which she does not remark, or having remarked, deliberately omitted.

"And the name Cooper is very familiar to me also as I had a friend by the name who was of a philosophical turn of mind, and for whom I had great respect, with whom I had some friendly discussions and correspondence. I had also several tokens {?} which I recollect well. One was a photo to which I referred when James was present, and in my collection, among my collection. Do you recall, James, the one to which I refer? I know this clearly and I met him *herc*. He is, if you recall, on this side of life with me, and came some years before I did. I liked his philanthropic views, and as you will remember, a close companionship with him. I am too weak to remain, will return in a moment.

"Among my collection of letters you will find several of his which I preserved. I remember a discussion on the subject of religion with him some years ago. Doubtless you are thinking of this also. There are many things I can recall concerning him later. Look for my letters, also to the photo, to which I refer, James." (Vol. XVI, pp. 52 and 397.)

"I am here again. I am trying to think of the Cooper school and his interest there. Do you remember how my throat troubled me. (Yes.) I am not troubled about it, only thinking.

(I am glad to hear that.)

I remember my old friend Cooper very well and his interests, and he is with me now. He maintained the same ideas throughout. And perhaps you will recall a journey U. D. we took together." (Vol. XVI, pp. 52 and 420.)

The reader may determine the positive errors about the incident himself in comparing Dr. Tanner's statements. (1) Note that they did have religious discussions. (2) Note that Dr. Tanner omits the statement of the communicator that this Cooper had died some years before which was true. Joseph Cooper died in 1886, and my father in 1896. These facts were stated in the Report. (3) She omits the statements about the correspondence between the two which I verified, tho I could not verify the statement about his having preserved some of the letters. All my father's old letters were destroyed after his death and before these sittings. The reader is not told this by the author. (5) Dr. Tanner does not tell the incident that connected this Joseph Cooper with my uncle James McClellan as a friend and that these two had discussed philosophically the doctrines of the resurrection and immortality (Vol. XVI, pp. 52 and 500). It would take

too much space to quote the record here and I content myself with the references to the Report.

The reader will see, especially if he examines the entire record of the facts regarding these messages and Joseph Cooper, that it is not only very different from the representations of Dr. Tanner, but also that it has that type of complexity and unity which gives it some significance in a collective mass of true incidents and comes much nearer to being a "test message" than most of those in my experiments with the living which were adequate to give assurance, and Dr. Tanner herself remarks that it is curious that so little evidence is necessary to prove personal identity (Stud. p. 38). After distorting the incident the only explanation of it offered by Dr. Tanner is an exclamation point, not even fishing and guessing. Our reply might very well be the same after showing what I have done to prove how amazingly this incident is falsified and garbled. She then continues with her conclusion about this first Report.

"These comprise all the incidents of importance unknown to the sitter and later verified. As the reader can see for himself, many of them are partly or wholly wrong, or are so commonplace that any one could have guessed them." (p. 82.)

Why does the author limit the incidents to those I did not know? Her statement, already noticed above (p. 18), was that I admitted that only this type would be evidence. I showed that this was not true and that I used such facts only against the telepathic hypothesis which this writer does not defend. I regarded all incidents not known by Mrs. Piper and not due to chance coincidence, guessing, fishing, and suggestion as evidential. But, besides garbling the facts to which she refers, Dr. Tanner omitted *five* incidents which I did not know and to which I attached some importance individually and much importance collectively, and in addition omitted *twenty-three* incidents representing facts that I did know and that Mrs. Piper did not know. I need make no further comment.

The next paragraph of Dr. Tanner, after the one just quoted, apparently refers to my records alone and says that

there are only 110 "test messages" scattered over twelve years of sittings. My own statistical summary, based upon her own standard of what test messages are, namely correctness of statement on the part of the medium,* shows 152 true incidents, 16 false and 37 indeterminate ones, in thirty hours' experiments. Since that account was written I have found that five of the supposed false ones were true, and probably one of the indeterminate ones, making 157 true ones 11 false and 36 indeterminate. A later statement of the author, however would lead us to believe that her 110 "test messages" refer to the total number of incidents in all the Piper Reports during twelve years of experiment. Any one who will take the trouble to count the true incidents that deserve scientific consideration in those records will find how absolutely false her statement is, especially when it is false in reference to my own Report alone, and I have not yet said anything about certain very important incidents which she carefully omits mentioning.

After reviewing Prof. Newbold's Report briefly Dr. Tanner returns to my summary of sittings with Mrs. Piper after Dr. Hodgson's death, published in the *Journal of the American Society for Psychical Research*, Vol. I. Let me take the first of her statements. She is still dealing with "test messages." Summarizing my statements about the conditions and circumstances which made it difficult to attach scientific value to this record after Dr. Hodgson's death she says:—

"Hyslop adds: 'I should admit frankly that if I were dealing with ordinary professional mediums the facts which I expect to narrate would have no evidential or scientific value,' because they might be referred to knowledge possessed by the medium in her normal state. But Hyslop is perfectly convinced that the Paper controls do not know what Mrs. Piper knows, as well as vice versa." (p. 89.)

*The proof of this is the statement (p. 37): "If he constantly refers to incidents known both to himself and the sitter, and does not describe incidents which did not occur, even if these incidents were known to other people, they create a presumption, as they become more numerous, that he is the person he claims to be."

(1) I did not say it was because Mrs. Piper did not know the facts. Dr. Tanner gave a reason which I did not give at that point, but an entirely different one, and I stated the value attached to the incidents in a very limited sense not told the reader by Dr. Tanner. The very next sentences of my statement omitted by her were:—

“It is because they follow a long history of accredited facts that they derive at least a suggestive value. The reader may entertain the account as one of hypothetical importance and await the investigation of cases where the same reservations will not have to be maintained.” (*Journal Am. S. P. R.* Vol. I, p. 95.)

The statement about what I think the Piper controls do not know about Mrs. Piper is at least half fiction. I believe the controls know much more than Mrs. Piper ever knew. They may know all she knows, but they certainly know more than she knows, if the records published are true at all. I also believe Mrs. Piper does not know all the controls know, as that is only the converse of the first statement. But I did not say that they do not know what Mrs. Piper knows.

The next statement is a summary of an incident which it would not ordinarily be important to quote in full, but I shall do it to prevent any rejoinder of unfairness.

“Here is one of the incidents which Hyslop quotes: Dr. Hodgson and Hyslop had experimented with a certain girl medium, and later Hodgson had mentioned the experiment to Mrs. Piper's controls. After Hodgson's death a friend sitting with Mrs. Piper asked him if he would not communicate through some other medium, and he replied, ‘No, I will not, except through the young light.’ She is all right,’ and later on said that Hyslop would understand to whom he referred. About this time this young ‘light’ in a sitting with her parents said that her control ‘had seen Dr. Hodgson,’ of whose death she did not then know. Hyslop says of this incident: ‘At least Mrs. Piper's subliminal can be supposed to have been aware of the facts sufficiently to deprive the incident of the evidential value which we would like it to have. But the most striking incident is the last one quoted.’ But what a forced interpretation is put on this. The control of the young ‘light’ did not say that he had seen Hodgson in the spirit world, but only that he seen him, and throughout Mrs. Piper's sittings the controls are always seeing

people who are living, doing this, that and the other thing. As Hyslop gives the incident, there is nothing at all that makes it necessary to assume that the medium or her control was thinking of Hodgson as dead." (pp. 89-90.)

(1) How can Dr. Tanner maintain that I regarded as a "test message" that which I had expressly denied as having that character, as the quotation which I gave and she omits distinctly shows? (2) She omitted from the account of the incident the statement purporting to come from Dr. Hodgson that he had seen the young light since his own death. It was this circumstance that did something to establish a coincidence with the experience reported by the parents. I said this in the article, and Dr. Tanner does not refer to it. (3) It is true that the technical limitation of my statement to the control's seeing Dr. Hodgson without explicitly saying he was dead, when taken out of the environmental statements not quoted by Dr. Tanner would not imply that he had been seen after his death. But it was perfectly manifest that this was the intention of my statement both from environment and from my allusion to it at all. Besides I may state here, what was apparent in the record, that it was just this statement that he had seen Dr. Hodgson on that side that was made by the control of the young light. Whether the incident has any value or people may be the subject of differing opinions, but no one who was truthfully reporting my account of the incident would say that I had made it either a "test message" or one of special importance. Examine the next statement.

"Another incident to which Hyslop attaches 'great importance' is this: In a séance Hodgson suddenly breaks out, 'Remember that I told Myers we would talk nigger talk.' Hyslop dissented to this, and Hodgson corrected it, saying, 'Ah, yes, James. I remember it was Will James.' Professor James did not remember any such remark, either then or later on, until in a general conversation on Spiritism with a guest he remarked that he had several times told Dr. Hodgson that 'if he would only use a little tact (with the controls) he would convert their deific erbiage into nigger minstrel talk.'" (p. 90.)

Dr. Tanner applies no explanation to this incident, and thinks it sufficient simply to tell the facts without giving the least hint of that part of it, besides not telling it in full, which had made it important to me. She does not tell the reader that Professor James attached the same value to it as I did. The point was that it was a significant hit to mention nigger talk at all and to associate it correctly with Prof. James, and the error in it was important because of its relation to confused memory on the other side, I having explicitly stated in the account that I came to the incidents with the hypothesis, in my opinion, as rational on other evidence, and making all incidents here merely suggestive of it and having only a hypothetical value. This is wholly ignored and suppressed by Dr. Tanner. Besides she did not remark that I withdrew even this value in the same volume from this very incident myself making it a possible product of the subliminal (*Journal Am. S. P. R.*, Vol. I, pp. 479-480). Its only value to me at any time was in its mixture of truth and error and I found out later that the subject had been spoken of to the controls by Dr. Hodgson when living.

In the statement of the facts about it, so far as Dr. Tanner goes, she is nearer the truth than in any other incident she has referred to and the difference is one of opinion about its value and I shall not defend my view. That is not the question here, but the accuracy of her reports about them, and tho I cannot understand, from previous mistakes, how she came to be so near the truth in telling this incident, she has omitted enough with reference to it to show carelessness in stating the facts. Let us see the next incident.

"One other incident will show how definite Hodgson is in his remarks about himself. In the course of a séance Hodgson began:—

'I shall never forget our experiments with so-called light when you took a bottle of red liquid.

'(Very good. You know what a noise that man has made?)

'I do. I know all about it.

'(I have had some controversy with a friend of his.)

'Recently?

'(Yes, recently. Now, can you answer a question? Tell me who it was or all you can recall about it.)

'Yes, which? I remember our meeting there. I can remember the liquid experiment, which was capital. I also recall an experiment when you tied the handkerchief.

'(I do not recall it at this moment.)

'What's the matter with you?

'(I have tied handkerchiefs so often.)

'Remember the voice experiment?

'(Yes, I remember that well. That was when the liquid was used.)

'I am referring to it now. I know it perfectly well, but no one else does.

'(Yes, that's right.)

'I remember how she tried to fool us.

'(Yes, that was my first trial at that.)'

"Hyslop remarks that the liquid was not red but purple, and that no handkerchief was used, but Dr. Hodgson talked about handkerchiefs on the way home, 'and as any allusion to a handkerchief in this connection is pertinent, one must imagine that the incident which I have mentioned was actually intended!'" (pp. 90-91.)

The record is well enough quoted this time, except that Dr. Tanner omits a suggestive coincidence at the end which has a perfectly natural psychological association with the ones which she does mention. But for one fact in the matter the only difference in this case would be one of opinion regarding the incidents of the record. She does not tell the reader what the incident was about which brought out the talk regarding handkerchiefs. Again she cut a sentence in two and did not tell what I said of the incident. I did not say that "Dr. Hodgson talked about handkerchiefs" on the way home, as if there was a general conversation about handkerchiefs. I stated a very different and much more pertinent thing which a psychologist, or professed psychologist, should see at once and which gave the incident whatever importance it had. Let me quote my statements and the reader may see how Dr. Tanner garbles records to suit her purpose, not the truth of the records themselves.

"There was no handkerchief tied on the occasion, but on the train coming home Dr. Hodgson told me of a most interesting experiment with himself in which the handkerchief had been used to bandage his own eyes and he showed me how impossible it is

to wholly exclude vision on the part of a shrewd person by bandaging the eyes. This of course is not indicated in the statements of the communicator to remind me of what he had said and as an allusion to a handkerchief in this connection is pertinent one must imagine that the incident which I have mentioned was actually intended and that either his own amnesic condition or the misapprehension of [or] the trance personality is responsible for the mistake." (*Journal Am. S. P. R.*, Vol. I, p. 102.)

The reader will remark that it was not general talk about handkerchiefs that Dr. Hodgson engaged in but a specific form of experiment with one and our present instance was not only one of experiment, but was also of the type, in connection with a liquid to exclude fraud, which made it especially pertinent to tell me the incident in his experience about the *tying* of a handkerchief. My experiment with the fluid had not been conclusive, as my report of it had said, and hence allusion to tying handkerchiefs, not general talk about them, was a very striking incident.

Dr. Tanner's remark would seem to imply that the allusion to the liquid and "talk about handkerchiefs" were the central features of the case. But as she has quoted the record with more than the usual accuracy the reader can see that the following correct points cannot be minimized and that the merely half mistake in the other two does not seriously hurt the incident. (1) An experiment in which both of us took part. (2) That it was an experiment with a liquid. (3) That it was a voice experiment. (4) That *tying* a handkerchief was in some way associated in his mind with this case. Regarding the error in the color of the liquid I could have said that, when thinned it is red and the part that Dr. Hodgson saw the night of the experiment appeared reddish, but the large bottle of it from which I had taken a small quantity was a dark purple. I was thus overstating the case against my own estimate of the incident. Above all this I had not made it a "test message" as my preliminary statement made clear, but this was not told the reader by Dr. Tanner. She wishes the reader to think that the whole complex incident is false and her only explanation consists of two exclamation points. She offers no proof or evidence of

any fishing or guessing applied to the correct incidents in it which have considerable significance. I doubt if she would have the audacity to apply such an explanation to the collective group. If she had said that possibly Mrs. Piper had been told the facts by Dr. Hodgson, as she did in previous incidents, she might have explained all but the allusion to handkerchief tying. If she supposes that readers will ignore the true incidents for the errors which are insignificant in comparison, she mistakes the love of truth in other people very much.

But the most important reason for quoting the passage is the following statement made by Dr. Tanner immediately after what I quoted from her and it terminates what she has to quote or say about my records in this connection.

"This is typical of the Hyslop conversations with Hodgson, and the reader can judge from it how far Hodgson has thereby proven his personal identity. Even if the medium had not known Hodgson personally, but had only known about him, little is said that she might not have said from her own knowledge." (p. 91.)

We shall see whether this is typical of the conversations mentioned, tho I am not going to burden readers with a detailed statement of Dr. Tanner's omissions. As usual she has not told the reader the complicated incidents on which I laid more stress than those she has mentioned. If the reader will turn first to the *Journal* quoted and then to the detailed records published in our last *Proceedings* he will quickly discover that her statement is unqualifiedly false. But as she did not have a chance to see the *Proceedings* until July, tho these were accessible before she published this book, I must limit my animadversions to the record of the *Journal* (Am. S. P. R., Vol. I). (1) Dr. Tanner omits right in connection with the last quoted passage an interesting coincidence involving Mrs. Piper's ignorance about the main feature of it. (2) She omits allusion to the double cross reference to very definite incidents in the case of Miss X. (3) She omits the interesting coincidence about the Washington case which, tho it is not satisfactory evidence, is all that I claimed for it. (4) She omits without a word of

mention the very complicated and definite set of cross references between Mrs. Quentin (private person) and Mrs. Piper, where Mrs. Piper could not possibly have known the facts. (5) She says not a word about the specific cross references between Mrs. Piper and Mrs. Smith and between both and another young lady, where none of them had the opportunity to ascertain the facts. (6) She says not a word about the allusions to his intention to see me in New York soon, and to the writing of the reply to Mrs. Sidgwick which he had promised to write for me himself. (7) She says nothing whatever about the cheese incident, which Prof. James thought an excellent one. (8) She says not a word about Newbold's last visit with Hodgson on the ocean beach. (9) She says not a word about the complicated and striking set of incidents associated with my writing up the sittings for publication about which no one in the world but myself knew at the time. This set of incidents contains again a reference to Newbold and an incident in conversation with him, which Prof. Newbold recognized as true and I did not. (10) She makes no allusion to the set of incidents about the clergyman and his wife who was anxious about his trances.

Every one of the incidents which she has omitted is better than any she quotes and some of them much more complex in details and pertinency. The reader who will take the trouble to read the original records to which I have referred can decide for himself whether what she quotes is typical or not.

I have quoted from President Hall's and Dr. Tanner's book absolutely every word of her statements about the incidents taken from my own reports. I have not attempted to summarize or misrepresent them. I have not selected parts of them for review, but given every single incident. There are 27 of them and in these I have enumerated 148 misstatements of fact and misrepresentations, and have observed thirty-eight omissions of incidents far more significant than any that she has mentioned and about which she does not say a word. In addition I have called attention to a large number of omissions in connection with the incidents to

which she does refer, besides noting a large number of errors and misrepresentations which could not easily be enumerated. I wonder what sort of scientific and mental habits students are taught at Clark University? Veracity is certainly not one of them.

In all this mass of misstatement and error I have not referred to a single incident taken from other Reports than my own. The 110 "test messages" which Dr. Tanner mentions cover all reports. On page 319 the author states that out of the whole of the published records there have been only 110 "test messages" so-called and this number represents what she regarded as that, not what the records represented. Of this 110 she selected twenty-seven instances from my records and we have seen that all but *two* of them are so full of misstatements and these remaining two so misrepresented that the twenty-five are absolutely false and the remaining two practically that. How much confidence can be placed upon the remaining eighty-three incidents taken from the other Reports. I have no space to take them up *serialim* here, and can only say that the English members can adequately take care of themselves in a matter of this kind. All that I shall say about them at present is that a slight examination of a few about which I happened to know the actual details in the records shows that the misstatements about them are as bad or worse than about my own incidents.

I shall turn next to certain statements made at various places in the book about things not affecting the detailed records of incidents about the sittings.

Quoting Professor James (p. 8) Dr. Tanner closes it with his language about "the total effect on the mind being little more than 'humbug,' and that 'the really significant items disappear in the total bulk.' She carefully suppresses his further statements (1) that he did not himself believe it was 'humbug'; (2) that if he were considering the total mass of Piper and other records his conclusion in this case would give less umbrage to spiritists; (3) that he frankly admits that the spiritistic theory is legitimate and that such agencies may be complicated with all the play of secondary

personality in the medium, and (4) that he makes his clear confession in italics '*I myself feel as if an external will to communicate were there.*' " Let readers go to the accounts and see whether his attitude of mind and views are here correctly stated by Dr. Tanner. Cf. *Proceedings Eng. S. P. R.*, Vol. XXIII, pp. 29, 34, 35-37, 120-121; *Am. S. P. R.*, Vol. IV, pp. 499, 506, 507-510, 588.

Speaking of my relation to the work and my having become convinced, Dr. Tanner says "consequent upon this Hyslop gave up his work of teaching, and devoted himself to investigating the matter and to testing Mrs. Piper thoroughly and scientifically, in order to make it impossible for any scientist to assert that fraud is possible or any ordinary means of obtaining information given." This statement is pure fiction, evidently taken from the newspapers, as I never knew the statement to be made anywhere else. Wherever it was made it is absolutely false and without a shadow of evidence. I gave up my work at Columbia with great regret because of a loss of health due to overwork. The only "consequent" about the matter was that I spent a year resting, a year writing and another year trying to organize the new Society in this country, never once trying to test Mrs. Piper in any way whatever. I had a few sittings after Dr. Hodgson's death at the instigation of the "controls" and never dreamed of testing her, especially in the way described by Dr. Tanner. Her own account of the records contradicts her present statements.

On page 94 Dr. Tanner says: "Dr. Hyslop was convinced by his sittings." This again is pure fiction. I explicitly stated in my Report (Vol. XVI, pp. 12 and 17) that I had not been convinced by my sittings but by the total mass of facts on record inside and outside the Piper case and I stated (p. 12) that the only thing cleared up for me by my sittings was an explanation of the mistakes and confusions. I had felt myself cornered for objections to a spiritistic interpretation as early as 1893 and Dr. Hodgson's Report left me without a leg to stand upon except the mistakes and confusions and the perplexities of the dramatic play of personality. I had kept my judgment in suspense for six years

after I was cornered, and any intelligent person who had read my review of Dr. Hodgson's Report soon after its publication, in the *Forum* for August, 1898, can see that I definitely stated: "There is no doubt that spiritistic communication is the *easier* explanation." This was before I had my sittings.

Dr. Tanner (p. 97) quotes Prof. N. S. Shaler and italicises a statement of his that he did not see how he could exclude fraud from the case. She does not tell the reader that in his book on "*The Individual*" he expressed himself very differently and that in his review of Myers' "*Human Personality*, etc." in the *New York Independent* he expressly stated that in the case of a certain celebrated medium he got into very disagreeable communication with deceased friends, the language being reported by me from memory.

Again (p. 99) she says: "When Hyslop published his enormous Report, Podmore subjected it to a scathing criticism, and there have been various interchanges of civilities between the two, but throughout Podmore has remained unconvinced."

Mr. Podmore did publish a criticism of my Report and those who do not read my reply might very well think it scathing. But why the reader should be told that there had been "various interchanges of civilities" without pointing to the reply cannot be understood except by supposing a desire to suppress the truth. Mr. Podmore's review was 15 pages long and of my 22 pages reply I had to devote 10 pages to the correction of his misstatements of facts, precisely after the manner of Dr. Tanner's methods, and the remaining 12 pages to the correction of his misrepresentations of my position, so that I did not devote one line to the defence of the spiritistic hypothesis. Mr Podmore never undertook a reply, as it was a rather dangerous business to admit that he had not quoted my facts rightly and that he had not stated my position correctly. This is what is called an "interchange of civilities."

On page 260 Dr. Hall says that Mrs. Piper peruses all the records of her trances. This is absolutely false and without one iota of excuse. Dr. Hodgson explicitly stated that Mrs.

Piper never saw any records until they were published and these are but a small part of the whole.

Again (p. 306) "As I have noted before," says Dr. Tanner, "even when Hodgson was abusing Phinuit by exposing his subterfuges and lies, he seems never to have questioned his actual existence, and so in other cases."

Dr. Hodgson made it very clear and explicit in his Reports that he had treated Phinuit as a secondary personality throughout until after the defence of Phinuit's claims by George Pelham and Imperator group had made another a reasonable hypothesis. He discussed Phinuit in much the same manner as this book before us. Let the reader go to his Reports. Besides let us remark what Dr. Tanner here says about "subterfuges and lies" and then on page 312 says that the trance personalities are not lying in any true sense of the term. When you are ridiculing a spiritistic hypothesis and trying to discredit the dead Hodgson you can call the trance personalities' statements "subterfuges and lies," but when you are describing the utterances as those of Mrs. Piper's secondary personality, against which the book is constantly insinuating fraud, tho admitting there is none and that she is normally honest, the same utterances are set down as "impressionable and untrained consciousnesses" and not "subterfuges and lies"!!

I have only picked these general instances up at random and they involve the same kind of ignorance or wilful misrepresentation as the quotations of the records. They are only such instances as I happen to know the facts of and I doubt not the peccability extends to cases where I do not know the facts. In the first 110 pages and in 31 other pages toward the last of the book there are 25 more statements of a general kind that are fundamental to right representation of the subject and yet are false. But I have no space to take them up here.

In the comments on the third sitting the author says that Gurney has not made an appearance in any of the published record of Mrs. Piper's sittings. This is false again. Sir Oliver Lodge devoted twenty-two pages to him in his last report (Vol. XXIII, pp. 140-162, and referred the

readers to Gurney's communications mentioned in the Report of 1889 (Vol. VI, pp. 516-7, 552-3 and 529). Another illustration of careless examination of the published records.

On page 205 they tell the story of Mrs. Piper's dream, before she had learned of Dr. Hodgson's death, in one way and on page 218 in another way, tho that may be due to different telling on the part of Mrs. Piper.

On page 190 the authors admit Mrs. Piper's honesty and the genuineness of the trance, unless they are lying to Mrs. Piper, as they confess elsewhere to doing, and then at various places in the volume they raise objections to incidents that are based upon the assumption that she is a fraud. *Carthago delenda est*, whether their policy be consistent or not, and yet we are asked to suppose them sympathetic and unbiassed.

Perhaps there is no statement in the volume that misses the point so fully as the following with its affiliated views throughout the book in appropriate connections.

"The facts in the case seem to point to the theory that the mediumistic power is encouraged and perhaps in the beginning caused by nervous shock, which, in persons of a certain diathesis, tends to split the personality." (p. 31.)

To say nothing of the facts that the statement is not true in many cases I shall, for the sake of argument, grant that it is true, is universally true. What difference does it make that "mediumistic power" originates in a "nervous shock"? That concerns only the question of how to produce it, not the use of it when it occurs. What has "nervous shock" to do with an explanation of the George Pelham incidents collectively in Dr. Hodgson's Report? What has "nervous shock" to do with the explanation of the group of incidents in connection with Mrs. M. in the same Report? What has "nervous shock" to do with the group of incidents associated with the name of James McClellan in my Report? What has "nervous shock" to do with the group of incidents representing the conversations with my father in that Report? What has "nervous shock" to do with the Hyomei, the Robert Cooper and the Harper Crawford incidents? What has a "nervous shock" to do with the cross references

between Mrs. Quentin, Mrs. Piper and Mrs. Smith, carefully omitted from remark by the author? I should make a present to the author of all the "nervous shocks" she could either prove or imagine and yet challenge her or any one else to maintain that it explained the phenomena. Her own resort to guessing and inference is a tacit confession of this position. Accidents and shocks create situations, not phenomena of that kind, and it is only a subterfuge to insinuate that they explain anything but the occurrence of the situation. This is so plain that any one of the slightest intelligence ought to see it and one can only suppose that the author in this case is either remarkably ignorant or is deliberately trying to deceive the public.

Before I go any further I wish to examine a statement or two which will enable me to explain the manner of criticism that I have here and so frequently elsewhere employed against critics of psychic research. It will appear that this author, in fact both of them, have no sense of humor. Speaking of my opinions on the subject Dr. Tanner says:—

"Furthermore, in the case of Hyslop at least, the credulity which has become increasingly manifest in his writings during the last few years makes it impossible to consider his judgment valuable, and makes one sympathize with Count Solovovo's estimate of his work. Not only this, but the heat and intolerance with which Hyslop attacks those who differ from him make one feel now at last, whatever may have been the case at the start, he holds a brief and has become unable to see the other side." (p. 100.)

Referring to Count Solovovo's view on the previous page she says:—"He considers Hyslop's report of little value because his colossal industry is coupled with an equally colossal simplicity and unconscious preconception. Some of the devices he says, by which Hyslop interprets communications so as to make them veridical are beyond criticism. 'One can only hold up his hands in amazement.'"

I have no objections to the charge of credulity, as that is quite a natural inference for uninformed people to make who do not know how to experiment with mediumistic subjects

where the least friction may spoil all the results. It is a cheap way of calling names without accepting responsibility for evidence or intelligent methods of dealing with the mental processes of hysterics and other delicately poised minds. But in the reference to my "heat and intolerance" she has more excuse from my writings and has come nearer the apparent truth than in any other statement of the book. There is no doubt that I have used language often that naturally leaves the impression of "heat and intolerance" in it on minds that have no sense of humor. The accusation enables me to make a clear statement of the motives which I had in deliberately adopting that policy.

First I have always known what everybody who is not insane knows perfectly well, that prejudice is proportioned to one's knowledge and desire for respectability. Even the sceptic is unprejudiced only when he is ignorant. The only really unprejudiced person on a subject is a person who admits that he is ignorant of it. It is knowledge that makes all of us prejudiced and our duty is to do all we can to minimize its influence. I do not pretend to be able to eliminate the conditions now that make even me prejudiced. It is too late. I might have done it earlier in my life by not taking an education. All that I can do now is to check any judgment which my training prompts me to make and put it to a critical test of its evidential character. That applies to these authors as well as to myself, only they do not seem to be conscious of it. They rest in the blissful conceit that they are not prejudiced because they do not believe in spirit communication. If they had said they knew nothing about it I would freely accord them an escape from the accusation which they make against the psychic researchers. The delightful naïvete and simple-mindedness of their self-confidence in both their superior knowledge and unbiassed mind are spectacles to behold. We might more easily deal with this prejudice if it were conscious. Moral obliquity can be punished, intellectual obliquity never.

In the second place I have known for a long time that the largest number of people who display the spirit of these authors against the psychic researchers form their opinions

from motives of respectability and the fear of ridicule. In many cases it is simply swallowing in naive faith the statements of their teachers and in others adopting what the public thinks just to use that public in behalf of better social standing. Knowing all this I simply resolved to fight the devil with fire. Sarcasm and abusive language were not natural to me and only because I knew that it was not fact and argument that influenced most people, but prejudice, desire for respectability and fear of ridicule, I resolved to meet the contempt that was poured on psychic research in the same spirit. I had no respect for academic prejudices and ideals. I had no fear of the public. I was not situated at the head of any institution where I had to practice hypocrisy or conceal either my opinions or feelings in order to attract students to inoculate them with prejudices and delusions, and I have always had contempt for duplicity and cowardice. The consequence was that I deliberately resolved to cultivate and employ as much of the language of sarcasm and abuse as the truth would allow. That is the plain secret of my whole style. I have no objections to being alone with the stars in the opinions I hold in this field. I am not trying to convert the academic man. He is complacently identified with other interests until the public moves. I definitely stated that in my Report, extending it to every one. If I were trying to convert him or others I should be obliged as a matter of policy to adopt more suavity and apparent scepticism to suit the man who thinks his doubts entitle him to the respect of persons seeking knowledge when the fact is that he is not a sceptic unless he is among those seeking it. But as I have appealed only to intelligent, honest and open-minded people I have no obligations to that cynical self-complacent class that imagines, because it has stuffed its mind with physiological phrases, it has solved the problems of the cosmos. Hence I have, with some sense of humor, resorted to the language which even the authors of "*Studies in Spiritism*" seem to feel. I have accomplished something when I have aroused their obloquy and contempt. I enjoy this sort of thing as my due and desired reward. All the doctrines which the authors now hold were once held in the same

contempt, and the admission on their part that our knowledge regarding the subconscious is not very great is hardly compatible with the assurance they express about its explanatory powers.

Besides I have always had to reproach myself for my stupidity for not seeing the truth sooner than I did. I was so biassed by various materialistic theories and false irrelevant theories of suggestion, etc., that I was almost incorrigibly stupid in seeing the proper explanation of the facts. I am sure that the kindest thing I could do would be to abuse wiser people than I for their stupidity. A "colossal simpleton" like myself might be excused some stupidity, but I see no reason for extending this mercy to those who arrogate so much knowledge to themselves.

All that this problem lacks for its recognition is respectability. When it obtains this the authors of the work under review will accept its dicta probably without evidence of any kind. If it ever becomes respectable it is probable that I shall have to get out of it from natural instincts. Respectability is the soil in which we always find the culture of cowardice and hypocrisy. No scientific man can be bred in it.

The reviewer is well aware that much of the criticism which he has to bear and will have to bear in the future comes from his apparently pugnacious habits of discussion. But critics are quite mistaken if they suppose he has no sense of humor about it. It has been a coolly and deliberately chosen policy. Indifference to either side of a question is not a necessary condition of good judgment and usually succeeds only in fooling the plebs and protecting one's salary. Insight seldom goes with the ceremonial balancing of the pros and cons in a discussion, and where the prejudice of respectability lurks behind this mask of ignorance and cowardice there is no reason why an incisive logic and some measure of ridicule and abuse should not be indulged.

Having explained the real animus of a style that no previous occasion enabled me to mention I wish to return to certain positions in the book which must be considered before dealing with the records on which the authors rely for their confident negations.

In the statements about the qualifications of investigators (pp. 4-5) Dr. Tanner makes a number of good observations, some of them confused, however, between the idea of sitters and investigators. The investigator may not be a sitter at all, as was generally the case with Dr. Hodgson. Just for the reason that the authors tell us, without at the same time telling us that it was psychic researchers that first taught and practiced this advice, Dr. Hodgson and others remained often in the background to use strangers for experiment. The object of this is obvious, but we have not received any credit for this in the book. The veriest ignoramus is mixed up with men like Sidgwick, Gurney, Sir Oliver Lodge, Dr. Hodgson with his years of most obstinate scepticism, and then comes the final statement "A cynical man of the world, with no trust in the average man, would be the best investigator, if he had some psychological training."

I think no one but scientific idiots would make such a statement as that. Cynical men of the world are not fit to investigate any subject whatever, no matter what their training. They are pathological specimens of the race. These authors are either cynics or they are not. If they are not such, they are confessedly disqualified to investigate the subject. If they are, they are intellectually and morally pathological and about as fit to investigate all subjects whatever as Nietzsche and Guy de Maupassant. The qualities which make a good investigator are humor, veracity, humility and open-mindedness. These are perfectly compatible with personal interest and healthy emotional life. The qualities of cynicism are compatible only with diseased minds. Note another statement.

The authors are constantly telling us or implying (pp. XIX, 45, 166 and 264) that we cannot pass judgment on sittings whose records are not published in full. Nevertheless the volume says, with reference to the Pelham series that constituted the basis of Dr. Hodgson's second Report, "If only the records of these sittings were complete they would prove one of the most interesting studies in the entire series, as showing suggestibility and the amount of information involuntarily given by the sitters." How does this

author knew this? She has not seen them, and has so misrepresented what she has seen that this omniscient information about what she has not seen is either a supernormal fact or something worse. Again examine another remarkable statement.

After a lengthy outline of the ideas that have prevailed in history about life, the author remarks:—

"And right here lies the kernel of all our belief in immortality. The person who is most concerned about the future life is not the one who has always been prosperous and successful, with means and children and fame to satisfy his natural desire to be of worth and value. It is always the one who has had brought home to him forcibly and painfully the limitations of the present life, and it is at the time that such limitations are the most felt that the belief in immortality grows strongest, both in the individual and in a given generation." (p. 382.) "The unprecedented spread of Spiritism in this country and England has its roots in the same motives." (p. 383.) And so on with several pages of implied assertion that a belief so formed is not legitimate.

There is undoubtedly a certain amount of truth in all this, but the whole truth has not been stated. The case is far more complex than that. I have often found the interest as intense, perhaps more so, among the successful than among the unsuccessful, due to other motives. But it is true that failure in the ideals that many set up brings them to this point of view. However why does this discredit their beliefs and sympathies? Let us assume that it does, what becomes of the opposite opinions based on success in the struggle for existence? They are confessedly the product of beating others in the race. I suppose the author, if she had not gotten a position and salary in Clark University or been able to pursue fame—she does not say whether she has any children or not—she would have turned to psychic research for consolation! What accidents make one contemptuous of facts that tend to induce humility and sympathy with the multitudes whose hard earned pennies contribute to our university salaries and respectability!

However it is possible to turn the tables here. This ex-

altation of success as the standard of belief is of an individualistic and selfish characteristic. But when an interest in immortality is aroused by grief and the need of consolation it has its roots in the altruistic and best social instincts, and for this reason is not to be sneered at in the manner of the author, but is to be appraised at a much higher value than the criterion which she accepts.

Und mich ergreift ein längst entwöhnter Schauer:
Der Menschheit ganzer Jammer fasst mich an.

Even Faust had to renew his spiritual sympathies when he saw the world, tho a man whose nature had been influenced so much by Mephistopheles might have satisfied these authors with his cynicism. I am not ashamed of "*Nihil mihi humani alienum puto*," and have no temptations to base my beliefs on my success in winning the respect or approval of organized prejudice and constructive lying about the facts. My salary has never influenced my opinions, tho it has influenced the untactful expression of them until I got my freedom from academic restraints and intolerance. And the gods nearly killed me to get me out of them. Success, respectability and a salary are poor criteria of truth, tho they often enough make cynics about the unsuccessful. This is just the morals of the cock-pit. But even Huxley said that ethics must put limits to the struggle for existence and I think he combined divine pity with a critical mind without having to condemn beliefs because those whom we have beaten in the race happen to have no salary or to have lost a friend. If you appeal to failure in the struggle for existence to discredit the belief in a future life you are bound to admit that success equally disqualifies the opposite attitude, and it is our business not to evade the bias which may hide in one as well as the other.

I suppose the charge of credulity against me for my course is based upon my method of experimenting, and I may not have made my purpose and position so clear as I should have done. I intended in my remarks in the Introduction to the Report (Vol. XVI, pp. 11-13 and 16-17) to ex-

plain that sufficiently. I had learned from discussion with Dr. Hodgson that, no matter what I really believed about a statement made by the communicators, under the delicate mental state of Mrs. Piper's subconsciousness, the best course was to avoid tormenting and badgering it. It was clear enough from previous records that the suggestibility was marked and I deemed it best to avail myself of that to encourage it all I could while I reserved my estimate of the answers to myself. That I followed this course ought to be evident to the veriest tyro in the study of the records. This was not credulity that was thus displayed, but the tact that gets something instead of preventing the desired results and getting only what every student of the subject should have known would be gotten by a policy of lying to and confusing the subconsciousness. That is our instrument for getting the supernormal and all efforts to get it by confusing the subconscious only show that you do not know how to experiment. No doubt more experience would have enabled me to meet the situation with more tact than I showed and to have now and then been a little more oracular, but often I deliberately helped the trance personality to enable it to go on to more spontaneous messages. The unbiassed reader will often remark the success of this policy in bringing out correct incidents with correct psychological associations, the latter being the best part of the evidence.

Dr. Tanner is very solicitous about the danger of suggestions from intonations and inflections of the voice (pp. 46 and 318). This is all very well for direct questions and their answers, but no sane person would insinuate its relevance without applying it to the details of the record, and especially to the incidents which the writers of it had made evidential. What inflection of the voice would suggest Hyomei to any one asking another what medicine he had gotten for him, unless in collusion? What inflection of voice would suggest the name of James McClellan; that he despised the name of Jim; that a John McClellan had lost a finger in the war; that a "brother" David had a sunstroke; that a mortgage was inferrible from the name Robert Cooper, or an organ from the name Harper Crawford! I might go on

with a hundred such instances, and unless an hypothesis applies to test incidents it is little better than deliberate deception to insinuate that it had not been taken account of, especially when the Report explicitly says that it had been reckoned with throughout the record.

Another and inexcusable habit throughout the volume is that of telling readers about the various precautions needed in this subject, enumerating them from time to time, and never telling the reader that all these had been urged by psychic researchers for twenty-five years. The authors apparently try to make readers believe that they had announced these precautions for the first time. They do not seem to think that possibly some psychic researchers may be a little intelligent and discover this little game of plagiarism and forgery. The really scientific men know better regarding the Society's policy and it might have conduced to the authors' gaining respect by honesty on this matter. These authors probably learned all they know about these questions and precautions from the work of the Society.

Altho most of the book shows a misconception of the position taken by most psychic researchers who come within the scope of scientific treatment, there are two passages in which Dr Tanner states clearly what the problem is. After much learned and irrelevant discussion of secondary personality as a limitation of the evidence and an explanation of much that the layman regards as spiritistic, she correctly states that the psychic researchers say that abnormal conditions or secondary personality may be the condition of mediumship, and hence that messages have to filter through the subconscious to reach us (pp. 35 and 317). This has been emphasized. I devoted some pages in my Report to explaining this part of the hypothesis, and in my last Report, possibly not seen by the author when she published the present volume, I discussed it at great length. After stating this position correctly she goes on rightly enough to examine the evidence that anything supernormal has been obtained and later says, when mentioning the position again, that she has tried the "test messages" and found them wanting. After the omission of the important incidents, and especially

the synthetic ones from the account, and after the falsification of those she mentioned, I need not say anything about her success in fulfilling the conditions of the hypothesis or argument.

I think no intelligent scientific man would find any fault for the examination of Mrs. Piper—and other psychics also, for that matter—from the psychiatrist's point of view. The authors have given us a number of interesting facts in that connection. We are all glad to have these. The experiments in association have their interest for all of us. The authors gave a word to Mrs. Piper and desired her to name the first word that it suggested. This was done both in the normal state and in the trance. They were special forms of illustration of subconscious influence on the results. But all this was wholly irrelevant to the problem: perhaps not the problem that they were trying to solve for themselves, but that which had been solved by psychic researchers two decades ago. While it is interesting to learn about shocks and accidents being the cause of mediums, all this has nothing whatever to do with the problem of estimating the contents of what occurs when any facts come that represent supernormal information. In fact they do not adequately explain any part of either the normal, the abnormal or the supernormal. They only indicate the cause of the conditions that make these phenomena possible.

Also while the association experiments are interesting, they do not concern the problem of the psychic researchers and we do not have to depend on our own statements to prove this. Dr. Tanner, as I have mentioned above, twice stated our problem as one which conceded all the secondary personality you might wish to demonstrate and yet the issue was (a) whether this was not itself the instrument for obtaining the supernormal and (b) whether any of the facts transcended this subconscious production. After that admission of our problem the authors might have seen with half an eye that all their work was aside from the issue. Psychic researchers will make them a present of all the secondary personality they have a mind to discover or assert; all the shocks and accidents or diseases they can either imagine or prove,

and they will also be indifferent to all questions whether Mrs. Piper is normal or abnormal, conscious or unconscious, æsthetic or anæsthetic, in a trance or not in a trance, awake or asleep, healthy or unhealthy, honest or dishonest, and yet insist that these have no more to do with the real problem than has gravitation or chemical affinity. The common man has more sense about these matters than have these authors. I repeat that all these questions are interesting and important for other purposes, especially as showing the common man that he must discriminate between the various contents of his material, but they have nothing whatever to do with the standards of the supernormal and it is only the most consummate ignorance that would assume or assert that they have. All these conditions may be factors in producing mediumship, but not in estimating the veridical or non-veridical nature of the phenomena. You might as well insist that because a telegraph line had fallen to the ground the message over it which you could prove on other evidence had come from a specific person was not true. The question here is not what caused mediumship, but what evidence have you that certain facts originated externally to the normal experience of the subject, and the criterion for determining this is our knowledge of normal sense perception and the proof, as in the civil courts, of coincidences, numerous enough to be causal rather than casual, between mental and external events involving a certain amount of identity. Scientific men who do not thus recognize the problem had better let it alone. They are sure only to make fools of themselves and to deceive every one who is not intelligent enough to discover the ignorance of such self-constituted authorities.

The only criticism which we have to make of the authors' discussion of secondary personality is just what we have said and the other fact that they do not sufficiently recognize the fact that psychic researchers have insisted equally with these writers that all these abnormal conditions have their place in an understanding of the phenomena as a whole, tho not affecting the issue of the supernormal. There is too much arrogating to themselves the idea that only they have insisted on these secondary phenomena.

There is another set of facts, however, regarding which we have no reason to manifest clemency. Had they not actually stated that psychic researchers insist that secondary personality and its congeners are instruments with which they work and conditions of getting the supernormal, or if not conditions, often concomitants of it, we might have shown some respect for the work under review. But to go about experiments of a delicate type with such rough methods, get only negative results as affecting psychic researchers, and then repudiate hypotheses based upon the supernormal, is only to invite ridicule for bad psychology and bad logic.

Let me state what the scientific course would have been. If the authors had omitted their discussion of the various publications of the English Society and the falsifications of their records; if they had performed the experiments whose results they report, and if, having found negative results with much secondary personality, they had said they found no adequate evidence for the supernormal, we could have heartily welcomed the book as a useful contribution to the subject. But they have sacrificed their opportunity for praise and indorsement. The evidence of secondary personality in their records is to me a valuable proof of the contention that I have so long made and which they admit psychic researchers have made, namely, that secondary personality is both an instrument and a limitation for the supernormal. Or if the term secondary personality expresses a too highly organized form of the subconscious, we may at least say that subliminal processes are the instrument and limitation of the supernormal. Of this I shall speak again. All that I wish to indicate at present is the forfeit of respect which the authors have won by their misrepresentations, evasion of the problem, and conclusions which their own evidence does not establish. You cannot deny the existence of the supernormal because you failed to get it. You can only state a verdict of non-proven. Negative results do not establish a denial. They establish only our ignorance.

Another important point is this. The authors are constantly insisting that the value of the reports depends on the

fullness of the records. They stated what I have shown to be false that stenographic and complete records were not made until my sittings, and thus they wish to imply that work previous to their own, if mine is to be excepted, which they do not except in other ways, is worthless. Cf. pp. XIX, 45 and 264. Behold, then, they confess that they were not able to make proper records, and to escape the logic of the situation they say that their "tests were planned so as to be independent of the exact words," and yet they have condemned all other sittings because they claim that the exact words were not recorded. Their own views require every word to be recorded as a condition of scientific results, and this is as true of secondary personality as of the supernormal. Their own work, thus by confession, stands as absolutely worthless. They might have had some sense of humor and logic on this point. Let me quote them more accurately.

Dr. Hall states: "Now, it is a very significant fact that stenographic records have rarely been kept, even of the *ipsissima verba*, that are *consciously* said to the control by the sitters," a statement that is false as shown above (p. 6), but is made to imply that past records of the Piper case are worthless, and then adds: "Even our record, which was made as full as long hand could be, does not do this." (p. 264). Dr. Tanner states (p. 166): "No attempt was made [by ourselves] to get the exact words of the sitters because we believe it would be impossible, unless we had two stenographers, and we could not even arrange to have even one."

Why discredit other people's records by telling what is false of most of them and then committing the same crime which you falsely charge against others? If you know how to experiment it is very easy to get the "*ipsissima verba*" of sitters. If you do not, of course, it is difficult.

I am far from passing any such judgment upon it. I do not agree that every word is necessary in such cases in order to establish scientific value. On any specific incident it is necessary to know what has been said before it, but if I omit to record the word "medicine" in my question about what I got for my father, I do not see that this discredits

either the answer Hyomei or the incidents about the mortgage and the organ, or the group of facts about James McClellan, etc. This wholesale repudiation of records because a few insignificant words have been omitted, when nearly all have been recorded, is only to invite the accusation that you expect the public to accept the discrediting of others' records made better than your own while you get that public to accept your authority on records which you admit do not come up to the scientific standard which you apply to others. The authors berate the psychic researchers for *ipse dixit*s and expect to depend on these only for their own cause, a fact well shown by the falsifications of the records without telling the reader where he can find the facts in the original.

I repeat that I do not admit that their own record is valueless altogether. It may be such for evidence of the supernatural. That is not the issue here. But according to their own confessed statements it would have none except for the leniency which honesty and true scientific method impose on us, and these are that there is no hard and fast line for determining the value of records as wholes in terms of *ipsissima verba*. There is no more an absolute standard here than in any other field of science. It requires many conditions to determine the value of any specific incident and to rest it, as these authors do, on an abstract rule which does not indicate any proper application to the special case is only to descend to intellectual conjuring and to make as a law of science merely a condition of their own conversion. We are not converting people who have no sense of humor, no veracity, no humility and no open-mindedness. We are collecting facts in the best way we can and testing hypotheses to see if they actually fit. The more complete the records the better. That goes without saying, but when the collective mass of facts is involved a defect of record in any specific instance is not an accusation against the whole and these authors either know this fact or they are wholly ignorant of scientific method.

I shall not go into the detailed records with any critical care. There is time and space to deal with them only in a general way, and as I have no quarrel with the view taken

of the sittings there is no reason to say much about them. I do not think any intelligent man would defend a spiritistic hypothesis upon them, tho Dr. Hall and Dr. Tanner seem to think, rather insincerely or ignorantly I believe, that psychic researchers would explain such stuff by spirits. The records contain a good deal of valuable evidence of subconscious mental action, but not any more than could be discovered by intelligent readers in previous records of the case. The authors seem either not to have examined this aspect of them or desired to deceive the public, very much as they did Mrs. Piper, by insinuating that they were the first to suspect or prove the existence of subconscious action. I cannot but welcome the evidence of subconscious phenomena in all this, and especially to find evidence of what I had worked out in previous records, without wasting my time on proving what was so apparent.

The only criticism that I should have to pass is upon the method of experiment in connection with the theoretical observations made upon them. I shall not object to the method of experiment taken in connection with the desire to study the subconscious, but in connection with the authors' animadversions upon spiritistic theories.

1. The authors are forever telling us that the "controls" are extremely suggestible and often remind us that the subconscious is a very delicate affair. That is what psychic researchers like Dr. Hodgson always said or acted upon, but we are not told this fact, as if no one knew it but anti-psychic researchers. But in spite of this view that secondary personality is so delicate an affair and suggestibility so responsive to the slightest influence, the authors went about their experiments like a man with a butcher knife to perform a delicate operation, or a man with a pitchfork trying to sew a button on a shirt. Any student of psychiatry has only to read their detailed records and compare them with the work of Dr. Hodgson to see that their firing question after question in thick succession at times was calculated only to confuse even secondary personality. And it is to be remarked, however, that in several instances this extreme suggestibility did not work at all as desired and expected. But this

fact is not remarked or discussed in the theoretical observations. Let that pass, as it is not the point here. What I want readers to see is that the slightest scientific knowledge of the delicacy asserted would induce sane people to proceed with a caution and delicacy proportioned to the admitted sensitiveness of the subject. Dr Hodgson had found that his earlier procedure in the use of rough methods for ascertaining what may be very important to psychiatry, but wholly unimportant to the issue of the supernormal, had defeated his own object, and if these authors were in search for the supernormal, as they desire the reader to believe, they would never have bungled their methods as they actually did. If you wish to examine the case for anæsthesia and hyperæsthesia, very well, but do not expect so delicate a phenomenon to take place as is involved in the supernormal of any kind. Do not be disappointed if you do not get it. It is absurd to admit that you have a very delicate machine and then smash it only to complain it will not work.

2. As to suggestibility I would only say that was apparent to more people than these experimenters and the psychic researchers have always recognized that this was either a difficulty to be overcome or a necessary condition in the obtaining of the supernormal. The fact is, it is not a difficulty in the experimental problem, but a difficulty in the argument, as its existence offers uncandid and prejudiced people a chance to quibble and evade the issue. To me it is a more or less necessary condition for even trying to get the supernormal, tho what I should mean by this wholly undefined term suggestibility would depend on more facts and explanation that I can give here. However, I shall take no exception to the authors' use of the term, in spite of the fact that I do not believe there is a man in the world that has any clear conception of what he means by suggestibility. It is used for all sorts of different processes and phenomena, normal and abnormal, until it is only a convenient refuge to evade the discovery of one's ignorance. So far as it denotes automatic tendencies in the organism, often exhibited in echolalia, and involuntary associations with automatism, it is perhaps a definite conception. Outside of this limi-

tation the term has no use but to confuse the public and to exult and bigotise the sceptic. But whatever it is, it is there in the Piper case, tho it may not always manifest itself. Besides as it is a part of the psychic researcher's instrument for getting the supernatural—this being conceded by the authors—their duty was to make a detailed refutation of this view, not to simply dogmatize about it. But it is no facing of the issue to experiment for proving this suggestibility by rough methods that will not allow even it natural and free play, and then propose theories which are based upon the results of this natural process. Methods of severely testing sensibility, however important they may be for determining certain facts—facts often wholly irrelevant to the main psychic research problem—must produce certain physiological shocks, which will have more or less a tendency to disturb that *rapport* which is necessary if any supernatural exists at all and this regardless whether it be telepathic or spiritistic. They tend to even break up the rapport with the persons present, or the living, if I may use that term. Both the rapid mental and severe physical tests applied would diminish even suggestibility for the sitters and so tend to limit the evidence for their own views while excluding the phenomena which others obtain. Then when the authors come to illustrate the records of others they ignore the most important incidents and falsify others, so that their readers have a totally false conception of what has been done. I do not fear for the consequences, however, as there are enough intelligent people in this country to discover this subterfuge.

If these authors had just proceeded on the assumption that a well organized secondary personality and the organic habits which a well organized secondary personality would produce, are necessary for the supernatural they would have conducted themselves, assuming that they wanted the supernatural which they said they did not, so that it might have been possible. They would have encouraged that passivity of the subconscious which would isolate the tendency to act and talk on its own responsibility and left the automatic or echolalic functions to express other foreign influences than

their own. They would have sought to establish another rapport than that of their own. The automatic functions, when rapport with the transcendental has been effected might have supplied what they say they did not want and prevented by their irrational mode of experimenting. If they expected to pronounce judgment on the side of the case which they did not investigate they might have respected the terms on which it is possible. There are just three conditions for what they neither got nor tried to get. (1) Well organized secondary personality; (2) organic habits produced by it terminating in automatic or echolalic functions; and (3) sympathetic rapport. Besides this perhaps the fourth condition would be a certain balanced adjustment between the secondary personality and the automatic functions which are associated or ought to be associated with it. Or perhaps we could express the same fact in terms of dissociation between the active and personal influence of this secondary personality and the automatic functions which express it, so that rapport with foreign influences might admit messages which may reflect all sorts of conditions between pure secondary personality and purely foreign intelligence, generally, however, an interfusion of both in greater or less degrees. Cf. *Proceedings Am. S. P. R.*, Vol. IV, pp. 294-308. But if any mental desires or personal prejudices intervene on the part of the psychic and if the experimenter take a course to keep the rapport only with himself he will get just such results as these bunglers got and he will have only himself and the bias of the medium to blame for unsatisfactory results.

Both authors confess to deception. Dr. Hall even more frankly admits the "ugly word," that they lied to the trance personalities or the subliminal of Mrs. Piper, and then gloat over the evidence for suggestibility, as if we psychic researchers had not long ago discovered that we should get nothing else by this policy, and so adopted the policy of encouraging this very delicate mechanism to see if anything more than an echo of our own statements would be forthcoming. This was the only sane policy for any one seeking to test the nature of the phenomena. But these troglodyte experimenters have never learned any lessons from the

fable of the goose that laid the golden egg. They confess to lying to accomplish their object, in naive ignorance of the simple fact that, if suggestibility is there, they will only get back what they give and disqualify themselves for passing judgment upon the possibilities of the supernormal. Even the despised Spiritualists long ago learned this lesson and their stock phrase: "You only get back what you give" is common parlance for just this liability of defeating rational experiments by trying irrational ones for settling the issue. Then immediately following this confession of lying comes the statement that they "endeavored to be sympathetic and open-minded" in the experiment. Perhaps their failure was due to the fact that the prejudice was so overmastering that they could not be sympathetic. But however that may be what can one say of the contradiction of lying to your subject and acting sympathetically! I can condone the lying, but not the bad psychology of this.

3. Throughout the book readers are made to believe, not only in the sincere desire of the experimenters to test the spiritistic theory and to ascertain whether there was any ground for supernormal facts. The reader is made to believe that this is the primary object of their suit. But to show what a piece of constructive lying this is I shall quote one statement which must have been an unconscious betrayal of their real object.

"We had no desire whatever to obtain 'test messages,' my results from the published sittings having shown their triviality and dreariness and the impossibility of getting down all the remarks and other circumstances which might explain them." (p. 186.)

(1) On pages 36-38 Dr. Tanner admits, if any meaning at all is to be attached to her statements that "trivial and dreary" incidents are just the ones to establish personal identity which she admits is the primary problem in a spiritistic theory. (2) From the review which I have made of her examination of the records, in which she omitted the best incidents and falsified all others, sane and intelligent people are not likely to have any confidence in the authors' repre-

sentations of any facts whatever. (3) The insinuation that previous records were made in anything like the slipshod manner of their own is a work of pure fiction. If they suppose that Dr. Hodgson or I went about the experiments whispering and jabbering about them as these authors confess to doing, they are not only laboring under an illusion but might have obtained information to the contrary if they had read the Reports carefully. We made it a most careful business not to talk about anything connected with the experiments in Mrs. Piper's hearing either in or out of the séance room. A remark about the weather, future engagements, or the comfort of the place was all that would ever escape us, and absolutely every word or whisper made during the trance was taken down. To talk about the impossibility of this is only to confess that you do not know how to experiment. It is not necessary to jabber and talk as these experimenters did. Of course, if you go about in the manner they describe you will have difficulty in making an accurate record, but if you are seeking genuinely scientific evidence for the supernormal you do not jabber like idiots. You keep still. The authors, however, confess they were not seeking the supernormal, and simply assume without one iota of evidence that other experimenters had been as incompetent as themselves either to experiment or to make records, when the slightest examination of the records would have shown them that adequate precautions had been taken. Dr. Hodgson and the group of English experimenters were not children on this point, if the present authors were. Of course, as for myself I know I am only a "colossal simpleton," and must not retort with "heat and intolerance," tho I wish I had the language of insolence, sarcasm, contempt and ridicule that Dr. Hall has: for I might use it more effectively than I can now.

One curious refrain of this book, with its insistence on "taciturnity," "cynicism," scepticism, and prejudice against a subject as the condition of good judgment in weighing evidence, is that it discredits every man who has formed a positive belief on the issue and makes him the best authority in proving a case who never believes what he is proving!

This is a very characteristic assumption of nearly all critics of psychic research. If such a method were adopted in any other field of inquiry we should promptly assign its victims to the insane asylum where they really belong. The question is not whether you disbelieve a conclusion as a condition of having a right to be heard, but whether you properly state and analyze the alternative views involved. There may be a legitimate difference of opinion whether a man has done this or not, but outside of an insane asylum there would be no difference of opinion on the question whether disbelief, "taciturnity," and "cynicism" were the qualities for producing evidence or belief. If they were what would become of them as soon as the belief was established? The subject would become a discredited person fit only for the jeers and sarcasm of the "taciturn cynic"!

But the primary point of the passage quoted is its confession of the real object of the experiments while endeavoring all through the book to make the reader think it was something else. What this reveals in their fitness to investigate or to tell the truth I do not require to discuss. All that I wish to further remark is the absurdity of attacking a spiritistic or telepathic hypothesis when your experiments were not intended to seek evidence for it and obtained none. You would think from their standing in psychology that they were intelligent enough to know that the absence of evidence is not evidence of the absence of the supernatural elsewhere. It furnishes only a verdict of *non-probata* (non-proven) for their own work. On this point I cannot be contradicted or refuted.

Another interesting point to be remarked is the constant implication and almost assertion that the authors knew how to experiment in all such cases. The refrain of the whole book, with its sneering and criticism of psychic researchers is that they do not know how to conduct experiments of the kind. These authors would have readers believe that they are exceedingly wise about these things and that all others have been credulous fools who have conducted the experiments. Behold on page 258, after the sittings were over, they confess that they had not known about it all along!!

"She [Mrs. Piper] asked us whether we had reached any conclusions, and we had considerable discussion here. We said that we had not formulated our results, and felt that we had found many baffling things, that really we had been finding out how to work."

It was certainly time to get a little humility, but then they wrote the book after that and seem not to have suspected that this statement might be supposed to be one of the lies they were telling her. Besides you would not think from Dr. Hall's "Comments on the First Sitting" that he had found anything baffling at all. It is interesting to see these authors protesting that they were sympathetic and anxious to know the truth and to find these notes written apparently immediately after the first sitting (Cf. p. 184) lavishing all the author's powers of sarcasm and contempt on things which he had just begun to investigate! They certainly never wanted the reader to think that they were learning how to work.

Look at some incidents of the detailed record and see how little they really knew about doing their work. The authors, trying to make out that the name Helen might be a guess at some one they possibly knew, when the slightest familiarity with past records of Mrs. Piper's sittings would have given them an excellent illustration of a subliminal echo of Miss Helen Verrall whom Mrs. Piper knew both normally and in the trance.

Take again the far-fetched explanation of the religious personalities in the Piper case, represented by the Imperator group of trance personalities. On page 260 Dr. Hall suggests that they are possibly a subconscious result of a desire on Mrs. Piper's part to return to the orthodox fold. Now the slightest acquaintance with Dr. Hodgson's Report and my own would have shown that Mrs. Piper had read Stainton Moses' *Spirit Teachings*, in which these same personalities are fully developed and in the same type of phraseology. If you want evidence for secondary personality why not go to psychic research records for it where we fools have stated it and not make guesses for which you do not give any evidence

at all? All this after Dr. Tanner had actually recognized on page 32, what I say!

In the fourth sitting, near the end, Dr. Hall observed Mrs. Piper repeating what he said, and says of it that it was mimicry. He seems to have had a pretty illustration of echolalia which Prof. James remarked in 1886 and made notes of it, but Dr. Hall did not recognize it. Echolalia is automatic and mimicry is conscious and purposive imitation. It is this echolalic or automatic condition that represents just what we want, if it can be handled delicately and rightly, with the proper rapport to get the supernormal. Here the whole conduct of the investigators was to break up the very conditions for successful results and to ignore the nature of phenomena of which their own pretences of superior knowledge might have made them aware.

I shall not examine the detailed records for the instances in which their own theory of suggestibility did not work, tho they omitted to remark this in their comments, hopeful, probably, that readers would not be intelligent enough to discover it. Possibly they were not intelligent enough to observe it themselves, and might have omitted it, as they did so many other incidents and facts disproving their theories. But fortunately for intelligent readers the records are there and may be examined to prove what I have said. But what with the wholesale misrepresentation of the facts in published records; what with the omission of the most important facts in such records; what with the contradictory statements in the book; what with the avowal of open-mindedness and perpetual sneering and self-exaltation of their knowledge and ability to investigate; what with their confession in an unguarded moment that they did not know how to work but were learning how; what with the pretence of honesty in their beliefs and perpetual intimation of a desire to test the supernormal and then in two passages to confess that they had no such object, while the language of contempt is exhausted in sneering at the phenomena before their experiments had hardly begun; what with their pretended knowledge of the records where it was perfectly apparent that psychic researchers recognized secondary personality and never claimed spirits for such dis-

organized stuff as they got in their experiments, and then the insinuation that this was the kind of evidence upon which they based their spiritistic theories; what with their sneers and abuse of others and complaints that misrepresentation and stupidity are not tolerantly respected; what with the cant of certain orthodox phrases which are covered up in scientific insinuations of another kind (pp. XXX and 381), what with all these the calm critic can only say that the book either displays the grossest ignorance of the facts and the subject, or it is a colossal piece of constructive lying. The authors may take either horn of the dilemma they like. *On these points I defy refutation.*

Every intelligent reader of this volume under review will remark that its attitude and perpetual implication represent two things. (1) That the phenomena are either all spiritistic or nothing. (2) That psychic researchers so treat the facts. The authors know, or ought to know, that this is not true. In an unwary passage (p. 317) Dr. Tanner admits that the psychic researcher regards secondary personality as the instrument for his work, but she does not tell the reader that this involves an intermixture of subconscious elements in the supernormal. This would be to suggest to readers that the insinuations regarding the spiritistic nature of non-evidential matter, impliedly ascribed to spiritists, was false and the whole animus of the book would be lost. I shall not say that it is gross ignorance on their part to take this attitude as it would afford a better excuse for misrepresentations than the evidence supplies. Of all the things insisted upon by psychic researchers it is the fact that large quantities of the stuff superficially claiming to come from spirits is subconscious impersonation or dreaming. That is so plain in the records of their work that the failure to treat the records accordingly looks so much like malice that it will not easily escape that suspicion. It would take too much space to illustrate and prove this and so I leave my general remarks to the confirmation of intelligent and unbiassed readers of the book.

There is no "heat and intolerance" in this judgment. It is only an acceptance of Dr. Hall's invitation to be frank, and I have no objection to being alone against the majority, and

in treating it with contempt they must not complain, especially if I say that when I get in the majority I shall be merciful to these poor outcasts who still insist that their stupidity shall be mercifully regarded. I do pity them for the necessity of confessing that they did not know how to work, after trying so hard by contempt of psychic researchers to make readers believe that they were most accomplished experimenters.

The proof of all this lies in the consequences to Mrs. Piper of their six sittings. Dr. Hodgson spent fifteen years or more on the case without injuring it. These wonderfully skilled experimenters and students of psychology, always insisting on the delicate character of secondary personality, reduced Mrs. Piper to nervous prostration in *six sittings* and she was disqualified for work during at least the most of a year, not being able even to go into a trance during that time.

I have always found it difficult to apologize for Dr. Hodgson's policy of excluding our soi-disant scientists from participation in the Piper experiments. They were always abusing him for not letting them experiment as they desired and endeavored to throw suspicions upon his work because he refused them their demands or opportunities. While I knew the facts and that he was really quite justified in his position, I could never venture upon a complete defence of it, as this required telling these men they knew nothing about the subject. But now Dr. Hodgson has received a vindication at the hands of his worst critics and opponents. He knew how to investigate and work. When they are trusted with a delicate machine they ruin it. Hereafter there will be no difficulty in refusing such men a chance to expose their ignorance. We shall not require any longer to apologize for a policy of excluding hucksters and bunglers from the handling of delicate machinery. That has been settled by the conduct of these self-styled scientists.

I repeat in closing that I make no defence of the spiritistic hypothesis. It is not half so important to protect that theory as it is to have the exact facts correctly stated. I have no objections whatever to the authors' hypotheses. Contrary to their own insinuations and statements I applied fishing,

guessing, "shrewd inference," and suggestion and found them wanting (Cf. Vol. XVI, pp. 12, 16-17, 247-248). They apply readily enough to certain isolated incidents having no synthetic complexity and this was admitted. But they do not apply to certain complicated facts and no one of any intelligence at all would assert their application without giving evidence of it. But there is not one single concrete example of this application by the authors to any synthetic incident in my records. There is assertion, but not evidence. Besides with all their talk about guessing, fishing, and suggestion they give not a single experiment showing any such results as are found in the Piper and other records. Their sole reliance is on a reputation which sufficed to get them a place in academic life. *Iipse dixits* do not count any more against a subject than they do for it. All that we ask is that your "*milieu*" of suggestion, etc., be applied in the *concrete*, not merely in the abstract. Even psychic researchers knew enough to avoid this mistake.

I do not know a better example of evidence for the theory which I hold regarding the limitations and obstacles to supernormal phenomena than the authors' six sittings. With the supernormal once proved, as intelligent people see that it is, and with the ignorant bungling method of experiment employed by the authors the difficulty or impossibility of foreign impressions was demonstrated, and then in revenge for their failure and confession, that they were learning how to work, they felt it best to ridicule the whole subject. One can sympathize with the ignominy of their situation and will never have to apologize for a spiritistic hypothesis as long as this sort of book is written about it. It is an hypothesis that can take care of itself if only you can secure intelligence, veracity and freedom from misrepresentation and prejudice in the statement of the facts. I am quite sure that every intelligent and unbiassed reader who compares the book with the publications of the English Society and the various statements made within the book itself will agree to the justice of the comparison with Barere's Memoirs.

BOOK REVIEW.

A Psychic Autobiography. By Amanda T. Jones. Author of "Ulah," "Atlantis," "A Prairie Idyl," "Rubaiyat of Solomon," etc. With Introduction by James H. Hyslop. Greaves Publishing Company, New York. 1910.

When the reviewer wrote his introduction to this book many of the incidents did not have the certification which the scientific man desires, but apparently in revenge for a remark to this effect in the introduction, Miss Jones has obtained the corroboration necessary and made some of the incidents as respectable as the critic might wish. It greatly adds to the interest and strength of the book.

The book must not be reviewed or criticized from the standpoint of the scientific sceptic who demands that every incident have its individual credentials for its strict authenticity and genuineness. The book is avowedly biographical and written long after the events without a record made at the time of their occurrence can of course be exposed to all sorts of objections from the point of view of the strict constructionist. But as a life of personal experiences told by a memory which has been confirmed in many of the incidents by outside testimony it should attract interest even for the scientific man. Many of the incidents reflect aspects which the psychic researcher can recognize as coincident with characteristics found in phenomena less exposed to doubt and this will help to protect them, and for that matter all others which help to swell the quantity of facts demanding the attention of scientific inquiry and confirmation.

The succinct and dramatic style of Miss Jones in telling her experiences ought to commend the book to every one who is interested in the subject. That such things should go on without the attention of the intelligent scientist is a scandal to the age, just as Prof. Sidgwick felt more than twenty-five years ago. The variety of experiences recorded by Miss Jones is not the least interesting feature of the case. Every type of phenomena familiar to the physic researcher came to her experience and the book ought to make extraordinarily interesting reading for every one.

TREASURER'S REPORT.

The following is the Treasurer's Report for the third quarter of the year ending December 31st, 1910.

Receipts.

Grant from the Institute..... \$750.00

Expenses

Publications	\$322.80
Investigations	188.29
Salaries	195.00
Office Rent.....	123.00
Office Expenses.....	39.11
Stamps.....	100.00
Indexing.....	39.00
Typewriting.....	25.00
Printing.....	29.75
Sundries.....	50.55

Total..... \$1,112.50

The apparent deficit of these expenses over the grant from the Institute was met by a surplus not expended from the previous grant.

JAMES H. HYSLOP, Treasurer.

JOURNAL

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FOUR APPARITIONAL RECORDS: WITH
COMMENTS.

By Isaac W. Heysinger, M. A., M. D.

These records are not presented because they are novel in type or startling in character.

They are of a sort which are common in the psychology of every age and among all peoples, and there are many which are far more dramatic and gruesome, if such factors be deemed desirable.

But as two of them have never been published, and the remaining two are practically unknown to the student of psychology, it will be conceded that to add these four to the mass of data already accumulated, will appreciably increase, by their addition and characteristics, the fund of available material, of that class of phenomena known to science as residua, of which Sir John Herschel has most forcibly said, that all the advances of science, by means of their investigation, are and always have been due.

But there is another and still more cogent reason for their present collection in a single narrative. Singly or coördinated with each other these records present features which may be made interpretive of apparitions in general, and mutually exclude many hypotheses which have been disconnectedly and often contradictorily applied to single narratives, so as to invalidate singly a whole series of phenomena

of the highest importance, which by no such procedure could be invalidated collectively; which collectively, in fact, would establish their validity against any such hypotheses ever brought against them.

The phenomena involved in these four records are of apparitions which, in one of the cases, may be of a distant person just dead, or just dying, corresponding possibly to what are known as "Phantasms of the Living;" in another, of one who is in the throes of death or else has just died; in a third, of one which first appeared, possibly at the moment of or immediately preceding death, but which reappeared a day or longer afterwards, so that this reappearance must be classed as an apparition of the dead, but connected up with the possible phantasm of a dying person; while in the fourth case the apparition did not appear, or was not noted, till long after death, and continued to reappear at intervals for years, and was finally explained, in so far as a living antecedent body was concerned, by a discovery made long afterwards by cutting a new street through the suburbs of a city, and which disclosed the remains at the spot, and alongside the wall within which the apparition was accustomed to appear.

In three of these cases the apparitions appeared at sea, while the deaths occurred on the land, hundreds, and, in one case, thousands of miles distant.

In every case the hour of death was noted when the death occurred, and cross-noted when the apparition appeared. When brought together, weeks or months later, the hour and day, and in one case at least, the minute coincided. In two cases the verification was from the log-book of vessels at sea.

The difficulty of finding a physically normal explanation of these appearances does not lie in the appearances themselves. If the apparitions themselves be relegated to the limbo of neurotic vagaries, imagination, superstition, credulity, etc., the difficulty is by no means lessened: on the contrary, on any principles of physiological psychology, so-called, it is greatly enhanced, for all these cases are, in their phenomenal manifestations, multiplex, and are accompanied

by phenomena which remove them from anything at all pertaining to what we know as telepathy, unless every one, children, common sailors, and the like, are universally endowed with universal knowledge, including clairvoyance and clairaudience, sufficiently extensive and universal to compass thousands of miles, and sufficiently vivid and certain, to break up voyages of ships, to cause whole crews to abandon their voyages with their pay, employment and profits, and yet to limit this clairvoyance and clairaudience (which must, to account for the facts, be practically omniscience so far as our globe is concerned), to a single case in each, and that one which coincides with a death in distant portions of the earth, and which in one of the cases at least, did not affect the survivor concerned, but those who were total strangers to the dead, and to the home or people from which the apparition purported to come.

But granting this universal telepathy, what was the trigger that touched off at long range, these particular shots, and no other?

Or take the case of the buried girl. Through what circumlocution office must telepathy have operated for all those years, when the only living telepathic transmitter has always remained unknown, and whose highest safety resulted from his remaining outside all the factors of discovery, of which telepathy was the most certain. Or, if his subconsciousness set to work the wireless in spite of himself, for the sake of justice, why did it stop just at the portals of her temple?

Of course, the interpretation, upon the basis that these phenomena are what they purported to be, is simple. In fact, the survival of consciousness is not the great problem at all; that is the consciousness itself. If a man was living in England, and removed to Australia, the fact that he is now living in Australia is not the problem, but that he is, or has been, living at all. And telepathy, which bridges space with intelligent consciousness between poles attuned to each other, as the wireless bridges space with transmitted intelligible messages, not intelligent or conscious themselves, makes the problem of surviving life on any merely physical basis still more difficult. In other words, wireless teleg-

raphy shows us that intelligences may communicate, under certain circumstances, from consciousness to consciousness, and in its flight it must pass far beyond the merely physical forms in which it originates and in which it is received and read; so that clearly here, at last, we must extort from the most dogmatic science (and science should never be dogmatic), the concession that the field, as to the extent and survival of consciousness, is one for study, and not one for prejudice. Does it matter whether these apparitions are tangible or not, if they are veridical? What is tangible and what is intangible? It was only recently thought that matter was a world apart, that it was crude, material, physical, and that intellect was what worked on and in matter. And yet, strange as it may appear, these same philosophers believed that this crude matter produced the intellect, the mind, the consciousness.

Sir William Crookes, equally at home with spirit and matter, in his presidential address before the British Association for the Advancement of Science, in the year 1898, when he was also the President of the Society for Psychical Research, in speaking of John Tyndall, used these remarkable and prophetic words:

"An eminent professor in this chair declared that 'by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.' I should prefer," said Sir William Crookes, the speaker, "to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter."

Since these words were spoken the older theories of matter have given place to newer and broader views, and we have learned that what we call matter is a thing of arrangement, while what we call consciousness is a thing which arranges for itself, and is the master. As Herbert Spencer finally conceded, it is something drawn from the infinite and eternal energy, and at death it returns to the source from which it was derived.

Hence to-day the question of materialism is not the vital question at all, unless we shall have first demonstrated materialism to be the master and consciousness one of its secretaries—and among men of science of the front rank that has been totally and forever abandoned.

The field is then an open one, we are met by no *a priori*, it is a field for scientific investigation, we are totally untrammelled, and there is no room for denial in any direction, but only for doubt, for as Arago has substantially said, "Denial is the death of science, while doubt is its handmaiden and helper." As we clear up doubt, we shall move from plane to plane of knowledge, and it is by investigating such cases as are presented in the following apparitional records, that we can clear up doubt, and finally demonstrate the truth, whatever it may be, to all.

The first of these narratives was communicated to me at second hand, by another, who was at the time a child, and who himself did not see the apparition, and the narrative was given to me more than fifty years after the occurrence, though the narrative was repeated, at my desire, a number of times afterwards.

At first sight this report seems far-fetched, and is liable to all those features which are held to discredit such occurrences. But, as a matter of fact, the precise opposite is the case, and the narrative is made veridical, by exclusion of all the personal factors which invalidate direct and recent reports. It is, in fact, a conclusive case of circumstantial evidence which cannot be discredited except on the hypothesis of direct lying on the part of my old friend who narrated the occurrence to me. The man's whole life, to all who knew him, made such a supposition absurd; no more exact and truthful man ever existed, and his memory of other events of his childhood and youth, even to his last, was as vivid and accurate as I ever knew, and was corroborated by historic and other correlative data of which he could have known nothing himself.

George R. Bonfield, an eminent artist, and with a profound knowledge of art, including prints and engravings, was born at Southampton, England, in the year 1805. He came

to America when fourteen years old, but visited England twice afterwards. He died in 1898. I was his close friend and family physician from 1870 until his death, and still look after his surviving daughter. Dr. Weston D. Bayley, a member of the Society for Psychical Research, also knew him, and will corroborate what I say as to his sterling integrity and truthfulness. Mr. Bonfield and I were close neighbors, as was Dr. Bayley also, and he was universally known and respected.

His father was in the stone business in Southampton, as were his uncles afterwards, and had shares in the Portland quarries, on the South coast, about seventy miles from Southampton. To procure the stone, vessels were despatched to the quarries at intervals. These were slow-going and heavy sailing vessels, with a master or skipper, and two or three men as a crew.

When Bonfield was about eight years old, his father went along with one of his vessels, and took the boy with him to Portland and return. During a calm, dark night while slowly sailing along, on the way to Portland, the father and the boy were asleep in the little cabin below, while the master was steering the vessel on the deck. Suddenly they were awakened by the master calling down the hatch-way. "Mr. Bonfield! Mr. Bonfield!"

The father tumbled out of his bunk, and, closely followed by his little son, rapidly clambered up the stairs, and approached the steersman.

"What is the matter?" asked the father. The steersman, weak and trembling, said, "Mr. Bonfield, take the helm, something dreadful has happened, and I must go below."

"What has happened? what do you mean?"

"My wife has just appeared to me, at the wheel, and tried to speak to me, but I could not understand what she tried to say. She stood beside me, just as she always looked, and as plain as you are, and I must go below; something terrible has happened."

Mr. Bonfield then took the helm, and the master went below. The boy staid with his father till morning, but noth-

ing further occurred, but the father made a note of the hour of the night.

The vessel proceeded to Portland, took on its cargo, and Mr. Bonfield transacted his business, and the vessel returned to Southampton. On reaching that place it was learned that the master's wife had suddenly died there at the very hour (perhaps moment, but I cannot vouch for this), at which the master reported the appearance of the apparition to him. She was in good health when he left her.

We may note here that the apparition appeared at sea, probably fifty miles from where she died, and of course no normal communication could have been possible, as it might have been had both been on land. Then it should be noted that the circumstances gave proof that something appeared to the man at the wheel, and caused him to summon the owner up from below and from his sleep. It would take a bold man to do this, under the circumstances, unless there were evidences to him overwhelming in their character of a serious event. In the third place the narrative comes from an onlooker, in which the personal equation of the observer was eliminated, and lastly the announcement of the apparition was proven to be coincident with the death of the wife, but not known to have been so for a number of days afterwards. Land communication at that time between Southampton and the Portland quarry district, as shown by Pater-son's *British Itinerary* of 1785, was exceedingly roundabout, and difficult; communications were by water.

The second record of these four had the circumstances reversed, the death having occurred at sea, while the apparition appeared on the land. Dr. Pemberton Dudley, who has recently died, was one of our most eminent physicians in Philadelphia; he was graduated in medicine in 1861, and at the time he narrated the circumstance he was Professor of the Principles of Medicine, and Dean of the Faculty in Hahnemann College, and was President of the State Board of Health of Pennsylvania. He was also one of the officers of the Gethsemane Baptist Church, one of the most prominent churches of that denomination in Philadelphia, and was a man universally known and respected for his truthfulness,

professional courage, and probity. He was also an honorary member of the Germantown Medical Society of Philadelphia, a body at that time composed of nearly two hundred physicians and surgeons of Philadelphia.

At one of the meetings of this Society, held nine or ten years ago, Dr. Weston D. Bayley, a member of the Society for Psychical Research, and afterwards Professor of Neurology at Hahnemann College, read a paper on an important psychological subject, which was listened to by the large audience of physicians with profound attention, but which evoked no discussion, excepting by two members who dealt with considerable flippancy with the subject, as doctors sometimes do to cater to an imaginary popular prejudice, while often in reality having a quite different feeling when really aroused.

Dr. Dudley, who was sitting by my side in the audience, expressed indignation that such remarks were being made about a subject of which those speakers were entirely ignorant, and then quietly narrated to me the circumstances which follow. I said to him, "You have told that now to me; are you afraid to tell it to this audience?"

He thought for a moment, and then said, "It is true, and, as an honest man I don't think I have any right to refuse to tell it publicly."

"Then," I said, "tell it;" and rising to his feet, with his tall and impressive presence, and earnest diction, he did so.

Dr. Bayley will corroborate the narrative as he told it; and if other evidence was required, it could be furnished by many of those present, for it not only produced a profound effect, but was followed by other psychical narratives and experiences from many other members, which were only stopped finally by lack of time, for it was then nearly three o'clock in the morning, and an adjournment was imperative.

Dr. Dudley's narrative was as follows. He stated it as of his own knowledge since his boyhood, and it is the character of the narrator which gives it its validity to me, as it did to his many hearers. The events occurred many years ago, before he left the country to enter upon city life. Professor was not a spiritualist, and had no knowledge of its

phenomena or literature. He was an uncompromising Christian gentleman of the highest type. His grandmother (it may have been his aunt), was expecting the return of her husband from a voyage from the Pacific Ocean by way of Cape Horn. The vessel, on which he was an officer, was expected home in about six or eight weeks, with average good weather.

On this particular night she had been kept awake by her child, who was suddenly attacked by "croup" of a dangerous character. After working with the child and applying approved domestic remedies (the family resided in the country), at length the child became relieved and fell asleep, and the mother, worn out with loss of sleep and anxiety, lay down beside the little sufferer to sleep also, keeping the light burning, and noting the time by the clock, which was five minutes before one o'clock A. M.

She was suddenly awakened by a voice or an impression, and saw standing at the foot of the bed, and looking at her across the foot-board, her husband in his naval uniform. She rose up in the bed, saying, "Is it you? we didn't expect you so soon; I will get up and get you something to eat."

The figure gazing steadily at her said, "Margaret!"

"Oh, yes," she replied, "I will get up and get you something; you must be hungry."

The figure still gazing steadily, and standing motionless, again said, "Margaret!" and slowly faded away.

Shocked and bewildered, but feeling that something inexplicable had occurred, she rose and looked at the clock. It was one o'clock—she had slept not quite five minutes. She noted the hour and minute on a piece of paper, which she preserved. Six weeks afterwards the vessel came into port, and the log-book showed that on this night in question, at one o'clock, while the vessel was in the South Atlantic, off Rio Janeiro, this officer was suddenly carried overboard by an enormous wave which swept across the vessel, and disappeared, leaving no trace behind him. It was her unfortunate husband. When the apparition appeared, whether while being swept along, which is unlikely, as the collection of definite thoughts or even impressions must then have been almost or

quite impossible, or whether after sinking, during or after the lapse of consciousness, or immediately after death, which also is unlikely, as a definite time is required for the act of death by drowning, it is impossible to say, or even whether a variation in time of the wife's clock from the correct time of the ship's chronometer might not have occurred, or whether the exact minute of the time of the occurrence may not have been accurately noted on the ship's log, we cannot say; but the fact of the coincidence of day and hour, not brought to light for six weeks afterwards, and the practically simultaneous occurrences one on land, and the other on the broad ocean, and nearly 5,000 miles apart, as I see by the map, would seem to put these events outside the scope of accidental coincidences, and to demand some explanation which will cover all the facts of the case.

The third case is one which has been published, but in a form which is doubtless unfamiliar to nearly all students of these phenomena. It is narrated at length in the autobiography of George Little, a sailor from boyhood, and "for many years captain in the Merchant Service out of the Port of Baltimore, but now entirely blind." The book, entitled "Life on the Ocean; or, Twenty Years at Sea," was first published in 1843, and my extracts below are from the fourteenth edition, published by Clark, Austin & Smith, in New York, in the year 1852.

The number of editions shows the importance and popularity of the book, which in fact carries conviction of its truthfulness all through, and is far superior in fact and experience to any book on like subjects with which I am acquainted, Dana's "Three Years Before the Mast," for example. This work was compiled by the author from his own diaries and log-books, and dates and localities are verified throughout. The author became a sincere Christian long before the book was written, of which experiences the following is an example, narrating his conversion in 1825:

"When, therefore, the great deep of my soul was broken up; when I realized the imbecility of my own power to save; in a word, when I felt that Jesus Christ had cancelled the debt which I had incurred to divine justice; and when faith

laid hold upon him as my only surety,—then it was that joy and gladness sprang up in my soul, the burden of sin was removed, and I felt a peace indescribable, and heretofore unknown. Nor was this state of happiness confined exclusively to myself. The one of all others, whom I desired to be a sharer of the same blissful feelings, had long before my arrival [from his last voyage] obtained a like precious faith."

The events narrated in connection with apparitional phenomena, relate to his experience as mate of a brig which sailed from Baltimore, March 11th, 1817, for a short voyage to the West Indies. The crew consisted of ten men and a boy; the captain he describes as what sailors sometimes call "an odd kind of a Christian." His predominant trait was indolence; consequently he was not much of a disciplinarian; and yet, when roused (and this could only be done by some flagrant act of disobedience), he was a perfect lion. Usually, however, he was good-tempered, mild, and easy,—constantly depending on his officers to carry on the details of the vessel.

They beat down against a light head-wind, and came to an anchor at 8 P. M. in the outer roads of Annapolis, distant one mile and a half from the nearest shore; the two boats, the author says (all that belonged to the brig), were stowed on deck: the night was moonlight, perfectly clear and cloudless. He says, also, that voyages to the West Indies ordinarily do not elicit much interest, but he narrates this for the reason that there were circumstances connected with this particular one which, to many, may savor strongly of superstition: "nevertheless," he concludes, "they did transpire, and, to me, were perfectly unaccountable. Take the following as one among the more prominent."

I now proceed to quote, from his book, the narrative in question.

"At 8 P. M., the anchor watch was set, and after the usual orders were given by the pilot, we all turned in. About midnight, I was aroused from a sound sleep by hearing a voice calling upon Captain C—— to come immediately on deck. It proceeded from the sailor who had the watch. A second call was given more earnestly than the first, begging Captain

C——, for God's sake, to come on deck, as there was a woman dressed in black, who had inquired for him.

"Believing the sailor to be half drunk—as was generally the case at that period, when vessels left port—I drove him away; but he persisted in his importunities for Captain C—— to make his appearance. By this time we all roused up, and proceeded on deck, the sailor pointing out the place where he had seen and talked with the woman. After the most diligent search, however, no trace or sign of the supernatural being was found, and, bestowing a severe reprimand on the seaman, we once more turned into our berths.

"About 2 A. M. [two hours later], we were again roused by another sailor, for the same purpose; this was a perfectly sober man, a resident of Baltimore, with a family. He gave us the same account as the former; said he could not be mistaken, for he saw the woman plainly, and heard her inquire for Captain C——. The crew, being now all huddled together on the forecastle, corroborated his testimony. The most scrutinizing search was again made, but without effect. There could be no deception practised on us by the seaman, because the boats were on deck in their places, and the first sailor, who had called on Captain C—— had no intercourse previously with the remainder of the crew.

"I was determined to know if there were any grounds for the truth of this alarming sight to the seamen; so I walked the deck during the remainder of the night, but saw nothing. The next morning the wind was fair, and we commenced to get under way; but the sailors came aft in a body, and begged Captain C—— to give them their discharge; that they would give back their month's advance, and their clothes and bedding to boot—stating that they could not go out in the vessel, as they well knew that she would never get back again. This was ridiculed by Captain C——, and they became very importunate in their demand. The naturally easy temper of the skipper became much roused; and, as Jack saw (to use an old saying, 'If you tread on a worm he will turn') that he was not to be played with, they walked sullenly forward, manned the windlass, hove up the anchor, and, in a few minutes, the brig was under a cloud of canvas, standing down

the Chesapeake Bay. We had a fine run down, discharged the pilot on the thirteenth of March, and stood to sea.

"The second day after leaving the land, it blowing fresh, and being in the Gulf Stream, the brig became very labor-some, straining so much that we were obliged to keep one pump constantly going; before night the top-gallant masts, yards, rigging, etc., were all sent down on deck and secured. It blew a strong gale, and every sail was furled except the main and fore-topmast-stay-sails. At 6 P. M., the rain fell in torrents, and heavy, black clouds rolled up from the north-west, with frequent claps of thunder and sharp flashes of lightning. Between the hours of 6 and 8, in the last dog-watch, the supernatural being again appeared to the two men who first saw her while at anchor, they now having the watch on deck, and the lookout forward. I had charge of the watch myself at this time, but as the night was intensely dark, nothing could be seen, except at intervals, by the flashes of lightning; so that it was not surprising, as I was standing aft, that I did not see this unearthly figure. It was however, a source of the greatest alarm, and I could perceive, notwithstanding Captain C—— affected great unconcern, he nevertheless could not sleep, any more than the crew. The gale increased, and the sea rose to a tremendous height; we expected every moment, from the appearance of the weather, a shift of the wind. At midnight, precisely, the solemn visitor was again seen on the fore-castle, but, as before, neither Captain C—— nor myself were permitted to behold it. In about twenty minutes after this appearance, the wind shifted suddenly to the northwest, and it blew a perfect tornado. The brig was thrown nearly on her beam-ends. Being pressed by the two stay-sails, the axes were got in readiness to cut away the mast; but before this was executed, the stay-sail sheets gave way, and the violence of the wind blew the sails away from the bolt-ropes. * * * * In this disaster we lost all of our spars, boats, and caboose-house; fortunately, the caboose, being well secured to the deck, was saved, and no lives were lost. * * * * At 4 A. M. the sky was perfectly clear; the moon shone brightly, and the sea became flowing and regular, presenting a very

different scene from that which was exhibited at midnight. Once more the crew became comparatively cheerful, and when the morning light broke forth, the gale had moderated. Double-reef topsails were set, and we steered away to the southward.

"Nothing material transpired during the remainder of passage. The weather was unusually fine, and yet, by no threat or importunity, could any sailor be induced to go aloft in the night."

The vessel reached Martinique, its destination, but it may be imagined that many serious conversations were held among the crew, with descriptions of the strange visitant. The crew, in fact, concerted a plan to effect their escape when land was reached.

From Martinique the vessel proceeded to Guadaloupe, where the cargo was sold, and a return cargo of sugar was taken in. The yellow fever and dysentery prevailed at Guadaloupe, and during the loading the author says,

"At length, however, the fatal disease made its appearance among our crew, in connection with the dreaded reappearance of our supernatural visitor. It was reported by two of the crew that, on the night previous to the fatal malady having gotten among us, she was again seen on the forecastle."

Six of those on the vessel, including the author, were seized with yellow fever, but with one exception, all recovered. The port in fact became a "great charnel-house," and every effort was made to get away, and on April 13th, four weeks and five days after the first appearance of the apparition, the brig was towed out of the harbor, and began its voyage home, which it did not reach until May 4th, when the vessel was made fast to the wharf at Baltimore.

The sequel, as narrated by the author, Captain Little, is as follows:

"Thus ended one of the most unpleasant, and, at the same time, the most extraordinary voyage that I ever made. But in reference to the voyage, the most inexplicable coincidence yet remains to be related. When we sailed from Baltimore, the wife of Captain C—— resided in Nantucket [Rhode

Island]; on our return he found a letter awaiting him, conveying the sorrowful information that his wife was dead. Comparing the period of her demise with that of the first appearance of the lady in black, while lying in Annapolis Roads, the time exactly corresponded. With these relative facts, then, I shall leave the reader to form his own opinion as to the possibility, or probability, of supernatural appearances."

In considering the three cases above narrated, it will be seen that while, in accidental details and circumstances, all three cases differ widely from each other, that these differences are such as would first strike an observer who is unacquainted with psychical phenomena. These are the little details which by their connotation increase the credibility of witnesses in court, as related to the main features of the case.

But it will also be noted that in the fundamental factors, the bases of psychological phenomena, all the three cases are identical. These psychological factors, in part only, consist of such facts as the sudden appearance, apparently from nowhere, of an apparently living personality, and its equally sudden disappearance into nowhere; of its resemblance in form, apparent substance and garb, to an actual human being; to the entire absence of what are known as ghostly accompaniments; of the accompaniment of apparently audible speech; of an evident anxiety to reach, and communicate with, some particular human personality; of fear of disappointment that it may not be possible to do so; of quietness of demeanor and earnestness in pursuit of this purpose, just as would be the case with a living person seeking to communicate a momentous truth to another living person in whom the communicator is deeply interested; in the fact that the persons to whom the apparitions appear, or seek to appear, are those particular ones in which the phantasms or surviving personalities were most interested in life; and finally the coincidences, not revealed until later in time, between the death of the living personality and the appearance of the apparition.

Now these factors, in their series, are characteristic of the apparitions of the dead or dying, as the literature of psychology shows; but when the above narrated events occurred,

the literature with which we are now so familiar was not in existence, and the literature which was then in existence was quite out of the reach of the observers and narrators of the above three cases. But even if there was a popular notion about "ghosts," floating about through various countries and at various epochs, it is altogether incredible that such notions, if invalid, should be so complete, and so coördinated that all these persons involved should have obtained and presented the whole series in the form now established by later studies of past and present experiences during all times and among all peoples.

That there should have been such a complete parallelism in all the psychological factors of these cases cannot be explained on the principle of coincidence, which has been made to do so much overwork in the hands of sceptics.

For example, a die thrown upon a table, with its six numbered facets, has one chance out of six of bringing up a previously chosen number.

That coincidence might be possible, in any one of the above cases; but it would be a great mistake to assume that if this chance were multiplied by three, making one to eighteen, it would explain the coincidence of the three cases.

For if two dice were thrown to bring up the same number, the chance that the two would show a double six, for instance, would be one to thirty-six; and that three should do so, would be one to two hundred and sixteen; while for a consecutive series of the six numbers on a single die, repeated on three dice, the chances would be one to the sixth power of six multiplied into itself three times. Any one who has plenty of time and spare paper can work this out. Professor Richard Proctor, in his work on chance, did this.

And then, again, I recur to my previous statement, that if these apparitions were merely subjective hallucinations on the part of the visualist, the difficulty is in no wise lessened, for what could have produced these identical hallucinations, so timed, and hundreds of miles apart, thousands in one case, as to correspond to the hour and minute of the death of the individual, the hallucination of which independently appeared by chance as it were? and why should those sailors, in

the last case, have had these hallucinations, while the captain, who was the very one to be hallucinated, was missed? Then again, if it was slight of hand which deceived all these people, so far apart, in time and space, and who had no knowledge of each other, then since the psychological phenomena were identical, who or what was the slight-of-hand performer who went from one to the other, for it must have been a single performer, since the whole series of trickery was repeated in all the cases; and does he still exist and travel about engaged in this work? If so, he must put the Wandering Jew to shame as an interloper of to-day, for we have traced back this same series over and over into and beyond the earliest dawn of history.

Then, if it was mal-observation, why did this vessel-master in England, this woman in Pennsylvania, these sailors in Chesapeake Bay, and in the broad Atlantic, all mal-observe in precisely the same way? Then, it takes a "smart man," it is said, to repeat the same lie twice, even if they were lying. There is a saying that "liars ought to have good memories."

But here these liars, without any possible normal collusion all lied over a complex story without knowing that any one else was doing the same thing over the same story, but involving other people of whose existence they did not even know. If these particular liars ought to have had good memories, and the identical narratives show that they did, then this must have been a sort of a joint-stock memory, in which each narrator held a number of shares, and never knew it.

Then again, why did the sailors, to carry out their fabrications, offer to refund to the captain of the brig, in the last case, all their month's advance pay, which they had received, and, as the author says "their clothes and bedding to boot," and give up the wages for which they had just engaged, with good officers, a short voyage, and so go ashore naked and penniless, if the captain would only let them get away? It seems to me that I never heard of a jest carried quite so far. The boy who chopped off the branch at the top of a tree with a hatchet, between himself and the trunk, to make his projected fishing-rod come off easier wasn't a circumstance to the whole ship's crew of them, in this particular case.

The truth of the matter simply is that, taking these cases together, they can only be accounted for on psychological principles, or else on that of "total depravity," which the good woman assured the clergyman, "was a very good doctrine if it was only lived up to;" and which is an idea not so ridiculous as it seems, when one considers the credulity of incredulity, which has so long stultified what still passes as science.

The last of the four cases, the reports of which I am endeavoring to present, while in its psychological structure is also identical with the previous three, differs so much in some of its features, and principally in the fact that, if the case is veridical, it compels the belief that apparitions of the dead appear and reappear for years, yet, in its accompanying features, seems to demand a separate consideration. It is true that the last case cited had this feature, but it was there, at the first, at least, secondary to a coincidence in time between the death and the apparition. In this next case, however, there is no knowledge of any such appearance until long after death, and, if communicated telepathically, to produce a hallucination, this could only have been from some living person who must have been instrumental in the very crime, if there was a crime, for which the hallucinations offered the very best, in fact the only, means of bringing the telepathic hallucinator to justice; which he certainly least desired, or else he would simply have given himself up to the law, without all this wasted energy.

Who does not know of Marion Harland, the authoress, that splendid type of Christian womanhood whose writings have led so many readers to the divine light? Long the wife, and now the widow, of one of the leading clergymen of Brooklyn, in New York, the Reverend Doctor Edward Payson Terhune, pastor of the Dutch Reformed, and, later, of the Puritan Congregational Church of that "city of churches," who died May 25th, 1907, at the age of seventy years. She was born and bred in old Virginia, with which many of her writings are concerned.

In 1883 she completed and copyrighted in her own name, M. V. Terhune, her "Chronicle of Old Virginia," entitled

Judith, and, no doubt, her husband was consulted, and read and approved the work. The book is, in reality, a chronicle of events with which she was concerned, in Virginia, merely using specific characters for a setting.

In this book she narrates what was known as "The Trueheart Ghost," and appends to the narrative the following note:

"Note. The author deems it well to state that she vouches personally for the authenticity of the dream in Chapter X, and likewise for the truth, in every particular, of the story related in Chapter XI." [The former was a dream of coming doom upon the Southern land; the latter the story of the Trueheart Ghost.] "She" [the author], "offers no explanation of the latter, nor is she herself a believer in 'spiritualistic' phenomena, or in the vulgar hypothesis of apparitions from the world of shades. The history of the Trueheart Ghost is, from first to last, one of *facts*, supported by testimony that cannot be impugned. She has not been able to withstand the temptation to put these upon record as a curious study of the supernatural—or the unaccountable."

With this preface and endorsement by the narrator, I will present the report as contained in the book referred to, which is as follows:

"Five or six years after Colonel Trueheart's death I went to Richmond to visit my friends, the Pleasantsses. Madam Trueheart drove into town to see me as soon as she heard I was there, and invited Betty Lyle (who was with me at the Pleasantsses) and myself to spend a week at Selma. We accepted, and the day was set for her to send for us. But Betty was called home by her mother's sickness, and I had to go alone. The house was of brick and large, with a deep hall running through its entire depth. At the right of this as you entered was a great drawing-room, with windows at the front and side. Behind this was the 'chamber' where Madam sat by day and slept by night; back of it, storeroom and linen-closets. On the other side of the hall was a sort of ante-room, a cross-passage, out of which the staircase ran up to the second floor. An arch, filled with a Venetian blind door, separated this from the main hall, and another arch-

way, just like it, divided the front hall from the back. Next to the ante-chamber was the dining-room; back of it a smaller apartment, which I was to occupy. The library was in a wing, jutting out at the rear of my bedroom.

"‘I meant to put you and your friend in the chamber over mine,’ said madam, ‘but you might be lonely there.’

"I told her that I was not timid, yet that I should rather be near her in case of sickness or any such thing, and thanked her for her thoughtfulness. * * * *

"She had not told me to bring my maid, and one of hers had waited on me when I arrived that day. This woman was in my bedroom now. Madam dismissed her when she had seen that fire, water, and towels were all right. I recalled then, as one of the peculiarities I had heard spoken of, that she never let a servant stay in the house over night. An immense Newfoundland dog slept on the hearth-rug in the chamber, and in the day patrolled the premises. Madam may have been eccentric in some respects, but she was all goodness to me, sitting by the fire while I combed my hair, and talking pleasantly of my mother and old times until it was time to say ‘Good-night.’ Then she kissed me, and told me not to forget how near she was to me should I awake in the night. The rain had begun to fall quite heavily, and the pattering on the porch-roof soon put me to sleep. I did not open my eyes or stir until morning.

"A November storm had set in, and lasted two days. * * * We finished ‘A Simple Story’ on the third night by nine o’clock, and sat for nearly an hour talking over it cheerfully. Then I ate an apple instead of drinking the wine she offered—a big dark-red wine-sap—at which she said something about my preferring to take my *liqueur* in that form, and I laughed. I mention these trifles to show that my brain was not excited by talk or stimulant. I never felt better or brighter than when I lighted my candle to go to my room. Rosina, the servant who waited on me, had gone to bed early with a headache.

"My wax candle gave an excellent light, and I carried it before me. In closing the door of Madam’s bedroom I faced that of mine just across the passage. This was narrower

than the square front hall, being not more than six feet wide, and shut off from that, as I have said, by Venetian blinds. These I had seen Madam bolt at the same time that I locked the back door at the other end of the passage, after Rosina went out soon after supper. Just as I shut the door behind me, a little woman started right out of the opposite door, glided slowly along the wall, her head bowed upon her hands, crouching as she went, and vanished at the green blinds.

“‘Who was that?’ thought I, catching my breath. Probably one of the servants who had fallen asleep in my room, and slipped out of sight when she heard me coming. Then, like a flash of lightning,—‘How did she get through the blinds without unbolting them?’ Lastly,—‘She did not open my door—*only came out of it!*’

“‘We come of a brave race, and I had always prided myself upon being afraid of nothing. My father had trained us to hold ghost stories in profound contempt. I had never had a thrill of superstitious dread in my life; yet I staggered back into Madam’s room, white as a shroud, set down the candle I was too weak to hold, and said: ‘I have seen a ghost!’

“‘Madam was as pale as I—stood up straight and rigid. ‘Child! what do you say?’

“‘If there is such a thing as a ghost, I have seen one!’

“‘Without a word she picked up my candle and walked into the hall. I heard her try blinds and door, go into my room and examine the fastenings of my windows. When she came back she poured out a glass of wine and made me drink it, looking so set and stern that I was afraid she did not believe me.

“‘Indeed, ma’am,’ I said, sick and trembling, and stammering on every word, ‘I am sorry I startled you—very much ashamed to seem so foolish! But I *did* see something! Quite near to me—so close that I could almost have touched it.’

“‘I do not doubt it, child. What was it?’

“‘A small woman, dressed in some sort of grayish-yellow gown. Her head was bent low, so that I could not see her face. She seemed to shrink away from me as she slipped

along close to the wall. She disappeared at the blinds. But they did not open; nor my door, to let her out!

"I began to shake again. 'Do not try to talk, my dear!' (She had never called me so before.) 'You shall sleep with me to-night,' said Madam, soothingly. 'To-morrow, if you wish it, you shall go back to town.'

"Not another syllable would she let me speak about the fright. She went to my room with me to get what I needed for that night and next morning, for which I was infinitely obliged to her. I could not forget that IT had come out of that chamber, and I dared not glance over my shoulder.

"By daylight I was braver and disposed to question the evidence of my own eyes. What could I say if I returned to the Pleasantses so soon? That I had been scared away by an apparition? They would never get done teasing me about it. That I was 'blue' and had had a stupid visit? when Madam had done her best to make me happy!

"After breakfast, in the chamber into which the sun shone clearly after the storm, the fire blazing merrily, and Carlo asleep on the hottest part of the rug, flowers in the windows and Madam busy with her knitting—with everything looking natural and everyday-like and inviting, even to the novel I meant to begin that morning—I made up my mind. I told Madam that I preferred to remain a few days longer with her if she would allow it. What I had seen might have been an optical illusion—a trick of my brain, caused by too much reading and too little exercise. I wished her to forget it, and to let things go on as before. And I was having a *delightful* visit.

"She was gratified and touched. I could see that. Still she assured me that she would not have been hurt or offended if I went away now. She only stipulated that I should tell nobody why I did not finish my visit.

"I should be extremely sorry were the house to get the reputation of being haunted,' she remarked. 'It is property left to me in trust for Colonel Trueheart's children and grandchildren. If this story were to get abroad it would lower the value of it seriously. It would be hard to dispose of it at any price. I say this frankly to you, for you are a sensible girl.'

"After that she could not have driven me away. I said so, and the matter was put aside. We had another busy, quiet day, varied by a drive into town and a little shopping. That night I stayed again in her chamber, resting well and seeing and hearing nothing unusual. The next evening, just before supper-time, we were agreeably surprised by a visit from Captain Macon. He had come to town on business; to arrange about the sale of his tobacco! Of course he desired to pay his respects to Madam Trueheart, whom he had known always. She had his horse taken around to the stables, and urged him to stay to supper, which he consented to do. At ten o'clock he got up to go. We were sitting in the drawing-room. Madam had a slight cold and had excused herself an hour or two earlier, saying that she felt the change in the temperature very sensibly, her chamber being warmer than this large parlor. She thought it prudent to go back to her own fireside.

" 'Considerate, delightful old lady!' murmured the incorrigible.

"At ten o'clock, as I said, he arose to go, and I went with him to the parlor door.

" 'Why the hall is all dark!' I exclaimed.

"It was usually lighted by three wax candles in a chandelier hanging from the ceiling. We supposed, in talking of it afterward, that they must have been blown out by a gust of wind from the back door when the servants left the house for the night. The door of the drawing-room had a way of swinging to of itself, and as I passed the threshold it shut behind us. Our eyes were naturally drawn, in the absence of other light, to a window directly opposite. The shutters of this were open, and the moonbeams streamed in. I have described the sort of ante-chamber at the left of the front hall. Through the archway connecting the two we had a full view of the staircase. It was broad, and had two landings. On the lower was the moonlit window, opening down to the floor. Somebody was descending the stairs between the upper and lower landings. A small figure, all in white, a gown that trailed on the steps behind her, and over her head something like a long bridal veil.

"I caught Captain Macon's arm, too terrified to utter a word. It did not occur to him that there was anything supernatural in the appearance, but imagining that I meant him to be quiet, he stood perfectly still with me in the recess made by the closed parlor door. The Thing came down very slowly, step by step, making no noise as it moved; crossed the flood of moonlight, turned on the landing and glided down the four remaining steps, its back to the window, and, therefore, facing us. It was within ten feet of us when Madam Trueheart's voice was heard from the back hall.

" 'Did I hear you say that the lights are out, Betsey?' she called.

"The Creature—whatever It was—disappeared instantly! It did not run away or sink into the floor or rise into the air, but simply was *not*! The place where it had stood a second before was empty, and we had not moved our eyes from it.

"Why I neither fainted nor went into hysterics I do not know, unless that I never was in the habit of doing either. Captain Macon complimented me on my nerve. Madam expressed her thankfulness that the shock had not been a serious injury to me. She was cool and collected through it all. At Captain Macon's earnest request, she let him take a light and examine every part of the house. Besides ourselves not a human being was in it. Madam Trueheart led the way into her chamber when the search was over.

" 'May I ask of you, as a great favor, to spend the night in this house?' she said to our guest. He bowed. 'I am honored by the invitation, Madam, and accept it with pleasure.' She knew him too well, you see, to inquire if he would be unwilling to stay. He was never afraid of the living or the dead. If she had not proposed it he would have asked the privilege of remaining. When I could speak without a break in my voice, and laugh at Captain Macon's praises of my self-control, Madam did a singular thing (for her) yet it was the most sensible thing she could have done. She took us into her confidence.

" 'It was within six months after I came to Selma to live that I had the first intimation that all was not right with the

house,' she said. 'Colonel Trueheart was not at home, and I had gone to bed rather early one night, leaving the fire burning as brightly as it does now. I was not drowsy, but the firelight was too strong to be comfortable to my eyes, and I shut them, lying quietly at ease among the pillows, my thoughts busy and far away.

" 'There was no sound except the crackling of the blaze, but suddenly I felt the pressure of two hands on the bed-clothes covering my feet. They rested there for a moment, were lifted and laid upon my ankles, moving regularly upward until I felt them lie more heavily on my chest. I was sure that a robber had found his way into the house and wanted to convince himself that I was really asleep before beginning to plunder. My one hope of life was to remain perfectly still, to breathe easily, and keep my eyes shut. This I did, the sense of hearing made more acute by intense excitement, but my reason singularly steady. When the hands reached my chest Something looked close into my face. There was no breath or audible movement, but I *felt* the gaze. Then the pressure was removed—the Presence was gone! I lay still until I counted deliberately fifty, to assure myself that I was in full possession of my senses, and sat up. The fire showed every object distinctly. I was alone in the chamber. I arose, looked under the bed and in the wardrobe, but found nobody. The windows and shutters were bolted fast, the door was locked, yet, so strong was my persuasion that the visitation was not a trick of the imagination that I sat up for the rest of the night, keeping fire and candle burning.

" 'When Colonel Trueheart returned I told him what had happened. He laughed heartily, and "hoped the like might occur when he was at home." Three months later I felt the same pressure in the same order of movement. It was on a warm night in spring, and through the lighter coverings I fancied I could discern that the hands were small, the fingers slight, like those of a child or a little woman. I tried to call the Colonel, but could not speak until the Presence had stooped, as before, to look into my face and departed.

" 'Colonel Trueheart awoke at my voice, was greatly

amazed at what I told him, and insisted upon making just such a tour of the house as you have just instituted, Captain Macon. This over, he tried to convince me that I had been dreaming, or that the sensation was caused by some obstruction of circulation. I did not argue the point, but when, some weeks afterward, I had a similar experience, asked him seriously if he had ever heard that any one else was disturbed in this way. He hesitated, tried to put me off, and finally owned that his first wife had declared to him privately her belief that the house was haunted. That she complained of hearing unaccountable noises at night; that Things passed and touched her in the halls after dark; and once in the daytime when she was sitting alone in her room, Something had plucked her by the elbow with such force as almost to pull her from her chair. She was delicate and nervous, and he had attached no importance to her fancies.

“He cautioned me to say nothing on the subject, else there would be no such thing as keeping a servant on the premises, and the house would not sell for the worth of the bricks should it ever come into the market.”

“Two years went by without further disturbance. Then it came in a different form. One night, as I was locking the back door, holding a candle in my left hand, I heard a slight sound, like a sigh or long breath, and, looking up, saw a woman moving past and away from me, just as Betsey has described. She was dressed in a misty yellow-gray or grayish-yellow gown, as Betsey saw her, but with a white handkerchief or cap on her head. I had time to notice that she was small of stature, and that she glided along noiselessly. At the closed Venetian blinds she vanished. Colonel Trueheart entered the front door the next instant, and I made known to him what I had witnessed. He ridiculed the theory that it was supernatural, evidently suspecting some malicious or mischievous prank on the part of one of the servants. After a second thorough search of the house, he loaded his pistols, and put them under his pillow, “to be ready,” he said, “for the next scare.”

“Again, for months, nothing unusual occurred. Then the pressure of the hands became frequent. From that time

up to the night preceding Colonel Trueheart's death scarcely a fortnight elapsed without my feeling them. Always beginning at my feet—always ending at my chest; always that long *felt* gaze into my face, then It was gone! Sometimes I strained my eyes in the darkness to catch some outline or shadow; again and again I opened them abruptly in the fire-light or moonlight to surprise whatever it might be into revealing *Itself*. I never beheld face or shape or any visible token of living thing. Once I succeeded in arousing the Colonel at the first touch upon my feet. He struck a light immediately, but although the regular movement continued up to the fixed gaze, the room was apparently free of everybody but ourselves. We had a long consultation then. I was hurt and angry that he remained sceptical as to the reality of the visitations. When all my assertions failed to convince him that I was not the victim of a nervous hallucination, I said: "I shall never allude to this subject again, whatever I may see or hear."

" " "I hope you will keep your word," he replied. Neither of us ever mentioned the matter again to one another. Sometimes, when my pallor or heavy eyes told that I had not slept well, he would look at me anxiously, as if longing to question me; but I was proud and so was he, and neither would lead the way.

" " On the night before he died he had retired in his usual health, and I sat up late writing. My desk stood at one side of the fireplace, my back being toward that window. About twelve o'clock I was startled by a rustling behind me, and turned quickly, but saw nothing. Something swept right by me, with a sound like the waving of silk drapery, and passed toward the bed. I followed It, looked under the valance, behind the curtains—all through the room, but found nobody. I said aloud, to reassure myself, "It must have been the wind!" and returned to my desk. In perhaps fifteen minutes I heard the same sound going by me, as before, toward the bed. In just half an hour more by my watch, which I had laid on the desk, It came again. Carlo, then hardly more than a puppy, howled and ran behind my chair. I felt then that I could bear it no longer, moved toward the bed to

awaken my husband. He was sleeping so soundly that, although I passed the candle close before his eyes, he did not stir. I thought I would wait to hear or see something more before arousing him. Nothing came. Carlo went back to his place on the rug, and I sat up all night, listening and watching.

“Colonel Trueheart arose next morning to all appearance perfectly well. At nine o'clock he had an apoplectic stroke. At twelve he died. His will, executed two years before, directed that I should continue to live here and take care of the place for his children. I have done so at less cost of feeling and health than I anticipated. But once in five years have I had any reason to believe that the uneasy spirit—if spirit it was—still walked the premises. One night, in the second year of my widowhood, as I was coming downstairs, soon after supper, with a light in my hand, I heard the sweeping of a gown, the tap of high heels behind me. On the lower landing I stopped, wheeled short around, held up my light, and looked back. The steps had been close on my track, but the staircase was empty and now silent.

“‘I had flattered myself that there would never be a return of ghostly sights or sounds after four years of exemption. Least of all did I dream that one not connected with the family would be visited by such apparitions should they come.’

“This was the story. If Madam guessed at anything else, if she had any theory as to the cause of the visitation, she never intimated it. Captain Macon privately instituted inquiries, but without striking any trail that promised to unravel the mystery. It had been built by a Trueheart, and the estate had descended in the direct line to the Colonel. We pledged our word voluntarily to Madam never to speak of what we had seen while the truth could affect the value of the property, or cast imputation upon the character of those who had owned it. We kept silent until Madam had been fifteen years in her grave. Then Captain Macon rode over one day to show me a paragraph in a Richmond newspaper. I have it safe upstairs in my reliquary, but I can repeat it, word for word:

“ ‘The march of improvement westward has condemned to demolition, among other fine old mansions, Selma, the ancestral home of the Truehearts. It passed out of the family at the demise of Mrs. Augusta Harrison Trueheart, relict of the late Colonel Elbert Trueheart. In order to effect an equitable division of the estate, the residence and contiguous plantation were sold. The extensive grounds have been cut up into building lots, and the mansion—a noble one in its day, although sadly neglected of late years—standing directly in the line of the extension of ——— Street, has been bought by the city to be pulled down and carted away. In grading the sidewalk of the proposed thoroughfare, it was necessary to dig down six feet below the present level, laying bare the foundations of the building. At the depth of four feet from the surface, directly under the windows, and distant scarcely three feet from the drawing-room, the workmen disinterred the skeleton of a woman of diminutive stature, which had evidently lain there for years. There were no signs of a coffin or coffin-plate. A high tortoise-shell comb, richly wrought, was found by the head. The oldest inhabitant of our city has no recollection of any interment near this spot, nor would decent burial have been made so close to the surface. The whole affair is wrapped in mystery.’ ”

Advanced psychologists, that is to say, those acquainted with modern psychology, are well aware of the methods thus carelessly employed by antagonistic theorizers, and these collected records are so closely identical, and yet so diverse, viewed from all possible positions, that they demand consideration from all persons claiming to be men of science; their validity must either be scientifically overthrown, or else scientifically conceded; *a priori* here can have no *locus*, because the *a priori* of one case must be negatived by the *a priori* of the others.

Of course the question of simple “lying” on the part of the narrators is precisely the same factor as must be met in any narration, the existence of Labrador, for instance, or the discoveries in the earth’s bi-polar regions, which few of us have ever seen, and would probably not have understood if

we had even done so, except from what some one else had told us; and, of course, our whole system of jurisprudence, in fact our whole system of civilization, and all our knowledge of human experiences (excepting that of each one for himself, and by the same *a priori* discredited by all others), must inevitably and totally fall with the basic assumption that "all men are liars." David said this in his haste, but science has no right to say such things, or, indeed, anything at all, in haste.

Outside this, and mostly, including this, is the charge of "fraud," and "fraudulent."

These are terms which are quite outside the category of science, and should never even be included in the vocabulary of intelligent men; for they are simply meaningless because in no sense specific.

By simply substituting "deception" and "deceptive," which words are still too general, but not quite so much so as "fraud" and "fraudulent," the allegation will be at once proven, for the hearer will at once ask, "what is the deception?" or "deceptive in what way?" And this will lead to the *crux* of the allegation, and often, almost immediately, to its disproof.

It is doubtful, as a general proposition, whether any statement has ever been made, either by voice or writing, which is entirely true in every sense and in all its possible scope. But this does not invalidate the fact that all our learning and much of our knowledge are exclusively derived from such statements, and all our reasoning is based upon these factors, and much of our observation as well (all of our intelligent observation).

An "animal diet" does not necessarily include rats and roaches, nor a "vegetable diet" saw-logs and strychnine.

"Mal-observation" is another shibboleth which those who oppose the investigation of residua are required to pronounce, and gladly do so.

To mistake iron-pyrites for gold is not a matter of mal-observation at all. It is a matter of insufficient chemical knowledge, and of wrong inference, in consequence. Of course "what one sees he must believe," is the final dictum

of sceptics in general, but, as a matter of fact, that is the very thing which he must not believe. When he sees a blue stone he at once believes that the stone is blue; but in reality the only color which the stone is utterly devoid of is blue; for it is the rejected blue light which enters his eye, and that is not in the stone at all.

Prestidigitators, our skilled "magicians of the foot-lights," rely, not upon mal-observation, but upon skilfully deflected observation. Just when a change is to be made, the attention of the audience is directed away from the point under observation, and during this brief interval the "magician" does his "sleight of hand." When the normal attention returns, he sees a new film of the swiftly passing living picture, and his dramatic instinct connects up the broken series. This reduces mal-observation by two factors, one the want of knowledge to comprehend properly what passes before his eyes; the other the swift interval when he has ceased to observe at all what he is looking at, his attention being concentrated elsewhere. Neither of these are cases of mal-observation, and these include most of those factors which go under that name.

If, now, lying, lack of comprehension of presented phenomena, and liability of deflection (made mostly for a purpose) of attention, be excluded, as they all can be, we will have some sort of solid basis to build upon, and I think that the four apparitional records which are given above, whether taken in pairs or collectively, will effectively exclude the above three disturbing or invalidating factors, when carefully examined in detail as narrated.

The interpretation of these phenomena is quite a different matter. Among psychologists it may be said that it is still a finally undetermined matter; and among observing and experienced men of science in general, it is a matter for the deepest further investigation.

But all will concede that it is a matter of the most momentous importance; for all the fundamental bases of life and mind, of religion and philosophy, of the past, present and future of the race, and of mental and physical science.

"Are hanging breathless on its fate."

If these examples tend, in any degree, to illustrate the principle now scientifically demonstrated, that life is the cause of living forms, and hence must have existed before, and hence may exist after them, they will have served their purpose. To quote the language of an eminent man of science, Professor James Orton, in his Comparative Zoölogy, "The Animal Series, therefore, begins with forms that feel without nerves, move without muscles, and digest without a stomach: in other words, *life is the cause of organization, not the result of it.* Animals do not live because they are organized, but are organized because they are alive."

EDITORIAL.

THE CREDULITY OF SCEPTICISM.

It is the psychic researcher that usually has to bear the imputation of credulity, of prejudice, of superstition, of wanting to believe in marvels. It is not often, if ever, imagined that the sceptic in this and all other fields may be as credulous as the most simple-minded person. The "credulity of scepticism" would seem to be a paradox or a contradiction. The fact is, however, that the sceptic may be quite as prejudiced and credulous as any believer in ghosts or miracles. Added to this is also the still more inexcusable vice of never admitting that his case is lost, imagining, as he often does, that an evasion of the issue is a reply to unanswerable arguments or accepted facts. He is always accusing the believer in apparitions, and similar phenomena with credulity for accepting them and does not realize that he may show the same mental faults in not accepting them. It is not meant that we should accept them uncritically because we may make a mistake in rejecting them, but we should have sense of humor enough to recognize that often the credentials for them are a hundredfold better than for much that we accept without criticism. It is wholly a question of evidence and a sense of humor.

Prof. James, many years ago, announced what seemed to be a paradoxical doctrine in the "will to believe." He contended that men did not determine their beliefs by logic and argument, but by sheer force of will and determination to believe. In perplexity they decide their creeds as they do their conduct. Instead of arguing they simply fight. If this be true of our beliefs it is just as true of our disbeliefs or doubts. The "will to believe" and the "will to disbelieve" are one and the same thing. The difference is not in the mental act, but in the contents of its object. This doctrine excited much opposition at the time of its announcement and was generally rejected as wholly false, only a few persons admitting that it had any truth in it.

No doubt the doctrine puts logic and argument in an embarrassing position. Our civilization has placed great value in them as vehicles for the communication of knowledge and for creating unanimity of belief and sentiment where war would have been the only alternative. But if it is the "will to believe" that determines our creeds there is nothing left any of us but fighting to save our beliefs, and the middle ages were not wrong in method when they insisted on the torch and the faggot as the proper means of conversion.

There was a truth in the contention of Prof. James, but it was not the whole truth. It is a fact that many people do use their wills to decide their creeds, but Prof. James did not see, when simply stating the fact, that it was not a legitimate form of deciding our beliefs. His statement confused the fact with the criterion of belief, and so left the impression that the criterion of legitimate beliefs was the will, not logic and fact. Had he indicated that he was not proposing a standard of legitimacy in belief but an explanation of their usual method of formation he might have met less opposition. But he was correct in his description of how the determinedly prejudiced mind works. It never yields to facts, but doggedly persists in established beliefs by all the subterfuges and evasions at its command. This characteristic is as frequent with sceptics as believers. Let us examine this fact.

When psychic research started its work it had to meet universal incredulity and ridicule for its interest and patience. That apparitions, thought transference, dowsing, clairvoyance, premonitions, mediumistic phenomena purporting to represent communications with the dead, or even subconscious mental action, should receive serious scientific attention was regarded as preposterous. The sceptical mind, saturated with several centuries of physical science, simply shouted in contempt at the effort to regard them as anything more than chance coincidence or hallucination or fraud, as the case might be. It never occurred to this type of mind that hallucinations of the type assumed, provided they were not due to chance, were very important objects of study, tho much more important if they were not ordinary hallucina-

tions. Disregarding this important fact, however, hallucinations, chance, fraud, and other resources were exhausted to heap ridicule on an effort to ascertain whether such claims had scientific credentials or not. The sceptic was always shouting in the name of science that the facts were so and so, and yet he had made no scientific investigation into the facts. He had simply used his will to select some embarrassing conception to throw at the student. He supposed that human knowledge could not go beyond the limits which his own intelligence, or lack of intelligence, assigned to it. He exhibited all the bias of the dogmatist, while lavish in the effort to discredit really scientific endeavor and spirit by accusing it of credulity and "wanting to believe" in certain repudiated doctrines.

Take an illustration. When it was proposed to ascertain whether apparitions of living or deceased persons occurred often enough to exclude chance coincidence from their explanation we were constantly told by the sceptic that they were all hallucinations, illusions, products of the imagination and our fears, or illness, a bad liver, too much mince pie, or a hundred other imaginary causes. He never took the trouble to ascertain whether imagination or fear were capable of producing such effects. He had no scientific knowledge of these imaginary causes. He simply thought it sufficed to present them and the human mind would accept his self-complacently assumed authority and retire to silence. He could never see that it was precisely to determine whether his own assumptions were legitimate that the inquiry was set afoot. Railing at mediæval dogmatism and superstition he was simply resorting to them in this field and betraying as much credulity and prejudice as could be suspected in the persons whom he criticized.

When you prove to him that it was not fear in any case he is confident that it was imagination. When you prove that imagination could not do it he is sure that a full stomach or a bad liver is the cause. When you prove it is none of them he bobs up as confident as ever that it is chance, and when this is refuted he is just as sure as ever that it is telepathy or some other conjured product of his fancy. It is never what it claims to be. It is everything but the most

natural explanation. It is anything but what will require a revision of his prejudices.

At first telepathy was nonsense. It was impossible that ideas should be communicated from mind to mind without normal sense perception. Science had presumably settled that fact. Chance coincidence presumably explained all the facts alleged in favor of supernormal connection between mind and mind and it was preposterous to suppose such a thing. But when facts came forward that superficially suggested the existence of discarnate spirits either communicating by means of apparitions or through mediums it was quite easy to believe in telepathy. No more evidence was forthcoming than before, but it was quite a respectable belief in comparison. It could be gulped down without evidence now. It was no longer credulity to believe in telepathy, but a mark of deep scientific insight and knowledge. What had all along been contrary to established scientific truth, absurd, superstitious, impossible, etc., was now the easiest thing in the world to swallow and the man who believed in anything more natural was simply prejudiced, credulous, unscientific and simple-minded. All the while that he was thus shifting his position he never suspected that he too had as violent prejudices as the poor inquirer he treated so contemptuously. The more he changed his position the more he remained the same, and expected with every shift that he made that we should still continue to respect his judgment for knowledge of the subject. He never knew when he was whipped. If he surrendered at all it was only to evade the issue and to make you believe that he had not surrendered at all. He was always right, even when he changed his opinion, and went on as confident and assured of his beliefs as if he had never changed them.

Apparitions are absurd if you think they are anything but fear or imagination or chance. But if you prove that they are none of these you save your face by maintaining that they are useless for any practical purposes. Your sceptic is always right, even when he admits he is wrong. When he can prevent you from believing that a thing is true he thinks he has wisdom on his side. When you prove it true, he says it

has no importance anyhow, and is as self-complacent as before. The same course is gone through in connection with telepathy and mediumistic phenomena. At first spirits are absurd, contrary to science. Then if you make out a reasonable case for them they are not important, or their communications are trivial. When this is explained they are of no use to life and ought to be disregarded as if they did not exist. In any case the sceptic must never surrender. He must believe in the infallibility of previous knowledge and the finality of allegiance to it. Only one thing he must never do and that is to admit that he has changed his position, no matter how much he does so in fact.

I am not going to exempt belief from the same faults, or at least the liability to them. We do not have to choose between belief and denial. There is the alternative of ignorance which is quite as honorable, where unavoidable, as knowledge or the claim to illegitimate knowledge can possibly be. Our first duty is to be frank with ourselves and others and not to evade issues. I accept the naturalness of scepticism about any of the claims to the supernormal. The reaction against the ideas of the middle ages and the established knowledge of physical science create a natural and legitimate standard for measuring the probabilities of anything new and transcending them, whether it be telepathy or something less respectable. But it is only a measure of probabilities. This knowledge has no dogmatic limits. It is only human experience and that is never a finality, *pace* Kant with his forms of knowledge. The doctrine of evolution has taught us that all is in a flux, change, a movement from one position to another and we must expect some progress in this process. I concede that this expectation will not of itself entitle us to decide what we shall accept or reject. It only creates a situation where open-mindedness is the highest of duties and the extent of previously determined human experience must be our guide as the probabilities of anything new, not a permanent obstacle to its admission. We should escape prejudice and bigotry as much on one side as the other.

The fact is that respectability is a far more cogent influence to determine belief or doubt than either logic or fact with

the majority of men and women. This is only another way of stating Prof. James' "Will to believe." People will antagonize and restrain any new fact with all their might, if it is not presented by the respectable classes. They will believe anything advocated by them and nothing that is not. Evasion and subterfuge will be the invariable policy of the man who seeks the approval of his neighbors before he makes up his mind. When you satisfy him at one point he will have another ready to confront you and he will continue this shifting process until he finds that is not respectable, and then he will begin to admit something, not because his insight is any better than before, but because he would not suffer in the good opinion of his neighbor. This is particularly true of the academic world. It is little more than an organized syndicate of respectability and all kinds of snobbery first and truth second. The study of authority, of past systems, is as far as it gets outside the laboratory, and any new truth must first make itself respectable before it can claim attention there. The same spirit, however, manifests itself everywhere else in the environment that constitutes itself the intelligent members of the community and that guide is usually wealth and the type of knowledge necessary to accumulate it. The men who do their own thinking must not be beholden to either class for favors, or they will soon find themselves without salaries and social standing. The "will to believe" becomes in such situations a potent argument, and respectability is only the tyrannical power of public opinion to make you submit when it has not fact or logic on its side.

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.

Lahaina, Hawaiian Islands, October 24th, 1910.

Dear Dr. Hyslop:

When I was living in Los Angeles, Cal., I became acquainted with Mrs. Jennie D——, who seemed to be a congenial soul. In the autumn of 1888, Mrs. D. and I made a verbal agreement that the one who should first enter the spiritual world should return (D. V.) and appear to the other. In the spring of 1898, the lady became seriously ill and after a few months of suffering passed away. As no tidings came from the deceased, I supposed that some unexpected obstacle prevented her return. But at last the long silence was broken. On Saturday evening, October 22d, 1910, I retired to rest soon after 9 o'clock. After refreshing sleep I awoke, with the impression that something unusual was about to happen. Then I distinctly heard a voice saying: "Jennie D—— is coming." A few moments later, something like a bright cloud appeared in my bedroom. In the midst of the cloud I recognized the form of my long lost friend. While hovering in the air, she sang two verses very sweetly. Then other spirit forms appeared (the faces not recognized) and joined in the refrain. I never heard the words or the music before; and I regret that I cannot recall the words. They were very beautiful and so was the melody. When the music ceased, the bright cloud and the celestial visitors disappeared, and my room was dark again. I arose immediately, lighted a lamp, looked at my watch, and made a record of the incident. The time of the vision was 12.30 on Sunday morning.

Sincerely yours,

A. B. WEYMOUTH.

P. S.—As I sleep alone, you have only my word for the accuracy of this statement. There is only one other person living in this house—a Japanese.

Lahaina, Hawaiian Islands, Nov. 7th, 1910.

Dear Dr. Hyslop:

A Hawaiian woman, named Martha Keola Taylor, departed this life in Lahaina at 1.15 A. M. on November 2d. At 2.20 this afternoon the bereaved husband, David Taylor (a Notary Public,

and recently one of the census enumerators), came to see me, and gave the following particulars, which I took down in shorthand.

On All Hallows Eve, October 31st, in the early part of the night, while Mrs. Taylor appeared to be in profound slumber in Lahaina, her spirit seemed to float away to Honokohau, a village where she formerly resided, about twenty-five miles north of Lahaina. Her cousin, John Kaia Pali, saw her full form. Her uncle, David Kawahinekoa, saw only the face of the dying lady. A woman named Keamu discerned the full form.

I do not claim that my account is at all veridical. It is only a brief simple story, which I believe to be true. I have been acquainted with Mr. Taylor for eight years. I conducted the burial service for Mrs. Taylor.

Sincerely yours,

A. B. WEYMOUTH.

P. S.—I do not think it would be possible to get confirmatory statements from the three Hawaiians who saw the spirit body at Honokohau. They are very suspicious, and would resent close questioning from a stranger—especially if he is a white man.

In spite of his doubts about confirmation Mr. Weymouth was able to obtain the sworn statement of one of the witnesses to the apparition of Mrs. Taylor while she was in a critical condition.

Honokohau, Dec. 8th, 1910.

I hereby certify that on the evening of October 31, 1910, at Honokohau, Maui, I saw the form of Mrs. Martha Keola Taylor and on the same evening two other persons at Honokohau also saw her. At the same time, as I am informed, she seemed to be in a sound sleep at Lahaina, Maui. She passed away early in the morning of November 2d, 1910.

J. K. PALI.

Peritoti of Hawaii, Lahaina, County of Maui,

[Dec. 9th, 1910.]

On this 9th of Dec., 1910, personally appeared before me J. K. Pali, to me known to be the person described and executed the foregoing instrument and acknowledged to me to be true.

D. TAYLOR, Notary Public.

In reply to inquiries the physician of Mrs. Taylor writes that the date of her death was Nov. 2, 1910.

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A REVIEW OF RECENT ENGLISH PROCEEDINGS.

By James H. Hyslop.

The *Proceedings* of the English Society issued last March contain some Supplementary notes on the first Report on Mrs. Holland's automatic writing, by Miss Alice Johnson, some similar notes on the Concordant Automatism published by Mr. Piddington, in both cases adding to their scientific value and significance, and further interesting experiments with Mrs. Piper together with additional cross correspondences of unusual interest. The experiments conducted by Mr. Dorr under the direction of the English Society represent one of the most interesting and instructive of all the attempts to determine the meaning of the problem which confronts the psychic researcher, and various of the members have taken an assigned part in studying and reporting on the facts connected therewith. It will be necessary to summarize the whole report for the importance of its facts, but the larger part of the discussion must turn upon the interest attaching to the experiments of Mr. Dorr and Miss Johnson.

In Miss Johnson's notes there are two or three incidents whose importance was determined after the publication of her first report on Mrs. Holland, and some replies to Professor Gardiner's summary and criticism of that report in the *Journal* of the American Society (Vol. III, pp. 595-626). It seems that some of Professor Gardiner's statements involved misconception of the incidents and their relations in Miss

Johnson's report and also some insinuations that are not born out by the facts as stated in the same report. While he had regarded the report as a strong one he seems to have represented it as less strong than was the fact. Whether they grew out of prudential considerations or personal misunderstandings regarding the phenomena makes no difference, their correction seemed necessary to the writer of the report and the reply shows that at least some of the reflections made were perhaps rather *a priori* than based upon the exact facts of the record.

Mrs. Piddington's supplementary notes to his report occupy twenty pages, but they are too elaborate to summarize here, tho they add to the importance of the earlier report instead of detracting from it. We must go to the main part of the present volume. This is Mr. Dorr's experiments. The Introduction describes the conditions and objects of them as follows.

"Mr. Dorr was a friend of Dr. Hodgson's, and had had many previous sittings with Mrs. Piper. On this occasion his object was twofold. In the first place he desired to continue the experiments in cross correspondence with other automatic writers on the lines of the English experiments in 1906-1907, described in *Proceedings S. P. R.*, Vol. XXII, with a modification of the conditions introduced by two new factors: (a) the other automatists were wholly ignorant that cross correspondences were being attempted, or even that sittings were being held at all; (b) the sitter was not in communication with any of the other automatists, and had no access to the scripts they produced, so that thought transference from the sitter was eliminated throughout as a possible cause of any interconnections which might exist. In the second place he tried the very interesting experiment of 'reviving the literary memories' of the trance personalities, with a view to obtaining statements that might help to solve the problem of the identity of those personalities."

The method was this. While Mrs. Piper was in the trance, Mr. Dorr would read some selection from an author with which the alleged communicator was known to be more or less familiar during his life. The object was first to see if

the passage aroused any associations which would be natural, if we were dealing with the real spirit of the person alleged to be communicating, and then in certain instances to ask that a word or sentence, or even the general content of a passage, be made the subject of a cross correspondence through another psychic. This, it will be seen, is a very simple experiment as understood from our side and the natural supposition of the case. In normal life the mention of a familiar name or thought will call out from the subject to whom they are mentioned whole groups of memories and incidents which have no meaning to the person who mentions them, and in the case of a medium who can be supposed not to have been acquainted with such names or thoughts, or books, the associations aroused, if representing actual experience of other intelligences than either the medium or the sitter, must be taken as illustrating the personal identity of that person whose experience they were, no matter what process we assume to explain the facts. Such was the idea involved in the experiments. Mrs. Verrall furnishes the discussion.

The first passage read was a selection from Shelley without saying who the author was and asking the communicator who wrote it. The communicator purported to be Mr. Myers who was very familiar with Shelley's poetry. The immediate reply by the communicator was "Did he write Ode to the Skylark?" Shelley had written this. But it is curious to see that the name Shelley was not given but instead that of another of his poems.

Mr. Dorr then selected a passage from Milton's *Comus* after ascertaining that Mrs. Piper knew nothing of Milton except *Paradise Lost*. He secured this in general talk which did not reveal his object. Just before concluding one of the sittings he read "a few lines from the opening of *Comus* without saying anything whence the lines were taken." Soon afterward, as Mrs. Piper was recovering normal consciousness, when some of her best work is done, tho oral, she said: "I had it in mind that you were going to read me about *Comus*."

The next passage read was one from the translation of

Æschylus' Agamemnon by the communicator's brother, Ernest Myers. The communicator was told whose translation it was, but not the title of the drama nor the author. Mr. Dorr read the passage and asked the communicator to give the name of the Greek play from which it was taken as Mrs. Piper recovered normal consciousness. Early in this stage Mrs. Piper whispered *Agamemnon*, making a direct and good hit at once. Almost immediately the communicator added: "Hodgson says 'Troubles and trials, and the better you go through them the better your life here.'" Tho this was explained by the communicator at a later sitting to mean a reference to the medium's own resentment at having to return to the living, Mrs. Verrall thinks the allusion to "troubles and trials" signifies a certain chorus in the play of *Agamemnon*, as it turns upon this idea. Apparently the further message from the communicator: "He said," alluding to Hodgson, "he'd sing of the Odes to you" implies such a reference. To me this interpretation seems a little doubtful in the light of what is so frequent in the recovering stage of the trance, namely, an intense desire on the part of Mrs. Piper not to return to normal consciousness. She has been rebuked by Imperator for not accepting her duty in this respect and taking up the burden of her work. But the thought has its points of coincidence with the interpretation of Mrs. Verrall.

But the interest did not stop here. The communicator further said: "He wrote three plays" and a word was written which resembled "Achilles," and when asked to spell it he got no further than "A E," which were the first two letters, as the reader will remark, of the correct name "*Æschylus*." In the waking stage the name "*Achylus*," all but two letters of the correct name were given. At a later sitting, after having read some further lines from the same translation to the communicator, the latter, during the recovering stage of the trance, said: "Ernest wrote it. Oh Zeus!" In the waking stage of the next day Dr. Hodgson had been the supposed communicator during the trance and wrote: "*Agamemnon—king*," but in the waking stage Mrs. Piper said: "*Agamemnon—king. . . . Æschylus*," and a little later the

name Jove was mentioned. At another sitting Zeus was mentioned again.

The facts are these. Æschylus wrote three plays, which are known as the Trilogv, of which the Agamemnon is the only extant part of it. The part read was an invocation to Zeus and this name is mentioned in it. But the reference to singing of the Odes apparently refers to the Great Chorus in the play. Agamemnon was the name of the play. As Mrs. Verrall remarks, here is no accident.

I shall not detail the remarkably interesting errors associated with the names of Ajax and Ulysses, and the references to Medusa, Chimæra, Minotaur, Centaurs, the Sphinx and Cyclops. They are too complicated and are interesting in this summary only as errors. The explanation of the name Parthenon is more important for our present purposes.

In one of his sittings Mr. Dorr had asked questions about Aphrodite, Poseidon, and Plotinus, and then limited his question specifically to the "*character* of Plotinus's writings. The answer was: "Oh yes; all right. [after a moment's pause.] Parthenon."

(Is that Parthenon?)

Yes. [word follows whose reading is not clear, but which in view of what comes later, is probably an attempt at "Athena."] Pallis. What did you say that made me think of it? Aphrodite and her Greek name.

[A cross correspondence suggested here.]

Who was Athea—he says Pallas Athea. Athene. [Last word read aloud.] Yes, Myers said it.

[In waking stage.]

Venus chamber Pallas—Parthenon.

As the name "Venus" was wrong, at a later sitting there was an interesting attempt to correct it and there were apparent difficulties like aphasia to recall it. The first equivalent of the correct term was an aponym, the word "bride." At the next sitting the attempt to get it right was continued and suddenly the word "Virgin" came; and in the waking stage Mrs. Piper said: "Parthenon, Virgin's chamber," which was the correct meaning of the term.

The facts are well summarized in the language of Mrs.

Verrall which shows how apt the replies of the communicator were.

"The word [Parthenon] represents two Greek words: the accusative case of *Parthenos*, 'a virgin,' and the nominative of Parthenon, which means 'maidens' apartments,' and is usually employed in that sense in the plural. In the singular it is used of the Maiden's chamber, namely, the Temple of Athena Parthenos at Athens." Pallas Athena was the name often given to the goddess for whom this temple was built.

The next experiment was far more complicated in its results and it will be impossible to give the reader a clear idea of its interest in so short a summary as we have to present here. He will have to go to the original report for that. But the first three words of *Æneid*, "*Arma virumque cano*," were read to the communicator purporting to be Dr. Hodgson on February 25th, 1908. On March 8th, Dr. Hodgson purporting to communicate said he had brought Myers to help and the latter said: "I sing of the feats of the exile who by fate" and added the words "Troy," "arms" and "Juno," and "further shows knowledge that the exile wandered and came to the shores of Italy."

Mrs. Piper does not know Latin, but as most measurably intelligent people have heard enough of Virgil to possibly recognize the meaning of "*Arma virumque cano*" to recall some associations of the story, we may not be entitled to attach crucial value to these messages, tho Mrs. Verrall remarks that the term "feats" is not found in any translation of Virgil she knows and is yet an excellent translation of the idea in the words. But in the course of the experiments the communicator referred to Dido, the feast, Neptune calming the waters with his trident, the father of *Æneas*, and the cause of Juno's anger, all of them perfectly appropriate references. One specially interesting incident was that the communicator was asked to tell who *Charon* was. The reply of the communicator, purporting to be Mr. Myers, was: "I remember father, if I understand the name." Mr. Dorr did not see the point of this and said: "No, you have not got it yet." The communicator, Mr. Myers, persisted: "Oh I am thinking of *Æneas'* father," and "then produced an illegible

word terminating with the right sound,—‘*seas*’”, apparently an attempt at the name *Anchises*, who was the father of Æneas. Mrs. Verrall remarks that readers of the Æneid will see at once why the name of Charon should recall the father of Æneas.

An allusion to a “fleet behind an island, soldiers in a horse,” coming in response to a passage read from Dryden’s translation of Virgil, was interesting as being associated with a celebrated passage in the Æneid and not related to that which was read by the sitter, except as evidence of the fact that the communicators had discovered that associations were wanted. Again when asked what the cause of Juno’s anger was, expecting the answer to be a reference to the judgment of Paris, the sitter got the correct answer: “she did not wish a better city than her own—Africa Africa,” referring evidently to Carthage, in Africa, of which Juno was the tutelary deity.

Mr. Piddington had the task of discussing three of the experiments by Mr. Dorr. The detailed record of the first one occupies ten pages of automatic writing and statements in the waking stage. I can only summarize it in its significant terms and omit the errors.

Mr. Dorr asked the question: “What does the word *Lethe* suggest to you?” Mr. Dorr’s acquaintance with mythology was too scanty to appreciate the answers in many cases and hence his recognitions and denials often confused the communicators, but in the course of the replies to his question he got a reference to a poem on *Lethe* by Mr. Myers. This was not strictly correct, but Mr. Myers had written a verse translation of *Anchises’* famous speech in the Æneid in which there was a reference to *Lethe*. Later came a reference to “*Cave*,” (afterward expanded into “*Cave of sleep*.”) then “*Lethe Hades, beautiful river, Lethe, Underground*.” In the waking stage came “*C Y X*” with the indication that this was not all and that “something came in between.” There was also allusion to “fish,” “shores,” “*Iris with her bow*,” “*Sybil*,” “*Olympus*,” “*Elysian fields*,” “*poppies*,” and other incidents too long to summarize here. The best course to take is to quote Mr. Piddington’s statements explanatory

of the record, which, to a reader of the classics, would superficially suggest a "farrago of nonsense," to use the language of the commentator. But resolved into its associations it brings out the following interesting remarks by Mr. Piddington. At first he saw no meaning to the use of the name "Olympus" in this connection, but Sir Oliver Lodge called attention to its possible significance.

"The word 'Sybil,' however, is intelligible and appropriate." Mr. Dorr, it must be remembered, did not originally ask what Lethe was, but what it suggested; and Lethe might well suggest the Sibyl of Cumæ to a Virgilian scholar (which Myers professes to be), for when Æneas, as described in the sixth book of the *Æneid*, saw the river of Lethe flowing by the Elysian fields and the souls about to return to earth drinking of its waters, he was in her company.

"The only point which Mr. Dorr saw in the answers to his question was an allusion to the Cave of Sleep, which he thought was probably due to an association of ideas between the oblivion produced by the waters of Lethe and the oblivion of sleep. In November, 1908, Mrs. Verrall went carefully through the records of Mr. Dorr's sittings, and—tho she found a good many instances where answers given in the trance to questions on literary and classical subjects, which to Mr. Dorr had seemed vague or meaningless, were really indicative or suggestive of real knowledge—she failed to trace any coherence in the answers given to the question about Lethe. Another classical scholar, Mr. Gerald Balfour, when he read through the records, likewise saw no sense in these answers. Nor did I, when I first considered them. But I was struck by the way in which Myers and Hodgson at the sitting of March 24th, 1908, spontaneously repeated, amplified and emphasized the answer given to the Lethe question on the previous day; and showed themselves apprehensive of its not having been understood, and confident of its relevancy. When confidence of this kind is exhibited by the trance personalities it is usually well-founded. Accordingly I thought it worth while to search for passages in classical authors which might throw light on the matter; and by good luck came on a passage in the eleventh book, hitherto unknown to

me, of the *Metamorphoses* of Ovid, which explains and justifies the main part of the answers given in the trance. In this book Ovid tells the story of the transformation of Ceyx, king of Trachin, into a kingfisher, and of his wife, Alcyone, daughter of Æolus, into a halcyon."

A brief summary of the point will make this clearer. In the record of the trance of Mrs. Piper there are allusions to "Cave," "Vision of female figure with a half hoop," "Sad lovely mate. Entwined love," "Cave—banks—shore—Flower banks," "Clouds," "Iris—Morpheus, Latin for sleep" [Somnus]. "Cyx," "word recorded as 'pavia,' Mr. Myers says no poppies ever grew on Elysian shores." In Ovid will be found their equivalents. "Cave of Sleep," "Iris with her bow," the words "miserabilis, moesto, rostro, dilectos artus amplexa, and the whole story of the passionate love of Ceyx and Alcyone." "Ante fores antri fecunda papavera florent Innumereque herbæ." "Tecta sub nube latentia. Nebulæ exhalantur." [fertile poppies and innumerable plants grow before the mouth of the cave, and misty clouds exhale.] "Iris, Morpheus, and Somnus," "Ceyx," "Papavera" "the poppies which grew before the entrance of the Cave of Sleep, and consequently by the banks of the Cimmerian river of Lethe."

"The references," continues Mr. Piddington, "in the trance to 'cave,' 'flower banks,' 'clouds' and 'poppies' show that the recollections of the trance personality were not confined to the general outline of the story of Ceyx and Alcyone; but extended to the details of the story as told in Ovid's *Metamorphoses*, and especially to details there closely connected with the river Lethe.

"The first attempts on March 23d, 1908, to answer Mr. Dorr's question are hopeless muddles; tho possibly the irrelevant references to 'winds,' 'Troy' and a 'river' betray how the mind of the trance personality was struggling towards a relevant recollection. Tho the name of Æolus had not been actually mentioned, Myers had at previous sittings spontaneously made an allusion to the storm which Æolus at Juno's bidding let loose from the Cave of the Winds in order to overwhelm the fleet of Æneas, who was 'carrying Troy and her household gods into Italy.' Confused thoughts of 'winds,'

'Troy' and 'river' may have aroused memories of the Cave of Æolus and of how Juno and Æolus tried to thwart Æneas escape from Troy; and these memories in turn may have awakened a recollection of a story into which a daughter of Æolus (i. e. Alcyone), Juno, the Cave of Sleep and the river of Lethe enter. Whether this was so or not, it is at any rate noteworthy that when after the preliminary muddles a relevant recollection did emerge it was heralded by the words 'It is all clear,' and that these words were emphasized by being underlined."

Now to the source of the incidents. Neither Mr. Dorr nor Mrs. Piper had read any Ovid in the original. Inquiry shows that the details of this story are not found in the usual books that touch on the general subject, and they were found only in Bullfinch's *Age of Fable*, which Mr. Dorr had read as a boy, and which Mrs. Piper affirms she never read, and Gayley's *The Classic Myths in English Literature*, of which neither Mrs. Piper nor Mr. Dorr had ever heard until mentioned by Mr. Piddington. But the allusions in the trance did not confine themselves to the incidents as told in Bullfinch's book. There were allusions to other Ovidian stories following them and combined with them, and finally Ovid was mentioned by the communicator and was the only author mentioned in connection with these and some other incidents. The mention of these was omitted in the account of Mr. Piddington until he had discussed the single story of Ceyx and Alcyone, which had to be unravelled from a thicket of apparent nonsense. We proceed to these further incidents.

On March 30th, in the same sitting in which several incidents of the Ovidian story were mentioned, and during the waking stage of the trance, Mrs. Piper said:

"Janus. I can't hear him. Tell my friend I said *Janus*. He will understand.... Laughing winds. I love the beautiful Echo. Walking through the forest Echo greets me everywhere. Narcissus smiles at my feet, and I am surrounded by love. His shepherds watch over me... Janus.

(Have you taken Janus?) [i. e. as a cross correspondence message].

[Head nods assent.]

Saturn Saturday.... Tell Mr. Dorr, I say my utterances echo, echo everywhere, if that is he. I think he will understand what I mean by *echo*, if that is he. Orpheus and Eurydice. It reminds me of them. *He* says it. Tell him I stand here. I say I am a warrior bold. I make everything out of my head. I consult the gods who rule. The power is my own. Janus. I get a laughing echo, music."

In the course of later sittings Pygmalion and Hyacinthus were mentioned and incidents associated with them. On April 6th in the waking stage Mrs. Piper said: "Innocence. Faith. He has a bird upon his hand. You don't get anything clear at all. Mr. Myers has got Pygmalion birds of Paradise. Ask him if he doesn't understand the fragmentary way in which I am getting the spirit [i. e. the spirit of Mrs. Piper] to interpret my meaning." In the waking stage of April 7th again came the following: "Pygmalion and Galatea. Struggle. Tell him *struggle*. He will know what I mean. And peace at last. Don't you remember the lamentations of Galatea? Sad—happy time. A lily came up out of the blood. Don't you remember the flower that grew out of the drop of blood." Then there was an allusion to Mr. Myers and his reference to poppies not growing on Elysian shores. On April 14th Mr. Dorr asked from whose drop of blood the lily had grown and on April 21st Myers gave the name Hyacinthus in automatic writing, and later the hand wrote "Blood. Hyacinthus Lilly Lyly not a lady's name but a flower." When asked what shed the blood, the answer came: "Quoit." Mrs. Piper's hand then reached out and touched Mr. Dorr's head to signify that the quoit hit Hyacinthus on the head, and then wrote: "He hit Hyacinthus." An allusion to "Galatea bound" came at the close of the next sitting and then in the last to Ovid, tho this was in the form of a reminiscence possibly suggested by Mr. Dorr's reference to Ovid in his question. Now for the explanation.

"I will now proceed to explain," says Mr. Piddington, "what in my view occasioned the references to Orpheus and Eurydice and Pygmalion, and how they throw light on the source from which the knowledge of the Ceyx and Alcyone story was derived.

"The question about Lethe, it will be remembered, was put on March 23d, and the answer to it—consisting of allusions to the stories of Ceyx and Alcyone as told in the eleventh book of Ovid's *Metamorphoses*—was begun on the same day and practically completed March 24th. On March 30th Myers, in the waking stage, after saying 'Janus,' which, for reasons to be explained presently, I take to be an allusion to an Ovidian passage, speaks of Echo and Narcissus; then mentions Janus again in conjunction with Saturn, and, almost directly afterwards, suggests by a play on the word 'Echo' that the preceding 'Echo and Narcissus' is a cross correspondence; next says that 'it,' i. e. apparently 'echo,' reminds him of Orpheus and Eurydice; and finally mentions both 'Janus' and 'Echo' again in consecutive utterances. On March 31st Myers explains to Mr. Dorr that his utterances 'to the spirit of the Light,' i. e. his utterances in the waking stage, reminded him that he had written about Echo and Narcissus through Mrs. Holland.

"The connection of thought between these utterances becomes at once intelligible, if we assume that 'Janus' and 'Saturn,' 'Echo' and 'Narcissus' and 'Orpheus and Eurydice' are all Ovidian allusions: Janus and Saturn to *Fasti* I. 1-294; Echo and Narcissus to *Metamorphoses* III. 339-510; and 'Orpheus and Eurydice' to *Metamorphoses* X. 1-77 and XI. 1-66. The Ovidian reminiscences evoked by the question about Lethe had recalled other Ovidian allusions, of which Myers [through Mrs. Verrall] and Myers [through Mrs. Holland] had made, or had tried to make use: namely, the allusion to Janus under the title of *claviger* in Mrs. Verrall's script of March 25th, 1907, and an allusion to Echo in Mrs. Holland's script which had not emerged at this time but which did emerge later; and they also recalled Ovid's version of the Orpheus and Eurydice story. But while Myers [through Mrs. Piper] explains why he was reminded of Janus and Narcissus,—that is, he claims them as subjects of cross correspondences,—he does not explain why he was reminded of Orpheus and Eurydice.

"In the waking stage of April 6th two more Ovidian reminiscences emerge: to Hyacinthus in the words 'Discus hit

me,' and to Pygmalion. So we get explanations of four out of six references in all made in the trance to stories told by Ovid: namely, to those of Ceyx and Alcyone, Janus, Echo and Narcissus, and Hyacinthus. Of the remaining two, Orpheus and Eurydice, and Pygmalion, no explanation was vouchsafed.

"The tenth book of Ovid's *Metamorphoses* opens with the death of Orpheus and Eurydice, and Orpheus' descent into Hades in quest of her. Ovid then goes on to relate how Orpheus in his sorrow retires into Mount Rhodope, and there sings of the rape of Gandymede; of the death of Hyacinthus and of the flower that sprang from his blood; of the transformation of the Cerastæ into bulls; of the Propœtides changed into stones; of Pygmalion's statue changed into a living woman; of Myrrha; of Venus and Adonis; and of Atalanta and Hippomines. This completes the tenth book.

"The eleventh book opens with the death of Orpheus and his reunion with Eurydice in Elysium. It will thus be seen that the tenth and eleventh books are very intimately connected by reason of Orpheus and Eurydice being a common subject of each. Now the eleventh book contains, besides the death of Orpheus, the story of Ceyx and Alcyone. I think, then, that it is clear that the references made in the trance to Orpheus and Eurydice, to Pygmalion and also to Hyacinthus, are reminiscences of the tenth and eleventh books of the *Metamorphoses*, and not reminiscences of classical dictionaries, or of popular collections of classical myths, or of Bullfinch's *Age of Fable*, or Gayley's *Classic Myths*; for altho in these two latter books all the stories in question are mentioned, they are not in any way held together by any common bond, as they are in the *Metamorphoses*, but appear disconnectedly, and without anything being said to suggest a connection between them."

Mr. Piddington goes on to adduce further detailed evidence of this view which we cannot describe here, as it is too long. But he mentions an important circumstance which weakens the supposition that Myers' allusions to the name of Ovid, following the use of the name by Mr. Dorr in his question, was due to suggestion. "For," says Mr. Piddington,

"when Mr. Dorr mentioned Homer, Aristophanes, Horace and Ovid in connection with various cross correspondences, it was Ovid's name alone which elicited comment: 'I remember well O V I D.' And this comment, made just after Mr. Dorr had spoken of the Cyclops, came at a particularly appropriate point, because the Cyclops is a subject of frequent recurrence in Ovid; tho nothing said by Mr. Dorr, who, on the contrary, spoke of *Homer's* Cyclops, suggested any connection between the Cyclops and Ovid."

The further discussion is devoted to testing the fitness of telepathy as an explanation of the coincidences. With that we are not concerned. All that I wish to make clear is the existence of the coincidences and that the facts were not normally known to Mrs. Piper and some of them not to Mr. Dorr. The existence of supernormal knowledge is the primary question at present.

The incident of the Sibyl is very complicated and we cannot take the space here to summarize it, tho it is not so long as the Ovid incidents. Suffice it to say that "Sibyl" was spontaneously mentioned by Mrs. Piper as she emerged from the trance and this led Mr. Dorr to ask where the Sibyl lived. No direct answer to this question was ever given. But in the attempt to answer it the word "prophetess" was given which was correct and also correctly associated with the place of the Sibyl. But the query brought out at various times allusions to the Muses, Graces, Icarus and Anchises, the father of Æneas. In the text of Virgil will be found an account of the visit by Æneas to the Sibyl at Cumæ and in it are mentioned the Sibyl, Anchises, Icarus and incidents which are related to the thought of the communicator.

Mrs. Sidgwick dealt with the cross correspondences in the records. They were, so far as the record of sittings is concerned, interfused with the associational experiments of Mr. Dorr, but they have been selected for separate treatment, tho their psychological interest and importance is all the greater from their setting in the processes of the sittings as wholes. I shall summarize them very briefly, and largely in the language of Mrs. Sidgwick.

In the record of one of the sittings with Mrs. Piper the

words mentioned as written or to be written through Mrs. or Miss Verrall were Neptune, Troy, and Exile. The word Neptune was spontaneously mentioned through Mrs. Piper and adopted as one for cross correspondence. "Now on February 21st, 1908, more than a fortnight before the first mention of Neptune in these sittings with Mrs. Piper and four days before Mr. Dorr's first reference to the *Æneid*, Miss Verrall's script contained a drawing of a trident followed by the words 'Neptune's trident that completes the tale.' It is the final sentence of the script and seems disconnected from anything else written that day."

On March 9th, 1908, Mr. Myers, through Mrs. Piper, spontaneously indicated that they had chosen the words "Troy" and "Joy" for cross correspondences.

In the automatic script of Miss Verrall on April 20th there occur the words: "Troy Laodamia saw a vision too," and a reference to a "holly wreath," which Dr. Hodgson through Mrs. Piper connected with "joy." In the automatic script of April 1st Miss Verrall has a poem in which the word "joy" is found. It had also occurred in a script of March 5th. The incident is perhaps less striking and convincing than the case of the trident and Neptune, but it is apparently suggestive enough. The reference to "Laodamia" is the key to it all perhaps, as that is the title to a poem by Wordsworth which refers to both Troy and joy.

On March 9th, 1908, Dr. Hodgson, through Mrs. Piper, purporting to communicate, said that the word "Exile" with that of "Moore" had come out through other "lights." In the script of Miss Verrall on April 27th, 1908, quoted the line of the poet Moore, "The harp that once through Tara's halls," and again on May 16th among others quoted the line again, and also a part of the 137th Psalm containing the word "exile." Mrs. Sidgwick thinks that the trance personalities were justified in claiming through Mrs. Piper that the words "Exile" and "Moore" had been gotten elsewhere. Mrs. Sidgwick notes other coincidences which strengthen these, inasmuch as they are associated with them. The words "music" and "harp" were claimed by Myers purporting to communicate through Mrs. Piper to have been successful

messages elsewhere and Miss Verrall is named at one point as the medium.

On March 23d, 1908, as she was recovering normal consciousness, Mrs. Piper said, without any relevancy to anything else, "Pharaoh's daughter came out of the water." On March 30th, when Mr. Dorr was reading over the notes to the trance personality, to reinforce associations, this sentence was read and the communicator said: "It was written by Mrs. V. some time ago, about ten Sabbaths." Mrs. Verrall had not written this in any of her script, but some months later, before either she or Miss Verrall had seen the record of Mrs. Piper, Miss Verrall wrote after some Latin: "At the river's edge in the thicket's sedge his mother laid him down. Pharaoh's daughter the hand of the foe shall nurture him to be the leader of the people."

Miss Verrall on November 12th, 1909, in her automatic script, drew a picture of the flower Iris, and referred to "a bough of green leaves palm leaves to strew upon the way when the time was ripe; palm leaves super æthera notus, fame the palm of fame that is the thought."

On March 30th, through Mrs. Piper, illusion was made to "palm branches," and on April 6th, Myers purporting to communicate, said he had given these words to "Mrs. Verrall and Helen" [Miss Verrall]. The distance in time between the incidents will appear a difficulty, but that is fully recognized by Mrs. Sidgwick.

As an interesting illustration of possible telepathy in these phenomena Mrs. Sidgwick gives the details of some allusion to her and her mental occupations at the time that the Comus incident took place. We must remember that Mr. Dorr's experiments were here in America. In allusions to the water nymphs in the Comus, the communicator said they were working over this as a cross correspondence and on being asked with whom replied, "Helen and Mrs. Sidgwick," and in response to another statement of Mr. Dorr, evading his statement by assent, said: "We were trying to give it there when the suggestion came from Mrs. Sidgwick for us to reproduce it here." This was on May 13th, 1908. During this time and a little later till July, Mrs. Sidgwick's mind was much

occupied with the play of *Comus* to be given at the University in Cambridge, having been asked if Newnham College for ladies would permit ladies to take the part of Sabrina and the water nymph, men having previously acted all the parts. If we treat the incident as more than chance it certainly shows a knowledge of Mrs. Sidgwick's mind.

The Report which we are reviewing does not defend any special explanation of any of these facts. It constantly keeps telepathy, however, in the field of view while describing the facts. It is quite apparent that this is the hypothesis which the writers feel must either be accepted or removed by further explorations of the subject. The telepathy which is thus kept in mind when ascertaining the possibilities of explanation is of that enormous character which involves the subconscious action of a number of people apparently in conspiracy to simulate the communication of spirits. This is more apparent in the paper by Miss Johnson, as has been remarked below, but it is the keynote to the mode of investigating the facts. It is not clear whether the authors have in mind that form of the hypothesis which may conceive the persons involved as the reservoirs of telepathic impressions from all living persons and the stimulating influence of certain conditions for eliciting the appropriate facts. Some things seem to indicate that the writers do not believe in the possibility of such a capacious process, but it is hard to understand the difference between the telepathy which they entertain as possible and this other type which they either ignore or repudiate. It is so far from having any credentials whatever in its support that I do not deem it deserving of any consideration here. They have simply extended the term until it has come to mean a coincidence between what mediumistic phenomena contain and what the minds of certain other persons happen to have thought of at some time. Far be it from me to disturb the equanimity of believers in such a situation, but I could much more easily believe in chance coincidence than in such an hypothesis, or another alternative which might be easier than this, namely my ignorance of what the explanation would be. When it comes to miracles I think I can swallow them with anybody, but I have no propensities

for taking them in such large proportions. It is all very pardonable when you are dealing with people who have no sense of humor or no recognized and well formulated conception of the really spiritistic problem, and for that reason alone we may take it with some seriousness, but apart from this *ad hominem* object it can but excite scientific derision until some iota of scientific evidence has been supplied that such telepathy is possible.

One cannot bestow too much appreciation, however, upon the patience and exhaustive inquiries into details both as a means of testing the telepathic hypothesis and of excluding the probability that the psychics knew the facts involved. All this will remain for the future as a monumental and scholarly piece of work. It is one of those things which it does not require a scientific reputation obtained beforehand to determine its merits. These are there without this and the future will recognize it as such, even when it smiles at the fear inspired by telepathy. But I shall not enter into any criticism of this point of view in estimating the facts. The writers are aware that its rival theory is a legitimate one, tho they keep it in the silence so carefully that very few would suspect that it was there at all. I shall waste no time on elaborate refutation of this enormously overstrained hypothesis but simply call attention to the relation of the facts to the spiritistic interpretation.

The short essay by Mrs. Sidgwick on the cross correspondences does not add many instances of it to the list in Mr. Piddington's longer paper nearly two years ago. But it sustains the character and meaning of them very clearly. It still further illustrates the fact that the evidence is less for personal identity of the deceased than for the difficulties and obstacles to communication. They do this in a less degree, however, than they would if the incidents chosen were always given by the sitter. Several were spontaneously chosen by the communicator and hence it is probably fragmentary to begin with. But when the sitter can choose the word or incident we know the full content to be carried and can measure results by that. The difficulties and obstacles to communicating could in this way be more fully determined, as we should

practically know both ends of the line, in so far as content of messages is concerned. This policy was tried in a number of cases and perhaps the number of failures is an index of the limit existing to the process, tho we cannot estimate the mathematical side of incidents so well in failure or study the relation of the fragments that do get through in successes to the whole in the mind of the sender. No one, however, is to blame for this defect in the report. The effort was made to meet the want and only the communicators are to be held responsible for the result.

Mr. Dorr's experiments, however, are perhaps the most instructive in respect of the obstacles to communication of any that have ever been performed. They at the same time afford excellent evidence for personal identity, a result not so characteristic of the cross correspondences, as I have already observed. They are a particularly useful method of testing the identity of the communicator. I repeat the idea involved in the experiment. A passage or a name with which the communicator can presumably be familiar is read or communicated to the personality claiming to be present and if it be this person in fact it should excite certain associations in his mind which would not exist in the mind of the psychic, supposing he or she is not familiar with the same incidents. Now the reader can observe that the mention of the first three words of Virgil's *Æneid* brought out the main names and incidents of that poem, tho Mrs. Piper does not know Latin. Unfortunately we have to suppose, and it is true, that she knows the main outline of that story, so that the value of the incidents must lie in the associative groupings of the names and incidents. But the Comus incident is not exposed to objections like this. Much less are the Ovidian incidents. These are the best in the record and the patient and exhaustive treatment of them by Mr. Piddington brings out the importance of the facts in a striking manner. The prompt recognition of the play of *Æschylus* and the name of its author was also proof against any probable knowledge on the part of Mrs. Piper. Perhaps equally significant also was the incident brought out by the quotation from Shelley. But whatever objection can be brought against each incident taken by itself

it is not at all probable that it would weigh against the collective unity of the whole. When the incidents exhausted the classical knowledge of Mr. Balfour, Mrs. Verrall, Mr. Piddington and others, and when long and laborious research on the part of those who were familiar with the general facts was necessary to ascertain the meaning of the incidents, we can hardly ascribe to Mrs. Piper's knowledge the capacity for reproducing them when she is not familiar with the classics at all. Her subconscious memory might well account for isolated incidents, but it would hardly be superior to the knowledge of trained classical scholars. Hence the teleological unity of the facts must tell strongly for some other meaning, and as they recognize the natural associations of the personality claiming to communicate they afford a peculiarly cogent piece of evidence for personal identity. I do not think them any better evidence scientifically, if as good, than little personal incidents, but they add to the difficulties of counter hypotheses.

There is one important obstacle which experiments of this sort have to encounter, and it is fully recognized in this Report. It is the greater liability to previous knowledge by the psychic of the incidents and associations upon which we rely for evidence. If we are to accept the large powers usually attributed to the subliminal, much that was casually or otherwise learned in childhood might creep out in a trance, and even when acquired and forgotten at a later date. This type of objection cannot be brought against little and remote personal incidents in the life of a person not known to the psychic. Hence we must assume that the primary evidence for establishing personal identity and proving a spiritistic hypothesis will be the little personal incidents mentioned. The type illustrated in Mr. Dorr's experiments has a secondary importance in this aspect of the problem. But on the other hand they have a primary importance for another aspect of it which little personal incidents do not exhibit. We must notice this matter briefly.

It is one of the complaints of layman and scientist alike that the personality revealed in these phenomena is so meager and imperfect that, even if they do prove survival, they prove

it in a very undesirable form and as a form of mental degeneracy. While the scientific man cannot be frightened by such a consequence it is natural to ask for evidence that the personality survives entire, and the little unimportant incidents of life do not reveal this for men like Mr. Myers, Professor Sidgwick, Dr. Hodgson and others. Now the experiments of Mr. Dorr throw much light upon this aspect of the problem. The associations aroused by what he read to the communicator represented the main intellectual and spiritual interest of his life, and showed that the personality survived in its entirety. This result was a most important contribution to the issue and is at least a complete *ad hominem* reply to the critic who excuses his indifference to the problem by the degeneracy supposedly implied by the facts. We have here the memory of the personality in its larger and primary interests manifested in a manner that the most important evidential incidents will not exhibit. The responses to Mr. Dorr's tests brought out fragments of a large memory and covered the main aspects of the communicator's earthly memory.

This brings us to an aspect of the problem which the writers of this Report did not notice. They could hardly do so without recognizing more explicitly the application of the spiritistic hypothesis. To me one of the most important, if not *the* important contribution of the evidence is the light it throws upon the difficulties of communicating with the dead, or rather the difficulties of their communication with us. These difficulties have two aspects for us on both of which the incidents of this record bear. The first is the fragmentary nature of the messages transmitted in response to the stimulus. This characteristic will be apparent to any reader of the classics, and I need not go into the question with any detail. Suffice it to say that in no case did an incident complete itself in a clear manner and as if there were no obstacles to communication. Such as came had to be put through in fragments and had to extend over months even to get these fragments through, and when they came, tho they were bright islets amid a sea of confusion, they were good keys to what was in the mind of the communi-

cator. But the one important feature which I wish to notice in these incidents is their relation to the specific difficulty in communicating which Dr. Hodgson and myself have discussed at length.

I refer to the supposed dream like state of the communicator while communicating. Cf. *Proceedings*, Eng. S. P. R. Vol. XIII, pp. 357-383 and Vol. XVI, p. 249: *Proceedings*, Am. S. P. R. Vol. IV, pp. 237-355, and 777-778. What Dr. Hodgson and I have advanced to account for the triviality and fragmentary character of the messages and for the imperfect revelation of the communicator's personality was the hypothesis that the communicator is in an abnormal mental condition with analogies in dreams, trance, and delirium. There have been facts to modify that view or to make its defence conditional on the qualifications which will admit of its truth, but the published Reports lay such stress upon it that it will appear to be an essential feature of the theory. To me the results of Mr. Dorr's experiment offer a careful psychological student and critic a good opportunity to present objections to the hypothesis of Dr. Hodgson and myself, and to maintain that the difficulties in communicating are primarily intra-mediumistic, and not extra-mediumistic or in the mental condition of the communicator.

It is not easy to bring out the point which the critic can make without going into the records in detail and there is no space for that here. I can do little more than admit the chance for attack. But the evidence from the fragments we obtain in response to the passages read is certainly favorable to the view that there is a more or less clear appreciation of the incidents connected with the facts in the sitter's mind, or at least with the story in mind, and hence that the limitation is in the transmission, not in the memory or mental condition of the communicator. Our ordinary conceptions of dreams and deliria are not or do not seem to be illustrated in the results. The extent of the communicator's personality revealed and the peculiar difficulties manifested seem to favor the idea that the obstacle is in the condition of the medium, not in that of the communicator. The Ovidian incidents are, perhaps as good illustrations of the real or apparent integ-

city of memory and rational mental procedure that the critic would desire to quote for his purpose, and no matter what view the defender of the Hodgsonian hypothesis may wish to advance he will have to admit at least the apparent cogency of this view of the facts. The association and recall, in spite of the confusion and mistakes, may be said not to resemble dreams and deliria sufficiently to protect the hypothesis under consideration except that it be applied to the medium. The voluntary persistence of the communicator, the consciousness of what he is after, and the coherence of the results seem to point to a clear state of mind made apparently incoherent by the incoherency of the medium's trance.

Now I am not going to dispute the weight of this argumentation. I concede its value unhesitatingly. I held and hold the hypothesis in such solution that it can easily be abandoned for another also discussed in the Reports. The careful reader of my last Report will observe that I actually indicated the possibility that this theory was the wrong one and that other limitations might possibly account for the whole confusion and fragmentary character of the messages with their revelation of imperfect personality. Cf. *Proceedings*, Am. S. P. R. Vol. IV, pp. 288-387, and 777-778. I actually stated that I did not give it the prominence in explanation of the difficulties that I did in my first Report and that intra-mediumistic limitations might be the primary ones tho other conditions than dreams and deliria might affect the character of the communications. But in spite of the appearance in this Report of the English Society that the communicator is not so incoherent as the hypothesis would seem to imply, we must not forget the extremely elastic nature of this theory of abnormal mental conditions in the communicator. I was careful to give it no definite character, tho illustrating its application in instances where the usual confusion of dreams and deliria is present. The fact is that many dreams and deliria are perfectly rational and orderly. The mental processes of normal life are active throughout and only the absence of self-consciousness and the consciousness of external reality marks the difference. By external reality I mean

the material world, tho the dream and delirium phantasms completely simulate this. There is nothing in the idea of dreams and deliria to absolutely exclude the hypothesis from consideration in the case, tho it may have less importance in explaining the limitations of the messages than intra-mediumistic and inter-cosmic obstacles.

There are indications right in the record of this very mental difficulty often manifested in dreams and deliria, namely, the difficulty or impossibility of voluntary recall. In the effort to give the name of the author of Agamemnon the communicator had finally to say: "I can't think" (*Proceedings*, Eng. S. P. R. Vol. XXIV, p. 48). The meaningless reference to Ajax and Ulysses tends to show a delirious drift of mind on classical names evoked by the momentum of the communicator's mind and so quite rational to the dream like state. The confession of confusion (*loc. cit.* p. 57) in connection with the effort to explain the meaning of the name Parthenon is another concession to this point of view. The quick suggestion of Poe's *Raven* (p. 58) by one expression points in the same direction, tho both these last instances are just as referable to the associations of the medium. The request by the communicator not to confuse him (p. 67) is another illustration. The complaint of exhaustion in the work (p. 88) is allied to this view of the situation. "Sticks in my mind, can't you help me" (p. 91) shows some subjective difficulty in the communicator, if it be supposed to have that source at all. Possibly the difference psychologically between the manner and contents of the automatic trance compared with the recovering stage of normal consciousness might be invoked in support of the same contention.

But all this might be simply answered by saying that the incoherent and dream like state of Mrs. Piper's trance accompanied by its impersonating habits might account for all these attributions of statements to the communicators and hence for the appearance of a trance or dream like state in them. This reply I concede great weight and but for one circumstance I might regard it as conclusive, unless better evidence could be adduced for the contrary view. This cir-

cumstance is that it will appear rather doubtful to suppose that the impersonating habit would so uniformly fit a situation as to simulate a foreign rather than the medium's trance. If the reader will study the record he will find that neither in the automatic trance nor in the waking stage does the psychic uniformly impersonate the communicator. She often refers to some one else as present and aiding the impersonated communicator, and in this *mêlée* of communications it would seem to be extremely improbable that *all* the allusions to confusion of mind in the communicator should accidentally coincide with that condition of the medium. The mental disturbance of the communicator may not be correctly or accurately described in delirium and dreamerie, but, as my later Report has shown, in the "Apparent Analogies with Aphasia" and the "Associates of Constrained Attention" we have abnormal mental conditions that, if not like dreams and deliria or simulating them, produce affects that might be confused with them. For instance (p. 48) Myers' statement: "I know what I am thinking," when trying to get the name *Æschylus* correctly, points to a limitation like aphasia, tho the difficulty may be in the vehicular expression of it as determined by the mental condition of Mrs. Piper. The effort to get the word "Virgin" (p. 57) is another illustration and more like a subjective difficulty of the communicator than the one just mentioned. But I shall not urge the issue further than to say that it is possible the mental condition of the medium accounts for most of the confusion and fragmentary nature of the messages, a view reinforced by all that I have said of the mediumship of Mrs. Chenoweth (*Proceedings*, Am. S. P. R., Vol. IV, p. 346 and p. 374: Vol. III, pp. 593-613). I too readily recognize the provisional character of the hypothesis to strain any points in its favor, especially when I feel that there are suppositions which look very much as if they would easily supplant it, and I hold it in that state of flux which assigns it only the function of accounting for certain facts until we understand the process better than we do now. In any case Mr. Dorr's experiments suggest very clearly the point of attack upon it and the possible way out of the difficulty in intra-mediumistic conditions.

supplemented by mental difficulties in the communicator possibly of a different type than dreams.

I may add, however, an important incident in the record of Mrs. Smead to be published later and which may throw some light upon the question. By mere accident, so to speak, it supplies something like evidence on this point.

In the course of his sittings Mr. Smead had been anxious to hear from an old friend of his and had even exhibited some impatience at the excuses given for his non-appearance. The reason was not specifically indicated and from the point of view of sub-conscious knowledge there was no reason why he should not appear at any time through Mrs. Smead. But when he did appear it was with some apparent confusion at first, and then when he seemed to get better control the following occurred.

William H. Russell.

(My old friend?) Yes. (Has he anything to say to me to-night?)

Yes, he wishes to recall a few times he spent with you.

(Go ahead.)

There is something that troubles ["t" crossed] quickly him.

(What is it? Free your mind. I am listening.)

I tried but it was not well. You must remember how I came here. It was about 3 years of your time before I woke here. I was much surprised to find it so. It took that time for me to recover the shock. You see I did not come to you when you were near the place that I left your earth because it brought back the memories of it so that I could not tell you, but I have tried since away from there. [The Smeads had moved after his death.]

(Were you unconscious three years?)

You do not seem to know what I said. I said I was asleep. It was like going to sleep quickly and it did not pass off at once.

(Were you unconscious? One is unconscious in sleep.)

Not unconscious but sleeping; not so, the body is resting when sleeping, not so with the soul. It is busy always. When I went to sleep I sometimes dreamed, but did not wake up like you do, only partly waked because my soul could not wholly recover and the part that was shocked greatest could not be used until I was wholly well or, as you say, recovered.

(Is there anything on your mind?)

I wanted you to understand why I did not come before. I have tried several times, but could you understand me.

(Yes, a little, so I knew you were there.)

The statements represent ideas wholly unfamiliar to Mrs. Smead, she never having read anything on spiritualism that presented this idea of suspended consciousness or delirium after death. The account is perhaps a fuller one than George Pelham's allusion to the condition necessary for communicating (*Proceedings*, Eng. S. P. R., Vol. XIII, p. 363; Am. S. P. R. Vol. IV, p. 240). The idea is wholly contrary to the orthodox conceptions which Mrs. Smead has believed all her life. It represents the state as different from sleep while it resembles it. We have a delirium that is not self-conscious and the communicator found himself returning to this in his attempts to communicate. Apparently "the part that was shocked the greatest" by death was self-consciousness and that had to recover before he could communicate, so that the condition which may be necessary for communication is that balance between normal consciousness and unconscious dreaming that would enable the communicator to command voluntary association and reproduction to some extent at least. The "partly waked" condition mentioned would seem to describe this as well as the condition which had prevented communication. Of course the passage can also be quoted to show that a normal state is necessary to communicate, as the man says he had to recover his normal condition before he could communicate. But the tendency of the return to "earth conditions" to recall his "memories of it so that I could not tell you" points to an intermediate condition in which self-consciousness should be present in conditions in which the imagery of the mind might be telepathically transmissible without producing a disturbing influence on the mind of the medium, as too intense identification with the past seems to do in control.

This supposition of partial dreaming and partial self-consciousness would exactly fit the situation of the incidents recalled in response to Mr. Dorr's experiments. It reconciles the reference to not being able to think and to being confused while it recognizes the evidence for a more or less normal state of consciousness. But I do not find it necessary absolutely to insist upon this view. I desire only to show how elastic it is and at the same time to concede that

it may not be the correct one after all, tho having much still to support it.

Perhaps both sides of the question are illustrated by what followed the passage quoted, after some evidence of identity had been given. Mr. Smead's brother seemed to be assisting and when asked to give a certain name the following came.

I C A N t stay. Good by Billy. [Mr. Smead.]

(All right. Come again.)

Yes, it may be easier to remember next time.

(Anything more?)

I am glad you believe so much. We are to do our part.

(I need these facts to help others.)

Yes, yes. We are beginning to understand you better, but you cannot hurry us. We are having the hardest part to do it. You do not understand it as we do. Your friend did as he was told, so he did not become unconscious, good night C—— [Chesterfield, control].

(He is unconscious to-night?)

We have to guard against their coming in contact with earth surroundings, so that if they get too near they lose their control and sometimes we have to take care of them just as you people do when they get faint.

It is apparent that normal consciousness of some kind must be retained, according to this passage, but it is perhaps just as apparent that an intermediate condition is necessary between the normal state on that side and the unconsciousness which prevents all communication. This is not perfectly clear in this passage, but it is on the borderline of this view, especially when we take it in connection with other statements elsewhere regarding the condition necessary, tho we may find it better to resort to other analogies than dreaming to explain the difficulties in communicating.

But if there be any doubt about the interpretation to be put on these passages there is one of Mrs. Smead's and one of Mrs. Chenoweth's which assert the same thing and make clear some sort of abnormal mental state that is either the condition or the effect of trying to communicate. They are wholly independent of each other and neither party knew

anything of the work of the other at the time of this record. I quote the record of Mrs. Smead first.

Mr. and Mrs. Smead's little son was purporting to communicate and said some startling things about his studies in the other life and the statements excited the curiosity of Mr. Smead to ask him to tell him all about the studies. This only provoked the reply that he could not stay and that he had to go to his lessons! He bade his father good-bye and his communications ceased. Immediately Sylvester, Mr. Smead's deceased brother and one of the controls in the case took up the explanation of the failure to respond to the request for information about the studies in the following message, on the date of May 10th, 1909:—

"You see Billy, they have difficulty about telling of the lessons here, because, when the soul gets interested, it at once goes to its lessons and earth memories are in abeyance. That is why we cannot get more of our work here through. Many wonder why it is, but if they think they will readily see that we cannot deal in two worlds at one and the same time. When we come to this we have to leave our memories back from this side, lest they become confused."

All this is psychologically beyond the knowledge of Mrs. Smead and, tho not verifiable scientifically, represents just the chasm between the normal state in the other life and the conditions for communicating, whether it be a dream state or a clear secondary state, that we should expect in anything that represents something like a trance.

There is a curious confirmation of this general idea in another message taken from a remarkable sitting of Mrs. Smead's on March 10th, 1908. An old friend was purporting to communicate and got quite absorbed in the task, doing well in both evidential and non-evidential matter, until Mr. Smead suggested terminating the sitting. This had the same effect on the communicator as did the inquiry of his son in the record just quoted and confusion followed. Sylvester took up the situation and said:—

"I had to instruct this friend that when he began to go on until he finished talking so that he would not lose himself. I did

not want to try to bring him out of an unconscious state alone, the doctor not being here."

The least that is to be inferred from this, supposing it not subliminal, is that communicating tends to bring on syncope or unconsciousness of some kind, tho it does not suggest the abeyance of normal memories on the other side.

In a sitting with Mrs. Chenoweth on April 28th, 1910, the subliminal stage preceding the trance was occupied by phenomena resembling those of Mrs. Piper sometimes as she enters and more particularly as she emerges from the trance. She recognized Dr. Hodgson and tried to get something which was evidently an effort to give a cross reference. But it was confused and in the pause that ensued at a certain stage of the effort Mrs. Chenoweth remarked: "He is trying to center on it so as not to forget it when he comes in. Do you know anything like a capital O?" Then followed the drawing of a circle with an attempt to put the cross in it, the cross being the cross reference that I expected.

Now here is a tacit recognition of the danger of forgetting what you want to say when you "come in," that is, take possession of the organism of the medium to communicate. It assumes that you are clear, and perhaps normal, before this but that the "possession" of the organism tends to disturb the normal integrity of consciousness. Whether the condition is necessary to communicate or the effect of the effort is not determinable, and in so far as fragmentary messages are concerned it makes no difference. But this conception of it may involve quite a different conception and statement of the situation from the one defended in the Reports of Dr. Hodgson and myself, tho it retains the hypothesis of an abnormal state as described and at least liable to attend the act of communicating.

Miss Johnson's Paper.

Miss Johnson also has a second paper on the work of Mrs. Holland and it deals largely with its cross correspondences. The first of these is a complicated and perhaps enigmatical comparison between St. Peter and the Latin god Janus with associated incidents regarding the localities in

Rome connected with the worship of the one and the churches of the other. It requires a great deal of explanation to show the coincidences, and they are so buried in irrelevant matter that a captious critic might well reject the whole alleged significance of them. But I think a fair student of the facts will appreciate the claim for an intelligent process at the basis of them, tho he will be confronted with much perplexity in the effort to explain them.

The second incident is more striking, as it is free from that environment which offers the sceptic so fine an escape from the use of his intelligence. "Mrs. Holland in India on Monday, August 6th, 1906, towards the end of a rather long piece of script referring to a number of different topics, writes the following words, marked off from the rest by a space and a change in the handwriting: "yelo [scribbles] yellowed ivory." Mrs. Verrall, on Wednesday, August 8th, in Cambridge [England] writes: "I have done to-night y...yellow is the written word yellow yellow yellow Say only yellow." The word "yellow" is written larger and more emphatically each time it occurs. Miss Verrall who was writing on the same date with her mother for cross-correspondences also got a passage in which was found the word "yellow." Its environment might suggest a justifiable doubt, and perhaps the sceptic would fall back upon the omitted topic in Mrs. Holland's writing as the escape desired.

The third instance is perhaps more impressive. On September 12th, 1906, Mrs. Holland in India made a prediction in her automatic writing with reference to the illness of the Emperor of Austria whom she knew to be ill. On September 20th in Cambridge, England, Mrs. Verrall wrote: "Now say this, Mrs. [Holland] had the warning more than a week ago but may not have understood what was meant." Then the writing went on to correct the prediction made in India by indicating that it referred to some one else than Francis Joseph. The coincidence is perhaps clear in this case regardless of its explanation.

The next which seems to indicate some knowledge of what Mrs. Verrall had been thinking and doing with reference to her garden on the third and first day before and on the

next day after Mrs. Holland's writing. It is attributed to possible telepathy, tho it seems to me more eligible to explanation by clairvoyance technically considered.

The Savonarola incident is too complicated for quotation to make it clear and certain incidents in connection with it make it less impressive than is desirable for any theory. It affords, however, the kind of coincidence which, if accepted, perplexes the student for an explanation: for it has no superficial indications of spiritistic agencies and tho the reporters squint towards telepathy as the explanation it seems to the present writer to be quite as preposterous as spirits can be supposed to be and that it is better to suspend judgment entirely regarding it than to resort to telepathy. To the sceptic chance coincidence would seem more natural and only those who are familiar with the complicated, engimatical and symbolical processes involved in so many of these cross correspondences could recognize something more than chance in the case. But until some light is thrown upon the telepathic process it is useless to appeal to it in this way. The ultimate scientific explanation of such incidents must be found in the unity, not yet perceptible, between them and such as do not even suggest living minds as the source.

In another instance Mrs. Verrall automatically wrote on October 3d some material indicating that she had in mind a Greek procession and funeral and on the 17th of the same month in India Mrs. Holland described a procession in her automatic writing, tho it was associated with Roman ideas as the word "lictors" indicates. The words "litter" and "not in triumph" would suggest a funeral procession. The passage is taken out of its environment which was that of the following incident, except one.

On October 24th, in India, Mrs. Holland's automatic writing had the line, "The Blue Flower." It was written by itself "and in a rather peculiar hand." One the same day in England Mrs. Verrall wrote among other things: "Blue is to be preferred. Blue is her color."

The next incident is not a cross correspondence and is unusually interesting, as it is apparently premonitory in its character. We must remember that some sort of rapport or

connection between the minds of Mrs. Verrall and Mrs. Holland is represented in all these intercommunications. Professor F. W. Maitland was Downing Professor of the Laws of England at Cambridge and an intimate friend of the Verralls, Mr. Frederic W. H. Myers, Professor Sidgwick, and Dr. A. T. Myers, brother of Frederic W. H. Myers. "He had very delicate health and for some years had spent the winter months in the Canary Islands. He went there as usual at the end of the Michaelmas Term, 1906, and died there on Dec. 19th." This it will be seen is two months after the following writing of Mrs. Holland.

"On Oct. 17th, 1906, Mrs. Holland in India wrote as follows:—

Nina—A. A solitary cypress black against the sunset. Smooth grass at its foot but not shaven turf—Nor guessed what flowers would deck a grave—[passage interrogatively referred to Gerald Massey.]

Downing— A bitter wind scourging a cold grey sea—Every few minutes the screw is half out of water and a sickening vibration jars the whole fabric of the ship—Cedric—

The woven vesture of nights and days—This is one of the days that matters—

"They are waiting by the sea—for the barque to bear them o'er—" [passage quoted referred to poem of Roden Noel, deceased.]

Do not let A be seriously perturbed. This will be a slight attack and a very brief one—A. T. M. [Initials of Dr. A. T. Myers, deceased.]

The men with staves head the procession—the lictors—About half way comes the litter—too heavy for the slaves that bear it—Garlands—but not of triumph—What liquor do those jars contain. What unguent that golden vase—where is the altar for this sacrifice—The noonday sun has dimmed the torches flare.

This last passage containing the reference to "lictors" is the one alluded to in the supposed cross correspondence above in connection with the funeral procession described by the writing of Mrs. Verrall. The context and the words "litter" and "not of triumph" indicate clearly enough that it refers to a funeral procession.

On the date of this automatic writing Dr. Verrall, it seems,

had called at Downing College where Professor Maitland lived to see how he was and found him well after a slight attack, this having prevented Professor Maitland from making his usual call on Dr. Verrall the preceding Sunday. Dr. Verrall had been somewhat anxious about his friend's state of health. It was after this date that Professor Maitland went to the Canaries and died there on December the 19th, 1906.

On the same date, Dec. 19th, Mrs. Holland in India wrote automatically as follows:—

Pace. Pax—It is only an appearance that the life appears unduly brief or all too swiftly terminated. In reality the wheel had run full circle—"Into a darkness quieted by hope." Pink may blossom on the trees near the drive—*Qui bien ayme tard oublye.* H. December 21st—don't you remember? M.

"In regard to this script," Miss Johnson says, "it may be noted: Professor Maitland was 56 at the time of his death.

"There is a pink may tree near the drive up to the door of Mrs. Verrall's house, which Mrs. Holland has never seen.

'H. probably means Dr. Hodgson. M. is ambiguous. It might mean Mr. Myers, but he is generally designated by 'F.' This 'M' is written in a peculiar way, as if to indicate some new 'M.' If we take it to mean Professor Maitland and 'H' Dr. Hodgson, the sentence 'December 21st—don't you remember?' becomes significant, for it was on December 21st of this year, as Mrs. Verrall afterwards told me, that she heard of Professor Maitland's death, whereas on December 21st of the previous year she had heard of Dr. Hodgson's death. This date is also her birthday."

"The news of Professor Maitland's death was received in Cambridge on the 21st, and it was in the papers on the 22d. The news was also, as I learnt later from Mrs. Holland," continues Miss Johnson, "telegraphed to India; but as her script came closed in a letter bearing the Indian post-

mark December 20th, it is, I think, impossible that she could have heard of it before the script. She told me that she thought the date when she saw the news was December 22d or 23d, and (in reply to a question) that she had never heard of the Downing Professorship."

While I think this is an excellent instance of coincidence not due to chance the comments which I wish to indulge will not be based upon this admission. I shall make a present to the sceptic of any explanation he chooses. It is the manner of dealing with the record that will be the subject of animadversion.

Miss Johnson seems to be so obsessed with the idea that she must make the coincidence appear telepathic that she either misses its meaning altogether or ignores it and distorts the whole record in such a way that the reader will not easily discover the real facts. In seeking a coincidence between Mrs. Holland's description of a funeral procession with Mrs. Verrall's occupation, two weeks before (!), with a play in Cambridge which contained the account of a Greek funeral procession, she tears Mrs. Holland's passage from its context and says nothing about it at the time. You discover its connection only by the bracketed remark, at the end of the quotation from Mrs. Holland's script of October 17th: "[Here follows the passage quoted above on p. 214.]" Now Miss Johnson admits that the writing of Oct. 17th refers to Professor Maitland, and whether it correctly does so or not makes no difference. So also with the contents of the writing on the day of his death. But if this is telepathic why does it imbue itself so thoroughly with the idea of death, a funeral and a sea voyage, which was customary with Professor Maitland, but which was not in the minds of the Verralls at the time, except as a subliminal memory? If there is a coincidence at all, and it is clearly premonitory when you associate the matter with his death, why not suppose as well that Mrs. Verrall's automatic script on Oct. 3d was a similar premonition of the same event and not due necessarily to her mental occupation with the Greek play? I am not questioning the possibility of the latter interpretation, but why cover up the other by not remarking it and

by twisting the passage in Mrs. Holland's automatic writing out of its place to create a coincidence that may not exist at all? The allusion of Mrs. Holland to a funeral procession is perfectly fitting in its relation to the incidents admitted to refer to Professor Maitland and it is much more natural to suppose that its coincidence with Mrs. Verrall's stage of mind two weeks before is due only to chance, and hence that it is premonitory, not telepathic.

I may leave to the reader to ask the questions what Dr. A. T. Myers and Dr. Hodgson are doing in connection with a telepathic coincidence about funeral processions, and why the clairvoyant allusion to the "pink may blossom" should be found in a telepathic message which has so many of the dead associated with it and which so much resembles other mediumistic phenomena in which the "spirit of the medium" is said to be taken out of the body for intermediating communications. There are many other significant facts in the passages quoted which I need not remark. But the occasion may be taken to lament the process of giving us such records in fragments and selecting passages outside their environment for interpretation and explanations of a kind not at all suggested by the facts. It tends to make one lose confidence in the whole treatment of the phenomena to find this apparent or real distortion applied. It appears like special pleading. It would not be this if the entire record were printed, as every one has the right to put his own interpretation on the facts. But this process of using only fragments of the record for a special interpretation prevents the reader from getting the true perspective in the phenomena. This insistent obsession about telepathy to explain the facts would justify the explanation of all modern unanimity of ideas and sentiment as due to telepathy. For it would not do to say that it is due to books, education and social influences, because, we might explain *their* common tendency to telepathy! The whole process reminds me of the acrobatic performances of orthodox theology, and if we do not watch ourselves in this process of fooling the public we psychic researchers, like the ancient priests, will be caught smiling at each other as we meet.

Miss Johnson gives another set of incidents which she, with others of the investigators, interprets as alleged spirit messages probably having a telepathic explanation. It involves a very complicated set of incidents and is presented and discussed at great detail. It will be impossible in this summary of the incidents to make the whole case clear and hence I must refer those who may be interested to the English Report for the whole story. The manner in which the details are woven together by Miss Johnson makes a remarkably interesting account on any theory whatever and, as presented by Miss Johnson makes out at least a very plausible case of telepathy with the living, masquerading as communication with spirits. It is so plausibly presented that the believer in any other theory is at least bound to show good reasons for not accepting the one Miss Johnson entertains. I shall not say that Miss Johnson is convinced that it is telepathic, as there is not evidence in her account of it that she does feel so. On the contrary she actually indicates in the conclusion that she is not prepared to accept any theory in our present knowledge of the phenomena. But in the abundance of caution which the investigators marked out for their method they have sought, with Miss Johnson, to present the telepathic possibilities to the breaking point. So they have leaned to that interpretation in lieu of spirits as making the latter wholly unnecessary, and if telepathy be allowed to explain so complicated a set of facts, giving all the appearance of being designedly interwoven to simulate spirits, what will the hypothesis not explain. This is the view of the situation indicated by the facts and I wish to state them in as complete a way as the narrow limits at command will permit in illustration of the contention maintained.

On April 21st, 1908, again on April 27th, and on May 4th, Mr. Dorr with a view to reviving memories in Dr. Hodgson's mind, who was purporting to communicate through Mrs. Piper, read aloud the Latin verses that were printed, on special occasions, on the *menus*, or cards, of the Tavern Club in Boston, of which Dr. Hodgson was a member. The lines were as follows:

Neum est propositum in Taberna mori
 Et vinum appositum sitiēti ori
 Ut dicant cum venerint Angelorum chori
 Deus sit propitiu*s* isti potatori.*

"On May 8th Hodgson, purporting to communicate through Mrs. Piper, and who had already given translations of two or three words in the verses, spontaneously gave in one continuous sentence the following nearly correct rendering of the whole:

"It is my habit at the inn, according to custom, when serving wine to my thirsty lips, when the angel band comes to say 'May God be propitious to this one.'"

"Note that propositum (intention) is here wrongly translated 'Habit' and mori (to die) is wrongly translated 'according to custom.'"

I should also remark to the reader that the "mori" is also the dative case of the Latin word *mos*, which means *custom*, so that the translation of the word in this case is correct enough but not in that connection, as it is the evident intention of the writer of the verses to use the infinitive of the Latin *morior*, which means to die.* *

* *Translation.* It is my intention to die at the Inn and to have wine served to my thirsty lips, so that the band of angels may say when they come, "May God be propitious to this drinker."

** There is perhaps a criticism which could be made about the Report as a whole, but I shall not do more than remark the disadvantage in which the failure to publish the detailed record in its complete form puts the student. I readily recognize the right to give summaries in articles discussing and explaining either the record as a whole or certain groups of incidents in it. But critical students have no chance to determine whether such views are justified or not when they cannot see the detailed records in their entirety. It savors too much of authority to withhold the full accounts and it is certain that the scientific man does not care a penny for any one's views or discussions of selected incidents unless he can verify their justice by a critical study of the detailed reports. I admit the difficulty that the writers were under in this matter and I shall not criticize in a spirit of reproach when lamenting the absence of the full chronological records. I desire only to show what the disadvantages of an outside student are in attempting to understand such reports. Let me illustrate my point.

In the references to the Latin verses which the alleged Dr. Hodgson translated it was said that they were read to the communicator first on April 21st, again on April 27th and again on May 4th, 1908, before the translation was given on May 8th. But it is casually remarked that the alleged Dr. Hodgson "had already given translations of two or three words in the verses" before he did it in full. Now the student would

In the waking stage of the trance on the same day, May 8th, 1908, the following statements were made by the recovering consciousness, the first part of it not being audible.

like to see the translations and their context, and I for my part would like to see the whole set of records between April 21st and May 8th. They, with the translations of two or three words in the verses might confirm or refute the interpretation which I have entertained of the incidents. In this whole subject, whether the incidents are evidential or not, context, or if not context, the non-sense is just as important as the sense in determining the situation.

I do not know what other omissions exist that would be extremely important in determining the meaning of the incidents which Miss Johnson discusses. Let me take an illustration outside this Report.

When Professor Newbold published his Report on Piper experiments he abbreviated the record regarding the purported communications from Sir Walter Scott. He mentioned just that portion of them which bore upon the supernatural (*Proceedings*, Eng. S. P. R., Vol. XIV, p. 48). He called attention to the fact that Sir Walter Scott in a sitting had said there were monkeys living in caves in the sun. He and Dr. Hodgson while revising the automatic writing that evening had a hearty laugh at the absurdity of the message. To their surprise the next day Sir Walter Scott asked what they had been laughing at "as if to split the canopy of heaven" since they met last. They explained the reason for their laughing and expressed it as their opinion that an intelligent spirit would not send messages of that kind. Sir Walter admitted this and undertook to explain how the error occurred and the explanation was about as absurd as the original message.

Some time after the publication of Professor Newbold's Report I, who had seen no records but my own, expressed to Dr. Hodgson the desire to see some of the other records. He sent me a lot of them in reply and by mere accident the record in which these conversations with Professor Newbold had been held. Mrs. Sidgwick had criticized Dr. Hodgson's report and had referred to these purported communications from Sir Walter Scott as illustrating the absurdity of a spiritistic theory and spoke of them as the creations of the preposterous secondary personality of Mrs. Piper. So it seemed to any one who read the Report of Professor Newbold. But as soon as I read the record I found the statements had been abbreviated. The record stood as follows:

"There are monkeys living in sand caves in the sun. Oh! I lost my grasp on the light."

Now Professor Newbold had omitted the phrase "*Oh! I lost my grasp on the light*," the very phrase that gave the whole message its meaning and I at once wrote to Dr. Hodgson my discovery. He agreed with me. The sentence is priceless for the student of psychology who tries to understand the nature of the phenomena and the difficulties to be encountered in explaining the character of the supernatural and the limitations under which it is derived. This is true on any theory whatever of the supernatural. This sentence, "*Oh! I lost my grasp on the light*" indicated that the difficulty was in the mental condition of the communicator. The omission of it by Professor Newbold cut off a student's chance to form his own opinions about the phenomena, and that transgression no scientific man will pardon.

(The first word that becomes intelligible is "Habit"; the other words that went with this could not be caught, but probably were a fresh attempt to translate the Latin verses.)

We are seven

I said Clock! tick, tick, tick! Stairs.

I said "Grow old along with me." She wrote it. Mrs. V. wrote it.

Ernest Saul—David—St. Paul

Light—Life—Angel band! Toast—my toast to you!

Catch it quickly! Oh, George you are so slow! What's Browning got to do with it?

For the reader I should add the interpretation of some of these references as given in the Report. "The words 'Clock! Tick, tick, tick! Stairs,' no doubt refer to Longfellow's poem *The Old Clock on the Stairs*. The word 'tick' does not occur in this poem, but it has the refrain, 'Forever, never, Never forever.'

"'Angel band! my toast to you' refers to the Latin verses."

On May 12th, Mr. Dorr read over to the communicator these statements made as Mrs. Piper recovered normal consciousness and the communicator indicated that certain ones were data for cross correspondences, or messages to be given through more than one psychic.*

* In order to enable the reader to understand the real significance of the matter quoted from the sitting by Mr. Dorr with Mrs. Piper for May 12th, to which I have referred, I shall quote all that is given in Miss Johnson's paper. Mr. Dorr read over the statements made by Mrs. Piper as she recovered consciousness on May 8th, 1908, and the trance personalities made their answers.

"(The first thing she said was, 'We are seven.')

That is Wordsworth, but we were seven in the distance as a matter of fact.

(Then she said, 'Clock, etc.')

Was it confusion? I do not recall saying anything about clock.

(It evidently referred to Longfellow's poem, and it may have come out of Mrs. P.'s mind.)

I do not know what it meant. Possibly.

(The next thing she said was, 'Grow old along with me. Mrs. Verrall wrote it.)

Mr. Myers gave it to Mrs. Verrall. Quite right.

(Then she said Ernest.)

Seven of us—7—Seven.

(Then she said 'Saul' and 'David.')

We have been trying those experiments with [Mrs. Holland].

(Then she said 'St. Paul.')

Now the whole course of Miss Johnson's argument turns on the words "habit," "tick," "seven," or the number 7, and the contents of a posthumous letter of Mr. Piddington's. I shall have to summarize all this very briefly.

On April 20th the automatic script of Mrs. Verrall contained a lot of figures which included the numbers 3, 7, and 6 repeated frequently, sometimes one of them by itself and sometimes in groups with others. On May 8th, 1908, the date of Mr. Dorr's experiment in which he obtained the statements I have quoted, Mrs. Verrall wrote automatically a poem in which Miss Johnson finds symbolic indications of the words "St. Paul—Light—Life—Angel band." For the name "St. Paul" she relies on the poem of Mr. Myers, while living, on St. Paul which is the same in metre with the one written by Mrs. Verrall and has one line in it that resembles a line in Mrs. Verrall's. The word "messengers" is supposed to refer to "Angel band" and "Lighted" to "Light."

Miss Verrall in some automatic writing on May 11th, 1908, got a number of statements turning on the word seven. I quote the whole.

A branching tree not a real tree but emblematical. Scrolls in place of leaves.

Jacob's ladder and the angels upon it. What does that mean—

A spinning top many colors but as it spins they are blended into one—Mark the simile.

A leaf hangs down like that and a flower small and white I think and a sweet scent it is a shrub—foreign—not English—Sciola a name like that.

The seven branched candlestick it is an image—the seven churches but these not churches seven candles united in one light and seven colors in the rainbow too. Many mystic sevens all will serve We are seven Who (?) F. W. H. Myers.

Mrs. Verrall had resolved on an experiment with Mrs. Frith through whom Dr. Hodgson purported to communicate

Yes with [Mrs. Forbes] and others."

It is noticeable that the reference to "seven of us" in this instance is to the communicators, not the automatists, if we take the most natural interpretation. The whole of it indicates that the statements of May 8th in the waking stage were, many of them at least, intended as matter for cross-correspondences.

by means of automatic writing. She wrote a question to Mrs. Frith on February 14th, 1908: "Can R. H. say what are his associations with the words, 'Climb the Mount of Blessing.'" At the same time she enclosed for safe-keeping with Miss Johnson in a sealed envelope the answer to the question. It was that a quotation from Tennyson's *Ancient Sage* should be given. This poem contains the expression "Climb the Mount of Blessing." Mrs. Frith did not quote this poem but produced one which Miss Johnson thinks contains reminiscences of the poem or ideas suggested by the phrase mentioned. Only the last two lines have any clear reference to the conceptions involved in the cross-correspondences. They were written on June 11th, 1908 and are:

"Invites my footsteps till the mystic seven
Lights up the golden candlestick of dawn."

This repeats some of the ideas in Miss Verrall's script of May 11th and it is possible that other imagery in the several verses are inspired by the same source, but the evidence for it is tenuous, remote and symbolical.

Mrs. Holland's dream is the next incident interpreted as involving a cross-correspondence with these references to seven. On July 15th, 1908, Mrs. Holland records the following.

Last night I dreamt that I was in a large bare room—rather like a studio, . . . Some one showed me an old note-book—or diary—in which was written in small neat hand:

"Since in 1872 a dear friend chose as a sign by which to communicate with me the figure 6, I, in my turn, will try in the time to come, to send the figure 6,—simply the sign of 6."

On July 23d, 1908, Mrs. Holland's automatic script showed the following statements:

There should be three at least in accord and if possible seven. The Lady and the learned lady and the maiden of the crystal and the scribe and the professed scribe—and the two new comers—what could be better than that?

There was further material that apparently reflected iden-

tity with Dantean incidents noticeable in the automatic script of Miss Verrall. This has no special importance for our discussion here, tho it adds to the evidence for cross-correspondence and supposedly for the telepathic hypothesis which Miss Johnson suggests and protects. It seems fairly reasonable to assume here that the seven referred to are the seven psychics through whom the cross-correspondences were conducted. Miss Johnson supposes, therefore, that the passage refers to Mrs. Forbes, Mrs. Verrall, Miss Verrall, Mrs. Holland, Mrs. Piper, and the two "new comers," Mrs. Frith and Mrs. Home.

In the automatic speech of Mrs. Home, reported by Col. Taylor, a member of the English Society occurred the following on July 24th, 1908:

Seven times seven and seventy seven. Send the burden of my words to others.

(To whom shall we send?)

Souls that labor for your earthly wisdom. Send no names.

(May we say the message is from a teacher?)

No. . . . Several wait to hear. Some say they do not mind the name; others seek only. Omnia vincit.

(Shall I send this to Miss Johnson, or to Mrs. Verrall?)

Miss Johnson likes it better; you can help better through her.

The reader will observe a play on seven again and may interpret the character of the coincidence. We turn next to Mr. Piddington's posthumous letter. It was in the course of these experiments that Miss Johnson with Mrs. Verrall noticed the complicated allusions to seven and Dantean imagery and Miss Johnson happened to mention the discovery to Mr. Piddington. This was on November 19th, 1908, after the experiments. He later questioned Miss Johnson about them and examined the records, as his posthumous letter, written on July 13th, 1904, in the office of the Society and deposited there for safe-keeping, contained allusion to *seven* which was a sort of fixed idea with him, a "tic" as he called it in the letter. After a study of the records he resolved to tell the facts, thinking that they might not be due to chance. This led to an investigation of contemporary and other records

with the following facts which I give in their order, beginning with Mr. Piddington's posthumous letter.

20 Hanover Square, London, W., 13th, July, 1904.

If ever I am a spirit, and if I can communicate, I shall endeavor to transmit in some form or other the number SEVEN.

As it seems to me not improbable that it may be difficult to transmit an exact word or idea, it may be that, unable to transmit the simple word seven in writing or as a written number, 7, I should try to communicate such things as: "The seven lamps of architecture," "The seven sleepers of Ephesus," "unto seventy times seven," "We are seven," and so forth.

The reason why I select the word seven is because seven has been a kind of tic with me ever since my early boyhood. I would walk along the street to a rhythm formed by counting 1, 2, 3, 4, 5, 6, 7. Though never superstitious, I also have always, in a playful kind of way, regarded 7 as a, or my, lucky number. Often playing golf at Woking, I count the number of carriages on passing trains, and if a train passes composed of seven carriages, not counting the engine, I regard it as a lucky omen, and pretend to think that it shall win my match.

I have purposely cultivated this tic, of which I have never spoken to anybody, as I think it likely in the event of survival that the memory of it, having by practice been frequently revived in my lifetime, may survive the shock of death.

J. G. Piddington.

The reader will remark the points of coincidence between this and some of the messages previously quoted. They are "We are seven," "unto seventy times seven," the number 7, and the word "tic" which Miss Johnson thinks was intended to represent the "tick" of Mrs. Piper's utterances in the waking stage of the trance.

It was this discovery that led to an examination of earlier records to ascertain whether more light might not be thrown upon the incidents. Examination of Mrs. Verrall's automatic script contemporary with the writing of Mr. Piddington's posthumous letter revealed the following of the same date.

July 13th, 1904. 11.15 A. M.

[After some nonsense Latin and Greek words.]

But that is not right—it is something contemporary that you are to record—note the hour—in London half the message has come.

I have long told you of the contents of the envelope, Myers' sealed envelope left with Lodge. [Here follows a statement as to the contents of this envelope, quoted in full in Mrs. Verrall's report on her script, *Proceedings*, Vol. XX pp. 424-5; also a similar statement about a sealed envelope left by Professor Sidgwick. The script continues:]

I don't know what you want more—why can't you act on this? You ask more and more tests and it is hard to see why.

Helen could probably give the contents of the envelope too if you want confirmation. Tell her to write down a reference and see what she puts. We will try to give it her to-day. Some one will speak of it to her—will that do for you, o skeptics! Surely Piddington will see that this is enough and should be acted upon. F. W. H. M. [Myers.]

Miss Verrall was told to write down the reference, but nothing else. The first two lines of this script are interpreted as referring to Mr. Piddington's posthumous letter. Inquiry showed that it was about this very hour that he was writing it. The latter part of the script refers to the posthumous letters of Mr. Myers and Sidgwick without question. The next day, July 15th, 1904, Miss Verrall wrote automatically as follows:

Mother has made a mistake the letter is in the second drawer but she will not find it what she expected.

Driving round the pond.

Scilicet in functis videbis omne futurum (that is wrong) spectabis.

non erit invivis animi nisi vana procella Aen VI 383. deficit omne.

In the Maderana thal an accident. Enough F. W. H. Myers.*

The allusion to the mother's mistake is taken to mean a correction of her belief that she was writing the contents of Mr. Myers' and Professor Sidgwick's posthumous letters when in fact the effort was to give that of the living Mr. Piddington. It is an interesting coincidence that Mrs. Verrall should write: "In London half the message has come" and

* The translation of the Latin is: "Doubtless among the dead you will see all the future (that is wrong) you will perceive.

"There will not be among the living any mind but the empty storm of it." *Æneid* VI 383. The whole is lacking.

that Miss Verrall the next day should write, without knowing what her mother had done: "Deficit omne,"—"the whole is lacking." The line in the *Æneid* referred to by Miss Verrall is, translated literally: "Grief from his sad heart; he is pleased by the land called by his name." The line is the last of two describing the pleasure of Palinurus when the Sibyl tells him that a tomb shall be erected to him in Italy and that the place shall bear his name forever. The name Palinurus means "backward (or returning) breeze" and there seems to be some connection between this name and the word *procella* (storm wind) in the script. The whole intention of the Latin phrases seems to be to mark an opposition between the potency of the dead and of the living: "Among the dead you will see all the future;" "There will be no mind (breath) among the living but an empty storm wind."

In a script of Miss Verrall's for August 6th, 1907, was found a reference to the number 7, followed by a Latin sentence which clearly indicated that a cross correspondence was being attempted. The script is as follows:

A rainbow in the sky
fit emblem of our thought
the sevenfold radiance from a single light
many in one and one in many

Scilicet ipse videbitur hoc transtulisse ad suam normam quare coordinandum est quodeunque exponatur ne diffusum praetermittatur.

quod unum illud omnes
Sic Fortuna jubet.*

There are Dantean suggestions running throughout the first lines and the Latin seems to mean that Mr. Piddington is in mind who will seem to have effected the cross correspondence himself.

The next instance is by Mrs. Verrall, "tho it is important

* The translation of the Latin is: "Doubtless he himself will seem to have transferred this to his own rule. Wherefore whatever is set forth must be co-ordinated, lest, being scattered, it should escape notice. What one thing, that all people. So Fortune commands."

to note," says Miss Johnson, "that during the earlier part of the same day on which it was written, Mrs. Verrall had seen all the scripts produced by Miss Verrall in August, 1907 (it being their custom to compare notes of their scripts at stated intervals)."

Mrs. Verrall's Script, August, 28, 1907.

Signification patet—symbolum tetigisti*

Test the weakest link [drawing of three links of a chain] the chain still holds. No ours to teach. You learn alone. Place the question in the midst and let each have his test. The same should be said to each—Try this new experiment—Say the same sentence to each of them and see what completion each gives it. Let Piddington choose a sentence that they do not know and send part to each. Then see whether they can complete.

Or he might give different parts of the same sentence to each of them if the sentence is long enough—

It was in November 1908 that the suspicion of a connection with Mr. Piddington's posthumous letter was aroused in his mind and on the 27th of that month it was opened in the presence of Miss Johnson, the contents being as above quoted (p. ...). Mrs. Sidgwick and Mr. Gerald Balfour were told the discovery in confidence, but "it was mentioned to no one else until I read a paper," says Miss Johnson, "at a private meeting of the Society on March 30th, 1909, which included a brief summary of this cross-correspondence." During the period of January 15th-19th, 1909, Mr. Piddington paid Mrs. Verrall a visit at Cambridge and heard from her some incidents which seemed strongly to suggest spiritistic agency, but Mr. Piddington, as stated in a letter to Miss Johnson, "told Mrs. Verrall not to be too spiritualistic, as a recent case told rather against spirits. He was thinking of the 'We are Seven' case; but deliberately refrained from giving any hint of what was in his mind."

Between November 1908 and this period it is evident that this discovery was a matter of some interest in the minds of Mr. Piddington and Miss Johnson, and of course became a

* The Latin translated is: "The meaning is obvious; you have touched the symbol."

matter of wider public interest after March 30th, 1909. But before March 30th, 1909, and after Mr. Piddington had made his precautionary remark to Mrs. Verrall, but without any knowledge on her part of the facts, Mrs. Verrall, on January 27th, 1909, automatically wrote the following:

Fortunatus no that is not the word—Fortuna's wheel revolving. [Here follow further remarks on Fortune's wheel] Nothing is swifter than Thought, nothing more sure—swifter than arrow or than bullet, thought flies from mind to mind, instantaneous. It is a now and a now, at once, no pause, no then. Don't you understand?

And ask what has been the success of Piddington's last experiment? Has he found the bits of his famous sentence scattered among you all? and does he think that is an accident, or started by one of you? Tell him to look carefully and he will see a great difference between the scripts in this exp[erimen]t and in the others. That ought to help the theory. One language only has been used this time.

But even if the source is human, who carries the thoughts to the receivers? Ask him that.

Miss Johnson remarks of this: "This script of Mrs. Verrall's seems undoubtedly to refer to her earlier one of August 28th, 1907; and the words 'Fortunatus,' 'Fortuna,' 'Fortune,' seem to connect it with the "Fortuna" of Miss Verrall's script of August 6th, 1907, which would tend to confirm Mr. Piddington's view that the 'ipse' of that script is himself, tho this interpretation had certainly not occurred to Mrs. or Miss Verrall. Further this last script applies very appropriately to the connection between Mr. Piddington's posthumous letter (of which Mrs. Verrall, as I have said, knew nothing), and the cross-correspondence of Sevens (of which she did know, but had absolutely no ground for associating it with Mr. Piddington), even to the detail that 'one language only has been used this time.'"

Miss Johnson then gives a chronological résumé of the incidents that will serve as a bird's eye view of the evidence. She states in a footnote that she includes "possible as well as certain allusions to Dante." I give this tabular review in full.

Date.	Automatist or Writer.	Mention of "Seven."	Allusions to Dante.	Possible allusions to Mr. Piddington's Letter.
July 13, 1904.	Mr. Piddington.	"Posthumous Letter" about the number Seven		"In London half the message has come."
" " "	Mrs. Verrall.			Contrast between the potency of dead and of living. "He himself will seem to have transferred this."
" 15, "	Miss Verrall.			Let Piddington choose a sentence and send part to each.
Aug. 6, 1907.	Miss Verrall.	A rainbow; the seven-fold radiance.		
" 29, "		[Mrs. Verrall reads above script.]		
Feb. 15, 1908.	Mrs. Verrall.	[Mr. Piddington recognizes Dante allusions in Mrs. Holland's script of April 8, 1907.]		
March, "		[Mrs. Verrall informed of this.]		
April 20, "	Mrs. Verrall.	The Seven hills of Rome.		
" 27, "	" "	Groups of figures, 3, 7, 6.		
May 5-8, "	" "	[Mrs. Verrall reads last few cantos of "Purgatorio."]		
" 8, "	" "		Jacob's ladder: Virgil not permitted to see the vision.	
" " "	" "		Angel band.	Habit. Tick. tick. tick!
May 8, 1908.	Mrs. Piper.	"We are Seven"		
May 11, "		"We are seven," Many mystic sevens, etc.	Jacob's ladder; the spinning top; Seven candles and seven colors in the rainbow; many mystic sevens.	
" 12, "	Mrs. Piper.	Seven of us in the distance; experiment tried with Mrs. Holland, Mrs. Forbes and others.		
June 7, "		[Mrs. Verrall notes Dante allusions in Miss Verrall's script of May 11th.]		
" 10, "		[Mrs. Verrall writes to Mr. Piddington the above.]		
" 11, "	Mrs. Frith.	The mystic seven.	The mystic seven and the golden candle-stick.	
July 14, "	Mrs. Holland.	[Mrs. Verrall sees Mrs. Frith's script and recognizes Dante allusions and connection with Miss Verrall.]		Dream of posthumous communication of the figure 6.
July 18-20, "				
July 23, "	Mrs. Holland.	There should be seven in accord.	Green beyond belief; the Green Ray.	
July 26, "	Mrs. Home.	Seven times seven and seventy-seven.	Seven times seven.	
Nov. 16, "		[Mrs. Verrall learns of Mrs. Piper's connection with the cross-correspondence.]		
" 27, "		[Mr. Piddington's letter opened by himself and A. J., unknown to Mrs. Verrall.]		
Jan. 27, 1909.	Mrs. Verrall.		"Has Piddington found the bits of his sentence scattered among you all?"	

As I have already remarked the proper appreciation of all this must come from reading the detailed article of Miss Johnson, but I think I have summarized it fully enough for the reader to understand at a glance the nature of this tabular

review which is Miss Johnson's own. Now to the examination of the case which is stated at least to represent a possible interpretation by telepathy.

As this tabular review represents the case there are just three matters of interest in establishing the assumed telepathic coincidences. They are the references to sevens, to Dantean incidents, and to habit and its relation to the word of Mr. Piddington's letter, namely, "tic." I shall first proceed to eliminate the third incident from this connection and from the evidence of telepathy with the living.

In the first place, Miss Johnson connects the word "habit" in the sitting of Mrs. Piper for May 8th, 1908, with the casual use of the word "tic," in the sense of *habit* in Mr. Piddington's posthumous letter written on July 13th, 1904. That it has nothing to do with either the idea expressed by "tic" and that this word "tic" has nothing to do with the word "tick" in Mrs. Piper's sitting should be apparent from the following facts in the record. We must remember that the word "habit" was used in the automatic writing, by hypothesis, to translate the word *propositum*, and in the waking stage of Mrs. Piper's trance it was repeated, according to the record, in connection with an attempt to translate the Latin verses of the Tavern Club menu. Its whole meaning is found in another idea associated with the habits of the members of that Club and not with a "tic" expressing a mental automatism and written four years before "habit" was given by Mrs. Piper! Miss Johnson has to violently separate it from its actual context to give any appearance of a connection besides doing as much violence to the word "tick" in the Piper record. There is no scientific reason whatever for disregarding this context. That this is correct should have been observed in the expression, "Toast—my toast to you," which Miss Johnson admits is related to the Latin verses on the menu card. She says nothing about this and its relation to the word and idea expressed by "habit" in her summary of the evidence and the reader sees only the distorted place and relation of the term in connection with another word which is not related at all to the "tick" of the Piper record. In the Piper record "habit" describes certain actions in connection

with drinking a toast; in the Piddington letter "tic" expresses a psychological automatism. In the Piper record "tick" expresses a noise in a clock; in the Piddington letter "tic" is a habit, not a noise. While there might be contexts and situations where I could recognize artificial connections between these words and ideas it seems to me to be an unwarranted distortion of all rational meaning to connect them here.

Now let me go to some facts that bear this view out. There appears to have been no inquiries to see whether any associations were aroused by Mr. Dorr's reading of the message to the hypothetical Dr. Hodgson communicating through Mrs. Piper. To arouse association was the avowed object of the experiment. Miss Johnson admits that "Toast—my toast to you" is connected with the word "habit" and the Latin verses, but does not recognize, as I think she should, the fragmentary association which it expresses of events connected with the Latin verses, and there is no evidence that inquiries were established to ascertain why *propositum* was translated "habit." If you are investigating the claims of spiritism you assume, for the sake of argument at least, that this view is possible and then the duty arises to exhaust that theory quite as rigidly as you do that of telepathy. If you are merely converting an opponent of a theory to what you already believe, then you do not have to emphasize the spiritistic side but to concede all he demands, for the sake of argument. But that assumes, of course, that you are already converted to the spiritistic theory. Miss Johnson, however, makes the appearance of not being converted and of studying the facts to see whether one or the other hypothesis applies best. This creates the obligation to investigate the spiritistic possibilities as carefully, but not with any violent distortion of the facts, as the telepathic. This has not been done in this instance. The extent of the associations actually aroused by the verses was not investigated or not recognized. The existence of them should have been suggested by the phrase "Toast—my toast to you." as its relation was perceived and stated.

I had a little knowledge of habits at the Tavern Club from

having often dined there with Dr. Hodgson, tho I was never present on any occasion that enabled me to know anything about these Latin verses and habits associated with them. I merely remembered that the Club had banquets and I thought I remembered a clock on the wall as you went upstairs to the dining-room. I therefore made inquiries on this point and about the use of the verses and I ascertained the following facts.

There is a clock on the wall as you go upstairs to the dining-room. At banquets when there are no guests present it is the habit of the members to assemble downstairs and there at a punctual hour, on the tick of the clock, so to speak, to sing these verses, which they always spoke of as "*meum est*," and then to go upstairs to the dining-room. Early in the dinner a toast is drunk to "the absent, the living, and the dead."

Now we have the following facts. The Latin verses were printed for special occasions. They were sung downstairs before going up to the banquet. A toast was drunk to the "absent, the living and the dead." It was a *habit* to do all this. Now we have in the Piper record this allusion to a habit in connection with the verses and to the toast. The singing and then going upstairs are omitted, unless the reference to the clock and the stairs is a remnant of the attempt to allude to going upstairs. But some of the most important associations are correctly hinted at and from what we know of the fragmentary character of such messages, on any theory of them whatever and much more on the spiritistic than any other, this fragmentary nature of the associations might be expected, and we can imagine what was in the mind of the communicator.

I should also venture on an explanation of the allusion to "Clock! tick, tick, tick! Stairs." First we must remember that the punctuation is that of the editor and not of the speaker. These words may be mere fragments of what was in mind. To me the statement that the language is an allusion to the poem of Longfellow is by no means proved and it very much strains the case to make the words "tick, tick, tick!" convertible with the refrain, "Forever, never, Never,

forever," tho I admit it possible and shall not controvert it. I shall even assume it to be the correct interpretation, as there is something to be said for it. But I should refer it, like the references to "RACES MARATHON," Poe's poem on *The Raven*, and his *Annabel Lee*, to Mrs. Piper's subliminal. I do not suppose that the communicator said "on the tick of the clock on the stairs" but that he thought something like "at the appointed hour we sang the verses and went upstairs." The communicator the next day did not recall saying anything about a clock. The reference to a punctual hour simply aroused in Mrs. Piper's subliminal recollections of Longfellow's *Clock on the Stairs*, or something like it, as Greek games aroused the modern races at Marathon, and the expression "Virgin's chamber" aroused Poe's "Came a knocking at my chamber door" in the attempt to get the communicator's meaning of the word Parthenon. If this be a possible interpretation of the reference to the ticking of the clock we have another, but remote association probably awakened by the verses and it might well come in this way when we consider the images that would haunt the margin of consciousness in the communicator as his mind ran over the actual incidents of singing the verses and then going upstairs to the banquet.

When Miss Johnson, in her comments on this incident, says that "habit" was closely associated with the reference to the words "clock! Tick, tick, tick!" she is correct enough on the law of contiguity in time and space with Mrs. Piper's utterances, but not at all with the incident in Mr. Piddington's letter, besides having no similarity psychologically, except as purchased by violent interpretations. But the whole association illustrates both contiguity and similarity on the interpretation which I have suggested.

It should be apparent from this interpretation that it is quite possible that "habit" was not intended as a translation of *propositum* at all. We may have in the translation only an imperfect one due to the abbreviation of the message in getting it through. We must remember that it was not immediately translated on the reading of it. Mr. Dorr read it first on April 21st, again on April 27th, again on May 4th and then

on May 8th. This gave seventeen days for doing the work. As all messages have to come through the subliminal of the psychic—and this on the telepathic as well as other theories—it is possible that the messages may have to be repeated till they are caught and understood. That apperceptive processes are involved at times is apparent in the subliminal associations aroused in Mrs. Piper's mind, tho they are of a dream-like character. Messages may be sent into this subconsciousness from time to time until they are more or less understood and then they come out from this subliminal even at times not appropriate to the particular content of the general sitting. This apparent feature of Mrs. Piper's work was a source of perplexity in the Phinuit régime, as we all know. Messages would come to a sitter to-day that should have come to the sitter of the day before or a week before, and wholly unrelated to the present sitter. If the subliminal may produce matter acquired by normal-experience it may do the same with matter acquired supernormally, and it would require only the proper situation and stimulus to have the message aroused. Here were seventeen days occupied with the process of preparing the communicator's mind for the message and getting the subliminal of the psychic, Mrs. Piper, saturated with the nature and importance of the message and then trying to get the whole through at this particular stage of the trance. The mention of the habit of singing the lines, translating them, referring to going upstairs to the dining-room at an appointed hour and the toast. All this story simply passing rapidly in images through the mind of the communicator is foreshortened into what we get, the physical organism of Mrs. Piper not being able to express it as rapidly as it comes. Hence, possibly, the complaint that Mr. Dorr is too slow.

All this, it will be said, is highly imaginative and perhaps it is. I do not pretend to say that it is more than possible, with such probabilities as the fragmentary messages and the actual facts suggest. But imaginative or not it represents perfect psychological unity and is not half so far fetched in its reconstructive character as the conception of Miss Johnson with its incidents torn from their natural environment and

meaning. But I shall not urge this reconstruction if it be thought too tenuous. It will suffice to show that the associations are not at all those which Miss Johnson supposes.

The case may not be so strong with the expression, "We are Seven," tho I think an important point can be made out here. Miss Johnson herself interprets this "We are Seven" as referring to the automatists, seven of them, who were, or were to be, connected with the cross-correspondences and it is straining the conception entirely too much to suppose that it should at the same time refer to the "tic" seven in Mr. Piddington's letter, which is implied in the interpretation, tho not explicitly stated. It is clear in the sitting of May 12th that the reference of Mrs. Piper on May 8th was not to any posthumous letter seven, since the expression is explained as referring to seven communicators, rather than seven automatists. Throughout that sitting at which Mr. Dorr read over to the communicator the statements made by Mrs. Piper during the recovering stage of the trance on May 8th, the whole effort was to explain that these statements were connected with effected or intended cross-correspondences and it is possible that "We are seven" was intended to be one of them. I incline, however, with Miss Johnson to interpret it as referring to persons, whether as communicators or as automatists. We should have to make them communicators if we followed the Piper text, and it is only the very definite script of Mrs. Holland on July 23d that would suggest its reference to the automatists, and even this only on the assumption that the automatist in Mrs. Holland's case has in mind the same situation and incidents as are in Mrs. Piper's record. But as the idea of seven in the record of Mrs. Piper does not make clear its meaning, whether referring to seven automatists, seven communicators or a cross-correspondence, and as Miss Johnson also recognizes that the reference to seven is an important factor in the Dantean allusions, it is hardly compatible to link this sitting with those which have Dantean material in mind. It would be nothing but a chance coincidence that the allusion to seven should be found in both, and in none of them is there a clear indication that Mr. Piddington's

seven was in mind. The utmost that can be claimed in this respect is that his letter as a whole was in mind.*

Miss Johnson puts "Angel band" among the Dantean allusions. I would not agree to this on the slight evidence in the record. It is definitely associated in Mrs. Piper's record with the Latin verses and the expression "Toast—my toast to you" and it is the merest accident that "messengers" should coincide with it. Mrs. Piper is the only one that alludes to "Angel band," and if the expression were not a translation of "Angelorum chori" and were not associated

* An interesting coincidence of the kind should be remarked here. I had read the *Proceedings* under consideration here a short time before I began to make some notes on Smead records which I had not yet read and which had taken place contemporaneously with the experiments of Mr. Dorr. On the date and in the record of April 21st, 1908, Dr. Hodgson was purporting to communicate in answer to questions put by Mr. Smead regarding his own biography. Suddenly there was the intrusion of the name Olympia, written illegibly the first time and clearly enough to be read the second time. A pause followed and then Mr. Smead's little boy began to communicate about little affairs of his own. He often appears to thus smooth out disturbances.

As soon as I saw this "Olympia" in the record I thought at once of a possible connection with the message to Mr. Dorr through Mrs. Piper on March 31st, 1908. Mr. Dorr had asked Mr. Myers purporting to communicate through Mrs. Piper if he could name the place where a certain statue was, saying that the place "was very famous in Greece from the games held there." The reply of the communicator was: "RACES MARATHON." She should have said Olympia, but named a place at which the games Mr. Dorr had in mind had not occurred. Marathon was the site of recent modern games there mentioned in the papers and familiar to Mrs. Piper. As soon, therefore, as I saw the "Olympia" in this Smead record, associated with evidence of intrusion, it occurred to me that it might have a connection with an effort to answer through Mrs. Smead what had failed of answer through Mrs. Piper and that I might have a cross reference. I therefore watched the record for indications of this. But on April 22d, 1908, the sitting opened with a reference again to Olympia and mentioned Yukon and a name which at once showed that an old friend of Mr. Smead's was communicating. There had been no previous hint of his coming except this word "Olympia" in the sitting of April 21st, six days before. The contextual meaning settled this whole matter, while it confirmed the intrusive nature of the first allusion to the name. It had no rational evidence for making it a cross reference. On the contrary, the evidence is directly against this and indicates clearly the casual character of the connection with Mr. Dorr's experiments.

Evidence of identical meaning on the part of communicators is essential to classification in cross reference and it is not clear that any such contextual similarity of idea has been the constant criterion of Miss Johnson in determining the connection.

with "Toast—my toast to you" the inference might be tolerable, but it does not seem to me to be more than the merest chance that it should relate to "messengers" and other allusions. It has no Dantean associations in the only place that it occurs, but quite different ones, and I think context has much to do with the right to transport terms and phrases in a problem of this kind.

The numbers written by Mrs. Verrall on April 27th, 1908, are equivocal. Miss Johnson recognizes that the number seven figures prominently in the Dantean references, and here we cannot tell whether the mathematical figures refer in this manner to Dantean imagery, especially as the numbers are confused, or to the supposed mention of seven by Mrs. Piper. There is not the slightest context to help in the interpretation and tho I agree on the right to juxtapose the record in this manner I very much doubt its significance, or at least its evidential significance in the case, especially that it is equivocal and without associations that would suggest its meaning.

I shall not enter into any discussion of Mrs. Verrall's automatic writing of May 8, 1908, the lines of poetry which I did not quote, but only referred to summarily. They are of the symbolical kind which are certainly capable of the interpretation which is given to them, and tho I accord the sceptic a perfect right to doubt their inclusion in the evidence objectively considered, I see no reason to quarrel with Miss Johnson's treatment of them. I would much prefer that they were more evidential than they are before I should use them in the defence or construction of any theory. While there are two points in them suggestive of Mr. Myers' poem on St. Paul, and the name St. Paul had been chosen that day through Mrs. Piper for a cross-correspondence, I think the facts would coincide with a spiritistic theory more readily than a telepathic, tho certainly not evidence of it and perhaps too dubious in the light of the standards we have to adopt to treat it any more seriously than we would on the telepathic hypothesis.

Miss Johnson lays no stress on the script of Miss Verrall for April 20th and May 4th, 1908, and I think they can be thrown out of the account as possibly accidental, tho I agree

that there might be situations in which as corroborative coincidences they might be admitted after the case had been proved by better instances. Then the record of May 11th, 1908, to me is admissible only as containing Dantean allusions and there is no association with the idea of Mr. Piddington's seven.

Mrs. Frith's automatic writing is also confessedly Dantean in its associations, and as the "mystic seven" is admitted by Miss Johnson to be "the whole note of this vision of Dante's" it may be mere chance coincidence that the number seven should be found there to coincide with that number in the record of Mrs. Piper where there are no Dantean allusions in connection with it. The coincidence with Miss Ver-rall's "mystic seven" is merely because both are Dantean references to the same incident.

Mrs. Holland's dream of July 14th, 1908, I think should be thrown out of the count altogether. The fact that a number and a posthumous letter are mentioned is not evidence enough of anything more than chance coincidence to me. At least the critic can advance that hypothesis with perfect impunity, and there is nothing to dispute his contention.

Mrs. Holland's automatic script of July 23d, 1908, is the clearest instance in the record of an association between the conception of Mrs. Piper's seven and Dantean imagery. The text itself allows no doubt about the meaning of "seven" as referring to the automatists, but it has no affinity with the idea in Mr. Piddington's letter. There is no reason to suppose that the "seven" in this instance has any association with the Dantean seven and this for two reasons. The communicator is not certain that there are seven automatists and might have been satisfied with three of them. Then in the phrase: "Take this for a token" it is apparent that the Dantean idea is to be the subject of a cross-correspondence through these three or "if possible seven," automatists. No natural interpretation can regard this "seven" as in any way whatever related to Mr. Piddington's "seven." The other expressions in Mr. Piddington's letter are more relevant to the case, but as they are natural associations of the idea of seven when one thinks of it the connection may be casual.

Again Mrs. Home's "seven times seven" is placed in the Dantean column of ideas by Miss Johnson, implying that it belongs to the general system of thoughts about Dante, and then it is torn from that setting and treated as a mere reference to "seven" alone to make it appear as related to the general idea of seven. There is no evidence for either thus connecting it with the number denoting the automatists or the number illustrating Mr. Piddington's "tic." It is giving it a violent double meaning to associate or interpret things in this manner. I do not deny that there may be situations where such a double meaning might be apparent, but I do not believe that the coincidence is its own evidence. It must be supported by extraneous evidence. Secondary connections are about as dubious a support for unity of the kind supposed as can be imagined. It is clear in Mrs. Holland's script of July 23d that the automatist did not have even a subconscious idea of associating the seven referring to the automatists with the Dantean imagery of the passage, while it is equally clear that there is not the slightest indication of a relation to the Piddington seven, especially as the automatist admits that the number *three* may satisfy the terms of the problem. The "seven" is clearly enough coincident with the meaning of Mrs. Piper, but not with Mrs. Home which, tho placed in both the Dantean column of incidents and that of the general idea of seven, is so dubious in import that it carries no meaning but that of coincidence. If it were ranked with one or the other incidents exclusively it might appear to have significance, but as it has been interpreted it seems too equivocal and actually excites scepticism rather than interest as evidence.

Now let us summarize all this. I start with Mr. Piddington's posthumous letter and its allusion to *seven* as the point of central interest. First I throw out "habit" and "tick" as wholly unrelated to his letter. I think the facts which I have presented ought to make that clear. Then I throw out Miss Verrall's allusion on August 6th, 1907, to the rainbow and its "sevenfold radiance," as this idea is placed among the Dantean allusions in the script of Miss Verrall for May 11th, 1908. Possibly the context of this reference for August 6th

may rescue it. We cannot assume, as the fragmentary nature of all incidents ought to prove, that the failure to make the allusion as full on August 6th, 1907, as on May 11th, 1908, is evidence that it may have another significance. Again I would throw out Mrs. Verrall's reference to the "seven hills of Rome" on April 20th, 1908, as more probably associated with Dantean matter, and the message may be imperfect. A foot note, however, that the next day was the date of the founding of Rome makes even the Dantean interpretation doubtful, as it may have been a subliminal irruption from some unnoticed incident in the life of the day before. In either case it does not seem to have anything more than a casual connection with the seven of Mr. Piddington's letter.

Then because the allusions of Mrs. Piper on May 8th, 1908, May 12th, 1908, and of Mrs. Holland on July 23d, 1908, all refer, both from internal evidence and by the admission of Miss Johnson, to the number of automatists concerned in the cross-correspondences, I throw them out of the account. Mrs. Frith's "The mystic seven" belongs by confession to the Dantean imagery and so also do Mrs. Home's allusions to seven and seven times seven. All of these cannot claim more than a *secondary* relation to Mr. Piddington's seven, and the Dantean allusions have a secondary relation for another reason, and I do not think a secondary relation can be used for evidence when it is clear that the primary significance is wholly distinct in its nature. There is also nothing but a secondary relation between Mrs. Piper's and Mrs. Holland's sevens and the sevens of the Dantean references, and this shows that it is casual.

Now when it comes to Mr. Piddington's letter and earlier events we have a somewhat different situation. But the first thing to remark is that, granting that the allusion is undoubtedly to his letter by the automatists, *there is not a single reference to seven in them*. I shall not dispute the probability that the letter is the thing referred to by the automatists in two of the instances quoted. That is at least so possible and so supported by the internal evidence that I am willing to accept that view of it. But there are certain matters in some

of the references that I do not admit to be as pertinent as they seem to Miss Johnson.

In the first place, the script of Mrs. Verrall for August 28th, 1907, does not seem to me to have any bearing whatever on the question. The only coincidence in it is the mention of the name of Mr. Piddington, but the context shows that it is not his letter that is in mind. It is advice regarding a new type of experiment, which the Society seems to have taken up and had Mr. Dorr carry out in 1908. To me it has no relevance to any theory of the coincidence involved and for that reason I would throw it out of the count.

Miss Verrall's automatic script of August 6th, 1907, is the only instance that shows a connection with the material acquired after February 15th, 1908, or May 8th, 1908. It contains a probable reference to the Dantean imagery and a suggestion tho not a clear indication of a reference to the rainbow and its seven colors. The Latin, which is interpreted as referring to Mr. Piddington shows no context to suggest or prove this interpretation. But its psychological content unmistakably coincides with such a view and I shall not contest it for the present, tho it may refer, not to his letter, but to his Report. There are no Dantean allusions in the script of Mrs. Verrall of January 27th, 1909, and only the reference to Mr. Piddington and the experiments advised in her script of August 28th, 1907, to suggest a relation to his letter of July 13th, 1904. There is no contextual incident to show that his posthumous letter is meant. There is not a thing in it which cannot be explained by the subliminal expectation of Mrs. Verrall as to his having tried the experiments advised. The expression "famous sentence" does not afford any indication that any other reference is meant than the hypothetical one suggested in Mrs. Verrall's script of August 28th, 1907. Hence so far as evidence of allusion to the posthumous letter is concerned I would throw this instance out of court also.

I shall not dispute the interest which this last script of Mrs. Verrall has for the suggestion of some coincidence not due to chance, perhaps telepathy of some kind. In throwing it out of court I do not mean to disregard this coincidence,

but only to refuse it a place in estimating the relation between it and Mr. Piddington's posthumous letter. I concede frankly that it contains interesting suggestions of knowledge that certainly coincides in content with what was going on in the minds closely connected with Mrs. Verrall. From November 27th, 1908, there was considerable interest manifested by Mr. Piddington and Miss Johnson in the discovery of what seemed to be evidence of a remarkable case of telepathic influences from the living, tho in a complicated form that is calculated to make any one pause. We may well imagine, accepting telepathy to have previously been established, that this excitement might possibly produce its influence on Mrs. Verrall's mind and so give rise to the contents of this script of January 27th, 1909. Its contents certainly look like it and for the sake of argument I shall concede that it does point to this view of the matter.

But we must remember, first, that long before this Mr. Piddington had published his volume in the *Proceedings* (Vol. XXII), in which the "concordant automatisms," or cross-correspondences, presented therein were discussed with the possibility that they might all be explained by telepathy and Mrs. Verrall knew all about this work and its views. There is nothing in this later script of Mrs. Verrall which might not have been prompted by the views defended in that volume and the contents of her previous script of August 28th, 1907.

This disposal of the last script of Mrs. Verrall now allows us to return to Miss Verrall's script of August 6th, 1907, in which it is assumed that the reference is to Mr. Piddington's probable claim to the agency in the transfer of the Dantean thought of the first part of this script. As his own mind was full of the Dantean matter of the volume of cross-correspondences at that time and which he published soon afterward, about which we may presume Miss Verrall knew the contents in some measure, it is quite possible that the entire reference here is to the theory which he would take, and certainly had tried, in reference to these very Dantean allusions, which had been frequent in the cross-correspondences of the previous year. If this interpretation of this script of August 6th, 1907, by Miss Verrall be correct it too will have to be thrown out

of the account, and there is left only the script of Mrs. Verrall on July 13th and the script of Miss Verrall on July 15th, 1904, to have any meaning in reference to the posthumous letter of Mr. Piddington, and these make not the slightest allusion to its contents or of Dantean incidents. These seem to be necessary to establish a relation with the other material.

The result of this analysis is that there are four different subjects involved in all this material, throwing out the incident of "Habit" and "Tick" as a fifth and wholly inadmissible one. They are (1) the "tic" about "seven" in Mr. Piddington's posthumous letter; (2) the "Seven" of Mrs. Piper and Mrs. Holland which ostensibly refers to the number of automatists involved in the experiments at cross-correspondence; (3) the Dantean allusions which have "seven" as one of their integral elements, and (4) the suggestion of special experiments to involve a method for arousing natural associations and completing uncompleted ideas through cross-correspondence. Now there is no primary connection between any of these, except the Dantean incidents, and these do not appear in the whole of the material. The primary connection must be based upon identity of content and allusions, perhaps mention of names, that would leave no mistake as to the automatist's meaning or intent. All this is not evident in the material quoted. Only secondary evidence is involved and that of a rather dubious character. The general idea of "seven" is not sufficient to establish an evidential relation. If context in each case showed that the same interpretation of "seven" was intended it might be different, but this context is lacking. The *abstract* conception of "seven" is not sufficient. We must have the *concrete* meaning clear and that involves a context or psychological content that would prove this concrete import in the passages. To rely upon the abstract and general idea of "seven" and thus to isolate it from its integral connection with the Dantean incidents is to commit a fallacy of accident in the treatment of it as evidence for coincidences that are assumed not to be due to chance.

This fallacy of accident may have come about in this wise. Miss Johnson and Mr. Piddington had found in their study

of the "concordant automatisms," or cross-correspondences, so many symbolic indications of the agent's or communicator's intentions that they have been on the lookout for this means of conveying the meaning and with their minds full of these secondary connections, in some cases probably perfectly justifiable, they may have been exposed to apperceptions that would transfer to them the weight of primary ones and thus forget the context which should determine the obvious meaning of the incident.

On the basis of this separation of incidents let me give my own tabular review of them. I shall omit entirely all statements about Mrs. Verrall's knowledge of Miss Verrall's and others' allusions to the Dantean matter, as Mrs. Verrall's script after this discovery does not show a single unmistakable reference to it. It is only her connection with the assumed cross-correspondences mentioned and her reading of Dante that serves as the basis for the possible hypothesis of subliminal transmission of the Dantean incidents through the other automatists. But having practically eliminated Mrs. Verrall from the Dantean automatisms and her last two scripts from any natural connection with Mr. Piddington's posthumous letter, there is little reason to assume that her knowledge of Dante, little or great, had any significant connection with the Dantean allusions in the other automatists. The following, therefore, will be the tabular review which I should adopt on the basis of the separation of the incidents into four distinct classes.

(1) THE POSTHUMOUS LETTER.			
Date.	Writer.	Incidents.	Possible Allusions to Letter.
July 13, 1904.	Mr. Piddington.	Mr. P. writes letter.	In London half the message has come. Contrast between potency of Dead and living.
" 15, "	Mrs. Verrall. Miss Verrall.		
(2) REFERENCES TO AUTOMATISTS.			
Date.	Writer.	Incidents.	Possible Allusions to Letter.
May 8, 1908.	Mrs. Piper.	We are seven.	
" 12, "	Mrs. Piper.	Seven of us in the distance.	
July 23, "	Mrs. Holland.	There should be seven in accord.	

(3) DANTEAN ALLUSIONS.

Date.	Writer.	Incidents.	Possible Allusions to Letter.
Aug. 6, 1907. May 11, 1908.	Miss Verrall. Miss Verrall.	A rainbow; the seven-fold radiance. We are seven. Many mystic sevens. Jacob's ladder. Seven candles and seven colors in the rainbow.	He himself will seem to have transferred this.
June 11. " July 23. " " 24. "	Mrs. Frith. Mrs. Holland. Mrs. Home.	The mystic seven and the golden candlestick. Green beyond belief—the Green Ray. Seven times seven and seventy seven.	

(4) ASSOCIATION AND OTHER EXPERIMENTS.

Date.	Writer.	Incidents.	Possible Allusions to Letter.
Aug. 28, 1907.	Mrs. Verrall.	Let Piddington choose a sentence and send a part to each.	
Jan. 27, 1909.	Mrs. Verrall.	Has Piddington found the bits of his sentence scattered among you all?	

Now in this tabular review of the facts it should be noticed that Mrs. Holland's script of July 23d, 1908 is the only one involving cross references with any other two incidents in the system, and it is probable that a scrupulous sceptic would doubt the interpretation of the allusion to "Green beyond belief; the Green Ray" as necessarily Dantean. I concede this view of it, however, because I think Miss Johnson has some grounds for her suspicion of its import. For that reason I have included it in the tabular résumé. But it does not connect any incident with Mr. Piddington's letter, as the reference to "seven" is to the automatists and not to Mr. Piddington's "tic" seven. Then again we should notice that there are no allusions to Mr. Piddington's letter in the *second* and *fourth* tables, and an uncertain one in the *third*, and that the allusions in the *first* and *fourth* are not to the same thing at all, the *fourth* not being to his letter, but to certain experiments connected with his work. The suggested experiments were carried out in 1908, before the last script. I have also thrown out the reference of Mrs. Piper to "Angel band"

as connected with the Latin verses of the menu, and not with the Dantean incidents at all.

I think it will be apparent from this treatment of the facts why I should treat the associations of Miss Johnson's superstructure as due to chance coincidence. If it were admissible to associate "habit and "tic" with the allusion to "Clock! tick, tick, tick!", on the one hand, and the different conceptions of "seven," on the other, and if it were reasonable to associate the scripts of Mrs. Verrall on Aug. 28, 1907 and Jan. 27th, 1909, with Mr. Piddington's posthumous letter this view of a casual connection in the organic whole might not seem so evident. But in the analysis which I have presented I think most readers will recognize the conception of a casual relationship in the whole superstructure of Miss Johnson.

I do not mean to imply by this that I would assert or suppose a casual connection in the separate incidents as classified in my own review. I think the evidence is strong that it is not chance coincidence for each of the four incidents, and it makes no difference what explanation you give the connection. I would not agree with Miss Johnson's belief or hypothesis that the organic whole of these incidents, "the pattern must be regarded as the work of one designer," other than Miss Johnson's own mind. I do not deny the possibility of it, but the incidents do not afford any evidence of this to my thinking, tho conceding that, within the limits indicated by my own tabular review, they are not due to chance and may be due to one or many minds, either of the automatists or of others independent of the automatists. Of course, if we assume that the meaning of "seven" is the same for all of them and that the Dantean allusions are a part of its marginal possibilities the unity would be so far favorable to the mental unity of their origin. Miss Johnson is at least logical in her treatment of the whole. But I think she has relied too much upon the abstract import of the term or number "seven" and the allusions to Mr. Piddington, only two of which at all refer to his posthumous letter, to determine the premises from which she argues. The facts which would give the whole the necessary organic unity

must be textual import and contextual support. These are wanting in the incidents that would make us sure of it, tho not wanting in the separate summaries as distinct groups which I have supposed and presented.

But now let me suppose that Miss Johnson is perfectly correct in the hypothesis that the references constitute a complete organic whole, involving as a central point of interest Mr. Piddington's posthumous letter and its contents, treating the Dantean allusions as symbolic efforts to get at its contents more specifically. I should nevertheless not regard telepathy as the most rational explanation of the facts. Taking the incidents as I have classified them I think three different explanations, or interpretations if not explanations, would commend themselves as applicable separately to certain incidents. The *first* would be clairvoyance or telæsthesia rather than telepathy. The *second* and *third* tables might be treated as due to telepathy from the point of view of Miss Johnson's conception of telepathy, tho I would not concede personally that there is any scientific evidence whatever for such a process as she assumes here. I do not think that there is one iota of scientific evidence for such telepathy in the Society's published records or anywhere for this kind of telepathy, and Mr. Podmore in *Hibbert's Journal*, when reviewing Sir Oliver Lodge's book, admits as much. But conceding that it is assumable, we may yield differences of opinion and grant the application of this complicated telepathy to these two tables. The *fourth* table does not require us to go beyond subliminal construction for its explanation. But that the organic whole of the four tables should be explained by telepathy is still more inadmissible, especially that the link that forms the organic whole is made of secondary associations. On the assumption that the whole superstructure, conceived as Miss Johnson conceives it, is the work of either one or more minds, I would prefer a spiritistic interpretation and I think I can show this in the following manner.

I shall make only two assumptions which I think Miss Johnson will have to concede as legitimate. The first is that textual meaning may serve as evidence of internal connection

of the messages. The second will be that there is sufficient evidence independent of these cases to justify the possibility of a spiritistic theory, to say nothing of the *a priori* possibility of it which would hold without that evidence. I do not, however, assume this latter. I shall assume only that the spiritistic hypothesis is as well supported evidentially and empirically as the telepathic, and Miss Johnson relies on the independent evidence for telepathy—not for the kind assumed, however, I hold—to justify its application as an explanatory theory to the incidents involved. That Miss Johnson assumes this latter right on other evidence than the incidents will be admitted by all and I need not sustain it by specific evidence. This means—and it is the strength of her position that she does so—that she is not proving but applying a telepathic explanation otherwise proved to a new system of associated incidents supposed not to be due to chance. But that she assumes textual meaning to be the means of establishing the connection of the incidents may not be so readily admitted and both to prove this and to explain what I mean by the assumption it may be best to adduce the evidence of the contention.

In the first place it is the use of the idea of "seven," not the specific reference to a posthumous letter, that is supposed to establish the connection between the whole system of references, and one of the primary links supposed to support this was the tenuous connection between "habit" and "tic" on the one hand, and "tic" and "tick" on the other. Then there was the frequent use of "seven" with accompanying imagery from Dantean literature that served as a uniting link in others. Again there is the acceptance of the statement (Latin) in Miss Verrall's script of August 6th, 1907, namely, "he himself will seem to have transferred this," as evidence of a connection with the idea of "seven" on the one hand and with Mr. Piddington's letter on the other. There is the idea of "number" and a posthumous letter in Mrs. Holland's dream of July 14th, 1908, that is supposed to determine a relation to Mr. Piddington's letter. Lastly there is the reference to Mr. Piddington's "bits of his sentence scattered among you all" that is supposed to indicate

some reference to his posthumous letter, or the incidents that are assumed to point to it at least in a symbolical manner. All these take textual meaning as determining the right to regard the whole as an organic one.

I shall assume that the various Piper Reports, other similar phenomena in the records of the Society, and the Census of Hallucinations, make a spiritistic hypothesis a rational one. I shall not assume that it is preferable to other theories. All that it is necessary to assume is that it is possible and rational from the evidence. In this body of matter there are incidents having a spiritistic explanation as possible but which are not evidence of the hypothesis. They are such incidents as seem to indicate the power of a spirit to get knowledge of terrene events after their passing from the physical body. I refer first to Mr. Myers' paper on that subject in the *Proceedings* (Eng. S. P. R. Vol. VIII, pp. 170-252). Then there are the incidents in Dr. Hodgson's Report (*Proceedings* Eng. S. P. R., Vol. XIII, pp. 304-307, 314, 315). Again there is my own Report (*Proceedings* Eng. S. P. R., Vol. XVI, p. 437 and *Proceedings* Am. S. P. R., Vol. IV, pp. 436-440, and 591). There are many other references that could be mentioned, but these suffice to illustrate the point made.

Now to start with Mr. Piddington's posthumous letter and its reference to the "tic" seven. Mrs. Verrall's automatic script on the same day and at the same hour in its allusion to a matter of contemporary interest and the hour with the expression, "In London half the message has come," will have no meaning or evidential significance at all unless this is important from the context where Myers' and Sidgwick's posthumous letters are positively mentioned. There is no direct proof that it refers to Mr. Piddington's letter, but as we assume this here in the hypothetical unity of the whole it would seem to imply, in its whole textual import, assuming its relation to him at all, that Mr. Piddington was himself the recipient of a part of the message which had been contemporaneously received. If the "seven" which he puts down has any relation to the Dantean allusions at all, this view of its meaning and of the allusion to "In London half the message has come" would be born out, and the

spiritistic source of the incidents is the superficial claim throughout. That it is supposed to have Dantean associations is clear from Miss Johnson's interpretation of the connection between the two parts of Miss Verrall's script of Aug. 6th, 1907. If then Mr. Piddington's "seven" is thus associated with the Dantean incidents we may suppose, with Miss Johnson's permission and example in the use of secondary meanings, and a single designer, that the communicator had employed a subliminal habit of Mr. Piddington to get a part of his message through. Mr. Piddington is to that extent an automatist himself. Compare his experiences recorded in his own volume on "Concordant Automatism" (*Proceedings Eng. S. P. R.*, Vol. XXII, pp. 42-44). The fundamental import of the reference is that he is the "medium" of the incident and not the source. His link with the whole is thus the same as all the other automatists and as the facts are undoubtedly supernormal in some instances the spiritistic explanation is as good as any other.

But there is another and stronger way to interpret the facts spiritistically. In this we start with Mrs. Verrall's automatic script of Jan. 27th, 1909. There is a clear reference to Mr. Piddington and his interpretation of complicated incidents and assuming that it is a part of the organic whole which Miss Johnson is explaining the clearest textual import of the whole script is an explanation of the agents involved in the transmission of data which it is confessed may have originated in his mind, so far as the argument is concerned, tho in her script of July 13th, 1904, it is assumed that his mind is not the source of it. But granting that it is the source the manifest claim here is that spirits are the transmitting agents in what is supposed to be solely a work of living minds. We may thus suppose the view taken to be a rebuke by spirits, of the confidence placed in the importance of posthumous letters. We should not forget that the scripts of Mrs. Verrall for July 13th, 1904 and Jan. 27, 1908, and of Miss Verrall for July 15th, 1904 and May 11, 1908, and that of Mrs. Home for July 28th, 1908, represent Mr. Myers as the communicator. Now in life Mr. Myers saw clearly the weakness of making the case of spirit communication depend

on posthumous letters. In his notes on the Stainton Moses diary he remarked the claim of Rector that he, Rector, could read the contents of a book and deliver them to the sitter through Mr. Moses (*Proceedings Eng. S. P. R.*, Vol. XI, p. 107),* and expressed the conviction that, if that were possible, it would be an extremely difficult affair to prove the existence of any special spirit. Hence during his life he expressed the conviction that this proof must come from experiments with many mediums and the synthetic unity of the results which would not manifest themselves in such phenomena as Rector claimed ability to produce. Through Mrs. Smead and through Mrs. Chenoweth, Mr. Myers purporting to communicate, I have had this view expressed after his death. Again the references which I have given to show the existence of posthumously acquired knowledge of terrene events, both contemporary and non-contemporary with the experiments in which it appears, show what is possible in impersonation, if the conclusion depended on single and supposedly crucial incidents. A posthumous letter might be read by a spirit either contemporaneously with its writing through the mind of the living or through that mind at any time, assuming the subconscious telepathy of Miss Johnson, and then deliver the facts as a spirit message, whether in impersonation or for reproof. That might be a possible interpretation of the reference to Mr. Piddington's letter. We may suppose that it was designed to limit the confidence in posthumous letters as evidence of survival, while extending the powers of spirits once proved to exist. This is the decided refrain of the allusion in Miss Verrall's script, almost of the same date, on July 15th, 1904, to the contrast between the potency of the dead and the living. Again, the telep-

* The exact language used by Mr. Myers was the following: "It is plain that a power such as this of acquiring and reproducing fresh knowledge interposes much difficulty in the way of identifying any alleged spirit by means of his knowledge of the facts of his earthly life." (*Proceedings Eng. S. P. R.*, Vol. XI, p. 107.) This passage is quoted also in *Human Personality and its Survival of Bodily Death* (Vol. II, p. 592). Similar remarks are made in the same volume when discussing the phenomena of Stainton Moses (p. 229). It is very evident that such alleged possibilities affected very much Mr. Myers' conception of the evidence necessary for proving personal identity, especially of men known in history by their recorded deeds or words.

athy is recognized in Miss Verrall's script of Aug. 6th, 1907, the refrain of it is that this is not in fact the explanation of the phenomena, so that a spiritistic implication is involved in the very text of it. Besides all this the information about the contents of such letters might be acquired by clairvoyance or telæsthesia and either used in impersonation by the living—an extremely violent assumption—or through the same process by the dead and transmitted as indicated in the text of the script by Mrs. Verrall for Jan. 27th, 1909. But this aside, all that it is necessary to suppose here is what is indicated by the instances of posthumously acquired information which may come either from the minds of the living or by perceptions which the living do not have, and these are illustrated by such incidents as I have referred to above in references to the records of the Society.

We should also call attention again to the interesting corroboration of the hypothesis here presented in the circumstance that Mrs. Verrall's last script, that of Jan. 27th, 1909, was not produced until the excitement about telepathy had been very much intensified by the suspicion that it explained alleged spirit messages, and as Mrs. Verrall did not know anything about the details of this interest and its relation to Mr. Piddington, when she produced her last script, the chief significance of the contents of it is its relation to the whole situation, and the decidedly spiritistic coloring of it in correction of the existing illusion, as the script assumes it to be, is remarkable for a telepathic hypothesis, as the explanation by telepathy involves, according to the intelligence ascribed to it by Miss Johnson, an amount of devilishness that would be astounding, while the spiritistic interpretation is perfectly straightforward and honest, and especially consistent with the limitations which such a theory assumes as indicated by the phenomena.

The position here assumed, of course, supposes a spiritistic hypothesis in some form to begin with, and it is the object of Miss Johnson and her colleagues to avoid that in any form. Hence it is not my purpose here to assume it for explaining the facts, but only to show (1) that the facts illustrate an important characteristic of Mr. Myers living and who

is hypothetically communicating and (2) that posthumous letters cannot, at least taken singly and independently of a very large accumulation of them, serve as evidence of personal identity, and we know that personal identity is the primary problem in the proof of the existence of any specific spirit. Hence I am only assuming the possibility of spirits for the sake of determining the value of the phenomena claimed as evidence of a particular individual and at the same time for bringing out the characteristics of identity in the personality involved.

All that a posthumous letter can do is to exclude telepathy as an explanation, unless you choose to assume—and there is nothing to hinder Miss Johnson and others from assuming—that all living thoughts are telepathically impressed upon some or all living persons and that a psychic can acquire these telepathically. This is no larger an assumption than the one she makes, at least in the principle of it, and in fact, admitting it, we should not require the medium to go beyond her own subliminal reservoir for the information and the selective process would not require to be anything like as large as it is on the assumption of Miss Johnson. The only telepathy that is excluded by a posthumous letter is that from the mind of the subject who acts as sitter, and assuming that other living minds have not acquired the information by telepathy at the time the posthumous letter was written. The primary fact is that neither Miss Johnson nor any one else has any claim, scientific or otherwise, in a scientific problem, to the telepathic hypothesis as she conceives it or as I have extended it here. Science and scientific method are simply *non compos* when they make any such suppositions dependent on incidents so consistent with the memories of deceased persons. If they never coincided with the facts which are provably related to the dead we might wonder whether such a theory was not possible. But with so uniform an experience as the human race has had, from savagery through all its stages of development, in phenomena illustrative of the personal identity of the dead, without one iota of scientific evidence in non-spiritistic incidents representing provable and specific living persons, to make such suppositions as the av-

erage telepathic devotee makes is a travesty of everything that we can regard as scientifically sane or legitimate. But conceding it, all that the posthumous letter excludes is one little field of this telepathy, and then we are left to clairvoyance or telæsthesia as an alternative to escape spirits, while the supposition of some deceiving and impersonating spirits capable of telepathy with the living or telæsthesia in physical facts would leave us without a criterion for evidence of a specific person, save such as we might assume to be given in a selective and organic whole of little incidents that would represent the identity of a given deceased person, and that would have its weight determined largely by the limits which the actual phenomena assigned to the capacities of impersonating spirits. The evidence for identity in that case would fall upon a far larger and more complicated set of facts than we have hitherto obtained, but a theory of the dead acting as messengers would assume spirits to start with, while the telepathy and telæsthesia assumed by sceptics at present have no credentials whatever for their support.

The reference to the collective significance of scattered incidents is thoroughly characteristic of Mr. Myers' point of view and assuming the spiritistic theory as possible we have the organic whole which Miss Johnson and others conceive to be the intention as a good illustration of the objection which Mr. Myers, living, would have raised to the confidence felt in posthumous letters. Taking the incidents separately and as I have classified them they would not illustrate the same point of view, tho we might still have the Myers' characteristics in the two scripts of Mrs. Verrall for August 28th, 1907 and January 27th, 1909, representing the value of organically connected cross-correspondences, and all the incidents explicable as you please. Mrs. Verrall's script of July 13th, 1904, may point to Mr. Myers' idea. But apart from all this the assumption of the spiritistic hypothesis here is rather to serve as a convenience in the criticism of the evidence rather than as an explanation of the facts.

If I am asked whether I accept the spiritistic interpretation of the case I would say that I do not. I do not think it any more applicable than telepathy to the group of facts which

Miss Johnson has associated. I think that both explanations are unnecessary and telepathy preposterous. If I could get myself to believe that Mrs. Verrall's automatic scripts of Aug. 28th, 1907, and January 27th, 1909, referred in any way to Mr. Piddington's posthumous letter I would prefer the spiritistic interpretation along the lines of the construction suggested. It would be far more natural and easy than the telepathic. But as I see no reason whatever so to connect them I should much prefer the explanation suggested by my classification of the incidents. This makes Mrs. Verrall's two scripts just mentioned affairs without supernormal credentials of any kind, and divides the others up into various types which may be explained in any way you please.

I would agree with Miss Johnson in the view that the personalities purporting to communicate, whether on the telepathic or the spiritistic hypothesis would not be perfectly identical. The habits of the organism and subconscious activities in all instances would affect these. All that we should require is that the common element be sufficient to recognize the same personality. Mr. Podmore's objection in the *Contemporary Review*, that the Myers and Hodgson personalities are not the same in the different automatists, if construed as an objection to the spiritistic theory would equally contradict the telepathic, because identity of personality in some form, whether of the dead or the living, is absolutely necessary to establish a unity upon which to base an explanation requiring more than chance coincidence. They may not be and may always not be identical in all characteristics, but they may be as similar as a story told by half a dozen people in which we recognize the original source of the facts narrated.

I also admit the right and the duty to strain the telepathic hypothesis, as has been done, but I think only as a foil for bringing out a better theory. That is all the concession that needs to be made to stupidity and prejudice, and there is a little evidence that Miss Johnson has pursued exactly this course. The method of giving the doubter all the rope he desires is not to be denied and hence I respect the effort to apply telepathy to the phenomena presented much more than

I respect the success of it. It is well to have collated the coincidences in the manner adopted, but I would differ regarding the strength of the case for the application of telepathy, tho conceding the right of its employment only to challenge the sceptic on that basis, without admitting its relevance, however, in any respect. But I should never be caught seriously entertaining the rationality of its application to such a complicated case of secondary connections, or even primary ones without challenging the whole of our scientific and ethical beliefs.

EDITORIAL.

STRAINING HYPOTHESES.

There is a curious half truth and half illusion that haunts the minds of most investigators in psychic research which should be examined in order to show just what is true in it and what is not true. It is the perpetual urgency of the statement that we must be extremely cautious about admitting the spiritistic theory and that we must strain telepathy to the breaking point before we should admit a spiritistic hypothesis. I want to show just what is true in this position and just what is false.

The first truth in it is that science requires us to use established explanations in preference to new ones. On that point there will be no question. In so far as telepathy is an established fact it is entitled to the preference in the treatment of the phenomena which call for some sort of rational disposal. But as telepathy is not an explanation of anything whatever it is hard to see how it can be made a rival of any other hypothesis. It only classifies unexplained facts and a spiritistic hypothesis will have at least this merit and so will be entitled to equal recognition scientifically as the telepathic.

This brings the discussion to the point where we must distinguish, as I have done casually in other articles, between the problems of explanation and the problem of conversion. The problem of explanation is concerned with classification and causification, that is, making facts familiar and intelligible. The problem of conversion is occupied with producing unanimity of conviction and may not even concern itself with explanation of any kind. The problem of explanation is scientific: the problem of conversion is logical and political.

In the problem of conversion we concede all that is possible to the man we wish to convert to our views. His prejudices and theories are assumed, not because they are true, but because any dispute about them would involve a

change of issue. He disputes the very thing we are trying to assert and unless we can show that the new view is consistent with his own general convictions or adjustable to related views which he holds we are not likely to convert him. In the investigation of psychic phenomena we are confronted with a vast amount of prejudice established by the dominance of the sceptical attitude of mind ever since the Reformation. The belief in the supernatural dominated civilization ever since the foundation of Christianity and this included the belief in spirits as a part of the system. They were always deemed and described as supernatural beings. But the rise and development of physical science, whether we called it materialistic or not, tended to discredit the belief in spirits and the sceptical temper of mind came to be the respectable one on this and many allied questions. Spiritualism did all it could to add to the disreputability of believing in a spiritual world, on the æsthetic side of the problem, so that an enormous amount of prejudice, whether legitimate or not makes no difference, exists against believing in spirits. Materialism, whether it be called by that name or anything else, has established so many of its claims that the confidence in its methods and theories is so great that the average man of the world can hardly think in any other terms. This is helped along by an entirely false conception of what a spirit is or may be. The materialistically educated mind interprets even spirit in a materialistic mould and is usually too indolent intellectually to examine what the doctrine really means. Hence he has all the confidence in his position that three centuries of triumphant discovery in physical science has tended to establish. To ask him at once to set that all aside and adopt the position which he thinks civilization had abandoned is asking more than the usually conceited man of this age is likely to concede.

Hence we must employ his own prejudices to influence him. All conversion does this. The only way to convince any man of any truth which he has not yet accepted is to present it in his own colors. A man is never converted except on his own premises. This is an axiom in education and I mention it here for the sake of the logical leverage I obtain

in presenting the view advanced in this discussion. The sceptic, accordingly, must be drawn to the spiritistic point of view by using his own prejudices. We must sugar-coat the supernatural for him, and telepathy is a very good homœopathic pill for the purpose, especially when he thinks it is opposed as a theory to spirits. It gradually draws him into believing marvels a thousandfold more incredible than spirits and when his sense of humor finally discovers this he will begin to show some humility and respect for things less astonishing.

This is the only excuse for making it appear as a rival of spiritistic interpretations of certain phenomena. It is only a measure of caution and a means of limiting the evidential phenomena in support of other theories. It is not itself an explanatory hypothesis of any kind. It denominates the unknown and unexplained. Spirits will explain some things at least, and perhaps much that appears to be telepathic tho not evidence of the explanation that is possible. But in the absence of sufficient evidence to sustain a spiritistic interpretation we are justified in demanding further suspense of judgment, which means that we have still to admit our ignorance. Telepathy is a good term for indicating the field of that ignorance. But it does not have any scientific priority to spiritistic views as explanatory possibilities. It is only a protection against extending those possibilities beyond the evidence until it is proved.

But in the scientific problem of explanation that telepathy should have any preference over the spiritistic theory is nonsense. In the first place, as remarked, it explains nothing and in the second place it is serviceable only for fooling sceptics and stupid prejudices. But when it comes to a critical scientific question which is one of explanation and not of conversion the matter is quite different. Assuming that it is explanatory, which it is not, it has no more than an equal footing with the spiritistic view and is entitled to no more recognition. The spiritistic theory in certain groups of facts should receive as unstinted recognition among the possibilities as any others. In the first place, spirits are *a priori* just as possible as anything else in this universe, and you cannot.

under the actual circumstances of the case, prove a negative in this matter. But conceding that the *a priori* view is not to be assumed in the scientific inquiry, the empirical evidence, in the second place, establishes the right of spirits to recognition in certain groups of facts, even tho neither proved nor as respectable as telepathic suppositions. The question with the truly scientific man is not what will convert his neighbor, that is gain respectability in the eyes of the self-confident sceptic, but what actually explains the phenomena, whether merely as possible or as a fact. Fitness to explain is the credential for determining the claims of an hypothesis and the proof comes afterward, if there be any other proof than this fitness to explain. The business of the scientific man is to adjust the relative merits of rival hypotheses and any effort to ignore one alternative to make us believe that it is not recognizable at all is only a revelation of prejudice or a preference for a respectability that has no legitimate place in the determination of scientific problems. In these there is no duty to strain hypotheses, except such as comes from admittedly established hypotheses. But even this does not preclude the duty to admit possibilities that are true both *a priori* and empirically. The duty to strain a theory is more incumbent on those who are converting others to another than the strained one than it is upon the coldly scientific man, who must frankly admit and apply the claims of rival views. To place the duty to strain hypotheses above that of admitting the rights of some view not very respectable is to make oneself blind to the facts and to the absurdities of the stretching process when it goes beyond the evidence. In any case, when you are straining an hypothesis, whether in the problem of explanation or in that of conversion, your act assumes the legitimacy of the alternative theory and you are but measuring the claims of one against the other. But many investigators ignore this fact and make it appear by their process that spirits have no legitimate claim at all against telepathy. It is made to appear that, as long as telepathy can explain spirits cannot explain. This is absolutely false. Telepathy may be preferable, but it is not exclusive. Telepathy may be more nearly proved—tho as a matter of fact I think it is not—

but spirits are as admissible possibilities as telepathy even as a fact and a hundredfold more explanatory, so that from the scientific side of the problem they are preferable, and only as a salve to allay prejudices is telepathy a preferable resource.

There is another aspect of the question which is of special interest and importance in estimating the relative duties of stretching hypotheses. It is the matter of the ethical implications and associations of a theory. Nothing is more evident than the ethical implications of a spiritistic theory as compared with the view which denies it. Survival after death has always had ethical associations and implications. It matters not whether justly so or not, it has been the fact. But I should also assert that it is a natural and legitimate postulate of the spiritistic hypothesis. It has tremendous ethical importance in determining the nature of man and his responsibilities. The telepathic hypothesis has none whatever. There is not an ethical association connected with it and it cannot recommend itself to any ethically disposed mind as having a single characteristic to give it utility, and one of the first incidents of interest to most people in any scientific theory is the question of its practical importance. Telepathy cannot present a single characteristic of utility either material or ethical. It has no ethical importance whatever, and for this reason, speaking from the ethical point of view, nothing but a perverted intellectual point of view would urge the duty to prefer telepathy to spirits. Spiritistic hypotheses have some natural relation to the ethical and social problems of the race. Telepathy has none whatever, and to say that we must strain and stretch telepathy rather than to admit spirits is to say that we should prefer the non-ethical theories to the ethical. Nothing but the perverted sceptical tendency of the age would ever blind sensible and intelligent people to the real duties of the situation. From the ethical point of view, and that is also a part of the scientific side of the question, the duty is to strain the spiritistic hypothesis before admitting the application of telepathy and only the problem of conversion can ever justify the tactical preference of telepathy. The scientific and ethical position requires the reverse, the

one from its being explanatory and the other from its being useful.

It is clear from this analysis of the situation what the real motives are that prompt to the exaltation of the duty to strain telepathic hypotheses. They all grow out of the destructive rather than the constructive tendencies of the age. They pervade all that is done in philosophy and psychology in the universities. The atmosphere that pervades them is the destructive one. "Der Geist der stets verneint" is the only title to respectability in this age, and Mephistopheles is our genius. A man's abilities are adjudged by his success in tearing some other system to pieces, not in constructing one. The opposite should be the case. Science is constructive, not destructive and the assumption that we must by necessity or scientific method adopt destructive hypotheses is non-sense. Tactical advantages in an argument are another matter, but for scientific and explanatory purposes destructive and non-ethical theories have no priority whatever. Critical study of evidence is one thing; destructive explanation is another, and those who deliberately stretch any theory must accept their responsibilities and the consequences of them to the implications which are involved in rival views. As telepathy can only set aside ethical associations it can have no merits except such as belong to *ad hominem* policies and the spiritistic theory has two scientific credentials wholly wanting for the alternative view, namely, explanatory function and ethical usefulness. In all rational problems the latter should prevail, and if any dangers exist at all for us it is in the telepathic rather than the spiritistic hypothesis. It may savor of fine stoicism to pretend that you prefer telepathy to spiritistic ideas, while you are really hunting for the spiritistic results. But this will not deceive any one who understands facts and knows that telepathy is but a term to hide our ignorance, very useful for limiting the claims of evidence but not for restricting explanatory powers, at least in most of the phenomena that come before the psychic researcher in his relation to mental coincidences. To save us from the incomparable scientific and ethical chaos that must attend so strained an hypothesis as the telepathic in

many situations one might pause at the consequences and frankly recognize that the duty of stretching theories, outside of argumentative purposes, is all on the other side and we should strain spirits before we push theories that leave us in no intelligible universe of any kind. Any other view of the case only allies science with the devil! At first our subliminal is supposedly an automatic process and telepathy non-teleological, that is, analogous to mechanical and non-intelligent agencies, and then to escape hypotheses of intelligence to account for evidently intelligent processes we assign almost infinite intelligence to the subliminal telepathy. If it ever be discovered that this vicarious sponsor for so much devilishness and supernatural knowledge has no intelligence at all, I do not know what the respectable classes will do for a cover to escape from the truth.

BOOK REVIEW.

Primitive Psychotherapy and Quackery. By Robert Means Lawrence, M. D. Houghton, Mifflin and Company. Boston and New York. 1910.

This is largely a historical treatise and confines itself to the psychotherapeutic interest of ancient practices which have hitherto been regarded as superstitions but which are now becoming sufficiently interesting to be regarded as containing a truth. No one knows where the modern physician is going to land if he continues to think and speak of psychotherapy. What the author has found is that, in the ancient usages of amulets, talismans, phylacteries, the power of words, and such things as employed the "imagination" were after all but primitive methods of using "suggestion" and psychotherapy generally.

The whole history of the various phenomena classed as crazes and superstitions is carefully and rationally treated. There is no sneering at habits and practices because they belonged to an age which is regarded as inferior to ours in its scientific knowledge. There is due sense of humor in the selection of incidents with fidelity to historical interest. How far his accuracy goes in dealing with the whole of the subject the present reviewer cannot say, tho it is apparent that the limits assigned to the work prevent anything like an exhaustive treatise of the subject.

The Appendix which treats of a number of historical personages connected more or less with quackery in medicine is the part that shows more animus than the first part of the volume. This is perhaps due to the natural antagonism which is always aroused in a professional class against those who do not conform to orthodox rules. There can be no doubt that the various men under review were not the best of men and not the best of physicians. But it is possible that, if their true history were known and reported by those less prejudiced against their unorthodox views and conduct, they might be found to have had as much truth with them as the author finds in primitive psychotherapy. I think, in the main, however, that the author is fair in his animadversions on these men. He is too brief to enable him to say anything about their possible merits in spite of their quackery.

If I should venture on any criticism of the book it would be for its apparent confidence in our knowledge of "suggestion." While this is a convenient term for denoting a necessary departure from the old antagonisms against the influence of the mind over the body, it does not express any definite knowledge regarding the process involved. The author is either not aware of the fact that "suggestion" is a wholly uninvestigated phenomenon or he has not given enough consideration to it as a substitute for drugs. He speaks of it as if it were a perfectly understood method of therapy. To the present critic this is very far from being the case. The term is only a convenient one for postponing the day of judgment for our ignorance. The author quotes approvingly the following from Professor Muensterberg:

"There is no magic fluid, no mysterious power afloat; it is just a state of mind. Every one can suggest something to every one else. It is the idea that is strong enough to overcome the idea in another mind that produces the effects wondered at. Hypnotism is only reinforced suggestion."

I do not know any attempt to say so much in which so little is said that is illuminating. Such a pretence of knowledge is amazing and ought not to deceive the merest tyro. No doubt we have to avoid getting excited over miracles when we see "suggestion" practiced, but there is not reason for playing the part of scientific quack because we do not like magicians. What we need to do is to admit that we do not yet know what "suggestion" means and to insist on a long and patient investigation of its phenomena.

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SOME ACCOUNT OF SITTINGS WITH MRS. M. E. KEELER.*

By Prescott F. Hall.

This paper describes certain incidents in a series of sittings held with Mrs. M. E. Keeler of Boston during 1909 and 1910. The main purpose of the sittings was to investigate the alleged phenomena of "astral projection," a thing which two friends of mine profess to have accomplished; but a discussion of that subject will be reserved until a later time, and no explanation will be attempted of even the incidents mentioned.

* This article does not raise the question of Mrs. Keeler's character, as the nature of the incidents makes that unnecessary. For those, however, who can never take a rational attitude toward the problems we are trying to solve I may say that I have known Mrs. Keeler more or less from the inception of her work. I had an experiment with her while she was beginning her development and published the results in the last *Proceedings* (Vol. IV, pp. 467-475). They contained little matter of interest except to the student who wishes to follow the development of psychic power. Her career since that time has been one to which no exceptions could be taken. This fact, however, does not concern the nature of the incidents to which value is attached in this record. The nature of the incidents which represent real or apparent coincidences is such as it was not possible for Mrs. Keeler to have ascertained, whatever hypothesis the sceptic may wish to entertain, and so we feel no obligations to discuss the question from the standpoint of the suspicions which the Philistine loves usually to indulge without the pains of in-

A word may be said as to how the sittings came about and the method of the alleged communications. Some years ago the late Dr. Hodgson asked me to investigate Mrs. Keeler but only one or two sittings were had, with no particular result. At a later period, I used the coöperation of Mrs. Keeler in some investigations of the effect of ultra-violet light on psychics; and, still later, I consulted her as to the explanation of some phenomena occurring in a private circle.

In all these sittings Mrs. Keeler appeared to be a quiet refined person, with little of the professed spiritualist about her; intelligent, but little conversant with the literature of spiritualism or occultism, less so perhaps than the average intelligent medium; and very honest and sincere. In her sittings, she very rarely passes into marked trance or under a personating control; but appears to be normally awake, and has, after any sitting, a fairly good recollection of what has taken place. During sittings, the memory of things said in previous sittings, even those some weeks past, appears almost perfect. Communications come to her chiefly in visual

vestigation. They rest simply on the impossibility of any previous knowledge of the facts.

The primary importance of the incidents which suggest or prove supernormal knowledge lies in an interesting characteristic. They claim to be spiritistic. But the personalities involved have not attempted to prove their identity and perhaps could not do so if they tried supposing them to be real as claimed. They were personalities associated with the experiments of a friend of Mr. Hall and more or less with himself. The incidents representing the supernormal are either facts in the life and experience of Mr. Hall or directions for his development and occasional predictions. There is not the slightest trace of an effort to prove personal identity and the phenomena have the superficial appearance of "suggestion" from supernormal agencies. The phenomena do not resemble telepathy in any manner, save that the advocate of such an hypothesis would remark the adaptation of the incidents to the practices and thoughts of Mr. Hall. They show an oriental type of thought and experiment and the characters conform to that claim of the spiritualists that we attract to us the type of spirit which our desires represent. The proof of such a theory is wanting at present in this case, but psychologically the form of the supernormal in it is most interesting. It has all the characteristics of those types of psychic phenomena which we have ascribed easily to secondary personality for lack of evidence of supernormal information, but this instance supplies evidence of the supernormal associated with enigmatical personalities which do nothing to prove their identity. The psychological play of the phenomena represents a natural reality and can easily be explained on the theory which has at least superficial claims to recognition. To accept such a view would throw much light upon similar cases which did not reveal evidence of the supernormal.—Editor.

form, as words or pictures; but occasionally in auditory form, and, rarely, in automatic writing.

It was on the occasion of one of the sittings last referred to that I happened to take with me a manuscript of a friend, who had died some twenty years before, and whom I will call Miss X. I had never received any message purporting to come from her through any medium, even through Mrs. Keeler, during all this period. On this occasion, Miss X purported to communicate, and stated that, if I would follow certain instructions to be given by her and by other spirits she would induce to aid me, I could develop to a point when I could see and hear her. I had at this time been practising Hindu Yoga for two years, but had not seen or heard anything unusual.

The method of the communications was as follows. Mrs. Keeler held the book in her lap, and appeared to see writing on the cover, which she followed with her finger and read aloud to me, while I took it down in short hand. Often, where the thing to be described was complicated, a picture would be shown her of what was meant; and, occasionally, the sitting would open with such a picture and the meaning be elaborated, later, in the writing. The author is not a spiritist, and is not thus far convinced of the genuineness of any of the communications. They are given, therefore, not for their content but as throwing light on the varieties of communications in general.

INCIDENTS.

The incidents will be taken up in chronological order. As indicated above, the teaching as to developing "astral" sight and hearing, and the exercises prescribed for that purpose, some of which were exceedingly ingenious and interesting, will be touched upon only so far as is necessary to explain the incidents themselves, the latter tending to show knowledge beyond the normal information of the medium. K will stand for Mrs. Keeler, and H for the author.

May 6, 1909. Miss X communicating. [K says: "I get the idea of water with this book, and as if it had travelled many miles."]

The book was in fact written by Miss X while traveling in Europe, and had been taken across the ocean twice.

Miss X: "Samuel and two others are with me."

Samuel was the name of my father who died in 1907.

K could, however, have ascertained his name easily, though Samuel had never been mentioned at any sitting before.

July 8, 1909. [K sees some violets on the book cover.]

Miss X: "You remember my flowers."

Miss X was especially fond of violets, and used often to speak of them.

K asked if Miss X crossed two t's with one line.

This was quite marked in the writing, which K could not see, but, of course, is not unusual.

H: (Will you give any part of your name?)

Miss X: "Wait ——— HOPE ——— patience. Wait.

Patience is a great development factor."

"Hope" was in fact a part of Miss X's name, and

"patience" and "wait" suggest strongly another part.

Miss X: "Where are my rings?"

Two rings belonging to Miss X came into my possession, one of them after her death.

Miss X: "Samuel. He is here. Of course you know him." [K says the writing changes to what would be very small and regular for a man.]

My father was justly proud of his handwriting, which was fine, small and regular even when he was ninety-two years of age. K did not know my family, and it seems impossible that she should ever have seen a specimen of my father's writing.

[K gets the influence of a woman. Also of pneumonia conditions, "more with the man."]

This was wrong as to my father, but my mother, my grandfather and one of my uncles died of pneumonia.

Miss X: "You have already observed sounds."

I had not, at this time, but did on Aug. 16, 1909, and have pretty constantly ever since.

[K says Miss X seems to be looking at pictures in the book.]

There were photographs in the book. It is possible K might have seen the edges.

July 29, 1909. [At this sitting two alleged spirits gave their names as Aremia and Indrya. Both of them are well known to one of the friends mentioned above whom I will call C. Aremia's name had been mentioned in some of the ultra-violet light sittings at which C was present; but I am positive that I had never heard the name of Indrya before, and C and I were equally surprised when, some days later, I happened to mention it. K stated she had never heard it before.]

H: (Did you see a red thing in my room night before last, and, if so, what was it?)

Indrya: "Some one recently departed from earth, and your state was just right to catch it in passing. You were in the halfway vibration. It was not really red. It was negative and took color in passing through your atmosphere. I do not mean it took the color of your atmosphere. They may be any color according to the stratum they are in. They do not see you."

This referred to a brilliant scarlet object, about 14x8 inches in size, which had seemed to travel across my room, which was perfectly dark and screened from outside lights, about six feet from the floor and ten feet from me. The important point is that the statement "I do not mean, etc.," seemed to be a spontaneous answer to a mental objection of mine that, bright red being usually considered an evil color by occultists, my atmosphere must be bad to make it take that color.

[At a previous sitting, I had been told to hold, while sitting in my room, one of Miss X's rings. The following apparently alludes to that.]

Miss X: "Pearls, pearls, pearls."

H: (Pearls mean tears.)

Miss X: "Well, there have been enough of those."

[K sees the letter D. Daisy. Margaret. Asks me if Margaret does not mean pearl.]

Miss X: "Just that, means pearl."

The ring in question was set with three pearls. Miss X had died a painful death, which caused great grief to her friends. Margaret was a mutual friend, especially fond of daisies, who once had a dress trimmed with them. Miss X had written a poem about these facts. There seems to be some confusion here, as of mixed associations.

Miss X: "You have never forgotten the old days?"

H: (No, never. Do you remember a poem we used to discuss frequently?)

Miss X: "Yes, but how can I tell you; I cannot get it through. 'We two.'"

The poem in question was *The Blessed Damozel*, three stanzas of it begin with "We two," although I was not thinking of this at the time.

August 19, 1909.

Indrya: "You may have a brief lapse of consciousness, though not unconscious, when everything becomes a chocolate-brown color."

This had occurred a few days before.

H: (Why have I seen so little the past week?)

Indrya: "Because you are in transition. Next week you should see much, but different things from those you have seen."

This turned out to be the case, both as to novelty and amount, especially the latter.

Indrya: "I have heard your friend Dr. S. is dead."

This was absolutely false at the time, although he had been seriously ill. So far as I know he is still living.

September 9, 1909.

Valki [another alleged spirit]: "The elementary colors are fading. The aura is now like steam. Have you been conscious of the grey predominating?"

Up to Sept. 2, I had seen quite brilliant spectrum colors, but for the week preceding this sitting they had almost disappeared, leaving a dull grey.

Valki: "Do you feel sleepily inclined of late?"

H: (Yes.)

Valki: "For about two weeks this condition will prevail."

This turned out to be true and was quite unusual. My sittings at home were alone in a room nearly or entirely dark, but I was always alert and have never been sleepy except during this period.

Ahmed, another alleged spirit communicating.

H: (Have you ever made any statement to any friend of mine as to my work?)

Ahmed: "Tried to do so. And it was all right too. Indrya made it. When you ask for names we are all the same. Our names are both collective and individual. Names are only useful as it enables you to concentrate on that part which the name represents."

I had the above mentioned C in mind. C did not know of Ahmed, but did have communications from Indrya, though he did not recall any particularly about my work. The point is that the only friend receiving such communications at all habitually received them from Indrya.

K could not tell whether C knew Ahmed or not.

September 23, 1909.

H: (Will the music stop when I get higher?)

Aremia: "No, the music will not stop, but you will get through it; you will be able to see it without hearing it."

I had been hearing musical phases and sometimes tunes, while sitting, for some weeks. As I saw new colors, I heard additional notes. After this time the musical tones were suspended for quite a period, returning later.

October 1, 1909.

Valki: "The color waves are becoming more pronounced and a different type will soon be presented. They will be rotary."

This occurred. Previously, in certain stages, colored fogs seemed blown at me, as out of a funnel or pipe; after this time, they did not come toward me, but appeared to revolve like wheels at some distance.

October 7, 1909.

Aremia: "You are drawn to the left side; it is due to the weakness of the physical nerves on that side."

I had observed during the preceding week that whenever colors or streaks of light appeared in horizontal layers, as they often did, these were lower on the left side than on the right.

Aremia: "Raise your eyes to a point above the level of your head and tip the head back."

The tipping back of the head was a new instruction: but C had suggested it during the week, and I had been doing it for several days before the sitting. Collusion between C and K is out of the question.

Aremia: "Do you not feel a tendency during the sittings [at home] to lean over to one side?"

I had noted this previously in my diary.

Aremia: "When you go out [into the astral] it will be like jumping from a spring board."

C had used this expression during the preceding week.

Aremia: "If you feel a difficulty in breathing..."

I had noted this for some days.

October 21, 1909.

H: (What instructions have you for this week?)

Indrya: "How much will you follow? You do not give up one thing we admonished you about."

I had previously been told to give up smoking as it interfered with the work owing to its narcotic effect, but had not stopped entirely. I had not, however, been smoking for some hours before the sitting with K. The odor may, of course, have clung to my clothes.

October 28, 1909.

Indrya: "When you tell any one of going out by a certain way, instead of molasses think of milk."

I had previously asked some questions in regard to an ancient Egyptian method of astral projection, and had mentioned "dripping like molasses." The pertinence of the suggestion can hardly be understood without an explanation of the method, which is said to be very dangerous to an untrained person; but there were reasons why a white, free-flowing substance like milk would be better than a dark, sticky substance like molasses.

The normal K appears to know nothing of such matters.
November 4, 1909.

Valki: "Depression has been no hindrance."

I had been ill, but felt and looked better than usual this day.

Valki: "You got out once of the plane you were in. Did you not feel queer at the top of you head?"

On Oct. 28, I had noted in my diary a curious feeling of expansion at the top of my head.

November 11, 1909.

Valki: "No longer carry the lamp. You were not very successful with the lamp, and it took one of us all the time to keep the thought vibrations crossing."

Among the exercises of the week, I was to imagine climbing a certain ladder carrying a lighted lamp. The other things I could do, but it bothered me to try to climb and hold the lamp at the same time. I tried repeatedly and had to give it up.

Valki: "You are going to Egypt next spring."

H: (In the astral or the physical?)

Valki: "In the astral first."

H: (Does watered silk have anything to do with it?)

Valki: "Anything that gives motion."

An occultist had told me during the week that, when one was in the right state for travelling in the astral in an easterly direction, the sky or background usually took on the appearance of watered silk. The answer to my question was certainly not obvious. I have not gone to Egypt.

November 17, 1909.

[At this sitting one Abdullah came.]

Indrya: "Abdullah is the leader of the Sons of Light."

I had never heard of Abdullah or the Sons of Light. C, however, after this sitting told me of an occult society called the "Children of Light" supposed to be under the guidance of the Sons of Light. K asserted she knew none of these things.

November 24, 1909.

Slami [another alleged spirit]: "You are about to enter

the plane of inquisitive elementals—who may appear to your undeveloped sight as dancing sparks."

For some days after this, I saw many such sparks. They looked like Japanese daylight fireworks. In regard to the obvious popular objection that I saw what was suggested, I may say that at the sittings with K I was wide awake and busily engaged in taking notes, and that I failed to see all but a few of the things suggested.

December 1, 1909.

Abdullah: "Valki suggests you start from the toes to revolve."

Revolving had not been given me; but, on a suggestion from C, I had been mentally revolving for some days.

December 22, 1909.

Indrya: "You are going out through space; the vibrations are all forward."

I had had a strong sense of being pulled forward the preceding evening.

Indrya: "The improvement in your growth was stopped for some days by the adverse influence which manifested here who was jealous. It was a bad place, but we think you are by."

I had noted in my diary the two preceding evenings an uncomfortable, creepy feeling, as if some evil influence were near.

H: (Was any one present in my room last evening?)

Indrya: "I was."

H: (On which side?)

Indrya: "The left."

H: (Do you wear oriental costume?)

Indrya: "Yes, did you see the colored stripes?"

These questions were, of course, rather leading. I had had a momentary vision of the head and shoulders of an oriental figure in a whitish robe and turban,—the only time I have even fancied I saw a figure. It was a little to my left. The stripes are characteristic of Indrya as he appears to C. I did not know this at the time.

January 5, 1910.

Indrya: "You may still keep the water at hand."

Part of my instructions were to keep a dish of fresh water near me. It was more or less of a nuisance, and during the preceding week I had omitted it.

Indrya: "Have you had a sense of fires around? The evil spirits tried to build fires, but we put the fires out."

One night I had seen some flickering reddish yellow near the bottom of the field of vision, which looked like a camp-fire seen through grass or underbrush.

January 12, 1910.

H: (One side of my head did not seem to work with the other.)

Indrya: "When you are whirling and begin to feel one-sided, reverse and whirl the other way."

I had been given a mental whirling exercise in one direction, but the last two or three evenings had reversed it on my own responsibility, owing to a one sided feeling which developed.

Indrya: "Ahmed says you might let yourself be pulled up by the cord."

A mental rope climbing exercise had been given, but the last two nights I had had a strong impression that I should simply grasp the rope and let myself be pulled up.

January 19, 1910.

Ahmed: "You can see sideways better than before."

For some time most of what I saw had been directly in front of me, but for several days prior to this sitting the atmosphere seemed clearer at the side than in the middle.

February 16, 1910.

Indrya: "Does the astral light appear lambent?"

In doing these exercises in a physically dark room, there is a great deal of light present which usually comes from above in steady radiance as if a magnetite lamp were some distance above me. For some days prior to this sitting, and still more so afterward, the light instead of being steady and evenly distributed consisted of

tongues or streamers like an aurora, darting up and down.

Indrya: "You are cramped. Should let your vibrations out. Expand them equally in all directions, and spread them evenly as to thickness."

I had noted the feeling of being cramped, and had practised for several days the instruction now given for the first time.

March 18, 1910.

Abdullah: "The breath will probably become difficult."

It had been, the night before. This statement was a repetition of one in a previous sitting, but the exercises had been entirely different in the two cases.

April 6, 1910.

Indrya: "Watch for new colors. A hazy blue like that of a bluebell."

This was a new color, and I had seen it for the first time the night before.

Indrya: "You do not hear much music now."

True, much less than usual.

H: (I have seen some white things. Were they objects or rifts in the colored fog?)

Indrya: "Doubtless objects. Their form depended upon the angle of view. They are in motion."

The motion was quite marked as compared with objects previously observed.

Indrya: "Face the east now."

Up to about this time I had, according to instruction, always faced the west. Two nights before this sitting, I had had a strong impression to face the east and had done so.

April 29, 1910.

Indrya: "Have you heard a noise like striking on steel?"

In my journal of the day before, I had noted a small metallic noise like the tapping on an anvil with a small hammer.

May 13, 1910.

The guides collectively: "You have been quite successful

the past five times. We say 'times' for you have not sat all the last five evenings."

Since beginning this work in May, 1909, I had not missed over five evenings up to this time, except one period of absence from Boston. Three of these five evenings were in the week preceding this sitting. The first six months my private sittings were in a suite on the top floor of a bachelor apartment house, one side of which faced a river. Inside shutters and shades shut out all view. The rest of the time sittings were held in a room in my house with blinds shut, shades down and black curtains over the shades. The servants' part of the house was separate from the front, and my sittings were usually held after the family had gone to bed. It is difficult to see how K could have learned the fact stated.

The guides: "Your head and stomach are tired. The feeling in your stomach is due to nerves."

I had not spoken of this, but I had experienced a sort of knotted feeling in the region of the diaphragm for some days.

May 25, 1910.

Indrya: "Your physical [body] is heavier by a pound or two than last time."

On reaching home I found I had gained two pounds recently. I vary in weight very little, but K might have guessed the gain.

June 29, 1910.

Indrya: "Have you noticed a wide interval of time between the colors you see?"

I had noticed a difference in this respect the preceding evening, each color taking longer to form and fade than previously.

August 3, 1910.

H: (Are the sides of the astral body now proportionally developed?)

Indrya: "Yes. Perhaps the left is a shade weaker in length."

I had been imagining moving out of my body as far as

possible, first to the right and then to the left. I had found that I seemed to go further to the right.

H: (Will the going out be sudden or gradual?)

Indrya: "Gradual, with no jar or shock, except a slight sensation of choking in the throat."

I noticed this choking Aug. 10, and it has been marked at times since. K may, however, have known that it is supposed to be usual.

August 17, 1910.

Indrya: "We are getting tired and the light is going up and down, so we cannot see."

This is put in on account of its similarity to certain statements of the Piper controls. K claims never to have read any reports of the Piper sittings.

October 5, 1910.

Censor: "You must look out for zeros, as you will get tripped up by them."

I had been making some mathematical calculations in which, when certain constants became zero, very important consequences followed. I had asked Censor what he thought of my work, but had mentioned no details. About two weeks after this I had occasion to make an entirely different set of calculations in which zeros turned out to be even more important.

METHOD OF COMMUNICATING.

By way of commentary on the foregoing I will give the alleged spirits' own account of the method involved.

July 18, 1910.

H: (What is the process by which you communicate with me?)

Abdullah: "Ask more in detail or we cannot explain."

H. (Do you project pictures which the medium sees?)

Abdullah: "We transmit thought which makes pictures on the brain cells. It is flashed to the subliminal like telegrams. All thought creates pictures before it is put into speech. Four entities are involved in the process, yours, hers, ours, i. e. myself and an interpreter. There must be a

close contact between to send and to receive a message. Atmospheric waves make a difference. Sometimes one comes so close that no third person is required. Other times we are far away.

By "atmospheric waves" I understand they do not mean waves of air, but waves in the "atmosphere of the physical body" which is stated to be the medium of communication between the senses and the mind.

H: (Do you hear me speak?)

Abdullah: "We hear the sound your voice creates in our atmosphere, and she [K] hears the sounds we create in our atmosphere."

H: (Why can't she tell me what you say without the writing on the book?)

Abdullah: "Because the influence acting as interpreter chooses that way."

H: (Why is this particular book necessary?)

Abdullah: "You are not easy to reach without the magnetism of this book. Your atmosphere is very dense and the magnetism of this book allows entrance because the person who wrote it has already come close to your life....The writing is actually on the book, but can be seen only by psychic eyes. We would say it is on the atmosphere of the book, not on the book itself."

This account is in substantial agreement with that of the Myers and Piper communicators, especially as to the necessity for an interpreter on each end of the line.

REMARKS.

Many of the incidents given may appear trivial or fantastic, and the significance of some would not be fully apparent without the complete record. The striking thing, whatever the explanation may be, is the number of cases in which impressions I have received or sensations I have experienced in my sittings at home, or suggestions as to my work made by others, turn up in some form at the next sitting with Mrs. Keeler. Many more instances might be given.

I have included the cases where things described at a sitting with Mrs. Keeler have been subsequently seen or felt

by me because, in spite of the loose talk now current about "suggestion," I do not understand that there is any proof that a person who is not in at least a hypnoidal condition when the suggestion is made experiences what has been talked about. In my case, the subsequent verifications have been few compared with the opportunities for them, and have been mostly in unimportant and uninteresting details. I have frequently failed entirely to experience what has been repeatedly promised for stated times, and what I most desired and expected to see or feel.

When the laws of such communications are generalized they must account for the trivial, the grotesque, the disappointing and the false, as well as the marvellous and the interesting, and this whether the alleged communications originate with the sitter, the medium or discarnate spirits, or a combination of two or more of these.

GUESSING AND CHANCE COINCIDENCE.

By James H. Hyslop.

The Philistine world says a great deal about guessing and chance coincidence in mediumistic phenomena and I have rarely had an opportunity to say anything about this claim from the standpoint of experimental evidence, tho always desiring to test the matter in a scientific way. We have never had the funds to perform experiments on this subject systematically and so they had to be left undone. But I have long seen that these hypotheses for explaining the Piper and other phenomena on record by the Societies were purely *a priori* and merely the *ad captandum* opinions of prejudiced people who were too lazy to experiment, and yet I have had no way to refute them in the only way that a scientific man can meet the situation. We have always to let ignorant people alone in their pious opinions. We cannot argue with or refute people who either have no intelligent insight or who are resolved against reason and intelligence to hold "the same opinion still." So the man who believes or says he believes in omniscient guessing has generally to be left to his delusions and the influence of public opinion, to which he will submit when it begins to ridicule him.

Fortunately a recent opportunity came to have an experiment for testing the psychic powers of a certain alleged medium. A lady who reported some interesting incidents to me wished me to have a sitting with the psychic. It was two months before I could get the time. Meanwhile the medium knew that I was to have the sitting. I said that there was no use to conceal my name. The medium was a professional and has her regular hall for meetings. She is a negress in a neighboring city and knows well of my work and of the many people interested in it. She had the two months and more to acquaint herself with my records and all the published material relating to me and my work. There was no need of re-

sorting to guessing to give me incidents. She had abundant material upon which to draw and abundant opportunities to do this. The following is the record of the result. I took notes in long hand and as she did not talk very rapidly and often paused I was able to get every word or incident of any importance. The reader may judge of it himself. As an effort at guessing it is the veriest rubbish. The fact is that there is not the slightest evidence of guessing. The woman went into a very light trance, perhaps not more than a light sleep and certainly with occasional memories of what occurred in it, at least toward the end. What she did was simply to utter what came to her mind under the instigation of natural association, believing that what did so would be spiritistic. There was no attempt to fish or guess, unless the constant statement that she did not know whether such and such a name or thing was true was an effort to draw me out. But I remained silent throughout and she went on for more than an hour with her talk that did not have the slightest trace of rational guessing about it, mere associational dream-erie.

The result of this was that the whole affair has to be judged from the standpoint of chance coincidence. That is, we must measure the incidents by their relation to the facts in my life. She did not show the slightest knowledge of my past and my work. Not the remotest incident came from any of my published records or things published in the papers. There was not a trace of the relation between such incidents and what I should have gotten either by fraud or genuine phenomena. Fraud should have shown coincidences not due to chance, and so should genuine messages from spirits. But with the exception of one interesting group of incidents there is not a trace of coincidences of any kind. The record is remarkably interesting in this respect. Not being evidence of any fraud, as they do not involve matter discoverable in any published incidents, we are left to see whether the names and incidents are coincident with anything in my knowledge and experience.

We are not concerned with the question whether the incidents are true for the other persons present. They were

well acquainted with the psychic and had had sittings with her before. If the incidents are true for them—as many were not, they thinking they were relevant only to me—we might suppose that they had been previously known by the medium. If they were not known and still true or false the question remains to test them by their real or supposed coincidental relation to me. I was there to experiment for myself and the medium was avowedly trying to give me messages. Suppose, however, that she unconsciously got messages for the others present and whether the messages were true or false for them, whether dreamerie or casual associative incidents, they purported in many instances to be for me. We may suppose that the medium was herself mistaken about their source or relevance. Nevertheless they are incidents in which we can test their casual or causal relation to my knowledge, and that regardless of whether they are true for any one else. That much the scientific man cannot refuse me in the problem. So I have no interest in the question whether the incidents were true or false for my hosts.

We are constantly told that guessing and chance coincidence might explain many incidents in the Piper and other cases. The recent book which we reviewed in this Journal, emanating from Clark University is a conspicuous example of a belief in the omniscience of guessing and chance coincidence. Here is an experimental case for these authors to study. In such a large mass of names and incidents the credulous believer in chance coincidences might expect their occurrence. But the fact is that not a single coincidence is involved, with the exception named. This exception consisted of the following.

A Mary was said to be connected with my life and apparently it was implied that she was dead. My wife's name was Mary and she died in 1900. She was here said to have had a fall but was not crippled. This is not true for any important incident in her life, but it is true for her deceased aunt and the incident has been mentioned before by my wife through another medium in a manner that made it evidential, naming the aunt as the victim. The name of this aunt is given here as Lizzie and she is said to be with "Aunt Mary."

My wife had an Aunt Mary of whom she was very fond. The E is apparently an allusion to Elizabeth as the true name for Lizzie, whether we treat it as genuine or mere natural inference from Lizzie as the pet name. Emily is the name of her living stepmother. The gentleman said to be related to my wife would fit my father-in-law. It was raining on the day of his funeral. It was the middle of December and I do not recall whether there was any sleet or not. But it was very foggy. If the deaths that occurred in 1900, in 1902 and 1905 of my wife, aunt and father-in-law respectively, can be said to be close to each other that is also a hit. He had decided trouble with his stomach and heart. For years his stomach had given him trouble and in his last illness his stomach refused to do its work and his heart was seriously affected from this difficulty and associated troubles, his whole system having broken down. But his name was Hall, not Humphry or Umphry. Some of the incidents mentioned have never been published and could not easily be ascertained, and the slightest knowledge of what has been published would prevent giving the name Humphry.

I do not pretend to say that these incidents are genuine messages. I do not care what theory be adopted to explain them. The critic may say that they are due to fraud, guessing or chance coincidence if he likes. It is not necessary to refuse him his interpretation. All that I am insisting upon here is that the statements of the medium coincide with the known facts, except the reference to the fall and the name of the old gentleman. They state facts in the life of persons that I know and they might be such facts as they, deceased, might tell to prove identity. But whether they do this or not they do represent coincidences between what the medium said and what I know to be facts.

But this cannot be said of any other set of names and incidents in the record. Let me take the matter up in some detail.

I never in my life knew any Wilson to whom the incidents here asserted would apply. I have known three Wilsons that I recall, two of them young persons and not even yet

old, and the old man having no resemblance whatever to an artist, but a theologian.

I never knew any one by the name of Van Dyke in my life. I knew an Isaac, but not a Van Dyke or in any respect resembling this name. The incidents about the old lady are not connected with any one whatever in my acquaintance, or relatives near or remote, much less with my mother, to whom not one of the statements would apply. The name Emerson does not apply to a single acquaintance of mine in all my life, tho I might have known a student or two by that name. But here it is an old lady by that name and I never knew such. The incidents would not identify a single person within my knowledge either singly or collectively.

It fares no better with the reference to a German that was 7th in my class. I knew of no such person. There was not a German in my student days connected with any class I was in. Lena Fitzbaugh neither identifies nor suggests any one in all my acquaintance living or dead. The name and incidents associated with George Thomas or Thompson do not suggest or identify a single person in my acquaintance. It is the same with the "awfully thin girl" Alice. The names Maggie, Margaret, Will and Frank are hits within the family, but they have no meaning whatever in the complex whole and especially associated with the name Alice as here given. There is not a John in the family near or remote outside of the McClellan connections mentioned in my previous reports. But the associated incidents here do not fit any of the McClellans or any John within my acquaintance. The blood poisoning in connection with the cutting of a corn does not fit a single fact within my whole connections or memory of any person whatever.

I never knew any one now dead by the name of Louise. I know a Louise now living, but the incidents mentioned are absolutely false with reference to her. The ring, bureau and names Fuller or Fulton are absolutely outside all my knowledge or acquaintances. The talk about a baby, blue blanket and malt all absolutely non-coincidental in all my experience, save that my wife did have a little blue blanket for the babies. But this is apparently all associated with the Louise which

would make it wholly meaningless for my experience. It is the same with the talk about the lady on a stretcher going for an operation, the gypsy woman, the letters L and La. with the talk about spaghetti, etc., the reference to Pittsburgh and staying in a hotel, the names George Price and William Avant, I having never known any such persons in my life. The names Mildred, Lena and Amelia have absolutely no meaning for me, much less the incidents associated with them. Again the same is true of the names Kelso, Brennan and Richmond, none of them singly or collectively having any pertinence for me at any time or place in my life.

The rest of the names and incidents pertain to well known public mediums and the persons associated with them. There is nothing coincidental in relation to them except that I knew Judge Dailey and Mrs. Vanderbilt (Mrs. Pepper) personally. But neither the associated incidents nor their names had any significance for me. The same in the reference to Miss Gaule's husband. The negress knew all about all of them.

The experiment at clairvoyance with the name of Jack the Giant Killer shows how little guessing and chance coincidence can accomplish. It is possible that I might pick out some one incident and find a living or dead person within my acquaintance to whom it might apply, but I in fact recall none in the whole complex mass of incidents or acquaintances that could be so treated. Much less does the synthetic complexity of names and incidents apply to any one within my whole knowledge, save for the exception explained. By this synthetic complexity I mean the organic unity of incidents definitely associated by the medium with any alleged person. Even without the names appended I could not have picked out any special personality to which single or collective incidents might apply, as we can often do in the Piper and other similar phenomena that I have investigated. There we can often safely detect the personality intended before this inference is verified by the later giving of the name and more distinct indication of the person meant by the incident. But here no such pertinence is discoverable where chance coincidence might be supposed to make occasional hits.

It is quite possible that most of the names and incidents,

perhaps all of them, represent knowledge that has come to the medium casually or in the course of sittings with various people and that they have come out during the trance as ordinary automatisms of association. But that makes no difference to their relation to me. The theory of coincidence as advocated by our average academic sceptic ought to reveal occasional hits of interest, but, with the exception named, there is not one. If groups of incidents had not been mentioned with certain names like John or George or James or Alice I might have had known persons suggested. But the medium overstepped herself in giving full names with apparent ease and telling whole groups of incidents that were wholly unrelated to any one I knew, to say nothing of my not knowing any such persons as are named.

Mere names do not have significance in any case, unless they are such as are rare enough to eliminate guessing or chance at once. They are once and always mere clues for estimating the associated incidents that exclude the possibility of chance or guessing. If I am given the name Mary, while it happens to apply to my wife, any reader with common sense will see that it has no evidential value unless something is said about her that would not apply to the other Marys in the world. It is this other incident associated with the name that gives it value. Now this does not occur in this record in a single incident, barring the one exception described. Hence there is neither casual nor causal coincidences in the record where the dogmatic sceptic would have unlimited faith in the casual, if the hits existed. But he cannot easily explain this failure where he has so much confidence in it usually.

There is one thing which we have a right to urge on readers and which does not often occur to them in their reflection, and which, too, the scientific man usually suppresses, tho he does or ought to know its truth. *It is that chance coincidence can never be proved in a single case in the world.* It is not possible to prove chance coincidence in anything. We may believe it to be a fact, but we cannot prove it. That is a limitation which the sceptic is usually not honest enough to admit and suppresses in his policy of silencing his opponents.

But I am not going to allow him this protection. I agree that I believe that chance coincidence exists and that we have a right to put it forward as an hypothesis to limit hasty conclusions in other directions. But I recognize that we cannot prove it. We may prove that it does not exist in certain cases because there is no coincidence of any kind involved in them. But where a coincidence exists at all we cannot prove that it is due to chance, tho we may find it complex enough to say that it could not be explained by chance. Remembering this, therefore, we may study such records as the present one with much interest. The absence of chance coincidence is established by the fact that there are no coincidences of any kind, casual or causal, with the one exception, and that one I do not undertake to decide.

There is another thing also to be remarked. Suppose I get the name Mary and nothing else with a medium that knows nothing about me. It fits my wife, as I have said. It has no significance, as we know because of its commonness. But suppose I go to another medium and get the name Mary again and nothing else. Again I have to reject it for the same reason. Suppose, however, that I get it from half a dozen mediums that know nothing about me, the coincidence, while it does not obtain the value of evidence as yet, becomes interesting and justifies further inquiry. But suppose now that in the first case when I get the name I am told that it is that of my deceased wife and the medium does not know me or my affairs. The fact that she has indicated that the name Mary is that of my wife narrows the case much and still more narrows it when I am told that she is not living. Then if half a dozen mediums with similar ignorance say the same things the coincidence gets very interesting, as being always correct and not associated with attempts at other names and relationships or other relationships with the name Mary. In fact the uniform mention of the same name and relationship will soon take us beyond chance coincidence, tho it may not take us beyond fraud. But fraud is not chance. Hence when the coincidences are frequent and complex enough to exclude chance it is a simple matter to exclude the possibility of ordinary fraud and the case stands well for the supernatural.

Now the case against chance coincidence with names becomes still stronger in the following supposed instances. Instead of imagining myself the sitter with different mediums suppose that I have different sitters with the same medium, both strangers to each other. Imagine that A gets the name Mary and nothing else, merely that it is a dead person in whom he is especially interested. Suppose the second person B gets the name Anna and this is that of a person in whom he or she is especially interested. Then C gets Elizabeth, D gets John, E gets Henry, all involving the same pertinent significance to the person who gets the name. We may well exclude chance coincidence or guessing from such cases. Both these processes should have been less uniformly correct. A might have gotten Anna, which would have been wrong, B Henry, which would have been wrong, C Mary, which would have been wrong.

This illustrates the principle that what may individually be worth less against chance coincidence may collectively be absolute disproof of it. The sceptic and public rarely think of this fact. Each judges of his own experience as covering the whole field, whether he accepts or denies a coincidence of any kind. Assuming that what *may* be chance in a very common name given to himself he forgets to ask or inquire whether the same holds true of others or whether the medium is or is not uniformly as correct. The case has to be estimated collectively and not individually.

Now it must be noticed that neither singly nor collectively do the names and incidents have any pertinence for me in this record. We cannot apply chance because we cannot apply causality either. No coincidence of any kind is involved, when the sceptic's "chances" for chance coincidence are as good as in any other, especially on the assumption that professional mediums are such frauds. The evidence against fraud is overwhelming in the case, from the fact that there seems to be entire ignorance of the death of my father and mother, the facts most easily guessed from my age and most easily known from published records. As fraud has not established causal coincidences we might have expected a few casual ones, but these too are absolutely absent with one ex-

ception. The facts are not correct and are explicable as you please, but wrong and contradict any theory but simple delusion on the part of the medium or trance dreamer. There is no shrewd guessing or intelligence whatever such as the average Philistine and self-complacent sceptics like to parade around as the last word of omniscience. I am confident that our sceptics, if they actually investigated, instead of sitting in their libraries and guessing at theories, would find delusion a much better explanation of many cases than either fraud, guessing, or chance coincidence.

RECORD.

January 4th, 1911.

Mrs. Smith.

Present, J. H. H., Mrs. H., Mrs. D. and Mr. H.

Hear the rustle of a skirt and saw a woman but could not see the whole of her face. She was coming down the hall and gave the name Louise. She had some trouble of the stomach. Was related to me only through marriage and was not a blood relative. [Note 1.]

Then she saw a person whose last name was Wilson, a man of medium height and hair silvery grey. Did not know whether he was an artist or not but saw him sketching. He passed out after coming from abroad to this country. [Note 2.]

Then she saw a lady who gave no name, but mentioned three children, two in the spirit. Then she corrected this five children with two in the spirit and three living. She the mother was in the spirit. Could not tell how long she had been there, but she died from pneumonia. [Note 3.]

[Mr. H. recognized that it might apply to his own mother. But Mrs. Smith is well acquainted with him and his affairs. She had related the incidents to me, however.]

There was a man present who was wounded in the war.

1. I do not know any deceased person by the name of Louise and hence the incidents have no coincidental meaning to me in this connection. Besides I could not name any one not a blood relative that is dead and at the same time to whom the incidents would apply. I know a living Louise who has stomach trouble of some kind, but the name and incidents do not pretend to apply to the living.

2. The name Wilson and the associated incidents do not apply to any one within my knowledge. Nor could I fit the incidents to any other person in my acquaintance living or dead.

3. The incident of the lady and children suggests nothing to me in any connection.

Tried to get his name but it did not come at once. But she got a flag with yellow and green and a cross in it.

(Mr. H.: Probably it is the Red Cross. The yellow might be Spanish.)

(J. H. H.: Let it develop.) [Note 4.]

Now I see a man lying on a couch. There is something the matter with his leg. All I can see is the letter I. I don't know whether it is Isaac or not. This man is acquainted with the Doctor [referring to myself]. Name sounds like Van Dyke. [Note 5.]

Then she saw an old lady dressed in black silk with old fashioned lace cap and lace shawl. A picture of her exists showing this. Her house stood on a hill with trees about and a verandah on the house. On the verandah was a green and high backed chair. There was a broad bench near and vines on the house. She, the spirit did not say whether she was my mother or not, but patted me on the head. She was refined, hair silver grey and parted down and up with a peculiar comb in it. A hall passed through the entire length of the house and there were rooms on both sides. A fireplace looking as if for logs, and a family group over the mantelpiece. The name Emerson was given and it was not in the city. She was talking about the grave of some one in the west and there were two in this grave. One must because I see a cross. I hear the name William and the name John. [Note 6.]

Then she saw a lady that had passed out quickly with a short illness. She sat in a chair and passed out in her youth. You were the oldest and she was about your age. The difficulty came from the birth of her children and she was never well after that. [Note 7.]

The medium then saw a doctor in the spirit world. She saw the figure 7 and did not know whether it meant that he was the 7th in the class or stood 7th in his class when he graduated. His hair was chestnut brown, and he looked like a German, and in fact spoke German. The medium then uttered the German words

4. A reference to a cross only would have been coincidental, but the other details deprive the reference here of all coincidental significance.

5. I had a cousin german by the name of Isaac, but he never had any trouble with his leg, and his name was not Van Dyke.

6. I never had an acquaintance to whom any of these incidents would apply, except the lace cap to an aunt. Much less do they apply to my mother and neither my mother nor my aunt was named Emerson, the medium knowing well enough that my mother could not be named this, and it happens that it was not her maiden name. The names John and William have no coincidental importance in this connection.

7. I do not know any one to whom this reference would apply.

"Glass Wasser." "What's that? Oh give me something."
[Pause.] [Note 8.]

Mary fell when quite a girl. This Mary is connected with the Doctor's life. She had a fall, but was not crippled. "Give me something. Tell me something. Tell me how you passed out." Aunt Mary. Aunt Mary. There is a Lizzie with her. I just see one letter E. I don't know whether it is Emma or not.

Then she saw an old gentleman and a vision of his funeral. It was raining when his casket was taken out and a storm day. It seemed that he would be a relative of my wife. Sleet and rain and foggy at the time. There were three deaths close to each other. The man had heart trouble and indigestion. This latter caused the trouble with his heart. He was in a way connected with you. The name sounded like Humphry or Umphry. [Note 9.]

Then she saw a James present, not a large man but he frowned or scowled.

Then she saw an explosion, a train off the track, on a Southern railroad, a bridge in heaps, at some place where we had to cross in boats. There was a big German woman involved. She got the name Lena Fitzbaugh.

Then came the name George Thomas or Thompson. He was living. She saw me mailing three letters. Did not know whether I wrote them or not. One went west. Saw the letter G or J. But could not see what was on the others. One went to a big building, the others to private persons. A bundle was coming to me which would be a book one and a half inches thick. She saw the letter P. and then Pa. [Note 10.]

Then she saw a bald headed man living with whom I was going to have a business transaction. He rubs his head all the time, goes with me sometimes, nice looking in a way, and soon to pass out.

Saw some one sick with a cold, "bronchial" trouble, ap-

8. No German was ever in any class with me as described here.

9. Mary was the name of my deceased wife. She never had a fall of any importance that I know about. Her Aunt Lizzie had just such a fall as here mentioned just before our wedding, and it was described fully through another psychic, the facts not yet being published. She had an Aunt Mary of whom she was fond and who had the care of her from childhood. Her stepmother's name is Emily and is still living. The funeral of her father was on a wet and foggy day. I do not recall whether it was sleeting. It was the middle of December. He had serious stomach trouble with indigestion and heart difficulty with other incidents associated with his old age. My wife died in 1900, her Aunt Lizzie in 1902 and her father in 1905. The coincidences in this group of facts are remarkably interesting.

10. The reference to George Thomas or Thompson and to an explosion suggests nothing whatever within my knowledge.

parently a woman. Seemed to be a man then, as she addressed him: "Oh Mr. Honey, talk a little louder." She then gave a prescription of beets, carrots, parsley, ginger syrup and some brandy, in which they were to be put in their crude state and some winter green oil, the whole to be used for rubbing the throat. He was promised to get well. He was advised to take plenty of fresh air and to drink fresh water freely.

She then saw an "awfully thin girl" and the name Alice came. She had been a little stout, but with stomach trouble she had become thin. The person that came with her was named Margaret. They might have called her Maggie. She did not suffer long but was very active when living. There was a dog with her. The medium did not know whether I or Margaret had the dog. The medium got the name Will and thought it would be connected with Margaret and also the name Frank. [Note 11.]

A spirit was present who got a telegram when he was getting ready to graduate. Some one was sick, a man, and he went to the spirit soon afterward. She got the letter J and then the name John. This John was said to be a doctor. He made a promise to me to come back and he will do it. Then there was some effort on the medium's part to get something from the communicator. All she could get was that he had promised to come back and would. [Note 12.]

Then came the letter J. and the statement that this J. had a watch given him by some one in the spirit world. The medium did not know whether given by his father or not. A reference to blood poisoning was made implying that this J. or some one came near having it, caused by the cutting of a corn. He was such a good man, especially to poor people.

She saw a little baby screaming. It was going to be found and would be an Italian and would die in the hospital.

Then she saw some one sick, little white places on the foot. Then she asked who is Louise. Then she got a piece of jewelry in my possession, a lady's ring, and the spirit was pleased that I had it. The ring had been worn on the fingers with a wedding ring and a stone in it. Then she saw something like a locket in my possession. The spirit was contented and made an allusion to 1913, and saw me living in a big place like a field or wilderness, and gave the name Fulton or Fuller. He was thought to be a

11. The name Alice is not that of any relative or acquaintance living or dead that I can recall. Margaret or Maggie and Frank and Will would name my stepmother and brothers, but the associated incidents, especially in connection with the name Alice deprive them of coincidental meaning.

12. The letter J, blood poisoning coincide with nothing in my experience.

doctor. Saw two pictures on a bureau, those of a lady, and seemed as if I sat by her side, one represented her more graceful and it would be all right if covered up. They were so small that, if put together, we could imagine them one. One I never allowed to be away from me. The medium did not know whether I had a picture of the lady in my watch or not. But it was a beautiful face. She was a neat woman and no one could fill her place. Medium did not know whether I ever wore her ring but it seemed as if I put it on my watch chain. The lady gave it to me while living. She called some one baby, her baby, and then an allusion to the throat, as if suffering with that. Then she saw a room that looked as if finished with bird's eye maple, a little crib with a blue blanket and a pink one. The baby living, and blue a favorite of the lady. The baby looks like the woman and my favorite. Saw the baby in the chair eating and not well. Then saw Malt and did not know whether I was giving the child malt or not. The stomach was weak. Saw me holding the baby and did not know whether it had passed out or not. But she did not think she was going to die. Got the name Joe or Josie, but could not tell which. [Note 13.]

Then she saw a lady on a stretcher and going to be operated on. She had appendicitis. She did not like the operation. Was afraid she would die. Said that it was not appendicitis but only a cold, and gave a mixture of turpentine and sugar to be taken every 15 minutes until relief came. It was only an old fashioned inflammation due to a little cold. [Note 14.]

Allusion was then made to a gypsy or French like woman whom the medium said she or the spirit did not like. I was going to do something on the 19th. I would say that I did not like the 19th. She saw a lot of clouds like a whirlwind and just wanted to say that in business I should wait till the 20th. Saw P, but did not know whether it was Pa. or not connected with my trip. But I should be careful around water. Saw water in torrents wherever the place was, could see L. or La.

Saw a spirit fixing spaghetti with cheese and tomatoes and green pepper and was fixing that for me, and a little cream with it to make it fine. Then the lady that mentioned the blue blanket was going around fixing some beef for me and she liked this when living. Saw antique dishes, blue in color and some spoons that belonged to the family. [Note 15.]

13. The name Louise and associated incidents have no meaning for me in relation to either the living or dead. It is the same with the reference to the baby, malt, and the crib, and the name Josie.

14. No significance in the lady on a stretcher and appendicitis.

15. No coincidence in any of these incidents with any one living or dead in my acquaintance.

I was going to get a letter from Pittsburgh, then a long pause. After this a man appeared and she was uncertain whether he passed out in Chicago or not. He could take a good smoke and liked talking with me. Saw a yellow leather bag but was uncertain whether there were three letters on it or not. We had been at a hotel together. He had a dark grey overcoat and hat creased in the middle. Had a black overcoat lined with fur. He did not pass out in New York. [Note 16.]

The lady says: "Sweetheart." Did not know whether I called her that or she me. Lady said I would have worldly success in 1913. I would see a face of a lady who was tall, medium size, well built and nicely developed, not a blond or a brunette, an awfully sweet girl and a sweet face and I would not forget her peculiar ways. Her picture given me and I to keep it. Face and picture will follow me. [Note 17.]

Then some confusion trying to get something from the spirits. Finally the name Mary came, said to be my niece and the name William Avant and I was with George Price, one of the greatest spiritualists. He promised my niece to assist her when she passed out. He was burned by an explosion at a store and died in St. Mary's Hospital. She did not know it till I came to her. "I am Mary. I'm Mary. Mother is not going to get well. She will not get better. The doctor will not tell you that she is going to pass out." [Note 18.]

[There then followed a long mass of incidents related to Mrs. H., the lady who arranged the sitting, but it related to matters well known to the medium. I need not summarize them here: for it makes no difference whether they were true or false, normal or supernormal, as I am reporting the things said to be relevant to me.]

I see a black band around the doctor's arm. I don't see how soon; such a broken place it leaves in his head. The lady too passes out connected with him. I don't know whether it is the one with the pink and blue blanket. I see her again as I speak of her. I wonder who is named Mildred. I don't know whether that name would be with her condition or not. The lady passed out with pneumonia and was fond of flowers. She did nice fancy work. I see her embroidering a pillow or something. Her throat filled quick. She went out in damp weather. I get the name

16. Incidents apply to no one whatever in my acquaintance whether living or dead.

17. Neither names nor incidents fit any person living or dead within my knowledge.

18. None of these names or incidents apply to a single person in my acquaintance living or dead.

Sarah. Has she the name Sarah? Now I get the name Lena. What is that? Amelia? Face looks like a German.

Do you know this person? I saw Richmond. Don't know whether she was from Virginia or not. But I hear the name Kelso. I don't know whether it is a woman or a man. Now I get Brennan, I think it is J. C. Brennan. [Note 19.]

Now I am going to a place where the circle is dark and I see a woman who has on something white and soft. She takes morphine and puts ice towels on her. She is not in the spirit. She comes out from an open door and is shaded dark. She is cold and trying to fool some one. She is trying to be a spirit. Medium stutters. She lets you know by a mark on the arm like a scar from a burn. The scar is on the arm here, feeling her own arm. There is something white like a sheet. Hair is black. She says "I come. Oh well you will have better." She says your wife is from the spirit world and looks like a ghost. Then was a reference to the name Moore with the statement that this person, not my wife, used to work with Moore.

[This whole account was clearly a reference to the ordinary materializing séance and Moore is the name of such a medium who was driven from New York by a police exposure.]

Again there follow some incidents and a colloquy between the medium and Mrs. H. and Mr. H. No reason for mentioning the details here, as they neither pretend to be relevant to me and were not in a single detail pertinent to me. These were followed by an allusion to the Fox sisters and to Judge Dailey who was a Brooklyn spiritualist of national character. In connection with him was mentioned the Vanderbilt case of which Judge Dailey was the counsel in a well known trial. I had no connection with the case and only knew about it from the newspapers. Following this was the prediction of another war and it was associated with one by the name of Tillman or Hillman. The facts are that Senator Tillman has been the most outspoken opponent of the negroes in the South and the negroes have no doubt thought he would provoke a race war. [Note 20.]

Then came an allusion to the husband of Miss Gaule, Miss Gaule being a well known New York psychic who died last spring. Mr. Riedinger her husband—Miss Gaule being her maiden name

19. No relevance whatever in these names or the place associated with them.

20. The names Moore, Judge Dailey, Vanderbilt, all refer to well known spiritualists or mediums and have no coincidental meaning to me. Tillman is evidently an allusion to the Senator of that name who always spoke against the negroes.

—was described as doing certain things which any widower might be supposed to be doing. [Note 21.]

Allusion was made to Boston and Tremont Street in connection with Mr. Riedinger and the name Fessenden mentioned. Then she saw a wheelbarrow, but did not develop the incident farther. Suddenly she awakened from the trance in some surprise.

Mrs. H. soon after we had talked about the history of the medium asked me to try a sealed letter with her and suggested that I let her bring one of her letters. I indicated, and the medium agreed that I should have my own letter. So I extemporized the matter and putting my pad under the table in the dark where no one could see it or my arm and hand, and I wrote the words: "Jack the Giant Killer," closed the pad and held it there.

The medium waited a moment and said that I had first thought of a male influence. I replied I had not and then she said that, just as I was putting the pad under the table I thought of a female influence. I replied in the negative. Then she said it had something to do with 2 or 7. I replied in the negative again. Then she spoke of disappointment and that a letter was connected with it. Then that a man walked in the door and she saw the letter F. Reference was again made to a female and to disappointment, then she saw figures again and mentioned the number 100. February and August were named as times when something would happen to me. Then she saw a J and did not know whether it was for Jennie or not. Then again there was a reference to a wedding ring and the name Nancy. I asked for the relation and was told it was not a blood relative but only by marriage and reference was made to as an old colored lady in a rocking chair, with a handkerchief tied about her head. Her name was Susan and she was connected with this Nancy.

21. Tho I knew Mr. Riedinger there is nothing coincidental in the incidents mentioned about him.

EXPERIMENTS WITH A MEDIUM.

[The following facts have more than one interest for the psychic researcher. The report of Mr. Hakius follows nicely the previous paper, as it throws light upon the nature and limitations of guessing. We publish it at this time primarily for this purpose. It will be observed by the reader that Mr. Hakius made conscious suggestions to test the psychic and this gave her a leader from which her mind could work. I shall say nothing at present about the advisable or inadvisable character of such a method. That will come up later. The chief point is to remark how far astray the guessing went, as compared with the alleged guessing charged against psychic research records by critics whom we have recently reviewed. With this mention of the fact I shall leave the subject to the scrutiny of the reader.

The next important consideration is the very apparent contrast between the two conceptions of the case, the one apparent in the accounts of Mrs. Sadler and the other in that of Mr. Hakius. The reader cannot examine the narrative of Mrs. Sadler without being impressed with the significance of the facts, provided they are what they seem to be. But we have no record of what the sitters said in the presence of Mrs. Smith and we know that inexperienced people often give themselves away without knowing it. A direct question and a name may tell much to an intelligent guesser. It is true that Mrs. Sadler indicates at times that she was careful not to reveal anything, but there being no verbatim record, this statement has all the limitations which natural forgetfulness may involve. The easy way in which Mr. Hakius led the psychic off on a false tack suggests that the right direction may have been suggested by the parties who took the case unsceptically, or without recognizing sufficiently the kind of precautions that more scientific people would observe.

We cannot refrain from urging upon those who report experiences the equal importance of reporting carefully their own

statements in whole on all such occasions. They will be all the better if they are verbatim, especially all important words or statements. It will be impossible to satisfy the scientific mind fully unless this is done. Of course incidents have a value without such accurate credentials, since collectively they may have much weight, at least in justifying the most thorough investigation. Hence we are not wholly repudiating reports without the most satisfactory credentials. But if we are to silence sceptical criticism and give the best weight to our experiences we must be certain that we know and recognize the influence of suggestions and direct questions, and as far as possible also see that we are able to report intelligently our own statements as well as those of the medium. Mrs. Sadler has apparently done this in some cases, but she may not have recalled things accurately enough to make her account accurate. She would probably not claim any such merit for it, and hence I am not making comments so much by way of criticism as a warning.

Of course Mr. Hakius may not have been a good sitter. We shall always have to recognize this. If the statements and questions of less sceptical sitters act as suggestions those of the more sceptical and scientific people will do the same. His failure may have been caused by himself. This we shall have to concede, if we are to explain away the positive records by suggestion. But the lesson is the same nevertheless in any case.

But all this brings us to the main point of this introduction. We are in the habit of taking mediums and their claims at their superficial appearance and of judging them accordingly. The fact is that we know very little as yet about the action of mediums' minds when not in a trance. There is no reason, however, to suppose that the processes of conscious mediums are wholly like those of mediums in a trance. In the conscious state the message may get into the normal consciousness and be subject to modifications far worse than in the trance. Mediums familiar with the facts as they appear to their introspection and recognizing often the distinction between the foreign and the personal incidents or ideas may cultivate concealment of their own associations and inferences

and give out only what they think is foreign to their own mental working. They may, if ignorant, thus practice much unintentional deception. They may know that the facts are not what the public think them and for the sake of giving what they know or believe is not a product of their own knowledge they may endeavor to conceal a process which is different, but effective, from that which the sitter thinks actually prevails. In other words, the medium may know, when conscious, that associations mingle with the extraneously acquired facts, or believe that involuntary associations are externally obtained, and so endeavor to conceal from the sitter the real facts for the sake of producing a better effect. I have actually known cases of this kind with perfectly honest people.

I am not here trying to apologize for the failure of Mrs. Smith to impress Mr. Hakius. The incidents observed in connection with the trumpet are suspicious, but are yet consistent with the conscious knowledge on her own part that the message has to be obtained and delivered through her own organism and the fear that, if she does not make the sitter believe in their independence, she will be accused of fraud when she knows or believes that it has been legitimately obtained from outside sources. There is no evidence that this condition of things prevailed in any of the sittings here mentioned, but the fact that only one sitting was had by Mr. Hakius suggests that it was not sufficient to settle any question for or against the medium, and this he would freely admit. But discovering what he did showed that no investigation short of a laborious and expensive one would decide whether the medium was honest or not, genuine or fraudulent. When a medium is perfectly frank and throws open the gates to the most critical examination the chance for deciding matters is infinitely better. The slightest movements or actions that suggest fraudulent intent, tho they may not be this at all, make it more difficult to settle the problem. Of course simple and ignorant people do not always know what creates suspicion and in the very effort to hide facts which would reveal the real nature of the phenomena will succeed only in provoking doubt and adverse judgment. The present case

of Mrs. Smith may not be so favorably considered. There is not adequate evidence either way for that. But it offers the opportunity for a lesson and to emphasize that even fraud has its rights to ample investigation. When there are no funds for proper investigation the only course possible is the cheapest, and when we know that hysteria, on the one hand, and self-delusion, on the other, may exist in many cases we can only state the facts fairly to all parties and urge the need of the means to investigate rightly.—Editor.]

October 5th, 1910.

Prof. James H. Hyslop,
New York, N. Y.

Dear sir:—

Knowing of your interest in things psychological, I venture to write you regarding experiences several of my friends and myself have had, in the hope that they may receive your attention, or the attention of some scientist, and be explained. To me these experiences seem wonderful, and as I continue to study along these lines, I feel they are worthy the investigation of men of brains and power.

A kindly, well intentioned little woman, of practically no education, with her little family dwells in one of our Michigan towns. Unassuming and sweet natured, she is called by some people a spiritualistic medium. For convenience, I shall call her Mrs. Smith. I was invited to meet her at the house of a friend here, who was almost a stranger to Mrs. Smith, having seen her but once before. Desiring to learn what she could do, we entered a room where curtains were up, windows open, bright sunlight streaming in. I sat opposite her looking into her face. Resting in one of her hands was the large end of a trumpet. Her other hand supported a little child that she held. I placed the small end of the trumpet to my ear, and in a few moments a voice, purporting to be that of my sister who died two years ago, whispered to me calling me by my name. We carried on a conversation, she telling me things regarding her children, where they were, what they were doing, calling each by name, telling me things about my child who was away at school, the condition of her health, etc., that I did not know and much else. This was followed by other voices and conversation with relatives and friends who had died. Mrs. Smith knew nothing of my family, friends, nor their names. Many of these conversations were held, both by myself and others. Some persons conversed in German.

Mrs. Smith knows nothing of German. We used a trumpet we had made so there was no possibility of fraud in that. We tested her in many ways to satisfy ourselves that no trickery was practised. Mrs. Smith did not do this for money so she could have no object in deceiving us. She was a total stranger to all of us excepting the person who brought her here, she having seen her once in her home. Hearing of her gift this lady had her come that we might also witness these demonstrations. While here I had her come to my home and have gone with her to the homes of people who were utter strangers to her, to see if environment made any difference, but in each case the same phenomena occurred.

Mrs. Smith is a frail woman. I am strong, and when the voices were faint and indistinct, as an experiment, I said "Let me hold your hands a moment and see if I can impart any strength, electricity or the element you need." After holding her hands a few minutes, three or four, it made a great difference, and whoever listened could hear the voices very distinctly. Others tried the same experiment with the same results. That seemed to be another phase of this force, or whatever it should be called. I have read everything of interest obtainable regarding Madame Palladino, but have found nothing that can compare with Mrs. Smith in any way. She is superior in every respect. No darkness, no preparation, no conditions required. She is young and says she has possessed this power from childhood. She seems worthy the investigation of our very best thought, and I assure you, sir, though coming from an obscure source it is worth your attention. If you find you are at all interested, and I trust you will be for "great oaks" have grown from smaller thoughts, I can give more information in detail. I have no object in writing this to you, further than a desire for knowledge, and to have some light thrown upon this matter.

The spiritual unrest that seems to pervade the world to-day must be leading to some kind of a solution of the "riddle of the universe." I trust this letter may not find its way to the waste basket, without first receiving your consideration, for it is truly a remarkable experience to hear voices from the nowhere telling you that they are relatives who have died, some recently, others gone for years, the conditions surrounding them, what they are learning, what they are doing, and through an agent who is too ignorant to be a fraud. The whole phenomena, whatever it may be, places a different aspect on life, and the change we call death than we have been taught.

Hoping for your interest, I am, sir,

Yours truly,

MRS. D. S. SADLER.

October 13th, 1910.

Prof. James H. Hyslop,
New York, N. Y.

My dear sir:—

I do indeed thank you for interest in my letter and for your prompt reply. I will write at once and see what arrangements can be made, and shall be only too glad to assist in obtaining any information. I think without doubt we can arrange for these experiments. Mrs. Smith is the name of the woman of whom I wrote you. She is the wife of a brakeman, is twenty-seven years old, has two children.

She told me, upon being asked when she first knew that she possessed any unusual gift, that when a small girl she would foretell events. Her parents considered her a visionary child and paid little attention to it, for she generally played alone, and talked and played with imaginary playmates. One day she foretold the death of her grandfather, who was extremely fond of her. After his death had occurred, as she had predicted, it seemed strange to her parents, and they took her to a medium who told them the child was very mediumistic and they should sit with her for development. They began a series of sittings and would get raps, etc. One evening a voice spoke to them saying it was the grandfather and that he was Mrs. Smith's "control" and told them to get a trumpet and listen and they would get communications after a time. She said often this voice would speak to her at any time, and it so frightened her that her father asked it to cease. Her parents I have never seen but judging from her appearance they must have been ordinary people and had the usual superstition of ignorance. She went no farther than the seventh grade in school but has a natural refinement and grace that is pleasing. She is very innocent minded and seems perfectly oblivious of the fact that she has any gift out of the ordinary; therefore has never regarded it from a commercial standpoint. Should she do so, her home would be thronged with people, especially after the first experiment. She told me that during her girlhood her family paid little attention to her ability, they drifting along filled with their everyday pursuits. She married at seventeen. Her mother-in-law was a spiritualist, and after her death, through the trumpet, they received communications. Mrs. Smith's husband and several other relatives talked. A number of people who live in her home town have received messages but I do not know them but will endeavor to learn their names and see if I can get statements from them. People are hard to approach along this line and generally very reticent about making statements for fear of the popular disapproval.

A friend of mine, Mrs. W. W. F——, was visiting in the town

where Mrs. Smith lives and accidentally heard of her. Being interested she called upon her and had a number of communications from her father, father-in-law, two brothers and her family physician, a man of strong personality. All had died within the last ten years. She was so convinced that she invited Mrs. Smith to visit her here and that is where I began my experience. Mrs. Smith arrived one bright sunny afternoon last November. I went immediately to see her. As I wrote you she held one end of a trumpet, I listening through the other, seated in a sunlit room. In a short time a voice whispered to me "Hello! hello Dell" (my name) I replied "Who is this?" (ans) "Mate (my sister's nickname. I am so glad you came." I said, "Where are you?" (ans) "In the spirit world. I am so happy here. I don't suffer any more. I have so much I want to say to you." I said "When will mother come to you?" (ans) "They will not let me tell you that. Be sure and come again I have so much I want to say to you. I am so weak I can't talk more now. Goodbye." Next morning I went again and the conversation was about as follows: "Hello! Who is this" (ans) "Mate. Isabel (her child) is in school in Adrian." I replied "Yes. Do you want her there?" "Yes it is fine. I am so glad. Clark. her boy, is all right where he is." I said "Can you tell me anything about Edith?" (my daughter who was attending University of Chicago at the time). "She is working too hard. She must rest." I asked "Can't I talk to Ed?" (my former husband and father of my daughter) Ans. "Yes, I think so." "Where is he?" "In the fifth sphere." "Where are you?" "In the sixth sphere." "What are you both doing?" "Learning to progress." "I will see if he can talk to you, wait a minute." After a short interval a voice said, "Hello, Dell, I am so glad you came to me." "Can you tell me anything about Edith?" "Don't let her work too hard, she is not as strong as you think. She must rest. Let her finish this year, then rest. I want to talk to her but you must explain to her or she will not believe it is me. I am so glad you came I want to talk to you often." I replied "I do not know how to talk to you after this woman goes." He said, "Sit at a table alone and I will try to come to you." "Have you any messages for any one here?" He replied "Yes, but they would not believe it was me. Explain it to Edith, I want to talk to her. You can do healing with your hands." I said, "Would you advise me to do it?" "Yes, I can't stay longer, I am so weak. Come again, I have so many things I want to say to you."

Subsequent conversations were longer in which they told me they were occupied part of the time, and had duties to perform; at other times were here with us. I also talked with other rela-

tives and all said they had much to learn, but are so much happier there. We took Mrs. Smith that evening to the house of a friend, an elderly woman of keen perception, strong character and a great skeptic. When she heard the whispered "Hello" and asked "Who is this?" a voice replied, "It is Edward. (her dead husband's name) I am so glad you have been led to come. I have tried so often to reach you but this is the first opportunity you have given me. I am so weak." Here the voice became indistinct and faint, and she became excited. After repeated efforts she could not understand. Having confidence in me she said, "Come, see if you can get this." As soon as I could get the trumpet adjusted a voice said, "I am Mr. Phillips, Mrs. Smith's grandfather, she has been travelling all day and is not strong. She had better rest until to-morrow.

The lady mentioned above had an agreement with her husband before his death that if it were possible to communicate after death that he would make himself known. He was a man of culture and breadth of knowledge. In other conversations held with her he tried to tell her how she could communicate with him.

In January we had Mrs. Smith come again. My daughter, coming home at Christmas, I found was greatly in need of a rest as her physical ability was not equal to her ambition. This thought had not occurred to us until suggested by the voices. During Mrs. Smith's visit my daughter had many conversations with her father, he advising her where to go to school, in what climate to live and many things of a personal nature. A few days before Mrs. Smith came it so happened that my daughter who is eighteen, was alone in the house for a half hour about midnight. She is a girl of courage and has always been fearless. She was sitting reading, awaiting our return, when distinct raps were heard on the ceiling. We had discussed Mrs. Smith and other demonstrations we had seen and heard so she concluded it might be some form of communication and began asking questions. More raps, more questions. All at once she became panic-stricken and ran out of the house. After Mrs. Smith came during a conversation I held with her father, he said, the little girl was afraid, wasn't she? It was too bad for I was right by her side all the time trying to reassure her, but I failed, and then he laughed. In talking with my sister at this time also, she said to me, "You are going on a delightful journey, and will have a good time. I am going with you." We were leaving for Florida the next week.

During this visit of Mrs. Smith's, eight ladies she had never seen before and knew nothing of listened and heard voices giving names of relatives and friends. One in particular talking in German.

I have asked Mrs. F—— to give me a detailed account of some of the conversations she has held. She is very busy at present but will later. She has talked numberless times, having entertained and called upon her in her home. Mrs. F—— is fully convinced that she has talked with her relatives who are gone, for things have been talked of that no one else knew. The last time she visited Mrs. Smith in her home seven of her relatives came in succession and told her goodbye through the trumpet.

If you could hear her relate some of the conversations she has held I am sure you would feel well repaid for attempting an investigation. We labor under the common difficulty of prejudice relative to things of this nature, or I should at once invite Mrs. Smith to come here and meet your representative.

As soon as I hear from Mrs. Smith we will arrange to meet the gentleman you speak of in her city. I had ventured to hope that you might investigate personally for I am certain it is worth your attention.

When I grow doubtful and skeptical and try to reason out a solution of this problem, there still remains the fact that I heard voices telling me things of which Mrs. Smith was absolutely ignorant. If my friends were living and I was on the other side of a closed door and I should ask, "Who is it?" and they replied giving me their names and assuring me they were there I would not doubt it. Should I doubt the voices I have heard?

I should be very glad to have you ask questions. Then I might put my information in a more desirable and concise form.

Very truly yours,

MRS. D. S. SADLER.

November 15th, 1910.

Dr. James H. Hyslop,
New York City.

My dear sir:—

Having had another interview with Mrs. Smith which proved of extreme interest to me, I again venture to relate some of the facts to you. I had written Mrs. Smith, upon receipt of a letter from Mr. Hakius, asking her to meet Mrs. F—— and me in Detroit or Toledo, or to name a place where she could meet us and give us at least ten days' notice. She replied by stating she would meet us in South Bend within a very few days. I was very sorry not to be able to arrange this meeting so that Mr. Hakius might be present, but hope now that we may see her in Grand Rapids about December 10th. Her husband is very arbitrary, and while she can obtain her own consent to visit other places for sittings, it is hard to get his consent to her absence from home. He promised, however, as a favor to us, that she might come to

Grand Rapids to see us, and after we reach there it will be an easy matter to have Mr. Hakius accompany us for sittings.

We met her at the train in South Bend and conducted her to the hotel. We found much to our gratification that she was fairly well, and had recovered from the illness that she expected would take her to the hospital. All the voices that speak to us are in whispers, sometimes faint, sometimes so distinct that another person in the room can detect the voices, but not able to distinguish the words. I also wish to state that I sat in the room while Mrs. F—— was talking to her friends with my eyes constantly on Mrs. Smith's face, and am more firmly convinced than ever that there is no fraud practised. The woman is incapable of it from more than one point of view. Mrs. Smith knows more of the names of my friends who have passed on, and I was exceedingly careful not to mention any names.

The voices told me many things of a personal nature. I also asked questions and received the following information. I said, "If you can return to us after leaving this plane, *why* can't *we* return to the plane preceding the earth plane?" The reply was, "You can after you come over here. We are all busy, have duties to perform, leaving and helping others to progress." "Re-incarnation occurs sometimes but not often, only when a person did not learn their lesson there, or left something undone that should have been done. Relative to punishment there for things done here the reply was, "Yes, sometimes they are returned to the first sphere." They said "Lincoln, Ingersoll and McKinley are doing great good here helping others and showing them how to progress." Also, that their world is a much better one than this world. Instead of people being selfish and grasping, everyone is learning how to help some one else to progress. When I asked "How do you recognize people there?" The reply was, "The same as you do, each person looks different." I asked, "In what are you clothed?" The reply was, "In a sort of mist, and we travel by thought." Many things of a personal nature were discussed which might not interest you, Dr. Hyslop, but to me they seemed most convincing. As an instance, when the voice said, "Hello Dell." I asked, "Who is this?" The reply came, "It is Mate. I am so glad you came again. It is a long time since I have talked with you." I asked, "Who is with you?" She replied, "Ed and Belle are both here and want to talk to you. Edith is in New Orleans in school and is happy. You were so wise to send her there as the climate is better for her. She will make a mark in the musical world, but you must not let her work too hard. She is young yet. You remember the diamond that you lost in the summer? We are looking for it and will try to find it for you." I asked, "Have you any messages for

your children?" She replied, "When you go to Adrian to see Isabel, tell her mother loves her and to be a good girl and not be cranky. She is hard to manage sometimes, but she will be all right when she is a little older." When I asked, "Have you any messages for Mother and Father?" She answered "Mother would not believe it, but Dad would. Give him my love when you write, and tell him I am happy and do not suffer over here." I said, "Do you remember about his birthday?" She replied, "Yes." I asked, "When is it?" She answered, "In November. The seventeenth of November." I had several talks with this sister during Mrs. Smith's visit, and when I picked up the trumpet the last time, she said, "Hello Dell! You have come to say goodbye. I am so sorry you do not know how much good it does us all to have this opportunity to talk to you." In explanation of the above I must say, it is a fact that my daughter Edith is in school in New Orleans and is studying music, and the reason of her going there is on account of the climate. We lost a diamond ring last summer. My sister has a daughter named Isabel that I placed in a seminary in Adrian. My father's birthday occurs on the seventeenth of November. My sister's name was Mary but we always called her Mate. She passed on about two and a half years ago, and the sister, "Belle" she mentioned about thirty years ago, and Ed was my former husband who passed on about fifteen years ago.

I had numerous conversations with him in which we discussed our daughter's future, business affairs and other subjects of which no one else knew anything. I asked if he remembered the German song he used to sing, and he repeated some of the words. The sister Belle I had never conversed with before but to convince me that it was she, she said, "Dick's (Mr. Sadler's) brother and wife visited you last week that I used to know." (This was true.) I asked "Where are you?" She replied, "In the twelfth sphere." I asked, "Can you visit other planets?" She replied, "Yes. One can after they pass the tenth sphere." She spoke of other things and then said she was so weak she would have to come again. I was also addressed messages for her daughter and said "Father will talk to you when he gets stronger. I was waiting for him when he came. Mrs. Smith did not know whether Mr. Sadler's parents were living or dead. The Mother died ten years ago, the Father last May. I could continue to write for hours if I related all that was said, and Mrs. F—— could tell you numberless things that seem most convincing, but it would probably take too much of your time and ours.

Yours truly,

MRS. SADLER.

REPORT OF AN INVESTIGATION OF A TRUMPET MEDIUM.

By Frank Hakius (pseudonym).

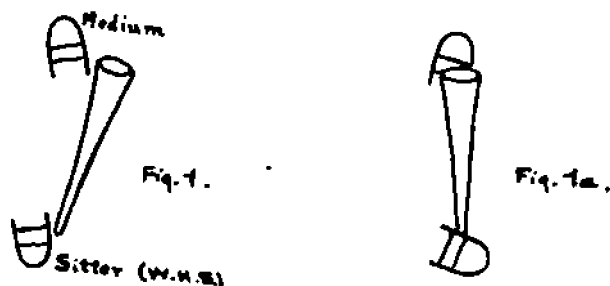
On October 8, 1910, I received from Dr. Hyslop a letter with an enclosure, stating he wished me to investigate the case of a supposed private person who was able to get communications thru the trumpet. (See correspondence.) After some discussion and correspondence it was finally decided that I should meet the medium with the two ladies, who had discovered her, at Grand Rapids, on December 11th, 1910. For precaution's sake I carried on all my correspondence under the name of "Frank Hakius," at an address in this city, not my own. I was introduced to the medium under the name of "Mr. Hawkins," and the medium was not told my true name; but after the sitting I told the two ladies what my name was, in case they should desire to write me. I left _____ at 7.50 Sunday morning, and arrived in Grand Rapids at 1.35 P. M.

After a little discussion Mrs. Sadler and Mrs. F—— told me they had arranged to have the sitting in the private apartments of the manager of the Morton House; this consisted of a sitting-room with an alcove bedroom.

Mrs. Smith, the medium, is aged about twenty-five, is neatly dressed, and does not at all resemble the usual conception of a medium. She is very ignorant of English and makes the most terrible grammatical mistakes! She has a pleasing personality and one is rather prepossessed in her favor. A short talk with her showed she was rather more of a professional than the two ladies had been able to ascertain. She told me that at five years of age it was said she predicted the injury of her grandfather, which came true in a few hours. At twelve, she began to hold trumpet sittings and did this more or less constantly until she was about eighteen, when she was married. She says she did not hold any sittings for five or six years, owing to the opposition of her husband; but for the last year and one-half she has been holding them steadily once a week at least, having a class-meeting with her for development. She has also appeared on the stage at the spiritualistic camp meetings and has done work called "inspirational speaking"; while she should be properly classed as a professional, her work has only been done in a comparatively small circle and she has not the ability to fish and use the patter that the professionals soon get.

The *modus operandi* of the work was described to me as follows:—The sitter took a large fibre horn of the usual type used by trumpet mediums, three and one-half feet long, at the large end five and one-half inches in diameter, and at the small, three-fourth inch in diameter. The sitter placed this small end in the ear, and the medium holds the other in her hand, about one foot in front of her face, and about the same distance to one side.

I was asked to sit, and with a little manœuvring I obtained the position as shown in this sketch.



I was acquainted with the *modus operandi* of the trumpet work in this position, and wished to be where I could watch the lips of the medium. (Here refer to second sketch Fig. 2.) It will be noted that when Mrs. F—— had a sitting her position was such that she could not see the face of the medium, while my position was such that it gave complete command (to me) of her face, the séance being held in a light room. For fifteen minutes we sat there, without anything occurring. During all this time I was in a position that allowed me to steadily observe the medium's mouth, and I was doing this intentionally, as I wished to see if it was necessary for her to be able to have free command of her mouth to make the communications successfully. After about fifteen minutes, with no voice appearing, and the medium "hoping it would not be a failure," I remarked parenthetically that I could perhaps concentrate my hearing better if I closed my eyes. This was thought advisable to try, and almost instantly a voice appeared in the trumpet, saying it was "Anna"; and on asking her what relationship she bore to me, the voice informed me that it was my sister. I immediately acknowledged the acquaintanceship and asked her if she was happy, to which she responded, by saying she was exceedingly so. And then she stated that she wished to send a message to her mother. I heard her perfectly the first time she pronounced the word, but wished to see how much motion the lips of the medium would make in saying this word, as it belongs to that class of words that cause considerable movement of the lips and have rather an

explosive effect in pronouncing. So I said I was unable to hear to whom she was trying to send the message, and slowly opened my eyes until I had command of the medium's face. With my rather thick glasses on, it was impossible for her to see whether I was looking at her or not, especially as my back was to the light and her face was in the rather bright light. Failing to understand, (?) I caused her to repeat the word "mother," two or three times, until finally she said it so loudly that it was absolutely apparent that she was doing the talking. The sound of the word escaping her lips, and thinking of the possibility of my catching her, so startled her that she flushed scarlet and put her hand over her mouth, then saying, "I think she said Mother," to cover her confusion. I took no notice of this mistake on her part and said, "Yes, I thought that was what she said," and that she wished me to take a message to my mother, it was now quite clear.

The medium then introduced me to my "deceased brother John." He also wished to send a message to his mother. He asked for his sister "Mary."

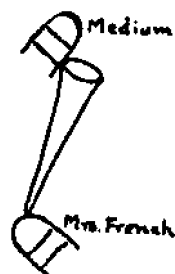


Fig. 2.

From John's appearance on the medium held her chin in her hands and kept three or four fingers slightly separated over the corner of her mouth. I also noted that she had slowly turned the big end of the trumpet toward her until it was pointed almost directly at her chin. During this time I was opening my eyes very slowly and cautiously, watching her talk; and as she became more deeply interested she became more careless, and it was without any effort that I could see her talking. She finally became a little nervous, evidently suspecting I was watching her lips too curiously, and to allay her suspicions I suggested that she rest awhile, which she consented to do. She wished the two ladies to hold her hands "to form a battery," as she said this gave her great strength. Feeling it was just as well to watch the process of another getting information, for the purpose of comparison, with my own I asked Mrs. F—— to seat herself, which she did, in the position shown in sketch No. 2.

It will be noted that in this position it was absolutely impossible for Mrs. F—— to see the medium's face, and that no check whatever was kept upon the face of the medium or the position of the big end of the tube by the sitter. I was sitting almost exactly in front of the medium, on the opposite side of the room. I was anxious to see whether she would allow me to look at her face while she was giving Mrs. F—— the fluent messages which she always got; and was not at all surprised when she lifted the trumpet until it barred from view her face from below the eyes to the chin. Mrs. F—— had a long conversation with various ones of her relatives and finally summoned a "Dr. Knowles," who expressed a desire to speak to "Mr. Hawkins." To eliminate chance and coincidence, I thought I would resume the position I had first taken; namely, to seat myself that I might have a complete view of the medium's mouth, and thus prevent the medium from assisting the "Dr." in communicating with me. I seated myself as in figure No. 1., and for ten minutes we sat there without the "Dr." being able to communicate at all. Mrs. F—— had left the room, being overcome by the communications she had received; and the medium suggested that Mrs. Sadler sit there, as the explanation given by the medium was that Mrs. F——, in leaving the room, had taken the spirit of the Doctor with her, and of course he could not communicate with me.

Mrs. Sadler sat down in the chair vacated by Mrs. F—— and I sat a few feet in front of her, forming, as it were, one corner of a triangle. I saw the medium's lips move slightly as Mrs. Sadler got a communication, and she noticed at the same time that it was possible for me to see her lips, and then skillfully raised the trumpet until it barred a view of her mouth from me. Mrs. Sadler then came in and said she would try to get the Doctor again at the trumpet, to talk to me, and as this position was the same as Mrs. Sadler had, and that of the trumpet securing the mouth of the medium, I moved away so there might be no interruption, and they were soon in a lively conversation. She turned the trumpet over to me after introducing me to her "Doctor Spirit," and I had a conversation with him, without attempting to watch the medium's face in any particular. The medium then said she wished to rest a few minutes.

During this conversation I was seated with the position shown in 1 A, and had suggested that I keep my eyes closed and concentrate on the hearing. This position allowed me to look at the medium's mouth from time to time and yet give her general idea that I was looking over in the corner. After a few minutes Mrs. Sadler suggested that I have another sitting, which I did.

Somebody who said his name was "Charlie," manifested thru

the trumpet, but was unable to give the last name. To help them out I suggested the name "Whitmore;" either the medium or the spirit heard incorrectly, and at once announced, "Yes, it is Charlie Willmore." I did not correct the mistake and asked him how he thought "Frank" was getting along. After some hesitation he replied that he thought Frank would pass out very soon. I then said, "You mean Frank Vail, I suppose." And "he" said "Yes, we have been watching him for some time." I asked how "Will" was; and was asked, "Do you mean Will Willmore?" I answered, "Yes, your brother." The reply was that he was now out of all pain and was standing by his (Charlie's) side. Charles did quite a little fishing to find out my business, but I was not prepared to inform him just what it was. My deceased brother, "John," then came and asked after "our mother and Mary." I said, "You must know what Mary has just had?" And he said, "O, yes, a baby." I said "Yes, what is her name?" After some rather smothered talking he thought it was "Dolly." I then remarked to the medium that this was pretty close, but they had decided to call the baby "Bessie." "John" wished me to send his love to his "mother and sister Mary and her dear baby Bessie,"—"Bessie" being pronounced very strongly and positively.

The control, the grandfather of the medium, Mr. Phillips by name, then did a little fishing to find out my business. It seems the medium gives advice on business matters, and her grandfather naturally wanted to know what I did, and asked if I had done well the last year. My reply was that the year had been very good,—that the wheat had done very well. He then wished to know if I desired to know what he was doing over there, to which I replied that I should be very glad to know; and he told me that he was in the "seventh plane" or the "seventh mansion," which his father had prepared for him, and went on to say that I had done a great deal of good in the world and would do a great deal more good, to which I answered, "Yes, if the wheat holds out." He then complained that he was becoming weak and needed a rest.

After we had twenty minutes' rest, Mrs. F—— and Mrs. Sadler suggested that they leave the room. The medium thought that it did not make any difference but said we might try it. I was by this time perfectly satisfied about the origin of the voice, and decided to assume the position Mrs. F—— assumes, by allowing the medium full play mentally, as I was perfectly satisfied from my previous investigation that the voice appeared from her lips. "Grandfather Phillips," the control of the medium, opened the meeting, and said he had someone who had long desired to see me. When I asked who it was, he replied, "Grandfather Haw-

kins." He continued, saying, "He wishes to send a message to his daughter-in-law, your mother, and says that your father (his son) is with him at the present time." I said that I guessed I had never seen him, (which was indeed the truth). They said "No," but that he had been watching over me and had been with me for years; and also stated that I need have no fear, there would be plenty of wheat this year, and that I would do well. And then he asked me in what town I lived. He also sent his love to "Mary" and "her dear little baby," and further told me that "Anna," my "brother" and "sister" were so happy, and were watching over me; but "father" could not come just then, and he hoped I could make arrangements to come and see him thru this medium very often.

"Grandfather Phillips" then came and said I had been unusually fortunate in being permitted to meet so many of my dear departed friends at the first meeting, which showed that there was a great affinity, etc., etc., and that I should take advantage of it and come often for sittings. This closed the meeting.

At the beginning, the ladies informed me that Mrs. Smith was very much frightened and suspicious at the thought of some unknown man coming to hear her; but she felt quite reassured when they told her there would be no tests, and I could see at once, on meeting her, that she was quite disturbed. For that reason I took every means to reassure her and the ladies said she felt that I was a very good sitter. It was true that I got considerable information, but there was not a word of truth in any of it. I have never had a sister die, my mother and father are both dead, and of course I never had a "Grandfather Hawkins." I have no sister who has just had a baby, and I am not in the wheat business.

After the ladies had paid the medium, she left, and I was anxious to see what sort of an impression the sitting had made upon them. They told me that I was very fortunate in having gotten so much information, but they thought I had been very foolish in acknowledging so much to help her. I said then that I knew they would not criticise me for being unduly severe in this case, and they said they would not, as I had really been very easy. I then told them that, notwithstanding all the help I had given the "spirits," they were unable to tell me one thing correctly! And went on to say that not in one single instance had they even gotten the most general approach to the actual facts. They asked me where the voices came from and I told her I was quite certain they proceeded from the lips of the medium. Mrs. Sadler was willing to believe that this was quite possible, but Mrs. F—— was rather unwilling to accept this as an explanation. They immediately asked me to explain how she had told them certain things. This I declined to do, as, I said, that

in fairness to the medium, I could only judge by what I had myself seen, and that unless I knew all the facts connected with the things told them, it would be impossible to state.

They cited an instance which once happened with Mrs. F——, while having a sitting with Mrs. Smith, which shows how the former gave a very good clue to the answer she wished to receive. Mrs. F—— was talking with a voice who purported to be a very dear nephew of hers and said, in a tone glowing with affection, "Do you still love me?" The agreeable answer came, "I love you more than anyone else." The doting aunt was very much gratified at this answer, and said it was just what she would expect her nephew to say, as he had always been her favorite nephew, and they cared a great deal for each other. And she was quite surprised to hear so accurate and convincing an answer! In Mrs. F——'s conversation with the spirits that afternoon it was easy to see that she was not on her guard at all and could easily have been deceived by a clever medium. I, however, did not attempt any information as to the source of knowledge in their sittings. The solution is obvious to those acquainted with the work.

INDEPENDENT VOICES, MOVEMENT OF OBJECTS WITHOUT CONTACT AND SPIRIT PORTRAITS.

By David P. Abbott.

Professor Hyslop has asked me for a description of the latest achievements in producing the above phenomena by trickery, and I here give the same to the reader; though for reasons which I explain as I go along, I do not at present make public the secret methods by which these results are obtained.

While a knowledge of the secrets may be very much desired, yet, when there are reasons why these cannot be made public, a description of what has been achieved should still be of value to the honest investigator.

The reader who may have read my work, "The History of a Strange Case," published by The Open Court Co., will remember the unusual phenomenon of the mysterious voices. After this experience, I devoted much thought to devising some means by which I could produce independent voices in some receptacle which could be held by a sitter. About this time a friend of mine was experimenting along the same line. I designed a means of producing the voices and he did the same. However, I did not put mine into actual practice, but he did. Nevertheless, in his case it was quite evident that he was using some considerable apparatus. In my mind this ruined the effect of mystery; so at his death, I combined his ideas with my own; and by making some slight improvements, I succeeded in producing something which so far has mystified all who have seen it, including my magician and mediumistic friends.

I present the act, usually, in my parlors at my home when my friends call. I usually recite to them a story of a journey I made into Egypt, and of finding the mummy of a most beautiful Egyptian girl. This mummy I brought to my home but for certain reasons decided to cremate it. This I did; cremating the body, but preserving the skull. The ashes of the body I have placed in an urn. I here show the urn, and state that after placing the ashes in it, I was passing by and thought I heard a voice. I thereupon decided that it was the spirit of the mummy attempting to converse with me; and I decided that, if I could make some receptacle into which I could cause this spirit to be confined, and that had a suitable spout or tube to convey the sounds to my ear, and at the same time to concentrate them, I should be able to converse with this spirit.

I next state that I, accordingly, designed and made a little teakettle, which I then exhibit. This kettle looks just like an ordinary small one, with bail, spout, and lid. I remove the lid and invert the kettle over the top of the urn. I then call out to the spirit in the urn as follows; "Pentaur, make ready. When I blow, pass up into the kettle." Then I blow lightly into one of the holes in the side of the urn, and remove the kettle and place the lid upon it. I then remark, "I shall see if I got her"; and placing the spout of the kettle to my ear, I ask, "Pentaur! Are you there?" Upon the voice in the kettle answering in the affirmative, I pass the kettle to my friends, instructing them to hold the spout to the ear and to converse with the voice on any subject, or in any manner they may desire.

This is done. Each person in the room takes the kettle upon his own hand, and holding the spout to his ear so that he can hear the voice inside, carries on any conversation he may desire, just as he would with a person. When completely baffled, he passes the kettle to the next person, who repeats the experiment, and so on until all present have conversed as much as they desire. Sometimes I leave the room during the conversation, in order to more thoroughly prove that it is no species of ventriloquism; and at such opportunity the guests usually quickly remove the lid from the kettle, and gaze and feel inside of it. Of course it is perfectly empty. If I do not work it this way, I invite them to examine the inside thoroughly.

I made the kettle of papier-mâché, the walls less than an eighth of an inch thick, and the bottom but a disk of paste-board pasted in place. This I smoothed up and enameled an earthen color, so as to give it a neat appearance. The kettle weighs but a few ounces; and, some one suggesting that the bottom was double, I punched a hole through it so he could see it was but one thickness of ordinary pasteboard. The voice is quite dim and spiritual in tone, and can be heard dimly a couple of inches in front of the spout; but for some, who cannot hear well, I place a small rubber tube an inch long in the end of the spout; and this they can place in the ear, to convey the sounds more plainly. The voice, though dim, is clear-cut and natural, and not like a telephone or phonograph, there being no false sounds; but there is, on the contrary, an unusual softness and naturalness to the voice. The spectators may walk about while conversing, if they desire, and I do not need to be near. In fact, I, or any of my household may leave the premises entirely, and only the spectators remain and converse, if desired.

After using the kettle for some time, I then bring forward the skull of Pentaur. This is a genuine human skull. I place the spout of the kettle to the ear-hole of the skull, and order the spirit of Pentaur to pass into her skull. The skull can then be

passed about, and the voice heard at the mouth and conversed with. If it seems too dim, the little tube for concentrating and conveying the sounds may be placed between the teeth. In this manner I pass her back and forth from kettle to skull and *vice versa*, until all are thoroughly satisfied. Then all bid Pentaur good-bye; and holding the kettle over the urn, I order her to return to her abode and remain there until I shall again summon her.

The voice need not speak the English language only, as it is possible for it to speak any other, though I have not so far had it do so. Some magician suggested that the only thing he could think of was that it might be in the nature of wireless telephony; but it was only necessary to remind him that this art or science rather, is yet in an experimental stage; and that so far, the receiving end of any wireless apparatus must necessarily have a ground wire or ground connection, besides consisting of a large amount of apparatus; while my kettle contains nothing, is connected to nothing, and touches nothing but the sitter himself. The voice cannot be heard in the intervening space, surrounding the kettle, but it originates actually in the kettle.

Naturally there are certain conditions necessary for this experiment; but so far none of the experts who have seen it can surmise what they are; for I have been able to effectually conceal the means from every one entirely. Naturally, a creation of this kind, while it is a new thing and unknown, possesses such a monetary value among magicians and mystery lovers, that I can not afford to lessen its value by making the secret public at this time. Some day I may do so. The *Omaha World Herald* of January 1st, 1911, gave nearly a page to a description and photographs of this act.

Now it must be evident to the reader that, were I posing as a medium, it would be an easy matter for me to materialize the voices of the departed friends of a sitter in such a manner that he could converse with them; and that this phenomenon would cause as much excitement amongst the world of investigators, as any phenomena that have ever been produced; and that much money could be made by an unscrupulous medium in this manner. However, I have never been a medium and I do not believe in deceiving humanity and spreading a belief in anything upon false premises. Therefore, afterwards, I always tell persons that this is not really a departed spirit conversing; but I must admit that many refuse to believe me when I make such statement. Not long ago a party of strangers, having heard of this experiment, called upon me. I explained that it was not spirits; but upon leaving they insisted that it was, and made every effort to pay me for services as they would a medium. I may say that the secret

is based upon a scientific principle and that the means are natural; but that it is not the Herzian waves.

Among magicians there is an old time trick by which a skull is made to click its jaws and answer questions while reposing upon a glass plate upon the stage. The skull is passed for examination and the jaw found to be hinged, but otherwise devoid of preparation. Now the fact is that an invisible thread lies across the glass plate, and extends to the hands of a concealed assistant in the wings, who, by pulling upon this thread, causes it to engage the jaw of the skull which has just been set on the plate above it, and thus to make the skull move its jaw and answer questions by clicking. This is an old time idea. My friend, Joseffy, has invented a skull which gives the same performances, and turns upon its neck, etc., while on a glass plate held by spectators, and there is no thread. I gave a description of this in my pamphlet, "*The Marvelous Creations of Joseffy*," published by The Open Court Co.

I have since devised an act of this kind; but upon entirely different principles from that of Mr. Joseffy, or in fact any other that I know. The jaw of the skull opens downward about an inch and closes with a click, without material contact of any kind, and does this at any time in response to my will.

I present the act in the following manner: When my parlor has my friends seated within it about the room, I bring from the corner a little tabouret used for a house plant, and set it in the midst of my friends. I now place upon this two Japanese censers containing burning incense, and also a peculiar cup shaped torch having a weird flame.

Next I exhibit the skull, passing it about for inspection. I can use a human skull, but am now using a light one made of papier-mâché. It is open at the base, and perfectly empty, and devoid of preparation, except within, at the centre of the top is cemented an ordinary cork; and the lower jaw is pivoted as is usual with skulls. The cork is merely a projecting stud, and it fits into the top of a glass candlestick over which the skull is placed. The glass candlestick is the ordinary article, unprepared, and is used merely as a pedestal or foot for the skull to rest upon. It extends upwards into the skull and engages the cork which just fits it. When in place the skull droops over it like a hood; but the bottom of the skull is about two inches above any surface upon which the candlestick is set. This is to give room for the lower jaw to work. The contrivance with skull in place is quite solid and very simple, and can be separated by the spectators and examined at any time.

I now set this skull amongst the torch and censers; so that the incense rises on each side of it, while the flame gives it a

ghastly illumination. I then explain that this is the skull of my old friend, Joseph Balsamo, who himself presented it to me in the year 1795. I also state that, in order to summon from the world of shadows the shade of the departed, and to cause it to animate this skull with life, it will be necessary to lower the lights in the room, and to recite an incantation from the Black Magic of a vanished age. I lower the lights instantly, leaving the skull illuminated by the weird light only.

I now recite:

"When hoot-owls call and lizards creep,
And Demons hover o'er the deep,
And all the righteous rest in sleep,
Let flames leap high.

(Here a flame leaps from the torch to the ceiling.)

"When from graves come ghastly groans,
And the dead come forth with clanking bones,
While out in darkness some lost soul moans,
Let flames leap high.

(Again the leaping flame appears.)

"Now, fiends of darkness far or near,
And Demons who this call do hear,
Let Balsamo appear. Appear!"

At the last the jaw opens and closes with a click. I ask Balsamo now to give me the sign in the spirit world for "Yes." The jaw clicks three times. I ask for the sign for "No," and it clicks twice. I then ask if I may raise the lights and the skull replies "Yes." The lights are now raised and the skull passed for examination, and a spectator allowed to replace it himself and to see there is no contact. In fact a glass plate may be placed under it if desired.

Next, numbers on a large card are selected by the spectators, and Balsamo correctly tells them by clicking the numbers chosen. He also adds, multiplies, etc.; and there is no forcing of choice, each person being permitted to choose absolutely at random. Cards are then selected by spectators—not forced—but the pack handed to the spectator who is requested to select any card he desires; whereupon Balsamo correctly tells the card. He also tells the time by a watch, etc., etc. After this the spectators are permitted to ask any questions they wish, on any subject, but such as can be answered by yes or no; and to all of these Balsamo makes reply. When the opportunity is right, he also grins at them by opening his jaws in a ghastly grin and looking at them

for a time. When all are satisfied, the skull is set upon the piano, mantel, or other convenient place, the tabouret, censers, etc., are removed, and I proceed with other experiments; but at any time during the evening if any one happens to ask Balsamo a question, he answers instantly. There is positively no connection or mechanical contact of any kind to the skull. If he be asked to draw his breath and suck into his mouth the torch, or a photo or anything near him, he opens his mouth and the objects leaps to it. This much I have accomplished in producing motion in objects, without contact, in a manner that mystifies observers.

So far no one has discovered my method, and there is no one concealed anywhere about the building; yet the skull answers as I want it to do at any time. This is the effect as the spectators see it. In fact it is all they can see; yet I use only natural means; and, naturally, there is a preparation, as there must be in all tricks: and, of course, I have certain limitations and conditions under which I must operate; but so far no one has been able to know just how I do it. Naturally, a secret of this kind while unknown and new, has quite a value to performers; and I have sold the secret to one magician for his own use; but I have agreed not to make it public at present, and in fact, cannot afford to do so just now.

Readers of my book "*Behind the Scenes with the Mediums.*" will remember some correspondence I had through the Open Court in regard to some spirit portraits produced by certain famous mediums. At that time the descriptions of the act, as furnished me, were very meager and incomplete; and this fact misled me. Naturally, I thought of the old spray method of developing a prepared canvas, and elaborated on the method, thinking that I surely had the principle upon which the act was performed. However, at a later date, I was furnished some very accurate reports of this remarkable performance, which showed entirely different conditions from those the first reports conveyed to my mind; and I soon discovered that the spray method was impossible; and I freely confess that the explanation given in my book is not the correct one.

Before stating what I next discovered, I shall here reproduce some of these reports in as condensed and brief a manner as possible, so as to show how very remarkable was this superb creation; and while not approving of the methods which were used in connection with its presentation, there certainly is great credit due to the minds which could originate and successfully operate such an unheard-of thing.

The first report was furnished me by Mr. C. F. Eldredge of Kansas City, Missouri, a man of fine mind who is teaching the mysteries of the human mind, and how certain marvelous cures

and other "miracles" can be affected,—if I may be allowed the use of the word. His report follows:

"Having met by appointment at the residence of the mediums, my doctor friend and myself were ushered into the studio where the sitting took place. The object was to secure a portrait in colors of the doctor's sister who was killed some six years ago in a run-away accident.

"The doctor was requested by the mediums to select two canvases from a dozen or more that were leaning against the wall. This he did from near the middle of the pile, holding them up to the light and rubbing his hand over them in order to determine if there was any coating or film over them. I also examined them very carefully, and was satisfied there was not. One of the mediums now took the two framed canvases and placing them face to face, stood them upon a small table in front of a window which looked out upon the Paseo, one of the great boulevards of our city. The canvases were leaned against the window which faced the south.

"One of the mediums stood upon a chair and pulled down the blind to the top of the canvases, and then each of them drew a soft, dark curtain from the side of the window to the frames, thus darkening all of the window except where light came through the canvases.

"The light from the window passed directly through the canvases and they appeared clear and white. My friend held a picture of his dead sister in his hand, being requested to fix the expression of her face in his mind. We were seated immediately in front of the window, not more than three feet from the canvases while the mediums stood at the two sides of the table holding them and talking to us.

"After waiting possibly five minutes, one of the mediums said, 'You will observe how the canvases are drawing. They are being sized.' The front canvas did seem to be stretching on the frame making a slight noise, as if the thumb were being drawn upon the side of the frame. Presently the noise stopped, and there appeared on the outer edge of the canvases, or rather between the two, a slight shadow. I did not notice it until our attention was called to it by the mediums. It continued to darken while the centre remained white and clear. In a few minutes I noticed a pale pink, almost directly in the centre. It seemed like the glow of sunrise, but there was no form. Next we noticed an outline. The face was forming. We noticed two dark blurs that grew more distinct, and we saw that they were eyebrows and eyelashes of closed eyes. The lines of the mouth appeared, and the outlines of the head became visible, while the shoulders were

distinct; and then the eyes opened out, giving a life-like effect to the portrait.

"Was I dreaming? I felt like pinching myself to see. A woman's face was looking at us from between the canvases, beautiful in form and feature.

"My friend had been told to suggest any changes he wanted during the formation of the picture. He now said that he would like the face turned a little more to the right giving more of a front view. Almost immediately the picture began to fade from the canvas, and it grew fainter until it lost every detail. The outlines of the head became indistinct. The eyes went out into mere dark rings. Presently we saw the face coming as before. The face seemed turned a little this time, though I am not positive that it was. I imagined that it was, and the doctor seemed better satisfied; however, the change was very slight if any. We were so carried away with the marvel of the performance, that reason gave place to sentiment. The very marvel was inspiring. This time the development was more rapid. The eyes opened again as before.

"The doctor now asked that the eyes be made a little darker blue, more of a grey; and while he was speaking I noticed that the eyes were changing to a blue grey, or else my imagination was playing me false. He now suggested a slight change of the nose, which was made, and the lines of the mouth were altered at his suggestion. He now suggested that the face was a little too full, and it seemed to narrow slightly. The picture seemed to follow the doctor's thought. He was asked if he would have, as a hair ornament a crescent, a star or crown. The doctor suggested a crescent, and immediately a crescent of gold with gems of white appeared. Up to this time the shoulders seemed bare. He was asked to choose whether there should be a high or low collar. He suggested one of medium height and it at once appeared. On looking at the photograph, the doctor now saw a string of beads around the neck. Without speaking, the beads came into view about the neck, one bead at a time. They changed in color from white to amber then to gold. He seemed to conjure the picture. As a dream follows the will, so this picture followed the doctor's thought. Meanwhile the background had changed in color several times, from white to light yellow, then to dark yellow or brown, and then to green with a tinge of red, after which it mottled beautifully until the effect was superb. The changes took place like waves of light passing upwards over the whole picture. The two canvases were now laid flat on the table, and a third canvas was then lifted from the floor and placed over them for a cover. We were then asked to place our hands on this, so as to 'set the colors.' Soon the portrait was un-

covered, and I found the paint was a kind of greasy substance, as I rubbed some of it on my fingers.

"Another lady here had quite a large portrait made. It came in about five minutes. She said it seemed like a rain-storm on the canvas, the colors seemingly being pelted on in waves.

"My friend had enclosed a photograph of his sister, together with a letter to her spirit, between slates for a time, in the presence of these mediums, some three days before this sitting. It was then his appointment was made.

"I expect to work out this problem somehow, somewhere, sometime. But there is no hurry. It will be the result of patient effort."

I also have another report from T. Grinshaw, the lecturer, and President of the Missouri State Association of Spiritualists.

He saw a portrait produced on a stage at a spiritualist camp by these same mediums. Clean canvases were selected by a committee and faced together, and placed in front of an ordinary wooden soap-box.

The box was first placed on a little table near the front of the stage. It had neither front nor back, and an ordinary kerosene lamp was placed in the box to shine through the canvases. A black cloth was then hung over the rear of the box so as to darken the room, and cut off all light except what passed through the canvases. A medium stood at each side of the box holding the canvases. The portrait gradually materialized, then dematerialized, after which it again reappeared. He was particularly impressed by the making of the lace work around the neck. A large audience witnessed this production, and a large committee was on the stage and helped to select the clean canvases.

This is a very brief summary of his report. It will be seen that all of the main features are about the same as described by Mr. Eldredge. I have many more reports of great length but have given here in the briefest possible manner such of their contents as I think will best describe, what I think it is safe to say is without exception the most remarkable mediumistic performance ever given in the world.

After studying these reports, I decided to begin experimenting to discover the secret of the process, always assuming that nothing but natural means were employed. I first experimented with a graduated gauze screen, as there were rumors that such was used. I soon found this impossible; but after a short time I made a most startling discovery of a subtle principle by which I could cause a portrait to materialize between canvases, and also to again dematerialize at will. This I worked in my windows and showed it to a number of my friends. The clean canvases were faced together and placed in the window, and at first appeared perfectly

clear and white. Soon dark shadows would appear, and then the rosy glow in the centre. It seemed to come as an indistinct cloud. Then the dark rings for the eyes appeared, the outlines of the head and mouth and other features gradually materialized, and last of all the eyes opened out. The dematerializing was an effect just the reverse of the materializing, and I could produce either at will. I exhibited this to my magician friend, Mr. Gabriel Rasgorshek, and explained the principle to him at that time. I may say that it is not a spray method, neither is it any principle of developing a picture, from light, chemicals or otherwise. Also it is no system of projection such as the stereoptican idea advanced by Rev. Osborn of Kansas City, Mo. It is something absolutely new up to this time and entirely unknown to every one excepting those using it publicly and possibly a few of their most intimate friends.

Mr. Rasgorshek and I both decided that I had discovered the principle by which this thing was done, and that the famous secret was at last brought to the light of day; but owing to the over-enthusiasm of some parts of my reports, we thought there was some other thing used with it as an accessory for producing the after effects, such as the lace work, and hair ornament. Neither had I solved the problem of the composition of the colors. So, for that reason, I did not publish my discovery at the time, but waited until opportunity should enable me to verify whether or not my discovery were the only principle used in the production.

On August 11th, 1909, which was nearly six months after my discovery, Dr. Wilmar (William Marriott) of 84 Rushwood Road, Kew, London, S. W., psychic investigator and lecturer, wrote me a letter of inquiry. He stated that two of these paintings had arrived in that country, and he asked me to furnish him the fullest report possible of one of these productions. He did not know I had been working on the case and asked the probable expense of having me see a portrait produced.

I replied to this letter on August 25th, 1909, and gave him all of the reports on the work then in my possession, and which were much more lengthy than what I have given here; and I also freely explained to him the principle which I had discovered for causing the portrait to materialize and dematerialize. After this a number of letters on the subject passed between us. Dr. Wilmar then asked me not to publish my discovery for a time, and I dropped the matter.

It was understood that meanwhile he would work on the matter and see what he could do with it. The composition of the colors remained to be discovered, and certain other details were needed to perfect the act. Dr. Wilmar had previously produced

portraits on the stage called, "Thought Pictures," and this was undoubtedly some help to him in the work.

This was the last I heard of Dr. Wilmar for a long time. Meanwhile I occasionally exhibited the act in the windows of my office to certain magician friends when they happened to call.

On January 31st, 1911, Mr. Eldredge again wrote me, requesting me to see the spirit portraits which were being produced upon the Orpheum Circuit, and which would arrive in Omaha the following week. Amongst other things he said, "The whole work is exactly as performed by the mediums, and the paint was not dry when the pictures were finished. The miracle was repeated twice. There was no switching of canvases, no tables, everything right before the eyes of the committee on the stage. The canvases were handed out to be examined by the audience. The man conducting the work here offered five hundred dollars to any chemist who could tell what substance the colors consisted of. He offered the same amount to any one who could come on the stage and explain how the work was done. This challenge was good all week. The work was exactly like the spirit portrait work performed by the mediums I wrote you about in every detail. There can be no question whatever that it is the same thing as any one who has seen both must admit. If you could solve this you could easily get one thousand dollars a week on the legitimate stage. The mediums made ten times that amount while here. This is certainly as claimed for it— 'The riddle of the century.'"

He also enclosed a program, and I noticed that the conjurer, Mr. Selbit, was presenting his Spirit Portraits as "Wilmar's Wonder of the Century." As soon as I saw the name "Wilmar," I felt assured that my principle was the foundation of the illusion. Myself and wife, then attended the Orpheum Theater, and, naturally being so familiar with the act followed everything in minutest detail. Not a thing escaped us.

Sure enough it was my principle upon which the act was based, and the whole illusion was built around it, and depended upon it entirely, and was utterly impossible without it. There were in addition to my principle, a number of good ideas and accessories used; and the problem of the colors had evidently been solved, for the portraits appeared to be exactly the same as others which I had seen. Dr. Wilmar certainly deserves credit for working out this part of the secret, for now those who are familiar with the portraits produced by the mediums, will when examining these see that the paints are the same. They are both that unknown spiritual substance which was said to defy the chemists.

Mr. Selbit, I believe, is also entitled to much credit in the

production, for I think he has improved the act to a great extent, and made it practical for the stage.

Mr. Selbit called upon me with a letter of introduction and proved a very fine gentleman indeed. Naturally, I told him how the act was done, and of my share in making it possible; and he was courteous enough to take me over to the theater where he worked it for me a number of times at close range. He also presented me with one of the portraits as a souvenir. He asked me to keep the secret private for a time, as he had invested heavily in the act, and I promised him to do so, but some day I may be able to make the secret public. He is presenting the act honestly, for amusement only, and lays no claim to mediumship. I certainly advise my readers to see the act when it comes their way, for it is very beautiful and is shrouded in deep mystery. At this writing Mr. Selbit is journeying towards the Pacific Coast, but will be in Chicago and New York later. He may be in New York during the summer of this year (1911). He has already toured France and England with it, and has two other companies out with the same act. He is an excellent performer. Spirit Portraits will now be produced in vaudeville all over the world, and will materialize between canvases that are selected from a number of clean ones by the audience, just as has been done in the private séance for a number of years by two of the greatest mediums that the world has known.

A number of large, clean, white, unprepared canvases are on the stage. A genuine committee is invited up. They select the canvases that are to be used. These are faced together before everyone, and placed in a nice gilt frame, which is then stood upon an easel. The committee is allowed to pass all around this easel, at any time before the frame is set upon it or afterwards during the materializing. They are also permitted to examine it and the frame thoroughly. The bottom of the easel is some two feet above the floor, and the legs of the committeemen can be seen beneath it when they pass behind. A large arc light is placed just back of the canvases, and they are illuminated a most beautiful white. Mr. Selbit then places his arm and hand behind the canvases and they are distinctly seen through them. The committee now selects the name of the portrait desired from a list of some forty which are printed on a screen.

Soon the shadows begin to appear around the margin, then comes the rosy glow like sunrise in the centre. Later, the eyes gradually appear as dark rings, and the outlines of the mouth, nose, and head appear. The background is at the same time working in most beautifully; and, lastly, the eyes open, and lace-work appears around the neck,—if the portrait asked for requires it. The canvases are now taken down, and the beautiful, finished

picture, forty by fifty inches, is passed down the aisle. The act is then repeated, and at any time any one requests it, the light is turned off to show that the picture develops independently of the light. The committeemen can pass all around the canvases during the materialization, and can be within two feet of them. Mr. Selbit usually brings a portrait in about a minute and a half, but can have it come much more slowly if desired. However, theater audiences are impatient; so he works quickly, and does not take time to dematerialize the portrait and reappear it again. He can do this, however, and he did it for me.

He and I discussed the problem; and he considers that there can be no possible doubt that this principle is the same as that used by the mediums; and he thinks he could produce all of the after effects by skilfully employing suggestion at the proper time, such as mediums do, and by some other little expedients. I think all my readers will agree, if they see this act, that is surely is worked upon the same principle as its original. There surely could not be two principles in nature, that would produce exactly the same results, in a case of this kind, although those who do not understand the secret cannot of course fully realize this as I do. For myself I am confident that the famous secret has at last been discovered, and I feel gratified that I was able to work it out from a mere description of the act without ever seeing the thing done.

The night King Edward died, Selbit was producing, at the request of the audience, a spirit portrait of him. This certainly caused much excitement, when, next day, the account appeared in the papers, and passers by his theater paused to inspect the portrait.

I was refraining from publishing the secret of this act, at the request of Dr. Wilmar, but as he put the act on the vaudeville stage without notice to me, I feel released from further obligation to him to keep the matter secret. However, as I am under obligations to Mr. Selbit, not to harm his act by an exposure, I refrain from giving the secret; but I feel at perfect liberty to give the public this history of what has been accomplished in making spirit portraits.

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THE BURTON CASE OF HYSTERIA AND OTHER PHENOMENA.

By James H. Hyslop.

The *Journal* (Vol. III, Am. S. P. R., pp. 689-710 and Vol. IV, pp. 53-62) has already discussed briefly a case which Vol. V of the *Proceedings* recently issued, discusses at great length in connection with a detailed record of the experiments. I wish here, for readers of the *Journal*, to give some further and a summarized account of it again. I shall not traverse the incidents already discussed in the articles referred to above, but shall refer readers to them for such material as may be useful in studying the case as a whole. I want here only to note the facts which give the case its main interest for science and the supernormal. Besides we may rest satisfied with the results of later investigation which modify or correct some of the apparent conclusions of earlier study.

The first article published by one of the physicians who investigated the case was written before the two men concerned with it had finished their work and represented possibilities in it which were as promising as anything reported of Eusapia Palladino. The second article represented facts which were the result of fuller investigations and betrayed the appearance of trance deception on a large and interesting scale. Both offered to me an interest for still further in-

vestigation regardless of the apparently or alleged physical miracles in connection with it, and this paper will be devoted to the results of the later experiments and to a summary of the main incidents of the recent *Proceedings*.

Miss Burton, as previous accounts explained, is a private person, not a professional medium and has never practiced mediumship before the public in any way, tho actually developing mediumship with a view to depending upon it for a livelihood. She has not yet reached the position where she can rely upon it for self-support. Her history and environment show that she is a modest and retiring young woman about 20 or 21 years of age. The incidents of her previous life and the facts which prove her to be perfectly honest normally are recorded in detail both in the articles mentioned above and in the *Proceedings* named. Readers who wish to find the evidence for my statement on this point may go to those sources for them. I shall not repeat them here, but shall rest content with the statement that we may just as well assume the girl's normal honesty. It was this that gave great interest to the discovered "trance-deception" of her work and made it imperative to investigate it on its own behalf.

Drs. Hamilton and Smyth (pseudonyms), after their later discoveries, reported to me their findings and the hysteria which had manifested itself in the course of their work. This fact offered me an opportunity to investigate the case after the manner that I had contended should have been applied to the séances of Eusapia Palladino. Fortunately, as I have remarked, the case was a private one and presented no mercenary difficulties in the way of its study, and both Mrs. Milton, the foster-mother, and Miss Burton, the subject, willingly gave us a perfectly free hand to examine the phenomena under our own conditions. There was no determining themselves the conditions under which we were required to determine the nature of the facts. It is true that we were limited by certain real or apparent conditions affecting the alleged possibility of the phenomena. These were darkness and the use of phonograph music. But events soon proved that these were necessary accompaniments of the hysteria and

that no phenomena of any kind would occur without them. It made no difference whether the phenomena were supernormal or abnormal or normal, they would not occur without these accompaniments. These conditions, therefore, were not the normal making of Miss Burton or her foster-mother, tho it is possible that their association with the phenomena had been developed by practice and suggestion. It mattered not for us how they had arisen, they had to be accepted and whatever interest the case manifested it had to receive attention on these conditions. But in all other respects all parties connected with it offered the freest facilities for proper investigation. That is not done by Eusapia Palladino, and it makes no difference whether she be actually justified or not in her demands, the situation is both an obstacle to the right study of her case and a suspicious circumstance at the outset. But no such obstacle was offered in the case of Miss Burton. She and Mrs. Milton were only too glad to accept the conditions which scientific scrutiny demanded for determining the nature of the phenomena. This has been a great advantage in the work, in that it removes the suspicions which the fear of dishonesty suggests and enables us to take a better view of all the phenomena, whatever the explanation.

I have called the case one of hysteria. This does not mean that we mean to exclude other phenomena from occurrence in it and it does not mean that we employ the term in the popular sense which describes a nervously disposed person supposed to be shamming all sorts of things. The later and more scientific meaning of this term covers all types of subconscious functions including alternating personalities. It represents a group of phenomena which we do not yet fully understand and which do not exclude the possibility of associating the supernormal with them. It has been chosen because a large group of phenomena in the case prove the existence of hysteria and because they justified investigation whether anything else were discovered or not. Besides it was clear that the sceptic of the supernormal would either quickly discover this aspect of the case if neglected in the interest of other facts or seek to discredit other claims that ignored the presence of hysteria and its possible explanation

of much that the layman would ascribe to supernormal action. It was felt that, if nothing else were discoverable, it might absolve many another case from the suspicion of fraud when there was the claim of inexplicable phenomena which would not subscribe to test conditions. Hence the reader must not suppose that the title of the paper means to exclude the association of supernormal phenomena. It only takes the case on its lower level and emphasizes the interest which hysteria has in the investigation of all such cases and the possibility of using that phenomenon as a matrix or obstacle to other mediumistic phenomena, where it has been customary to dismiss them with the cheap explanation of fraud. In all mediumistic phenomena we meet with subconscious action, whether we choose to denominate it as hysteria or not, and it has been well to forestall the critic's habit of evading the issue by calling attention to hysterical symptoms where the psychic researcher had ignored them in behalf of some other interest.

The hysterical features of the case were defined by a number of remarkable anæsthesias, hyperæsthesias and amnesias. These are various forms of insensibilities, acute sensibilities and absence of memory respectively, which changed the character of the phenomena that appeared, superficially to be due to cheating and trickery of some kind. They completely excluded the right to employ terms describing the case that would be applicable to normal actions, and hence the approach to the claims for the supernormal through the admission of hysteria in the case gave it a scientific interest which ordinary trickery would not have. It offered a chance to create presumptions regarding other cases which had gone by default of as careful investigation as they should have had.

The phenomena reported in the work of Miss Burton were table levitations, stopping and starting a phonograph apparently under test conditions, expert trance whistling, simultaneous whistling and singing, when Miss Burton in her normal state could do neither well, in fact hardly at all, raps, the production of lights not apparently producible by phosphorus, rope tying in the trance, automatic writing and a few variations of orthodox physical phenomena. Later what

I call clairvoyant vision developed which had considerable interest in the study of the case as a real or alleged medium.

Physical Phenomena.

When I became first interested in it, the physical phenomena had been, many of them, reduced to hysterical simulations of the supernormal, and I had no other expectation than to ascertain the nature and extent of the hysteria in it. I began my study of it without caring whether it manifested any inexplicable physical or mental phenomena or not, and it was not long before I discovered some reasons to suspect that the subconscious action of the girl's trance was as honest as her normal life was. I at once saw that, if this could be made a defensible view, it would be the most important fact in the work of psychic research, and from that point on I gave myself primarily to the investigation of that hypothesis and only secondarily to the question of supernormal phenomena of any kind. The incidents which suggested this view were a system of muscular movements in Miss Burton's hands which the conjurer would interpret as an indication of fraud. I soon learned that this self-constituted authority has no place in the problem, tho he actually enjoys the full confidence of our ignorant public. But I found that his evidence was not worth the paper on which it is expressed. Of this again in the sequel.

The circumstances which brought about the discovery were these. Miss Burton required darkness and on any theory it was soon made clear that test conditions prevented the occurrence of anything whatever. The expert whistling and singing that occurred required the use of the trumpet, as this always fell on the table at the close of a performance. We could, after we became acquainted, be allowed to hold the right hand. The whistling purported to be independent, that is, independent of any complicity on the part of Miss Burton. To decide this in the darkness we required to hold both hands, to exclude participation on the part of her mouth and arms: in fine, to exclude any use of the trumpet by artificial means. But we were either not allowed to hold the left hand or to hold it only under conditions that either frus-

trated the performance or permitted it under inconclusive conditions. The left hand was usually free and could do all that was necessary to insure Mrs. Burton's part in the phenomena. We were allowed to hold the right hand. I soon noticed, however, certain jerks in the right hand, and sometimes they were violent enough to free it from my grasp, which I purposely made lax enough usually to make freeing it easy. My desire was to watch its action and to study the mental states which its action indicated. The jerking and freeing of the hand suggested that the medium's desire was to gain freedom in order to perform some apparent miracle. I soon observed, however, that the jerking of the left hand occurred at the same time when there was no excuse in the performance for doing it. There seemed to be more or less evidence that the jerk was automatic and premonitory of some phenomenon. The act which our vigilant conjurer supposes to indicate a desire to commit fraud was automatic and not attended by any criminal intention. I then set about watching these actions for sitting after sitting and found overwhelming evidence that they were not connected with any desire or attempt to do anything whatever. In most instances when it gained freedom I found it passive in the left hand on the table, in her lap or on her face. Finally I found that it was the accompaniment of a change of personality and was not premonitory of a phenomenon, tho it often had this real or apparent significance at the same time, but was primarily a signal of the change of control. It took some twenty sittings to settle this point alone while I kept watch on other phenomena as well.

It will be impossible in this brief article to show all the evidence for this conclusion which bore so significantly upon the question of subliminal honesty, so far as that term can apply to subconscious action. It required more than the action of the hands to determine this. The existence of anæsthesias and amnesia were helpful in this direction, but the main point was the inconsistency between the actions of the hands and the absence of the phenomena which the conjurer's theory should have found present. In not a single instance were the hands used to deceive us, when this free-

dom was granted. The left hand was used constantly enough to do things that were not what they seemed or purported to be. But the freedom of the right hand gained in the way described was usually followed by a period of rest and inactivity on the part of both hands. On the fraud theory, whether conscious or unconscious, this was absurd.

Some of the most interesting incidents tending to show an innocent subconscious were the following. Once Dr. Hamilton, in a dim light, saw her put her right hand against her face and become frightened, exclaiming that some one had touched her with a hand. Later she took her right hand from under mine and put it to her face, returning it to its place under mine, and asked if I had touched her. 'On my denying it she said some one touched her. I told her that she had put her own hand on her face and she was quite astonished. On another occasion she remarked that she saw lights and the fact was that she was probably making them with her own left hand while I held her right and did not know that she was doing it herself.

Previous to this we had discovered how such a phenomenon could occur. She had complained that her hands felt heavy and that she could not move them. I suspected anæsthesia or insensibility. I tested her and found that she could not feel my pressure. We then set about a careful examination of her body and found her anæsthetic on both sides of the body, legs, arms and chest and neck to the larynx. From the larynx up she was perfectly sensitive. We often found her in this same condition which meant that she was normally sensitive and conscious about the larynx and could herself be an observer of any phenomena that occurred visibly or tactually about the sensible surface, and yet not know that she was an agent in the result.

There were many phenomena which seemed to indicate that Miss Burton was subconsciously aware of what she was doing and so suggested trance deception. For instance, Dr. Hamilton and Dr. Smyth, in their investigations, arranged to have photographs taken of various physical phenomena, more especially of the tambourine playing in the air. This was fully agreed to and accepted by Miss Burton and Mrs.

Milton, her foster-mother. When the photographs were taken one of them showed Miss Burton's hand just after it had thrown the tambourine into the air to be caught floating independently. Another, when both hands were held, showed the tambourine in her teeth. If a little delay had occurred in lighting the match for taking the photograph she would have flipped the tambourine into the air without discovery. When the first photograph was taken the shock of the light affected her heart so seriously that it was feared for her safety. If any one touched the trumpet while she was whistling or singing it would fall quickly to the table and often she collapsed herself on the table and required some minutes to recover the normal trance.

She had several times succeeded in stopping the phonograph in an apparently supernormal manner, both hands being held. This was mentioned in the reports already mentioned. In my experiments I expressed a wish to have this done. It was agreed to try. I held both hands in mine and wrapped my right leg about both of hers and held them up against her chair. The phonograph was behind her. It was to be started and Mrs. Milton was to leave it and stand behind me, some four feet or more distant from the machine, and to hold her hands on my shoulder. In this condition the phonograph was stopped and started four times. I did not discover how it was done and could not imagine how any ordinary string could be used to effect it and the sequel showed that an ordinary string could not easily be used for the result. But I wanted the phenomenon repeated and the request was granted. Mrs. Milton started the phonograph and took her position behind me with her two hands on my back. As I purposely left Miss Burton to determine when I should hold both hands I waited and the machine was stopped the first time while I held the right hand and her left free. As soon as this was done she suddenly thrust her left into my hands and I held both, protecting her legs as before, and the phonograph was started and stopped four times again. As soon as this was done and it showed it was running down I called for the light, still holding her hands. There then began a struggle to get free and I had some trouble to pre-

vent her getting her hands loose, but I succeeded in holding her. As soon as the light was turned up by Mrs. Milton the girl collapsed in catalepsy and there on the friction key of the phonograph was a rope fastened which had probably been put under the arm pit and by slight motion of the body it could stop and start the machine. The rope was one that usually lay on the table for use in rope-tying performances. It was some fifteen minutes before she could go on with the séance. Mrs. Milton was rather angry at this evidence of fraud but I protested and said that it was nothing of the kind and that we had to study such things carefully. We set about trying to continue the experiment. Miss Burton seemed nothing daunted by the discovery, as was always the case in such situations, and went on with various efforts to perform the result. She tried with perfect honesty to do the thing without any accessories, but failed.

The struggle to get the rope off the phonograph and to evade discovery shows some sort of consciousness or subconsciousness, or as Dr. Prince would say, co-consciousness, of the situation and of an attempt to deceive. It is hard to resist or question such an interpretation of the act. It is not necessary to dispute the existence of an attempt to deceive. But we may raise the question as to who it is that is trying the "trickery." Is it one of the secondary personalities of Miss Burton or is it some outside intelligence; I do not endeavor to decide this question finally. It is the problem.

A most interesting light upon it were the constant efforts of Miss Burton to repeat this phenomenon and many others under test conditions. This means that both hands were held in such efforts, and she more frequently offered this condition voluntarily and often conceded it in response to request. No exposure or failure sufficed to discourage her in this trance. She was quite as evidently anxious to do the things honestly as she appeared to resort to trickery. Under these test conditions I observed hundreds of times that she had to make vigorous efforts to prevent her hands from jerking loose. There were constant automatic efforts to obtain their release and I would not resist it, because I wanted to study her actions. She as invariably would restore her

hand to control before it obtained release and would struggle for an hour at a time to do the things honestly. The struggle between the automatic and voluntary actions of the hands, the one to get freedom and the other to retain test conditions, was as interesting a phenomenon as I ever witnessed, and throws light upon the situation in which the apparently independent phenomena occur. It is certain from the repeated efforts to do the things honestly and under test conditions that at least one or some of her secondary personalities are perfectly honest, and we can escape the hypothesis of outside agencies inspiring automatic actions to do them only by supposing that one of these secondary personalities is tricky when the others are honest. But if any form of "trickiness" exists it is not responsible and cannot properly be called fraud, as she is anæsthetic and amnesic, and so not conscious of her own bodily actions, simply acting out a dream life unconsciously. It matters not what the source of that dream life. It may be externally or internally initiated. All that is certain is that her bodily actions are implicated, whether she or an outside agency instigates them.

At no time was there any proof that the whistling and singing were independent. The trumpet was generally used in both of them. Occasionally we got whistling when both hands were held and the trumpet was not used. But was never so good nor so well sustained as when the trumpet was used. The only thing provable in it was the fact that it involved skill and accomplishments which Miss Burton does not normally possess. The location of the sound always seemed to favor the independence of the whistling, as I could never discover the slightest evidence of her vocal organs taking an effective part in it, tho I spent hundreds of efforts to decide this. Experiment independently of this case showed that we cannot locate whistling in a trumpet at its real source and this was probably the cause of the appearance of the place of the whistling.

The simultaneous whistling and singing were the most interesting phenomena, especially that they were often, as was the whistling and singing separately, accompanied by slight groans localizable in the throat. The phenomena cannot be

treated as miraculous, tho few people can do it at all. I have heard of a person who claims to be able to do this and even to carry separate parts of music, but I have not been able to experiment with any such person. It is certain that no one in my acquaintance can do it as Miss Burton does it. She often collapsed during one of these performances if the trumpet was accidentally or purposely touched by one of us. But she would immediately resume the work on recovery of the normal trance.

The levitation of the table weighing a hundred or a hundred and twenty-five pounds was an interesting phenomenon which I shall not describe in detail. The detailed record must be sought for that. But I held her right hand, leaving only her left hand and foot free. The hands of Mrs. Milton were held by Dr. Hamilton, and three legs of the table were controlled by Drs. Hamilton, Smyth, and myself, so that only the one leg of the table and the left hand and foot of Miss Burton were free to do the work. The table was raised fully eight inches into the air. I was unable to reproduce the phenomenon in any imaginable way. She was not strong enough, even in the trance, when she is much stronger than in her normal state, to do it with both hands and feet free. The only possible way that commends itself to us was that of crossing her legs and raising her heel while she pressed down on the table with her left hand to make the edge act as a lever. I was unable to effect this with a much lighter table. but then as Miss Burton was anæsthetic she might do it without the discomfort or pain that my efforts caused to me. But there seemed to be no other conceivable way of accounting for the phenomenon naturally.

The phenomenon of tying herself was an interesting one and not easily explicable naturally without supposing a most remarkable dissociation of muscular functions. While I held the right hand she managed to tie herself with only the left hand free. She tied the rope about her ankles and to the foot of the chair in front and then at the back, and about her body and the right side of the chair. Then she tied her right foot to the left, to the right front foot of the chair and around the back of the chair and her body as before, bringing the

rope around my left holding her right and then tying her left to the cross-piece in the table. All this had to be effected naturally with only the free left hand and I did not detect the slightest motion in her right hand and arm or any part of her body. How it was effected I cannot conjecture in any way to appear reasonable.

So far the phenomena mentioned involved some sort of complicity on the part of Miss Burton and in fact are in some way attributable to her action, even tho it was automatic and extraneously inspired or instigated, for which latter the evidence in the case was not sufficient. But the next type of events finally showed better credentials. I refer to the raps. These are constant accompaniments of other phenomena. I simply assumed for a long time that they were made by her hands or feet and did not make any serious efforts to obtain them under test conditions until their occurrence under some interesting conditions made it imperative to examine them more carefully. They had all along been definitely associated with intelligence but this was not provably beyond the subconscious of Miss Burton, no matter what source they might conjecturally have. They constantly occurred to give directions about the music, to have it changed, to have it continued, to have it louder or lighter, or to call attention to various desirable things, such as reading the writing or turning up the red light. If the music on the phonograph happened to have continued long enough or was not satisfactory raps would occur to call attention to the fact. If it was desired that any particular piece should not be played one rap, signifying "No" would be made and three raps for "Yes," if a piece were agreeable. A volley of raps usually signified that something was wanted which we found out by interrogating or guessing until the right thing brought the three raps. When I wanted to know what I should do I usually asked my questions aloud and one or three raps for "No" or "Yes" would be the reply. Two raps signified "Don't know." Once the automatic writing directed me to hold Miss Burton's hands at certain emergencies and indicated that these raps would be four. The object was to exorcise Black Cloud, one of the trance personalities who would

neither do anything himself nor let other personalities do anything.

The first thing that suggested the independence of the raps was their frequent and apparent locality at a distance from Miss Burton and often at my side of the table when I was holding the right hand which I saw did not make the raps and the left was unable to reach the spot, at least so quickly as it had to be done. But as I had to allow for illusions of localization and the possibility that the foot was used I could not treat them seriously. But finally at one time, when I happened to be holding both hands and Mrs. Milton not knowing that I did so, I heard some raps apparently three feet or more distant from her hands and I at once asked questions to see if they were repeated and they were. I got some further answers to questions in the same way before telling Mrs. Milton that I was holding both hands. I then asked to have the experiment repeated and it was. I again held both hands and got the raps four feet distant and then fully ten feet distant on the sideboard, Mrs. Milton recognizing the locality before I mentioned it. It was out of her reach. Quite a large number of them occurred.

The next evening I asked that I be allowed to fasten a pillow to the foot of the table so that her own feet could not touch it and then I put my right leg about her two legs and prevented them from touching the table at any point, the pillow being an additional protection. I then held both hands away from the table and got the raps repeated at various distances on the table, on the sideboard eight or ten feet away and in the right corner of the room ten or twelve feet away. They were numerous and in response to requests so that there was nothing casual about them. I never got a trace of casual noises resembling raps. After this I often had and noticed raps when I was holding both hands, Mrs. Milton not being told that I was holding them. There was thus every evidence that at least some of the raps had excellent claims to being independent.

A better test occurred one evening in the light before the regular phenomena were tried. I noticed raps and pressed for their repetition. Soon they occurred on the farther edge

of the table and I had a chance both to see and to feel that she was not doing it with her hands. In a few moments they appeared on the window sill some six or eight feet distant and three feet or more from the table. Mrs. Milton was eight feet away, or thereabouts. Assured that Miss Burton's hands did not make them I asked if they would try to repeat them while I stood near the window. Raps came in assent and I took my position within a foot of the sill and the raps occurred many times within a foot of my ear. I could see that Miss Burton did not manifest any perceptible movement of her hands. Indeed the localization of the sounds was clear. I then had the lights turned out and made similar raps myself on various places in the room, without moving about myself, and had Mrs. Milton locate the sounds. She was absolutely correct in all instances but one, and even in that case she was correct in the direction.

The objection to the view that the raps were independent that is most frequently advanced is that we are liable to illusions in locating them. This objection does not apply to those which occurred when I held the hands and feet of Miss Burton away from the table, unless we maintain that I could not locate the raps on the table. I would not treat such a view seriously, as people who make the objection usually do not experiment to see if their objection is valid. While it is true that we may not localize certain sounds accurately it is just as true that we localize them sufficiently well to determine certain clear conclusions. We could not admit that Miss Burton makes the raps on the table when not under test conditions and yet maintain that when she is under test conditions the same kind of raps and the same locality are illusions.

Moreover to test my judgment and that of others on this matter I performed experiments to test the accuracy of localization. The first experiments were with Dr. Hamilton. I had him close his eyes and try to locate exactly the same kind of sounds as the raps on and about his desk in his office. He was almost infallibly correct. I tried to see whether expectation would determine the location of raps and it did not do it in a single instance. I then tried a rather large series of ex-

periments with my son with like results. We must remember that he had just had an operation in one ear and suffered from inflammation of the Eustachian tube until he was partly deaf in the other. In spite of these obstacles he was almost infallibly correct in locating raps made as nearly like those of Miss Burton as I could make them. I had him try the same experiments on me and I was as good as he in locating them. The only sounds or raps that gave either of us difficulty and illusions were raps made at our backs. We quite uniformly mistook their location. My daughter, however, made no mistakes either in the median plane or behind her back.

Diffused sounds or raps will not be located accurately. Clear sounds are located accurately. Hence the ordinary objection in these phenomena does not hold good. Besides I experimented with Mrs. Milton in the dark and found her localization of the raps made was quite accurate save for distance from her. But in direction and approximate distance she was correct. I, therefore, do not consider the objection from illusion as valid for more than slight variations from accuracy.

There was another group of phenomena that were interesting and for a long time gave few grounds to suppose they were either independent of Miss Burton's organism or free from the suspicion of artificial modes of production. They were lights. At various times Drs. Hamilton and Smyth had remarked the production of lights. They were of a bright yellow and rarely resembled the lights that can be made with phosphorus matches. But there were two things associated with them that made them suspicious. First they never occurred beyond the reach of Miss Burton's hands. Secondly the smell of phosphorus was often very noticeable, very markedly so to more than one in the room and its odor was often clearly manifest on Miss Burton's hands after making the lights. Neither Mrs. Milton nor Miss Burton concealed this fact. They recognized it as frankly as could be desired. Hence it added to the perplexity of the case. The suspicion was modified by the frankness of the people concerned and their own professed ignorance of how the lights were made.

In some of those that came under my observation, while I held the right hand, their distance apart when two or more occurred simultaneously made it difficult to understand how Miss Burton could make them unless she had some apparatus concealed about her, a thing quite contrary to her normal character, but of course not beyond the possibility of preparation in casual trances before the sittings. I had noticed in one of the sittings that there was evidence that my contact with Miss Burton's hands prevented the lights from occurring. She had often and long tried to produce them while I held both hands but without success. I came to the conclusion that my attempt to establish test conditions in that way actually prevented the production of the lights regardless of all explanations. One evening, therefore, I resolved to let her alone and simply to watch the phenomena which I did. Both the whistling and the lights were excellent, tho without evidential interest.

Consequently, as I assumed that the lights were at least usually made by her hands and that we had to suppose preparation beforehand for the work of making lights by concealing the proper material or apparatus about her person, I resolved to ask for some sittings in which I would prevent the concealment of anything about her person or prevent her from being able to get it if so concealed, and to let her hands be free. This was promptly agreed to and every condition desired by me gladly conceded by both Mrs. Milton and Miss Burton. I therefore provided a complete outfit for Miss Burton in which she was to be dressed by trusted parties who had nothing to do with the subject and her foster-mother. The proper articles were made so that, if anything was concealed on Miss Burton's person, it could not be obtained after she was dressed. Every single article of clothing to be worn by her was gotten by a friend of mine and kept for the occasion. Miss Burton was to undress in one part of the room and to go to the other part for dressing in the new outfit. No matches were allowed in the room where she dressed and no matches allowed in the room where the séances were held. Her hands were washed. After dressing I supervised combing her hair and the examination of mouth, nose and ears.

and then took charge of her passage to the séance room allowing no one to come near her, until after the room was closed and the lights put out. I took charge of her still and remained by her, tho never holding her hands unless it was suggested or volunteered by Miss Burton herself. I had Mrs. Milton present three evenings because I wanted her influence on the subconscious of Miss Burton to eliminate her fears as much as possible. The third of these evenings I had Mrs. Milton dressed in the same way as Miss Burton, and the fourth evening Mrs. Milton remained away altogether. Only strangers were allowed to be present.

The first evening Dr. Hamilton managed the phonograph whose music was necessary, on any theory, to get phenomena of any kind. Mrs. Milton was in charge of Dr. Smyth most of the evening. No lights occurred this evening. The second evening Drs. Hamilton and Smyth could not be present and I had to have Mrs. Milton present to manage the music. Along with the other phenomena of whistling and singing, as on all occasions, the lights came and were very good, but most of them evidently associated with Miss Burton's left hand and its movements. But at one stage of the séance she placed both hands in mine and I said nothing to Mrs. Milton of the situation. Presently two large lights occurred near Mrs. Milton and fully four feet from Miss Burton. I waited, after speaking approvingly of them and soon a large light which illuminated the phonograph and frightened Mrs. Milton occurred. To me it seemed two lights because I saw it on both sides and behind the phonograph. To Mrs. Milton it seemed to be one light that passed behind the machine. It illuminated the phonograph so that I could see the outline of the horn on it. I said nothing of the conditions and tried for a third manifestation of them. But none took place. All the time Miss Burton's hands and body were perfectly passive and inert. After it was over I told Mrs. Milton the conditions.

The next evening Mrs. Milton was dressed as Miss Burton. Many lights, I might say hundreds of them, occurred, but all within the limits of Miss Burton's hands. This did not render them any the more explicable, as both the condi-

tions under which they were produced and the nature of the lights excluded the use of ordinary phosphorus or other means known to me for making such lights.

On the last evening Mrs. Milton was excluded from the sitting and the usual precautions taken. The lights again were numerous and observed by all of us, there being three others present most of the time and four toward the end. Only once did an independent light occur. I was holding both hands and a large light fully six inches long occurred behind Miss Burton perhaps two feet from her hands and a foot from her body, which was completely under my supervision and control. Apparently there were several lights observed by the others behind her and in the corner of the room as much as four feet distant from Miss Burton. But we cannot be sure of this localization as the persons who saw them were not near enough to Miss Burton to gauge the distance with accuracy. But as I was holding her hands there is reason to believe that they were independent. The majority of the lights, however, were evidently related to the use of her hands.

The production of these phenomena under such conditions throws a retrogressive light upon the previous production of the same, and perhaps also upon the nature of the raps which succeeded under more or less satisfactory limitations. I have no objection to the hypothesis that the lights were produced by the hands or fingers of Miss Burton. Mrs. Milton had not objected to that view of them and both Mrs. Milton and Miss Burton admitted the smell of phosphorus on her hands at times, showing that her hands were in some way associated with the effects, even if some or all of the lights occurred at a distance from the periphery. Most of them, however, did not extend beyond the sensorium in so far as our judgment of locality was able to determine it. If we could exclude previous preparation and the concealment of material or apparatus I was quite willing to let the hands be responsible for the phenomena, as they would be equally supernormal whether produced at a distance or at the periphery. Fortunately we were able to secure some lights that were undoubtedly independent of the organism of Miss Bur-

ton, that is, independent of it in the locality of their occurrence even tho energy was employed in connection with that organism for producing them. When I was holding both hands some of the lights were from four to six feet distant and one two feet from her hands and a foot from her body. But by far the larger majority of them were localizable within the limits of her hand which was probably making them, tho without the ordinary means for doing it. Whatever explanation be offered must be consistent with the circumstances under which the phenomena occurred and the production of lights by the hand would be as supernormal as they would be when wholly independent of their occurrence at the periphery. Taking the whole case into account the evidence is good that they were supernormal, but I offer no explanation of them. The only objection that we have to face is a general one and that is based upon the proved complicity of Miss Burton, in her hysterical trance, in some of the physical phenomena, which, it might be claimed, suggests the possibility of some undiscovered method for deceiving us. This objection would be well enough if the phenomena to which it is applied were like those which represented discovered causes. But they are wholly different and the conditions were wholly different, and whatever hypothesis is advanced must be specific and defensibly consistent with the facts. I do not pretend to offer any that will meet the emergency. It is certain that the simplest supposition, that of matches, will not apply, as the conditions eliminated their use and the lights had no resemblance to such as can be made with phosphorus matches. I found no discoverable apparatus with dealers and makers of conjurers' materials that would do the work. Even such as might make lights would not make the kind that came under our observation and represented apparatus that could not have ben concealed about her person under the circumstances. If any means are known for producing the lights my investigation has not discovered them and I leave it to others to reproduce the phenomena.

Mental Phenomena.

The mental phenomena of mediumship did not manifest themselves in the case of Miss Burton until after I came into contact with it, except the automatic writing. This latter type, however, was not evidential in its nature. It was occupied largely with directions regarding details of the séances which could not easily be guessed and directed by raps. The dramatic play of this automatic writing at times seems to indicate an intelligence foreign to the subconsciousness of Miss Burton, as it involved ideas as implied which were not in the repertoire of Miss Burton's reading. But the contents of the automatic writing, until I came on the field, showed no evidence of the supernormal such as the psychic researcher must demand in the present stage of his problem. There had been no desire or effort to develop the mental phase of Miss Burton's mediumship. The family, like most people, had been most impressed by the physical phenomena without any knowledge or suspicion of the hysteria present. But when I came upon the field the presence of another set of real or alleged communicator introduced a change into the course of things. To those who are familiar with these phenomena it will be apparent in the incidents which represent the real or apparent presence of the Myers-Hodgson and the Imperator group. But I cannot enter into details of this development in this brief article. Readers must seek the *Proceedings* for these.

At an early sitting the control answered a question whether any of my friends were present by vigorous raps. In a few moments this control wrote a request to put out the light, which had not been turned out, and to turn on the red light, which we did. After a few minutes the hand which held the pencil between thumb and finger began to fumble it in a peculiar manner which I interpreted as an effort to change its position. I remained quiet and without giving any hint of my state of mind. After a considerable struggle the pencil resumed its position between thumb and finger and wrote:

"Yes he will come later. This is going to be a little hard for us. It is all so new."

I caught instantly the significance of the pronoun in the *third* person as it coincided with my conjecture that the struggle with the pencil was to get it between the first and second fingers, which was the way it was held in the Piper and Smead cases in the work of Dr. Hodgson. There was then a long pause and finally the hand tried again to get the pencil into another position but failed, the control coming to the rescue with the explanation that three persons were trying to use the pencil at the same time. Again a pause ensued when the effort was made a third time to get the pencil between the first and second fingers. It failed again and the writing was done in the usual way with pencil between thumb and finger with the contents of the message changed to characteristics of Dr. Hodgson, expressed in the *first* person, and apparently signed by him.

"Yes, I am here. Do you remember how I used to wonder why they couldn't talk just the same when they came back as they did * * ? Well I have found out it is not so easy. If I could just say anything I want to I could write a book. H * * [apparent attempt to finish the name Hogson]."

The first person, and especially the statement "I am here," which was a regular way of announcing himself at other mediums, with the subject matter of the message was wholly foreign to the regular control and characteristic of Dr. Hodgson. Another pause was followed by further attempts to get a name and if decipherable at all it was an attempt to give the name Pelham, which was the pseudonym that Dr. Hodgson adopted for the man whose communications had convinced him of the spiritistic hypothesis. Automatic writing by one of the trance personalities then made an allusion to my deceased wife and her desire to speak about my children. Through Mrs. Chenoweth my wife had purported to communicate a short time before and took up a good part of the sitting talking about the children. Soon after this sitting with Miss Burton I learned what I did not know at the time, namely, that one of my daughters was dangerously ill.

At another sitting we were trying for clairvoyant visions.

These occur in a transitional state and are visual pictures of what is supposedly transmitted to Miss Burton. On this occasion she saw an oval shaped light and seeing what it meant I encouraged its continuance and it developed into a face, then of a lady with blue eyes, when I recognized my wife, but said nothing more than that I understood and asked that it be kept up. Presently Miss Burton saw something like writing above the vision and finally gave the name Mary which was that of my wife. The sequel showed that she knew nothing of the existence or death of my wife, much less her name, until I recognized it here when given, tho I did not say who it was.

At another sitting she saw a picture of an iron fence and I soon suspected Dr. Hodgson as its source, since he passed such an iron fence daily in Boston by the Common on the way to and from his office. I gave no hint of what was in my mind and soon she mentioned a man in a room with a very large desk and a drop light and then a large cushioned chair like a Morris chair. These exactly described Dr. Hodgson's private room in which I had been. The method of heating the room was wrongly stated to have been a radiator. Miss Burton never knew anything about his rooms or the iron fence, unless casual reading had contained an allusion to the iron fence about the Common, but nothing would have given her anything to associate Dr. Hodgson with it or the details of his room.

There is another incident of great interest. It involves a cross reference with Mrs. Chenoweth. By cross reference I mean the mention of an incident through a medium that has been agreed upon through another.

I had had a sitting with Mrs. Chenoweth a short time before a series with Miss Burton. There is in the case of Mrs. Chenoweth a personality calling herself Jennie P——. She usually called herself Whirlwind and me Hurricane. At a sitting with Mrs. Chenoweth Jennie P—— purported to be communicating and I seized the opportunity to say that I expected to have an experiment with another case, not naming it or saying anything that would indicate who it was or where I was going, and asked if she would not give the name Jennie

P— there. The promise was given to try. Mrs. Chenoweth was in a trance and does not know on recovery what transpires. When I went to have the experiments with Miss Burton I gave no hint whatever that I expected any message and left things to take their own course. In one of the last sittings in the series and in close connection with the references to Dr. Hodgson there came an allusion to a brick house, this being one of Miss Burton's clairvoyant pictures. I conjectured that it was an attempt on my father's part to mention his old home, and on inquiring whether it had been mentioned before no reply came. When I asked if any part of it had been mentioned an affirmative reply in the form of three raps came. All inquiries during efforts to do any special thing are thus answered by raps, one rap for "No" and three for "Yes." Knowing that a certain part of his old home had been mentioned through Mrs. Chenoweth I simply let the matter drop with the hope that it would be spontaneously finished. But there was a long pause when, finally, Miss Burton said she saw something large at the bottom smaller as it went up and something on top. It was nothing that I had in mind and I thought of the old kitchen chimney, as the nearest to the description. But Miss Burton could get no further with it. She could give no names. I asked that she write the name of what she saw and after a few moments the pencil was seized and drew the wheel of a windmill. I did not recognize it and said so, asking if she would not write the name of it. Soon the pencil was seized and wrote "Wind M." Both Mrs. Milton, the foster-mother and myself exclaimed together in a question, "Is it windmill?" and the reply was in three raps for "Yes."

I at once thought of the old wind pump on my father's farm, but as my father had not put it there and another member of the family, now deceased, had done so, I resolved to ascertain whether she was communicating and I wanted to eliminate guessing from the replies as much as possible. So I began my inquiries on the assumption that it might be some one else. I inquired if a man had sent the message and received in reply a rap for "No." Then if it was a woman with the affirmative answer. Then: "Is it my mother?"

with the answer in one rap, and the same for my sister. I was perplexed and went over it again extending the inquiry with reference to my aunt and my cousin with negative replies in each case. It then shot into my mind that the attempt was to give the name "Whirlwind" and I put my inquiries with reference to that supposition. The following is the record.

(Is it another lady that is not a relative?)

Yes three raps.

(Have you ever communicated with me before?)

Yes three raps.

(Was it at another light?)

Yes three raps.

(Did you promise to come here?)

Yes three raps.

This coincided with the identification of Whirlwind and I got no further with it. When Miss Burton came out of the trance soon after she complained of being turned around. The affirmative and negative replies were all correct on the assumption that it was Whirlwind that was trying to communicate and nothing occurred inconsistent with that hypothesis. Some of the answers may be treated as guesses or as natural inferences from my questions, but the uniform negative replies at the right places do not look like guessing.

On the same occasion a vision of a lady was presented and after several efforts to make it clear my wife was said to be helping her. Finally she was in some way associated with Mrs. Piper, and I was not able to identify the lady, the evidence being too scanty. A few days later I had some sittings with Mrs. Chenoweth and Dr. Hodgson among other incidents involving cross reference with Miss Burton said that my wife had helped a lady at the Burton case, and as Mrs. Chenoweth came out of the trance she mentioned the name of the lady whom Dr. Hodgson had called "Lady Q" in his report on the case of Mrs. Piper, this lady having been a most important communicator there, and her real name not being published in that Report and not seen by Miss Burton in any other report that may have been published. Mrs. Chenoweth knew nothing of my experiments with Miss Burton.

Several times also Miss Burton saw a vision of a cross and did not at first recognize that it was a cross, tho from her description of it I saw clearly what was meant and gave no hints. Finally the pencil was seized and the hand wrote something on the paper in the darkness. When I turned up the light there was a clearly and well drawn cross on it which is the sign of the Emperor group.

Some months later I had another series of experiments, the fourth series, in which the tests for lights were made. There were four sittings for mental phenomena. A large number of interesting names were evidential, tho some were not so. I got the initials W. J. which I understood, but the J was supplemented by the full name James a little later. Miss Burton knew that Prof. James was not living and so did Mrs. Milton, but they did not know that his name was William. This was evident later when I got the name Henry James and Mrs. Milton thought it was the name of Prof. James, telling me that she supposed it was the name of Prof. James.

I also got the initials W. H. M. and a little later the letter F. I recognized as soon as I got the first three of these that Mr. Myers was meant and did not give any hints. Later at another sitting I got the name Fred. and then Frederick Myers. Miss Burton never heard of such a person and Mrs. Milton did not know any more about him, tho Mr. Milton knew that a man by the name of Myers had left a posthumous letter, but had not mentioned the fact to either Mrs. Milton or Miss Burton. In connection with the name of Mr. Myers I got the name Margery or Marjorie, the name being uttered and hence no spelling determined. In connection with it I got Ellen also and there were many efforts to get this clear. I do not know any meaning for the name Margery in this connection. Neither is the name Ellen significant so far as I know. But the name of Mr. Myers' wife, still living, is Eveleen, and it is possible that Ellen is a mistake for this, a conjecture favored by the persistent efforts to give it when I was asking for better identification of the person meant, having a deceased aunt in mind.

But there was a much more important incident and since

the name which came is always associated with that of Imperator in the cases of Stainton Moses and Mrs. Piper, I may mention that several times Miss Burton mentioned the name of Imperator during the efforts to get clairvoyant visions. But in the second of the sittings especially for mental phenomena I got the letters "R e c" and as the name Richard came a little later I supposed that the attempt was to get the first name of Dr. Hodgson, he now being familiar enough at the sittings, tho Miss Burton never knew what it was until she got it through herself. At the last sitting, however, it was clear that the letters were not intended for Richard and that this was a subliminal interpretation of them to mean what the subliminal already knew. At the last sitting I again got the letters "R e c" and supposing it was intended for some one in my connection, tho the letters were not of any one I knew, I pressed for the rest of it. Finally she got the letters "o r" with the statement that there was something before them. I did not catch the meaning, as my mind was set on another person whom I supposed my father might be trying to mention, as I had gotten the name and identity through Mrs. Chenoweth. While still pressing to get the name correct Mrs. Milton exclaimed I got the letter and remained silent, not wishing to say anything to Miss Burton. In a moment Miss Burton suddenly exclaimed that it was "t." Even then I did not accept it for "Rector" but simply said that I had gotten "R e c," "o r" and "t," when Miss Burton replied that she would "not put them that way." She then seized the pencil and wrote "Recort, Recort, Recotr." When I read it I said I knew who was meant and read the first two instances aloud and spelled the third aloud. With a little impatience Miss Burton seized the pencil and wrote "Rector" which was the name I saw was intended by *Recort*, especially as the description of the omitted letter's position placed it before "or."

Inquiry of Mrs. Milton after the séance resulted in the statement that she had never heard of the names Imperator and Rector. She said when I asked her what it meant to her that it meant nothing and that she thought it a queer name. She had heard Dr. Hamilton mention that Stainton Moses was

the name of a great medium, but she knew nothing else about him and had never heard of these names associated with him. She had not read any of the publications of the Society and neither had Miss Burton. Nor had they read any of my books. The names thus seem evidential. This view is considerably strengthened by the circumstance that soon after giving his name Rector wrote a message in which he used the word "Light," spelling it thus with a capital, as he always does with Mrs. Piper and as is usual with this group in the cases of Mrs. Smead and Mrs. Chenoweth. It refers to the medium and is their usual, I might say uniform term for such subjects. Miss Burton had never used the term until I came into contact with her and I was careful not to use it. It was used a few times in the automatic writing of her regular control, but only after the Emperor group had manifested.

Another incident has considerable evidential significance. Dr. Hodgson gave his initials and Miss Burton soon uttered the name "Newbell" and then "Newball." I saw who was meant and pressed for further clearness without saying anything to indicate what I expected or wanted. Finally the pencil was seized and wrote the name "Newballd" or "Newbolld." Prof. Newbold was the name of a very intimate friend of Dr. Hodgson and is still living. Miss Burton with reasonable certainty never heard of him, as she had not seen any of our publications in which his relation to Dr. Hodgson was mentioned. In most cases we should have to entertain more doubts than about Miss Burton's ignorance, because the circumstances would open more possibilities of previous knowledge. The same can be said about the names Emperor and Rector. But knowing the family as I do and their intellectual habits, and also accepting the statement of Mrs. Milton that she has herself refrained from reading on this subject since the development of Miss Burton began, I can assure the reader that he is quite safe in assuming the ignorance of Miss Burton in all instances where I have urged its probability. Besides she is so lethargic physically and mentally that she would not read such literature. Her only reading interest is in light fiction and I found that all my inquiries about previous knowledge had to be made about that of Mrs. Mil-

ton on the assumption that she might casually have mentioned names and incidents to Miss Burton, as they had exchanged information on the name of my wife and Dr. Hodgson after they had been mentioned through Miss Burton. The situation is such in fact that, if Mrs. Milton does not know anything about a person or incident the reader may be certain that Miss Burton does not.

The meaning of all this is not so easy to determine. The mental phenomena indicate their own explanation, provided we can be assured of their supernormal character. The physical phenomena do not afford any evidence of such an explanation. The primary interest of the case, however, is not in the spiritistic interpretation, especially of it as a whole, but in the hysteria which characterizes it. Whatever importance the supernormal may have must be as a surplus or by-product of associated facts of great importance to psychology in the study of such cases. We have always had to face the perfectly irresponsible verdict of conjurers and intellectual vagabonds in all such cases hitherto, but we now have a leverage to exclude that class of investigators from the field.

It was the discovery of hysteria in the case by Drs. Hamilton and Smyth that aroused my primary interest and I set about with my experiments for the purpose of studying this phenomenon. As the introduction shows I soon suspected that the subconscious was as honest as the normal consciousness and gauged all my work to settle that question, not caring whether I got any evidence one way or the other for anything else. Whatever of the supernormal evinced itself came as an unexpected result of the patient work of forty sittings or more each from three to four hours long. But the alternating personalities and anæsthesias in it, with remarkable motor automatisms, were the chief factors of interest to psychology, and make the case one of unusual importance to the study of the limitations of the supernormal. Let me summarize the points which determine the nature and extent of the psychological interest in it.

The points are: (1) Miss Burton is a modest and diffident young girl whose normal honesty will not be questioned.

(2) She exhibits various types and depths of trance with varying anæsthesias and amnesias. (3) She does many things with her own hands during the trance which unsuspecting persons would accept as supernormal and which they would call fraud if they observed how they were actually done. (4) Her motor automatisms, associated with various unconscious phenomena showing that she is not normal and not simulating, suggest that she is also subconsciously "honest" as she is normally and apparently prove this for at least all the personalities save one which might be interpreted as tricky. But there is no doubt that her real subconsciousness when trying to maintain test conditions is honest. (5) The probability that the raps and lights are supernormal phenomena of some kind. (6) The existence of supernormal mental phenomena quite identical in character and personality with the Piper and other cases takes us beyond the region of hysteria, as well as the raps and lights.

The principal importance of the case is the light which it throws on many mediums who are accused of fraud and not adequately investigated. We are in the habit of turning policemen and newspaper reporters with conjurers into the field and accepting their verdicts when they are about as capable of dealing justly with the problem as troglodytes or street gamins. Many of our *soi disant* scientific men do no better. They look at a case of the kind, have a sitting and join the plebs in the verdict, or shout hysteria without telling us that they do not know what hysteria is. This case ought to teach all classes a lesson. It vindicates the position which the writer took in regard to Eusapia Palladino when she was in this country. He insisted that she should be studied as an hysteric regardless whether she had any supernormal powers or not. There was no disposition to investigate her in a really scientific manner. Of course there were no funds for this. There were plenty of funds for vaudeville shows with the woman, but none for science. Some advantage to science might have accrued if those who were willing to witness a hysteric's performances and pronounce judgments where they were little better than children in the field had been sacrificing enough to save their own reputations by helping science

But the present case demonstrates what may be done by the right method of approach and throws the mantle of charity over much that has been totally misrepresented in the history of the problem.

The whole case resolves itself primarily, from the point of view of psychology, into one of hysteria, and had we not shown tact and patience with the conditions under which we had to experiment we should never have obtained any other knowledge of it, and in fact this patience and tact on the part of Drs. Hamilton and Smyth were necessary to discover even the hysteria. The laymen who visited it and tried experiments came away with the verdict of fraud and the sequel shows that such people had better never approach such cases except through the judgment of qualified investigators. To have tried experiments as they were tried with Eusapia, after the impertinent demands of conjurers, would only have left the case where all such subjects are left by the charlatan, namely, in the field of conscious fraud. Not a trace of evidence for hysteria would have been found by such methods and much less would evidence of mediumistic phenomena of the supernormal type have emerged. As a hysterical case, however, it will serve to classify many that have had the misfortune of a bad reputation where they might have been of service to science had either academic men or the public had ordinary intelligence. It is not necessary to urge the spiritistic side of the case. Whatever evidence of spirits exists in the case is superposed upon a primary interest of hysteria and the limitations which it establishes to results of that kind. I do not think hysteria a condition of such phenomena, but rather an obstacle to them. It makes mediumship abortive.

The subconscious of Miss Burton manifested an exceedingly unstable condition. It was not a systematic and organized subconscious as in the phenomena of Mrs. Piper, Mrs. Smead and Mrs. Chenoweth. The variable anæsthesias may be the concomitants or causes of this. But whatever the cause the fact is that the hysteria is the mark of a physiological and psychological instability that prevented better results in the supernormal. We could never keep her long in the condition with which the little supernormal we actually

got came, and had we handled the case roughly we should not have gotten this little, and this is true without regard to the verdict any one may pass upon the real or alleged supernormal in it. It has phenomena which many hysterics may not manifest and some of them are the orthodox mediumistic ones. It was this that brought it into the class of mediums which the Reports of the Societies have made famous. Its versatility was to some extent its defense. But waiving this contention the hysterical complications were such a valuable asset that all such cases in the future should command the same kind of investigation.

EDITORIAL.

FINANCIAL PROBLEMS OF THE WORK.

Members will recall from previous statements in the *Journal* that a gentleman has made a codicil in his will to give us \$20,000 provided we already have \$25,000 endowment. I wish to call attention to the fact that we now have \$18,000 of the required amount in bank or loaned. The sum of \$4,000 has been pledged provisionally that the rest of the \$25,000 can be secured. Members will now see that we require only \$3,000 to meet that condition and it is hoped that further efforts direct or indirect on their part may succeed in securing the desired sum. If we have \$21,000 in bank the remainder has been pledged. I am putting all the proceeds of my own lectures into this fund and it is hoped that a similar interest may be awakened in others.

A member recently suggested a plan which may be useful. She has herself resolved to get the members of her own locality together as a committee to act as a financial committee to help secure means for carrying on the work. It is probable that this policy of organizing and doing work may do more for what is immediately necessary than forming local societies for investigation. We can help any member to reach those of his or her locality to get them together for coöperation in this effort and shall be glad to do so. It is hoped that the plan suggested may prove a feasible one in many localities.

It is especially important that this subject be taken up at once because the original fund collected for the organization and subsidizing of the work will be exhausted at the end of this year. The publications do not prove sensational or attractive to the public and in the present situation where we must satisfy the best scientific ideals that we know it will be impossible to appeal to a public that has its conceptions of the problem determined by the newspapers and sensational magazines. Besides we have not the funds to investigate the cases that might prove to be the most valuable. We can only pick up the incidents that come to us or such as cost us

little or nothing. We can do little more than what we are doing until we obtain an endowment adequate to the needs of the work. Europe and its best men are treating the subject as it deserves, but America is fifty years behind in it. We must awaken those who have the means to their opportunities and duties in this work.

FORM FOR WILLS AND BEQUESTS.

We expect to keep on the cover of the *Journal* a form for wills and bequests which it would be well for those who are inclined to leave bequests to the Society to follow. The object in this is to have a form that cannot in any way be contested in the civil courts. We incorporated the American Institute for Scientific Research because we had two other large fields of work in mind, but we had not the funds to organize two of them. It was possible only to organize the American Society for Psychical Research as a Section of the Institute. Hence all who are disposed to leave it money or other form of bequest should understand this relation in making their wills. All that it is necessary to consider in following the form given is that it makes the object of the donor clear and unmistakable. The law in the State of New York does not require a body to be incorporated in order to be qualified to receive bequests, so that any bequest which names the trustee and the object of the bequest is safe enough provided the other forms in the will are correct. But it will simplify the interpretation of a will and make clear its use if the form indicated be followed. We give this below and repeat that it will be kept standing on the cover of the *Journal*.

(FORM OF BEQUEST.)

"I give, devise and bequeath to the American Institute for Scientific Research, a corporation organized under the laws of New York, the sum of.....dollars, in trust, however, to administer the same for the benefit of the American Society for Psychical Research, and for its purposes only."

If the property be real estate, or other specific items of it, they should be sufficiently described in the bequest to identify them.

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.

[The following narrative was sent to *Everybody's Magazine* in the contest for the most remarkable psychic experience and was then sent to me after its return to the author.—Editor.]

The Shadow World Editor.

Dear Sir:—Your request for report of psychic experiences attracted my attention a few days ago and as I think that I have something unusually interesting, the truth of which I do most solemnly swear to, I thought I would write down my experiences and send them to you. Before beginning my narration I will say that I no longer experience any such strange phenomena and have not for about fifteen years. I will also reiterate that what I am about to relate is strictly true, and nothing but plain unadorned, truthful facts. I will also say that though they happened many years ago they made such an impression on my mind that they are just as vivid and real to me to-day as the day they occurred. Indeed were I to live a thousand years, and preserve my mental faculties, I feel sure that I could at the end of that time, relate these facts in minutest details.

The first phenomena occurred about twenty-five years ago. I was then attending the Stanstead Wesleyan College, Stanstead, Province of Quebec, Canada. Mr. Lee, a tall large man, with a kind face and voice, long full beard, was then the principal. It was a boarding school, and most of the pupils lived there. I occupied a neat little room on the second floor, and I had a room mate by the name of Charles Lawrence. My family, consisting then of mother, oldest sister, Emma, my brother Adolphe, and my sister Elizabeth, or Liza, as we called her, were living in Montreal. I don't now remember the distance between the two places. At the time that what I am about to relate took place, I was in good health, and normal in every way, and was about twenty years old.

One Sunday afternoon, soon after dinner, I felt a sort of sadness steal over me. I paid no attention to it at first and went

about talking to the boys and trying to engage in conversation with my room mate and others in order to throw off this sadness. All my efforts were in vain and the sadness or rather heaviness, as I might say, increased and with it came an irresistible desire to be alone. About 3 o'clock I told my friend Charley Lawrence that I wanted to go to my room and wished to be alone and asked him not to come and disturb me. He readily consented and I went to my room, locked the door and sat down at my little study table. I put my elbow on the table and my head resting in my hand began to think and wonder what was the matter with me, as I had never before in all my life felt so queer. All of a sudden I could see nothing, although my eyes were open and I seemed to be flying through space at such tremendous velocity that I could see absolutely nothing, and therefore, it seemed night. Then I saw myself standing in a room, but my eyes seemed so blinded that I could not make anything out very clearly. Gradually my eyes became accustomed to the light of the room and I found that it was a bed-room. A large bed stood in one corner of it and a woman was lying in it. Another woman was kneeling by the bedside with her face buried in the bed-clothes, and another woman was leaning over the foot board and looking at the woman in the bed. In the opposite corner was a table with some writing paper and envelopes and a bottle of ink on it, and a man sitting at the table holding a pen. My eyes being then all right, I looked at the people in the room and recognized them all. The woman in the bed was my mother, who appeared to be very sick; the kneeling and sobbing figure was my sister Emma, and the one at the foot of the bed was Liza. The man at the table writing was my brother Adolphe. He held in his right hand a pen and his left was resting on a sheet of paper. He turned his head around and looking at mother said, "What shall I tell him?" Mother answered in a very feeble voice, but still audible to me, "Tell Ernest" (that is my name) "that if he wants to see me alive once more he must come at once, as the doctor says I have not long to live." Brother turned to the paper to begin to write, but at that instant everything turned black again and I had the feeling of flying through space and in a moment I was again in my room sitting there in the same posture, apparently I had not moved in the least and I got up and walked about the room a few times. The sadness disappeared, but in its place a great anxiety took possession of me. Was mother really in a dying condition? What was the meaning of that strange vision and hearing my brother's and my mother's voices which I readily recognized, when I knew they were at least 100 miles from me? Nothing of the kind had ever happened to me. I had never heard anything about spiritualism. I was absolutely ignorant of such things as psychic

phenomena, and I was a very pious orthodox church member. I said nothing to anybody about what had happened. I thought it best to keep my own counsel. From that time on I became very anxious to get a letter from home, but I knew that I would not get it till Tuesday morning. It was customary at the school to have family prayers in the dining room, then breakfast, followed by the distribution of the mail by the principal. That particular morning I had no appetite for breakfast, so I went to the principal and asked him if he would kindly give me my letter and I would go to my room. He looked hastily through the bundle of letters and told me there was none for me. I told him I was sure there was a letter there and he asked me how I knew it. I told him I could not explain but I felt sure there was one. He became impatient, and told me to go back to my place and wait, and if there was a letter for me I would get it when he got to it. Sure enough he called my name. I stepped up to him and got it and saw it was from Montreal and in my brother's handwriting. Now a strange thing happened, the moment the letter touched my hand I felt happy as the impression came to me that mother was better. I opened and read the letter, which was very short and contained only the short conversation I had heard in Montreal the previous Sunday afternoon. I showed the letter to the principal and he asked me if I was going to start for home that very day and I said no, there was no need of it. He thought I had no money to go and he offered to lend me some and urged me to go at once, but I stoutly refused to go, as mother was better. He asked me how I knew it. I replied that in the same way that I knew about her illness and the letter coming to me, the same way I had learned that she had improved since the letter was written. I told him that it was merely an impression but that I could depend on it. At any rate I told him that I would wait till the next day and if another letter did not come telling me of mother's improved condition I would then start. Then he turned upon me and gave me a terrible scolding and lecture and told me never again to allow myself to harbor such foolish thoughts and never to let him hear me talk that way and told me to go to my room and spend some time in prayer, which I did.

On Wednesday morning the expected letter came telling me that mother was much better, that all danger had passed and I need not go home unless I chose to.

Mother recovered from that attack and died several years later.

A few years after the above occurrence took place I removed to Rochester, N. Y., and there, for the first time in my life I

came in contact with theosophy and spiritualism. The latter subject never attracted me very much, but theosophy made a deep and lasting impression on me. I became a frequent visitor at the headquarters of theosophy in Rochester, which was then the home of Mrs. Cable, on Ambrose street. At that time Wm. Q. Judge, of New York, Prof. Elliott Coues, of Washington, and Dr. Buck, of Cincinnati, were considered the leaders in this country.

Mrs. Cable, a very brilliant little woman, with a strong and magnetic personality, was publishing a little paper called "The Occult Word." Mr. Geo. Crittenden, of the Rochester *Post-Express*, was acting as editor and manager and I helped Mrs. Cable in folding and mailing the papers. I was very anxious then to develop as a psychic and under Mrs. Cable's instructions and directions I had adopted strict vegetarianism and followed certain practices to bring about this development, if possible. I succeeded to some extent and very often had symbolic visions, and twice I was conscious of being outside of my body. That is to say, once I went to lie down on a lounge and immediately I was standing by the lounge looking at my own body lying on the lounge. Although that was something I was anxious to acquire, namely, to leave my body at will, still it so startled me that I went back to my body immediately. This occurred again about a week later and again I became too frightened to stand it.

One day I went to see Mrs. Cable and found her rather agitated and sad. She told me that she had, the day before, received a letter from Prof. Coues censuring her for an article which she had printed in her paper. Of all men, Prof. Coues was the one she was most anxious to please and the last one to offend. She felt very much put out over that letter and did not know how it would turn out. Neither she nor I had then met the great scientist of the Smithsonian Institute. While she was telling me her trouble she was standing by a sink in the kitchen and dining-room. Presently I saw something like a vapor taking form right before my eyes, of course, I was looking at it intently, and Mrs. Cable, noticing that I was staring at something, asked what I was looking at. I told her to keep still that I saw something and would tell her in a minute what it was. I saw a woman standing erect, her face slightly turned upward looking dignified, but offended and sad. Before the woman was a large man whose profile only I could see, but looking rather young and giant-like. He knelt before the woman and his head was bowed very low and the thought impressed upon me by the group was that the man was *at her feet*. The woman was unmistakably Mrs. Cable, but I could not recognize the man. The vision faded away, and I immediately told Mrs. Cable what I had seen. She clapped her hands and shouted for joy. I was

puzzled to know why she was suddenly so happy. "Why, don't you see," she said, "the woman was myself and the giant at my feet can be no other than Prof. Coues. That means that he is sorry for that letter and he is going to apologize. You will see if I don't get a letter and he is going to apologize to me. You will see if I don't get a letter from him soon." "Yes, but why does he appear to me as a giant?" I said. "Because," she said, "he is really an intellectual giant, he is a great man, he is a scientist." Sure enough, two days after this occurrence Mrs. C. received a letter bearing the postmark of Washington, D. C. I do not remember the exact words, but it ran something like this. The last words were exactly as now quoted:

"Dear Madam:—Since writing that letter of censure, I have heard good reports of the work you are doing in Rochester. I have also learned to know you better. I humbly apologize for sending you that letter, and believe, Madam,

I am at your feet.

ELLIOTT COUES."

A couple of years before Prof. Coues died I met him in Denver. I told him about my vision. He was quite interested and said he did not wonder at it as he was so anxious that nothing should happen to mar the good name of theosophy. Mrs. C. has since then become the wife of a wealthy Alabama politician.

I have never had much to do with spiritualism. I attended several séances but never saw anything that could not be explained by sleight-of-hand performers or ventriloquists. Once, however, being in Buffalo, N. Y., a total stranger, and only there one night, I took a notion of going to a mediumistic séance. The medium was recommended as being very good on materialization. I went in and took my place in a room where there were already about seven or eight persons. Two or three came in and the medium commanded that no more should be admitted and she went and sat in the middle of the next room, and as I sat near the door I could see her quite plainly. There was some singing, after which silence reigned supreme. The room into which I saw was fairly well lighted. Materialization did not seem to be very good that night and I was thinking of going home when suddenly a figure walked towards me so startlingly resembling my young sister Liza that I was dumbfounded. I had not seen her for many years and did not know whether she was dead or alive. There she was with her red hair, her pale white freckled face, that familiar little shawl, which she so often threw over head and shoulders on cold days, her bearing, size, etc., and at the same moment I was called by a nickname in French Canadian patois that only my own brothers and sisters

ever used. I was so astonished that I was unable to utter a sound or make a move. In an instant the figure had vanished.

The medium called out in a rather peevish way, "Who was that spirit for, why didn't you answer, why didn't you say something?" I said I thought it was for me. "Yes," she said, "it was for you and you never moved or opened your lips to talk to her."

The next day I wrote to some of my family in Montreal, asking for the latest news. I learned that my sister had married, moved to the country, and had died two years before this incident occurred. I have not visited a medium since.

ERNEST M. SASVIL, M. D.,
Florence, Ala.

The State of Alabama,
Lauderdale County.

Before me, Delos H. Bacon, a Notary Public, in and for said county and state, came Dr. Ernest M. Sasvil, who being duly sworn on oath says that the foregoing statements herein contained are true to the best of his knowledge and belief.

(Signed) ERNEST M. SASVIL.

Subscribed and sworn to this
the fifth day of June, 1908.

(Signed) DELOS H. BACON,
Notary Public.

March 31, 1909.

Mr. James H. Hyslop,
New York.

Dear Sir:

Yours of recent date reached me this morning, having been forwarded from Florence, Ala.

I will endeavor to answer your questions, but unfortunately the experiences related in my letter occurred so many years ago and so many things have happened to me since, that the evidences have all been destroyed and my memory as to dates is not very reliable.

However, I will answer what I can.

(1) To the best of my recollection it was either in the late part of the fall of 1878 or beginning of 1879.

(2) His name was Rev. A. Lee Holmes and his last address as far as I know was in (1879) Stanstead, P. Q., Canada. I have no objection to your corresponding with him on that subject, on the contrary, I hope you will. I will also add that my name used to be written Sasseville. Ernest M. Sasseville.

(3) Yes, I kept it for many years, but in the spring of 1904, I was living in E. St. Louis and I lost many papers and most of

my library through flood, and that letter, as well as others even more important to me, were lost.

(4) Yes, I did, but I learned a few weeks ago that my sister Emma died the 5th of August, 1906, in Montreal. My brother Adolphe died last summer in Boston, and my younger sister, she whom I saw materialized, died soon after that event, so all these witnesses are now dead.

(5) Yes, that was also kept, but lost with the other at the same time.

(6) Mrs. Cable was divorced soon after and married again to Mr. W. F. Aldrich, of Aldrich, Ala. If she is still living she must be about 85 years.

(7) It was in the year of 1884, but do not remember exact date.

(8) No, I do not remember it.

(9) I think it was in 1889, before I started on my first trip to Europe, but it might have been in 1892, when I returned from that trip.

(10) No, I cannot. She must have died in 1880 or '81. She had married and I do not know her husband's name, but I have some nephews left in Montreal and they might know, but I doubt it. I will write and ask.

(11) No, I was merely passing there.

(12) No, there was absolutely no possibility of the medium knowing me, or anything connected with me or my family, and I had never heard that nickname since I left the family in 1877, and no one in the United States, I am quite sure, had ever heard it. I was a stranger in that town, I knew nobody and nobody knew me and I only chanced to talk with two or three people about matters connected with sightseeing, and nothing else. I had almost forgotten the name myself, and that is what was so startling to me when I heard it.

The medium was a woman, thick, fat and short, and about 50 years old. I sat where I could watch her. I heard that that medium used to have fairly good materializations once in a while, but that when they did not come, she had some means of simulating them. How she could have dressed somebody in the same kind of garments my sister wore so often, especially the shawl and how that person happened to be exactly of my sister's size, height, complexion, expression, etc., and above all how she spoke the nickname is all a mystery to me. Remember it was spoken too in French Canadian dialect.

The reason I cannot give you more accurate information about my family is that I left home very young and not on friendly terms, so I did not correspond with them. Afterwards I traveled all over the world nearly, and lost track of my relatives. I also went through flood and fire and all I had pretty near in

books, photos, letters, curios, etc., etc., have disappeared. Another reason is that at the time of the occurrences I failed to attach any importance to them, and therefore made no special effort to keep material evidences, or proofs. I would never have said another word about it if that article in *Everybody's* had not attracted my attention.

Now I am interested in such things, and if any happen to me again, I will keep tab on them.

Sorry I can't give you more information, but that is the best I can do.

Sincerely yours,

(Signed) E. M. SASVIL.

[A few questions were answered in the letter which will have to be summarized in terms of the inquiry.]

The Principal of the school who was said to know the facts has not been accessible, as his address is not known since 1879. The letter referring to his mother's improvement was lost with the others mentioned. Mrs. Cable, if living, would be too old to make her testimony valuable. The experience in connection with Prof. Coues and Mrs. Cable was in the year 1884. The name of the "materializing" medium is not ascertainable and the year in which the experience with her occurred was in 1889 or 1892. The writer is not certain which because he is not sure whether it was before he went to Europe or after his return. The exact date of the sister's death is not ascertainable for reasons indicated in the letter. The writer was merely passing through Buffalo and was not known there. The Rev. A. Lee and the Rev. A. Lee Holmes are one and the same person, the name in the original account having concealed his real identity purposely.—Editor.

THE JUNOT SITTINGS WITH MRS. PIPER.

By James H. Hyslop.

Part LXI of the English *Proceedings* of Vol. XXIV is almost exclusively devoted to the records of sixty-five sittings, in whole or in part, with Mrs. Piper by Mr. and Mrs. Junot. The name is a pseudonym to conceal the identity of the parties concerned, tho other names in the record are preserved

intact, in most cases at least. The sittings were held by Dr. Hodgson before his death and hence the record is his. It has been edited by Miss Helen Verrall, with notes more or less explanatory of the facts. Miss Verrall's Introduction consists of only about nine pages, so that the detailed record occupies 110 pages. It is exceedingly rich in incidents and is perhaps as complex as rich, so that I can not expect to give a full account of it. Neither is it necessary, as it is almost impossible to do justice to it without going into it at greater length than is possible in these pages. But I shall discuss briefly some features of it and call special attention to the most important incidents. Persons interested in the significance of the record should go to the original.

The circumstance that makes it difficult to summarize the incidents briefly is the fact that the questions of the sitters often suggested the general topic on which communications were desired and expected. This offered a chance for guessing and inference and it is always difficult to estimate the probabilities in such cases. Had the sitters remained perfectly silent and made no suggestions of topics for the communicator the incidents actually obtained would have been less exposed to sceptical objection. On the other hand certain important phenomena in the problem would have been wanting.

I know that Dr. Hodgson had learned, as he had told me before my experiments, that the communicator had to be encouraged and that we could test his natural memory and associations by now and then asking questions, just as we would do with a living person. He seems to have carried out this policy in the present experiments. What they lose in the suspicion of suggestion they gain in the manifestation of natural association. But it would be extremely tedious to bring this out in a summary. But some of the incidents obtained in this manner are so clearly not due to manifest suggestion that they may be alluded to in a brief account.

Mr. Junot was introduced to Mrs. Piper in the usual manner concealing his identity. Before the trance came on he inadvertently referred to the city of his home by name and this revealed that much information for Mrs. Piper's subcon-

scious. Soon after the trance came an allusion was made to a young man whom Mr. Junot identified as his deceased son about whom it was the object of the experiments to get information, and unfortunately Mr. Junot gave the name away at the beginning by saying: "Speak on, Bennie, tell us all about yourself." In the next statement Mr. Junot also gave away what he was himself called by using the term. In the meantime the communicator had used the word "awfully" in a characteristic manner and referred to several other names by which he had called his father.

Nothing of importance followed for a page, but when the father asked if he remembered who it was that had a ride with him in the West, the communicator said: "I want to know about Harry," and a moment later said he thought he had sent a photograph to his mother, Mrs. Junot. The facts were that Harry was the name of the cowboy friend with whom Bennie, the deceased boy, had taken a ride out West and this friend had sent a photograph of himself to Mrs. Junot. Soon afterward the boy referred again to his mother and said: "And when mother sits in that chair by the window I hear her say, Oh if I could only see you dear." The note on this incident is: "The statement about the window is very true."

The communicator then asked: "What have you got there, my cap my cap." The fact was that the boy's cap was there wrapped in brown paper and unknown to Mrs. Piper. An allusion was made to his kodak and the letters "Al," the former representing an interest of the boy in life and the latter a cast of Abraham Lincoln which was also wrapped in paper and not exposed. There is some doubt, however, about the "Al" referring to this cast, tho its acceptance by the sitter led to that meaning by the communicator ever afterward. The articles had been brought as "influences" for holding the communicator.

A harmonica was placed in the hand of Mrs. Piper which had belonged to the boy and soon he asked: "Who was that tried to call me back. I did not like her." This had no meaning to Mr. Junot at the time, but he learned afterward that an old nurse had asked for it and had carried it to a me-

dium of her acquaintance, hoping for some communication, but had returned it to Mrs. Junot saying that she had heard nothing.

There was mention of a "ride together near the mountain" and to a "cousin May," both of which were correct, and also the statement that she was not living which was correct. Also the names of Frank and Charles were given as those of friends of the communicator. They were very intimate friends and were constantly referred to in later sittings. He also mentioned going for a long walk without his cap with the father, and this was correct, and with it the statement that they had "walked over to the city."

On being asked to send word to his mother as to what should be done with some of his things and his horse, the boy almost immediately asked: "Who was it that went with you the other day when you got the hair clipped?" The fact was that a short time before Mr. Junot had gotten the hair of a horse clipped that belonged to an aunt. Then the boy referred to a ride that the father had taken to the cemetery and some flowers that the mother put on his grave, both correct. Then came the following:

(Mr. Junot sounds the harmonium.)

hear me play. that is what I used to blow on for the boys in the evening on the water. [Correct.] HARMONICA.

(Ah sure.)

And ask mother if she remembers HOME SWEET Home I used to play for her. [Correct.]

(Yes and for daddy too. I remember it well.)

Something about the water on the river Swanee River. [Correct.]

There was an allusion to a storm, to a stamp, and to a chain in connection with water that are not verified, but no false incidents in the first sitting. It will be apparent to most readers that, however, we might suppose guessing to account for any single incident this hypothesis would hardly account for the uniform success, especially in the names of his three friends, the sending of the photograph, the sitting of the mother at the window, and the names of the tunes so often played on the harmonium for the father and mother.

I can only select interesting incidents here and there for later sittings tho they are very rich in hits not easily referable to chance or guessing. The name of the dog Dandy and the cow Spot were good hits, and much better was the reference to a seat that the communicator had made and put under a maple tree. No less striking was the allusion to Major as the name of a great friend with whom the boy had gone fishing. Lawrence and Lydia were also significant names that came without hesitation. With reference to Major another statement is complex enough to be noticed. The communicator said: "Ask dad if he sees the Major to give him my love and tell him I have seen his father over here and ask him if he remembers Thomas, and his sister Mary Ellen."

The Major had an uncle Thomas who had died long before and two sisters, one Mary and the other Ellen, both dead.

He referred also to an old ten cent script of paper, saying it was in his pocketbook, but it was with his collection of coins, not in his pocketbook. The following is interesting. It occurred in a sitting which Dr. Hodgson held for the Junots, the same in which the incidents just quoted occurred.

"I can hear the piano going now, is it Helen (11.26 A. M.) yes it is. I must help her all I can."

This was on March 19th, 1900, and that afternoon Dr. Hodgson sent a telegram to Mrs. Junot asking if Helen was playing the piano about twenty-five minutes past eleven that morning and her reply was: "Helen was playing this morning about quarter or half-past eleven."

One incident is of considerable interest as showing how difficult it is often to identify an incident unless it is clearly correct in all its details. The boy had referred to having gotten some berries and taken them in his hat to his mother and after first saying they were "grain berries" it was corrected to *cranberries*, a natural suggestion from the expression just quoted. Later when asked what he meant by this reference he said that they were *blueberries*. The mother then recalled that he had gathered some blueberries in his hat and brought them to her.

Mr. Junot had a coachman, Hugh Irving, who was dis-

charged for drunkenness some six months previous and who had died four months previous to one of the sittings. At this sitting Mr. Junot asked for the servant Hugh and also asked his boy Bennie to get Hugh to tell where the dog Rounder was. This dog had disappeared at the same time that Hugh Irving was discharged. Later the statement came through Mrs. Piper, in the waking stage, "John Welsh has Rounder."

No one knew where the dog was and in the effort to find this John Welsh through the police court Mr. Junot found the dog with "James M." and recovered him before he found Welsh. But when Welsh was found it was ascertained both that he was a great friend of Hugh Irving and knew where the dog was. It was not possible to get a confession regarding the course taken with the dog after his disappearance and before his discovery. But it is interesting to find that Welsh knew Hugh Irving and the dog.

These are fair samples of the messages received from the boy. They are, however, but few in number compared with the entire mass of them. Dr. Hodgson, I happened to know from personal conversation, regarded them as among the best in his records, after allowing for suggestions made by the sitters. They are rich in two kinds of incidents: (1) those spontaneously given and without suggestion of topic, and (2) those instigated by associations connected with the topic suggested and having varying degrees of evidential value. Taken collectively the facts make an impressive argument for a spiritistic interpretation, and all such incidents should be taken collectively rather than individually.

The editor, Miss Verrall, does not discuss any hypothesis. It is apparent, however, that the telepathic theory is the one that she thinks must be stretched before a spiritistic view is accepted. She makes one remark on the evidence as a whole which indicates the method involved. Speaking of the effort to arouse memories and associations by suggesting names and topics and recognizing that the results obtained are consistent with the spiritistic hypotheses, she adds, however: "Nevertheless, there is nothing in the evidential part of the communications which provably transcends telepathy be-

tween living minds, if we suppose this faculty to possess the necessary scope and extension."

The condition presented for the application of telepathy to such records is one that can be admitted by any one. I should agree that there is nothing in it which could not be explained by telepathy with the proper "scope and extension." So also the facts could be explained by chance coincidence with the proper "scope and extension": by guessing with the proper "scope and extension"; by gravity or chemical affinity with the proper "scope and extension." There is nothing in the universe which cannot be explained by anything with the proper "scope and extension."

What we want in all application of hypotheses is some rational conception of the thing we are using. Even Mr. Podmore has at last admitted that telepathy explains nothing and one wonders how any scientific body can maintain its gravity in the face of the unwarranted assumptions made about telepathy, all to evade a perfectly simple and rational hypothesis. The confusion and imperfections of the messages are not objections, they are additional problems in the theory and this halting about it to suggest the infinite confusion and irresponsibilities of telepathy to any rational court is a confession of scientific bankruptcy. It is unfortunate that such a policy has been adopted because it makes progress in rational directions impossible and puts the psychic researcher far behind all who have common sense and scientific judgment. In all other respects the treatment of the record is to be accorded the highest praise and cannot be impeached.

A PLANCHETTE EXPERIMENT.

South Kaukauna, Wis., March 16, 1909,

Prof. Jas. H. Hyslop.

Dear Sir:—On the evening of February 28th the four persons referred to in an account of an experiment with planchette, described in *January Journal*, held a second sitting. There were present, as on that occasion, Mr. H., Mrs. H., Mrs. M. and Mrs. D. (myself). No one else in the room during the sitting.

The position of each sitter was the same as at the first sitting and the conditions the same, except that Mrs. M. was not feeling

well, and Mrs. D. was very tried. (We cannot prepare for these sittings, as Mrs. M. lives out of town and comes here unexpectedly to us.)

In about five minutes after placing our fingers on the planchette it began to move as at the first sitting, running from the center of the table to each sitter in turn. At this time there was a blue white aura—not profuse—around the pencil and the edges of the board.

I called the attention of Mrs. H., who is able to see it, to the light around the planchette, and asked her what color she could see. She said she saw a little and it seemed to be blue and white.

The board ran back and forth the length of the table, but seemed unable to write. One of the sitters asked what was the matter, and the board, apparently with considerable difficulty, wrote, "Can not write for same reasons."

There was more scrawls and running back and forth, then the board wrote,

"You should sit oftener."

Then more scrawls and rapid motions. Mrs. H. asked, "Can't you stop that and write something. Write your name, can't you?"

The motions of the board stopped and it remained perfectly still in the middle of the table while we waited in silence for several minutes. Mrs. M. remarked, "They are not going to even say 'good-night.'" I said, "They have not said 'good-morning' yet," when the board again ran to each sitter in turn, coming to a full stop in front of me.

After a few moments the board wrote slowly, perhaps a dozen words, but we could not read them, though they were written over and over several times. The aura around the board was still bluish white. Finally we gave up trying and pushed our chairs back. Mrs. H. kept her place and put her fingers on the planchette. Mr. H. left the table, and I took his place, opposite Mrs. H., where I had a better view of the board. I was still watching the aura. In a few minutes I observed that it was green. Mrs. H. now called my attention to this, stating that it was not a greenish aura. Mrs. H. herself has a gray aura. No one else was watching the board at this time. There were no movements of the board and the aura was not profuse. I should have thought from the motions of the board at first, that there was more, and that my physical weariness kept me from seeing it, only that the extent of the light seen by Mrs. H. apparently coincided with that seen by myself, that is, light from $\frac{1}{2}$ to one inch in width, along the edges of the board, and possibly about half as much along the sides of the pencil. We hope to have more sittings which may perhaps give better results.

ELIZABETH DAYTON.

Editor of the *Journal*.

Dear Sir:—It is with pleasure that I can verify the statement of my friend, Mrs. Dayton, in regard to the aura seen at our sitting. It was very plain, so much so that I could only wonder why *all* could not see it, at our first sitting. Green and white was I think more distinct than the gray and seemed to appear under different conditions and from different sources. I wish I was not so skeptical.

Yours sincerely,

MRS. H.

It is not necessary to propose an explanation of the phenomena here described. The primary interest lies in the fact that two persons seem to have seen a light at the same time. Conceded that the experience was a collective hallucination, or even slightly successive hallucinations due to suggestion, they do not lose their interest on that account. The record as it stands would not make suggestion appear adequate. We should have to accuse the reports of malobservation to reduce the facts to the level where suggestion would be superficially apparent. The other view makes the incident simply one of a collective experience in the lives of the reporters.—Editor.

BOOK REVIEW.

Is Immortality Desirable? By G. Lowes Dickinson. Houghton Mifflin and Company. Boston and New York. 1909.

This little book is the Ingersoll Lecture which is given and published every year. Most of the lecturers do not mention psychic research in connection with it, or do so in a manner which might indicate that they were a little ashamed of it. On this point Mr. Dickinson is clear and explicit. He frankly avows that he thinks this inquiry is the proper way to settle the problem.

But it is not the purpose of the lecture to discuss immortality from the scientific point of view of evidence. Various aspects of that belief find discussion in the Ingersoll Lectures. The one chosen by Mr. Dickinson was not the evidence for it, but whether such a thing is desirable. To the present critic that question is absurd. We do not ask whether the existence of Neptune is desirable; whether the existence of inhabitants on Mars is desirable; whether the existence of ether is desirable; whether Roentgen rays are desirable; whether evolution be desirable; whether meteors are desirable; whether the existence of cave dwellers is desirable; whether the existence of argon is desirable, or whether the existence of anything is desirable, but whether it is a fact. Whether it be desirable or not can be determined after we decide it is a fact, just as we do in all other sane problems. Mr. Dickinson in a few sentences recognizes that this is the prior issue, but it was not his intention to discuss that question and probably the authorities in the case felt that the discussion of this problem was the one thing that was not desirable. The interest in the method of psychic research for settling it shows that Mr. Dickinson was ready to treat it from the scientific point of view, but many a reader would imagine that his interest was to decide whether it was a desirable thing apart from the evidence for it. Most readers will get the impression that the author's only point of view is the desirability of immortality, and that impression must determine the mode of criticism, tho we admit or insist that it is not the exclusive interest which the author has in the problem.

Mr. Dickinson divides men into three classes as their minds are related to this problem, those who do not think about it, those who fear it, and those who desire it. He thinks that the majority of men do not think about it at all, being quite indifferent to the question whether it be possible or not. This is probably true of

that healthy eupeptic class that has to depend upon the intellectual classes for its beliefs while this class has none of a positive sort upon the question and while the enjoyment of life makes it unnecessary to forecast any future for happiness. But whether men desire it or not, whether they fear it or not, makes no difference to the real question. This is true whether we make it a question of fact or one of desirability. When we ask whether immortality is desirable we are, in fact, asking an equivocal question. One is whether it is desirable: that is, whether men do desire it or not. The other means less to ask whether men do desire it than whether they should desire it. As we cannot ask rationally whether anything is desirable until we know what it is, I think that we usually mean, when asking if immortality is desirable, to ask whether such a thing is ideally desirable, and the answer to that depends upon the question of fact as to what it is and its character. This is made clear by the author in several places during the short discussion.

For a clear and instructive outline of the various questions which define the issue raised by the book it can hardly be excelled by longer treatises, and one could wish that Mr. Dickinson had enjoyed more space for the discussion, so plain and simple is the style presented. It is only in the misfortune of the title and the use of the term "immortality" instead of a future life that he offers an opportunity for quibblers to attack him at certain points. Mr. Dickinson frankly admits that the proof of survival after death does not prove immortality, and to many critics this point seems an important one. To me it does not. Those who concede survival and question immortality wholly forget the point of view which establishes survival and which at the same time removes all the doubts about a further future except such as confronts us about to-morrow or next week. If we can survive the shock of death which, from the point of view of scientific knowledge is the only fact that can suggest a doubt, we can easily take our risks under the general doctrine of the indestructibility of energy. Certain facts establish the relative permanence of certain elements and if the soul comes under the head of substance that doctrine applies to it, and only the assumption that consciousness is a function of the organism can throw doubt upon the probabilities or certainties of its persistence. After removing the evidence that consciousness is a function of the organism a totally different set of probabilities comes into existence than those which determined its destiny when classified with the other functions of the body, and there would be no evidence against survival and persistence, while all the known facts would be for them.

I think Mr. Dickinson treats with proper contempt the efforts of some writers to use the term immortality affirmatively to mean

survival in the memory of others. That is an evasion of the issue and no man with any morality or courage would try to imply that the term means that. It is in reality a denial of what is regarded as the historical and rational doctrine. The equivocation involved in using it as a euphuism for fame is worthy only of a coward and a hypocrite. Better say with the Epicureans frankly that we do not believe in it than to try the purchase of an ethical inspiration from an idea which you do not mean and of which you dare not avow your real meaning while exploiting your neighbors' good will and illusions about your beliefs. The real issue is whether we have any reason to believe in any survival of consciousness whatever, and its character would depend upon further investigation.

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THEORETICAL PROBLEMS OF MENTAL HEALING.

By James H. Hyslop.

The Christian Religion as a Healing Power. By Dr. Ellwood Worcester and Dr. Samuel McComb. Moffat, Yard and Company, New York. 1909.

In an earlier number of the *Journal* we discussed some of the problems of the Emmanuel Movement (Vol. II, pp. 651-681) and we wish to take up some of the other problems associated with it in using this sequel of "*Religion and Medicine*" as a text for it. We shall not here review the book and shall not take an attitude of criticism toward either its aims or its methods. Whatever limitations that movement may have they are not limitations of ethical or religious purpose and only the scientific sceptic who never understands the meaning of either ethics or religion in the process of evolution would take any uncompromising attitude against its objects and work. The present book is a defence of the authors' work and is made up of two essays written for the magazines explanatory of the movement, with additional matter necessary to make a more clear summary of it than the larger work. Its defensive attitude and argument contain some de-

lightful animadversions against the authors' critics and this is none the less interesting for its spirit of defiance and tone of occasional contempt for the bigotry and dogmatism which quasi-scientific men show in their treatment of it. What this *soi disant* scientific class seems wholly ignorant of is its narrow-mindedness and intolerance and it is as well that some one should meet it with the kind of ridicule which it likes to heap upon matters about which it knows nothing. In this country it is high time to treat certain men with the utmost contempt until they awaken from their dogmatic slumber, or rather their arrogance and conceit, and recognize what the ablest scientific men of Europe treat as established truth. In this country the trouble with the average physician and scientific man is that he takes a popular interest in any fact as a reason for ignoring it or treating it with contempt, and the result is that the ordinary layman gets ahead of him, if not in the accuracy of his opinions, certainly in his perspective as to the nature of things. There is no excuse for this condition of affairs except the want of both intellectual and moral insight on the part of men who ought to know better. Dr. Van Eeden made this very clear in his article published in the "World's Work" last fall. He explained the popular fads in connection with the "New Thought" movements as due entirely to the neglect which scientific men showed regarding very genuine facts and methods. He rightly referred all the crankisms of this country to the fact that the public could not find guidance and help where it ought to be given and an aristocratic temper has grown up where we ought to have had some realization of duty to the public wants. The *New York Evening Post* calls attention to the same spirit prevailing through the whole of our social organism and illustrates it from the field of "sport" where we get plutocratic snobbery at its worst. "An American took for a season or two a country seat in England, and joined the local hunt club. As it was the custom for each of the members in turn to entertain the hunt at a breakfast after the weekly meet, the American signified his wish of sharing in this hospitality. 'Very well,' replied the English friend, to whom he confided his ambition, 'but you'll have to drop your American snobbishness. The

Duke of ———, whose place is here, belongs to the hunt, and since you are an American, of course you'll be glad to have him. But remember that you can't have him alone. You've got to have the butcher, the baker, and the candlestick maker, too, whether you want them or not. For they are all members of the hunt, on precisely the same terms as His Grace, tho he puts up the bulk of the money for the expenses.'

"There is no better illustration of the radical difference between English and American society, and of the more essential democracy of the former, than is provided by the organization of sport in the two countries. Every great national pastime affords a common meeting ground for all classes of Englishmen. Noblemen, gentry, and yokels come together on numberless village green each week for cricket, and, as players, there is no distinction between highest and lowest. It has often been said that it was this admission of all classes into the sports and pastimes patronized by gentlemen, that, more than anything else, discounted the effects of the European revolutionary movement by the time it reached England."

It is this same aristocratic tendency in America that keeps the educated classes from the recognition of both their duties to those on whom they live and their opportunities for ruling the world by directing the forces that take it madly off into all sorts of crazes. The educated classes too frequently despise the facts which do not originate with themselves and deliver their souls over to æstheticism instead of knowledge, or instead of duly adjusting the claims of both instincts to our interest. Afraid of the plebs they seek to govern them by concealing the truth and the effort only results in the plebs going off on their own responsibilities into the most ungovernable follies lying on the borderland of important truths. Neo-Platonism, which was the "New Thought" of Greece in her dying days, is an illustration in that civilization of the tendencies and the facts which the more scientific minds of that day should have respected instead of despising, and had they done so we might have been saved the orgies and debaucheries of materialism.

The authors distribute their contempt with perfect justice

upon their critics and go on their way with their work, and whether they ultimately succeed or not they will have done a service which the physician claims the first right to do, but shrinks from doing it. The movement itself will not come under consideration here, but I wish to take up several aspects of the question which the book mentions and to make them texts for discussion. They might be taken up without any mention of the Emmanuel Movement, but as that work is the expression of two separate efforts of development it is well to associate it with the discussion of some fundamental ideas and their relation to the professions and aims that are associated with them. What I wish to discuss briefly, then, is found in the following topics: the clergyman and the physician, God and Nature, sin and suffering, and methods of philanthropy.

In all of these topics we meet the time old controversy between the materialistic and the spiritualistic interpretation of life and apparently both parties to the problem are wholly ignorant of the influences which divide them and that the issue must be fought out before any hope of reconciliation can be entertained. The church stands for the spiritualistic meaning of nature and life, and with its methods seeks to administer to mankind with that point of view in mind. The scientific professions, ever since the revival of knowledge about the time of the Reformation, stand for the anti-spiritualistic view of things, and tho individuals may divide their allegiance between the two points of view the antagonism lies there noticed or unnoticed according to the intelligence of the man himself.

The opposition between the two schools is represented by the two professions, the clergyman and the physician. Once they acted in entire harmony. This was when a theistic interpretation of the world was either not doubted at all, or the doubter was kept so in abeyance that he did not exercise any important influence. But until modern scientific methods and views began to prevail the clergyman and the physician went hand in hand. But the clergyman had the first place in the treatment of mankind. It was man's soul that was the important thing to save and his body had only a secondary

importance. It was perhaps only a concession, under the Christian scheme, to the natural instinct of self-preservation that medicine got any place at all in the regard of men. With the habit of regarding the bodily life as carnal and to be subordinated and tolerated only as an undesirable but unavoidable dispensation of Providence, the vocation of the physician was not primarily to save the body but to relieve suffering and the clergyman was to save the soul. As the soul was the one important thing in the man the clergyman occupied the first place in the estimation of society and was first called in, the physician being merely his assistant and secondary help. But the development of physical science reversed all this. The old subordination of nature to the divine was reversed and the divine either denied or limited, and the natural, whatever that meant, was put to the front and regarded as the primary point of view from which to estimate facts and causes. Materialism took the place of theism and spiritualism in the interpretation of things. The existence of a soul was denied and the body took its place in the estimation of men. The authority of the clergyman was allowed to decline and that of the physician stepped to the front. Men wanted their bodies saved, and besides not being the function of the clergyman it was not in his power to do anything except for the soul, and with the existence of this questioned or denied there was nothing to do but to let his influence diminish and the whole interest of men concentrated in the prolongation of the bodily life. The physician adopted the materialistic theory of things and on the assumption of that view formed all his methods of relieving human pain and disease. He had the knowledge which men sought, interest in a soul having disappeared in the same ratio. The physician became the Saviour, and the minister was either not called in at all or only to dispel the fears of the imagination, and perhaps only in the Roman Catholic system is there any deep faith in this power. The Protestant is only half-hearted in his faith in the minister. He has been in the habit of relying primarily on materialistic medicine for the attainment of bodily and mental health, and the more he or any one else resorts to the physician for various mental maladies the more ingrained becomes the assump-

tion that *mens sana in sano corpore* is to represent *corpus sanum* as the primary condition to be attained.

The whole issue comes to a very clear focus in the Emmanuel Movement. The clergyman looks first to the physician and invokes his knowledge and aid before anything is done. Whatever the prudences may be in this course they are a concession to the primary importance of the medical man and his materialistic point of view. The authors recognize that science has the first claim on consideration in their work, but do not see that the conflict between that point of view and of religion has not yet been reconciled by any settlement of the fundamental question between them. If the physician is to be called in first it must be for some reason based on the priority of matter over mind, or at least some condition ruling in the relation which makes the clergyman's function nugatory until that of the medical man has been performed. I am not here questioning his right to be first, as the materialistic point of view may be the correct one in so far as we are concerned now. The thing to be noted is the psychological situation created by the advance of physical science. We no longer place the soul first in our estimate of values, but the body, and whatever value some may actually place upon the relative importance of the soul the dependence of it for its integrity upon the bodily conditions is not disputed or doubted. There is at least the tacit acknowledgment that physical science has won the right to deal first with the integrity of human life, and all other issues are held in abeyance or relegated to the field of faith which will not argue or fight.

Now the clergyman in the older period of faith had only a spiritual interest in his patient or subject. He did not charge for his services in the individual case. His living was guaranteed out of the general fund of the church and the individual was served without special fees. But it was different with the physician. His was a material service and he was without a collective stipend. He was paid for his work. When the economic kingdom came in this service did not change its rights and expectations. The physician came to regard his services as a "business," and not as a humanitarian work, and

the result to-day is that the practical services of the medical man are a part of the economic exploitation of the weak and suffering. He has no interest in his patients except to relieve them of pain for the money he can get. I do not accuse the profession individually of this policy. Too many of them are as badly treated by their patients as any one could imagine them treating the patient. Hence I am not speaking of the individual physician, but the position of the profession in the organization of civil society and the many expectations of those who are educated for the vocation. It is true that many physicians have no other object than the mercenary man's ideals. But there are exceptions enough, and tho the conditions of successful therapy are very costly in this age and so justify large charges, this fact can easily be made a cloak for covering up very different motives, and the medical world only represents the same situation that prevails in any and all "business," the pursuit of wealth. The humanitarian aspect of their profession has been lost in the domination of materialistic evolution, not because it is particularly the tendency of medicine to do this: for I think the constant association with pain tends the other way, to say nothing of the interest to look at the matter from this point of view. But the whole tendency of the commercial and political world has been to adopt the maxim of evolution regarding the right of the strong, and no class of society has wholly escaped the contagion. But as the medical man comes into close contact with the conditions that most require humanitarian considerations the natural pressure is brought to bear upon him to exercise them. But the materialistic point of view, as well as traditional habits and rights, has developed in his vocation more than in the clergyman's—tho this is bad enough there—the economic spirit in the exercise of his profession.

The physician relies for his power in this respect upon the intensity of men's desire to live. Men will pay for this in proportion to that intensity, and as materialistic views of life prevail there is no counter motive to limit it. If men cared more for the culture of the soul and less for the bodily life they would pay less for the prolongation of the latter, and the physician would be in a less effective position for ex-

plotting the world. The priest or intellectual man would vie with him for this influence. It is evident what issue has to be fought out here in order to bring the two parties together. But it is interesting to remark how the mercenary appropriation by Christian Science of the physician's extortions has been the incentive to the organization of psychotherapy on a philanthropic basis, invoking the free services of both the physician and clergyman to counteract the materialism of something that foisted itself on the world as a religion, with a thousandfold less claims to the rights of it than almost any religion that ever possessed the confidence of the human race. If the crisis brings together the two professions for a true conception of their functions, the clergyman and the physician, we may well excuse the madness which founded the movement against which the authors' efforts have been a protest and a mission.

It is another point that the issue between Christian Science and the Emmanuel Movement appears and opens up a far larger problem than either of these parties seems to realize. The Christian Scientist cuts the Gordian knot by denying one of the terms in the issue: the Emmanuelist admits them both, but does not see the dilemma in which he is placed. I refer to the attempt to distinguish its assumptions and methods from those of Christian Science. In a summary of what the Emmanuel Movement embodies and represents the authors indicate their relation to the materialistic view of physical science and the idealistic view of Christian Science.

"The Emmanuel Movement does not base itself on more or less speculative theories, psychological or theological, tho its leaders, like other educated men, may espouse this or that doctrine; it is grounded on the proved conclusions of modern physiological psychology. It bases itself on the aphorisms of the unity of mind and body (with the corollaries of the influence of mind on body, and the influence of the body on the mind), the complexity yet unity of the mind, the central importance of the will in the moral life, and the significance of social relationships for our well-being. It is in aim a religious movement, and bases itself on the New Testament as

it is interpreted by modern critical scholarship. It believes that man is a religious being, that prayer is therefore an organic instinct, which, like every other instinct, relates him to reality. It believes in the power of faith, and it asserts that the higher the object of faith, the higher will be the objects accomplished. It does not believe that its cures are due to any 'miraculous' agency, nor does it believe that there is any magic in the relief of suffering. On the other hand, it is not ashamed to acknowledge that the universe lives in and is sustained by the eternal life of God, and that this life is the source of all healing agency. The Christian Scientist says of an act of healing, 'God does it.' The confessed or unconfessed materialist says, 'The forces of nature do it.' It would seem to us to be more philosophical to say, 'God does it in and through the forces of nature.'"

Now the largest intellectual problems of the human mind are precipitated by the last few sentences. Had the authors not thus expressed their philosophic position the earlier sentences in the passage quoted might have suggested less scrutiny and might have enabled them to escape a critical discussion of the ultimate problems by the very elasticity of their language and the possibility of taking refuge in their merely descriptive intention. But in thus invoking the accepted phraseology which embodies the philosophical theories that the first part of the passage repudiates, we find ourselves in the big issue between theism and materialism again, and we may use the occasion as one to show what will have to be done to get some sort of harmony into the controversy.

Now what is meant by affirming the "unity of mind and body"? Does it mean any relation inconsistent with the materialistic theory which the authors reject? Materialism can admit this "unity" as well as any other view, if you will only define the "unity." The very talk about the unity of mind and body implies a philosophic theory of both of them, and the authors deny that they are founding their psychotherapy upon any speculative theory. If this position be accepted we do not require to suppose any "unity" or other relation between mind and body. We may simply look at the facts of "suggestion" and the cure, simply relying upon

the uniformities of coexistence and sequence to prove that the cure is not casual. The materialist will have no difficulty whatever in adjusting himself to psychotherapy. He can admit as well as any one the causal efficiency of consciousness on the organism while he regards consciousness as a function of the body. There is nothing to hinder us from treating it as both an effect and a cause, just as any other phenomenon may be in the series of physical events. In this sense of definite relation between mental and physical events the materialist can talk as well as any one about the unity of mind and body, so that unless you define what you mean by such a doctrine it has no bearing upon the issue concerned.

I may then ask again what is meant by this "unity"? Does it mean sameness in kind? If so what purpose is served by the expression in the problem? We do not talk about the "unity" of the atoms in an organism, even when we suppose them alike in kind. Nor do we talk about the "unity" of the elements in a chemical compound when explaining the relation between the various functions exercised by it. We do not talk about the "unity" of oxygen and hydrogen in water. Hence there must be some underlying philosophy implied in the expression by the authors. In fact, the idea is borrowed from the system which regards mind and matter as two kinds of substance or energy which are juxtaposed in existence for a time or made to live together, to use this expression, for a time of probation. This may be true, but it is a system which is precisely what materialism questions, and it is the first duty of thinking men to settle whether this is the view to be taken of mind and matter, as a condition of applying cures depending upon the idea.

The fact is that the conception of "unity" is an equivocal one and has no importance in any question of this kind until its exact import and relation to the issue is carefully defined. We talk about "organic unity," "unity in kind," "unity of action," "unity of purpose," etc. The first, third and fourth of these "unities" are practically the same and may be called in more technical language *teleological unity*. This means that a group of things, whether functions or substances, may act in harmony toward a single end. The parts of a ma-

chine act in unity, harmony, or unison toward one result. Taken alone and dissociated from the organism which they form they could not produce the desired effect. Hence when articulated so that their actions are not free to go their own way but coöperate to bring about one determinate end we speak of their organic unity and simply mean that, whatever their kind and nature, they show the harmonious adjustment of naturally distinct functions to one end. The unity is organic and when it manifests purpose we express this by the term teleology.

Now is this the "unity" the authors mean by the relation between mind and body? If so they assume what has to be proved that mind and body are different kinds of reality, substance, or energy and that consciousness is not a function of the physical organism. Now this may be necessary for establishing a foundation for religion, but it is not necessary to establish the fact of psychotherapy. This does not require us to suppose any "unity" of mind and body, but only a uniformity of relation between certain mental states and the cure of disease, and materialism can do that as well as spiritualism. Before we can assume or assert this "unity," as it must be understood here, we require to prove that mind has a right to be considered an independent thing and not a function of the organism, and this is the great issue which none of the parties will discuss or investigate, and yet assume to determine a policy which requires its solution. There will be no criterion for the regulation of psychotherapy systematically until we know whether mind is anything more than a function of the organism. We may well establish the fact that consciousness is a causal member of the series in mental and physical events, but we shall not know the full meaning of this relation or be able to formulate it as is desirable until we ascertain what chemistry shows us in the analysis of its compounds, or that any complex whole will show in the interaction of its parts. If the mind is only a function of the organism I do not see any special value in psychotherapy or physicotherapy, for that matter. They would only prolong for awhile the thing we instinctively desire, but they do not satisfy the instincts to which religion appeals, or the philos-

ophy which starts with the assumption that mind and body are separate forms of energy. But the mere fact of psychotherapy does not require us to decide this issue, tho the nature and extent of it may so require us.

But it is not necessary to thresh out the relation of the facts to the theory of their explanation at this point. I was intent only on remarking the speculative metaphysics at this point where they were presumably rejected, and I want to discuss the same issue in the last relation expressed by the language about God and Nature or "natural forces."

I must first remark the simplicity of the Christian Science theory. It is a frank avowal of a single cause for cures. Of course the Christian Scientists do not always, if ever, propose a systematic theory of the universe that is intelligible, but that it is a monistic view and a flat denial of any and every form of materialism is clear to any one. Refusing to admit the existence of matter, like Berkeley, they being too ignorant to quote him, they explain everything by an act of God. This is a perfectly clear and simple theory. The materialist who appeals to Nature does the same thing, except that he denies the existence of God and affirms that of matter as vehemently as the Christian Scientist denies that of matter and affirms the existence of God as the only cause. The authors whose ideas are under notice simply combine both positions and admit, as Christianity has done from time immemorial, the existence of both God and matter, whether they regard matter as created or not. Nothing is said on this point. But their position is what we may call dualistic as opposed to the monism of Christian Science, on the one hand, and of Materialism, on the other. The issue becomes a perfectly direct one at this point and the whole dualistic system has to meet the tendencies of all ages toward a monistic interpretation of facts.

A sceptic might ask why Christians of any kind should object to the formula that "God does the act." Christians place God at the basis of everything and Christian Scientists do not violate any principle of Christianity, and especially the doctrine of special providence, in referring all acts direct to God. Their theory is a perfectly simple one and quite conceivable as an intelligible explanation, whether we regard it

as the true one or not. I see no reason for attacking it from the Christian point of view, and hence it must be either some dislike of other accompaniments of the system or the feeling that something else besides God has to be assumed that prompts the authors to add a force or set of forces to the problem not admitted by the Christian Scientist. Evidently this set of forces is precisely what science insists upon in its point of view, namely "forces of nature." But what can the authors mean by saying that "God acts in and through the forces of nature"? Do they admit realities in existence besides God? If so they should have told us more about their relation to God. Are they absolute and uncreated or are they simply created things brought into existence by the act of God. If they be the former we have two kinds of eternal reality in the world with corresponding limitations in the nature and action of God, tho the authors speak of him as infinite. Are we to suppose two infinities? Hardly because, even in that case, we have God limited by "natural forces" whether they be infinite or not. Had nothing been said about the infinity of God these points should not have been raised. The real question is as to their conception of the action of God, which is said to be "in and through natural forces." This is the old deistic conception, the *deus ex machina* doctrine. It is a perfectly conceivable idea and accords with our conception of our own intelligent action on matter which exists besides us, and this regardless of the materialistic or other theories to account for the facts ultimately. It has been supposed that this mechanical theory limits God, and if we make this limitation self-imposed, as John Stuart Mill insisted, there would be no objection. But it would suppose that matter had been created by God, as did the theologians of the past.

But while the view of the authors is perfectly conceivable it has to face the tendencies of modern science to endow material elements with internal capacities for action. This tendency we should remark is disappearing in the new theories of the ether and its relation to matter, but where this new point of view is not accepted the older idea prevails which assumes that material elements have powers of action. When this is

supposed we may well ask where the line distinguishing such action from the agency of God can be drawn by the authors. The materialist does not draw the line. He remains satisfied with these internal "forces" as a satisfactory explanation of all phenomena, and the idea of God is not invoked. Where then do the authors draw the line between what the "forces of nature" admittedly do and what God does? If the "forces of nature" are absolutely passive they might as well accept the statement of the Christian Scientist that "God does the act," since nothing can be attributed to matter as a "force."

One of the needs of this age is a critical examination of the idea of God. The religious mind has been too unwilling to give it the critical discussion that clear thinking demands. It is in fact a conception which is a combination of poetry and science and for that reason appeals to a very large class of minds, tho it can preserve harmony in its ranks only on the condition that it is analyzed. But in an age which is extremely interested in the nature of ultimate causes the conception of God must be one of the competitors for recognition and wherever poetry is eliminated from philosophic reflection the idea of God, as understood by the emotional type of mind, is sure to be ignored or the subject of controversy. But in all ages there is good reason to keep the poetic and scientific mind in harmony, as the best man will always see life and nature whole. But in some way the conflicts of the past centuries have made the scientific and poetic temperaments diverge, and the various interests of our institutions, religious and social, have enforced more silence regarding the idea of God than they have about "Nature" which easily becomes the subject of analysis. But the religious mind clings too strenuously to mediæval conceptions of God, which, even tho they be true to the philosopher, are not comprehended by our democratic age in any sense that will enable the priest to sustain his ideals or his power. The idea needs revision, if I may use the phrase. As long as we regarded "Nature" as carnal, or the embodiment of what was opposed to the Divine, we might sustain the ideality of the conception of God. But the moment that we regard "Nature" as the expression of the Divine and do not seek in our ideals of a transcendental

life the conception of God, we are in a position which demands imperatively that we revise the idea and adjust it to the facts in which we find its expression. Any other way of dealing with it will be disastrous. We have so long lived in the intellectual belief that "Nature" had no satisfactory revelation of what we had made the Divine that the first consequence of taking the point of view which the idea of "Nature," under the supervision of science, creates, is to react against the idealism of the past, and we have either to protect what is good in that idealism or permit it to vanish with the logical tendency to take "Nature" in the light of traditional teaching about it. If we could abolish the ancient antithesis between God and "Nature" and recognize that the uniformities of coexistence and sequence, or laws of "Nature," can be the only expression of what we can ever reverence as Divine, we may discover some point of reconstruction in the system, and not use the name of God in that undefined sense which drives science into perpetual hostility to idealism.

This brings us to the fundamental question. What do we mean by the term God? What do we mean by the term "Nature"? What do we mean by "force"? What do we mean by Matter?

In explaining any set of conceptions we must always examine their relation to each other, if they have any. Their definition always involves this. In the case of the terms mentioned their history shows their relation to each other. The term God was adopted to suppose something besides matter for the explanation of facts, partly because the conception of inertia in matter required it. Besides it implied and always does imply some form of intelligence. The conception of matter excluded this intelligence in nearly all systems of philosophy. The result was that God connoted the ideas of cause and intelligence, and in the Christian system the additional attribute of moral character including justice and mercy. In contrast with this Matter denoted impersonal things and thus contrasted with God as personal, that is as intelligent "force." The consequence was that appeals to "nature" for explaining things were intended to imply that the agency in the case was not a personal one, not a purposive

power, but a blind unconscious "force." The two opposing schools were thus clearly defined in their attitude toward each other.

Now when it comes to the materialist's formula that "Nature does all things," I have only to say that this generalization means nothing to me until we know what "Nature" is. As we ordinarily look at it "Nature" is the thing to be explained, not the agent explaining anything. This is especially true of the expression "natural law" the law being the thing to be explained, not the explaining agent. Now "Nature" is an equivocal expression. It means at one time the sum total of the facts observed in sense perception, and these are always the phenomena to be explained, not the explainers. At another time "Nature" means the supersensible forces which we call "matter," especially in its elements. Whether they can explain at all or not will depend upon the powers ascribed to them and what we ascribe to them has usually been determined in a purely *a priori* manner. We in fact know very little about these supersensible realities. We have been content for many centuries to talk glibly about atoms, "material forces," etc., and now some of our scientists tell us that they are not ultimate at all, as we have so long supposed, but are created out of ions and electrons, modes of ether, whatever this or these may be, and some scientists tell us that all of them, atoms, ions and electrons alike are purely products of the imagination. If they are this how can we ascribe powers to them or explain anything whatever by them? They seem to be invented to get rid of personal explanations. In any case they are of no service until they are more clearly defined and their existence established.

The phrases are used with the intention of explaining something by them. All explanation names some cause or condition that accounts for the occurrence of an event and unless it so means to do it does not explain. A case is supposed to originate or initiate events, even tho it happens itself to be caused by some other agent or condition. Its very purpose is to indicate why any particular event occurred. Thus if I say Cæsar crossed the Rubicon I mean that a certain act was performed by Cæsar, the act as an event was caused

by him. Or if I say that John Wilkes Booth assassinated Abraham Lincoln I mean to say that the cause of Lincoln's death was a particular act of Booth's. I think of the one event as conditioned and initiated by the act of a given agent. It explains it by showing what cause initiated it. It is so with every statement intended to name a cause of events.

Now what causal agency is indicated in the statement that "Nature does so and so"? What do I mean causally when I say "Nature cures a disease"? What causal idea lies at the basis of the term "Nature"? If the term means the sensible world of sense perception it is once and always the effect, the phenomenon to be explained, and not the explaining cause, as I have already remarked. We cannot say in this sense that "Nature cures." It is itself the thing to be explained by causality. On the other hand, if we mean the supersensible world of matter, we are in a metaphysical field in which certain problems will have to be solved before we can say anything about its being a cause at all. If the supersensible world be as inert as we suppose the sensible world to be we have the same problem in it as in the sensible world, and our cause would have to be sought outside of it. If we make it self-active we introduce the idea of God into it and can no longer call it "Nature" without assuming that the two terms are synonymous. To conceive "Nature" as causal is to open the way to its identity with what it is supposed to exclude. The fact is that the phrase "Nature does this or that" is only descriptive. While it has the same form of expression as a causal sentence its real meaning is only a statement of fact. That is, it merely indicates that the event occurs and the causal form of expression simply conceals this fact from us. Its only value is in intimating that we are ignorant of the actual cause, while the phrase "God does this or that" expresses causality by virtue of the fact that the very conception of God implies cause. But to attribute the direct causal act of any and all events to God brings us into certain difficulties involved in thus associating a being defined by all the perfections with actions that do not reflect that character or personality. Hence with the scepticism that the contrast arouses we resort to the idea of "Nature" and con-

jure with it as if we were explaining when we are only describing. We become the victims of verbal habits and forget that "Nature" only indicates facts and not causes. When we are ignorant of the real causes it is convenient to conceal that ignorance behind a mask of supposed knowledge. The idea of God represents the most general processes of the cosmos which are obtained by observing phenomena for long periods of time and over large areas of space and noticing that they merge toward some intelligible end which appears to be rational. But the smaller events of the moment do not reflect in them any clear indications of this "far off divine event." Hence the danger of appealing to this idea as the cause, for the reason that it is liable to connect with it more of the general purpose than is the fact. We must first learn how finite events are articulated with the aims of the infinite before we can be sure that the mind will catch the true color of the passing moment and the touch of the infinite that lingers there. Until that time it is well simply to recognize the facts and the uniformity of things, substituting law for cause, but not allowing ourselves to be deluded by the substitution.

The scientific man is quite as much exposed to the same illusion in his phraseology. "Nature cures disease" sounds as an effective alternative to the agency of God and we easily forget that it is only a subterfuge for facts and laws which still remain to be explained causally. What science should learn is that its primary task is to ascertain the *laws* of things and that it does not assign the cause when it discovers only the uniformities of phenomena. The consciousness of a non-coterminous relation between the defined idea of God and the facts which are supposedly explained by that agency tempts him into the opposite illusion of explaining things by the idea of "Nature" when, in fact, he only discovers a fixed order which seems to him incompatible with the idea of a free will which is supposed to define the conception of God while it is associated with the notion of caprice at the same time. But if he realized that the conception of the Divine is exceedingly elastic and may be a compromise or combination of the capricious and fixed, just as "Nature" is he might have

more intelligence regarding the functions of his own work. This is to ascertain the facts of "Nature" whether they be fixed or unfixed. He is of course preëminently concerned with the uniformities of the cosmos, as the condition of making human conduct rational at all, or at least adjustable to the needs of men. However much he may or must use the term cause he should recognize that it is usually a merely description term and expresses thus the uniformities of co-existence and sequence or *law* rather than any ultimately initiating agency. Practical life requires us to know the uniformity of the relation between antecedent and consequent, whether we choose to regard it as causal or not, and we do not always require to investigate whether the antecedent is an effect or not. All that our ordinary affairs require to know is the uniformity of the relation between antecedent and consequent and the evidence for the constancy or frequency of the existence of the antecedent. What the causal efficiency may be we may not need to know. Perhaps we should require to analyze what we mean by causality in the case, but practical life, at least in its immediate needs, may not require to consider any technical and metaphysical questions of causality, and if it does not the descriptive use of the term will suffice to indicate the constancy of the facts which we have to regard in conduct.

Hence what the scientific man needs to learn is that "Nature" is but an expression for facts of experience and not the name of any cause whatever. This is especially true as long as we ascribe inertia to matter as its essential property. It thus becomes the thing done, the effect, not the thing doing, the cause. It is not explanatory, but the fact requiring explanation. Any other view of it only exposes the scientific man to the charge of ignorance, unless he gives a satisfactory metaphysical account of it. As a supposed causal agent it only distinguishes the idea of impersonal from personal causation, and when it comes to this the fundamental question will be whether "Nature" is constituted by a reality that is inert. If it be inert it cannot explain or originate a single phenomenon: for causality means initiation, if it means anything whatever. The necessary course for the scientific man,

therefore, if he is to remain consistent, is to abandon inertia as an essential property of matter or to insist that his only function is to investigate the *laws* of phenomena. The former course identifies "Nature" and God as free agents and removes all controversy about the problem. The latter remains consistent with the theological view, tho it either suspends judgment as to knowledge of it, or searches for the point where the idea of God and "Nature" become coterminous. This may involve an elimination of the illusions in both of them.

The religious mind constantly forgets what object was served in the history of Christianity by the idea of God. Modern theism makes us believe that the existence of God is the first essential doctrine of Christianity. This was not true of its origin. The primary ideas of Christianity historically and logically were the immortality of the soul and the brotherhood of man. The story of the resurrection was regarded as the evidence of immortality, and the existence of God was either taken for granted as a doctrine not to be doubted or as a psychological and logical consequence of believing in immortality. It was only after the age of miracles began to fade that men saw the need of *proving* the existence of God, and also of maintaining, and perhaps proving, his moral character. Greek philosophy had admitted the existence of the Divine as a cause, but held to no such attributes of moral character as it thought had to be defended, tho often similar phraseology in this respect often characterized the ideas of Plato and Aristotle in their description of God. But when men became sceptical of the claims made by Christianity as to immortality, or at least of the evidence for it, the consolations which the belief brought did not vanish from human hearts and they sought in their idea of the Divine a defense for their hopes. Hence it became exceedingly important that they should ascribe to God those attributes which would make their faith and hopes defensible. The Greek idea of the Divine was more nearly associated with the order of "Nature" and only when Christianity sought to set up an antithesis between the natural and the supernatural did the temptation arise to make the Divine transcendent in charac-

ter to the cosmic order. Ascribing to it infinite intelligence, justice and mercy, a benevolent attitude toward man, was the basis of defending the possibility of immortality when direct evidence was not producible for this belief. Hence arose the habit of referring all phenomena to his agency and the function of Providence became ethical as well as causal, teleological as well as ætiological, much more than it ever appeared in previous speculation.

In the plans of the Emmanuel Movement, reflecting on the above remarks, it ought to be apparent that it is only a scientific interest that is concerned with the causes of cures and an ethical interest that is concerned in the relief from suffering. Unless the belief in a Divine causality associated with any specific case be necessary for causal action there is no necessity for invoking the idea of God in the therapeutic question, and if the cure can be effected without a theory of causes, there is no necessity for making that theory a requisite in the process. The main point is the facts or the laws of causal nexus. It is here that the authors might better see the real problem before them. It is not a theology, but a science of facts. If the idea of God is necessary in order to produce the conditions for effecting cures then the problem is the philosophic or scientific one of showing that the facts of "Nature" justify or necessitate the belief in it. Otherwise there is no necessity for considering it at all. What we require is to know the laws of phenomena regardless of the question whether they are "natural" or supernatural. It is only the remoter interest of faith regarding other matters than therapeutics that is concerned with the formula about Divine or other cures. The primary object of accepting the Divine was not curing disease but establishing the ground of hope in the future life. Curing disease is a material interest, unless we can prove that it has some relation to spiritual development, and it is certainly not the primary object of asserting the divine existence and providence. If we know the facts one philosophy is as good as another for the adjustments of the present. It is only when we come to estimate the future that one system of beliefs may have an advantage. Theism was intended to sustain the hope of immortality and

not to redeem the present life which was naturally carnal. Whatever of salvation came to the present was a condition of getting the future. This view was modified by the conception of probation applied to the present. But in no sense was theism thought of as a therapeutic agency, and it would seem to remain to this age, which has to abandon nearly all the claims of traditional religion to science, only the impulse of philanthropy to justify its existence, and the interest in living the carnal life which its earlier history despised preserves its relation to medical ideals. The older view conceived God as a spiritual being more interested in man's eternal salvation than in curing his bodily diseases. But now we seem to have adopted the materialist's conception of life and represent God as employed in supporting this, and no evidence of the outcome which former ages used in determining his really spiritual nature.

If the authors intend to rely upon the established faith in the existence of God they must limit their work to those who already have that faith as a condition of utilizing it in therapeutics. There can be no reason for using it unless the idea is capable of putting into operation the agencies supposedly concerned in therapeutics, and unless it has this efficiency there is no reason for insisting upon theistic postulates of any kind in their system. On the other hand, if they expect to apply their mental therapeutics to subjects not in sympathy with theism as here speculatively conceived they must either fail of their desired result or engage in scientifically proving the existence of God. The latter problem brings them into the scientific field again where they have to ascertain the facts which may determine a theistic belief. If they do not determine for the sceptic any such belief we shall have to see whether any knowledge of the laws of "Nature" lead to effective psychotherapeutics, and if they do we may raise the question whether a theistic scheme is at all necessary for the practical results. In any case they are limited in the application of their doctrines.

I do not doubt the efficiency of theistic beliefs for affecting conduct and health in many persons. Hence I am not debating the integrity of that belief. I am only showing that the scientific problem is still before us in an age which does

not so readily accept theism as the past did. With this situation the first important step is to determine our facts and laws, and we may then ascertain whether we can read from them the indications of some sort of providential agency in the problems of health. In the meantime psychotherapeutics, if it has to depend upon science must investigate facts and determine the laws of mental healing as prior to determining their relation to the idea which we express by the Divine. This can be assumed only where it is not accepted, whatever the reasons for it.

There is another important aspect of the authors' problem. The reader cannot escape observing the interest in the relief of suffering which pervades the book under notice. There is a passionate sympathy with suffering displayed and with it the desire to relieve mankind from it. But I think readers will fail to mark any deeper conception of the problem associated with suffering than the physician has. The primary impulse of the authors' effort seems to be to heal certain kinds of diseases. No fundamental questions are raised on that matter. In the earlier period of Christianity suffering was supposed to be the natural and legitimate consequence of sin. The authors do not discuss that question. They treat suffering as if it were purely an accident, and not as a consequence of sin. They fall into the prevalent idea that our first business is to remove pain from the world and ask no questions whether it is the proper punishment of the individual for his violations of the laws of "Nature" or Providence. The physician basing his views and profession upon materialism does not inquire after sin. He may show a man what the consequences of his conduct are, but his interest is in curing him of the consequences of his sin, not in preventing his sin. Indeed the more sin and the more money that goes with it the better for the physician, accepting the economic conception of life. The older religion told man of his sins and how to avoid punishment by not sinning. The new doctrine is to let him sin and then try to escape the natural and proper consequences of it.

Is this ethical? Does not Christianity and the religious idea of life generally teach that the first thing is the avoidance

of sin or wrong? Is not the priest's duty the first one to be regarded in the community? Have we any obligation to relieve men of suffering when their lives are vicious? Is not the duty of relief limited to accidents? Should not men be left to their sufferings when they insist on violating the laws of God or Nature? Is not that the gospel of evolution and the struggle for existence to which we all reverently bow?

Now to indicate a fundamental ethical law which must govern all rational society and individuals. This law is the *law of desert*. It means that *every man should receive the consequences of his actions*. This is the principle of rewards and it is not possible to regulate individual or social conduct without taking it into account. A good man should have the benefit of his actions, and a bad man should have the reward (malefit) of his actions. We organize our whole system of social rewards and penalties upon this principle and we can do nothing else if we expect to have civilized society or ethical men at all. In civil society we do not seek first to remove the pains inflicted for crime. We try to prevent the sins that make punishment necessary and when we cannot prevent the crimes we insist on having the penalty remain. In all private matters we insist on the justice of the law of desert and do not seek to meddle with its incidents. If a child will not take warning from advice about putting its finger in the fire it must suffer the consequent pain. If a man insists on intemperance there is no final remedy for the consequence but to reform his habits, etc. Everywhere this law is the only rational one for action.

Now the authors in the Emmanuel Movement have not put sin forward as the primary cause of suffering and they propose to relieve pain without first ascertaining whether pain should be relieved. Pain, in fact, is an ethical phenomenon as well as a remedial one. It is not the first thing to consider and the authors' religion makes that clear. But they have adopted the physicians' conception of disease, namely as a thing to be eliminated regardless of its cause. To the strict moralist this is not the right policy and the gospel of evolution as well as religion teaches this fact. The law of desert teaches that pain and suffering that are inci-

dents of sin should not be removed unless assured of moral reform. The authors do not touch upon this issue. They act as if suffering is to be relieved at all hazards and without reckoning with the phenomena of sin. Medicine, as I remarked above, treats suffering and pain as accidents and does not inquire into causes, except to discover means to escape their effects. Medicine is not an ethical function. Perhaps it should be, but as it is in the present age it is a means of trying to escape the consequences of sin without reforming morally. The Emmanuel Movement—and Christian science too, for that matter—has fallen into line with this tendency and disregards the first function of ethics and religion in its primary motives and conduct. At least that is the appearance of its passion to relieve suffering and pain. The law of desert, the most fundamental law of ethics and of evolution, seems to be wholly ignored.

But I imagine the reply to this might be that, whatever the law of desert may be or require in the abstract, the practical working of things makes suffering an accident and hence it is entitled to relief regardless of the whole question of sin. This is to say that our old interpretation of sin was in error and that what we have regarded as the just consequence of sin is in reality an accident.

There is much to be said in favor of this position. The older view regarded sin purely from the point of view of the individual and not of society and the complex conditions that limit human freedom and responsibility. In modern times with our larger view of evolution, heredity, environment and all the influences that affect conduct we have exempted the individual of much responsibility and while we may not alter the general principle of desert we may apply it differently. The authors under review might then well reply, that so far as the individual is concerned he is not the only sinner and that his deserts may have to be shared by the body politic. They may claim that, so far as the individual is concerned he may not be the only sinner and so not the only person to be considered in the law of desert. That is, suffering and pain may be accidents so far as that law is considered, and while we should seek to remove the sin that causes the suffering

the sin is less in the individual than in the social organism. Hence they may think themselves justified in treating suffering as an accident to be treated according, either by ignoring the law of desert or by insisting that its incidents are not what the older theory of responsibility assumed them to be.

I quite agree with the pointedness of such a reply. I accept the fact that it represents a great truth and that the older view of sin as a purely individual affair is not always correct. It is true that much of the pain and suffering of the world is quite as much the consequence of other people's sins as of those in the individual sufferer. Hence the instinct to relieve suffering without first asking who the sinner is may have its defence, at least a partial defence. But we should note what view of society and its reforms is involved in this position. The law of desert still holds good. If we seek only to cure disease and suffering without regarding their causes we must terminate in disaster, whether we treat sin as individual or social. We cannot escape the duty to reckon with sin because we find that its incidents are relatively accidental. It will not suffice to relieve suffering and not remove the sin. We shall only be repeating the labor of Sisyphus. We must still endeavor to deal with the problem from the point of view of sin. But this involves social reconstruction.

Is the Emmanuel Movement working in that direction? Has either this exposition of its plans or its practical endeavors discussed that subject? On the contrary it has wholly evaded the real problem of sin, whether individual or social. It cannot assume the position of the physician and treat suffering as an accident without either dismissing the question of sin from the whole problem, whether individual or social or choose between the older and the new conception of sin. If it takes the older view it must insist that the question is purely an ethical one of reforming the individual. If it takes the newer view it must reform society, and that was the fundamental ideal of Christianity, tho it expected to reform society by reforming the individual. If it regards pain and suffering as pure accidents, not the just consequences of sin, either individual or social, it must abandon Christianity and

identify itself with materialistic methods of escaping the bad consequences of our actions.

These are the problems that have to be solved. We have to face the question whether we shall approach the issues from the ethical or the medical point of view. The spirit of democracy demands freedom of conduct and that means practically that a man shall be exempt from the restraints that have usually been placed upon his actions. Freedom generally means the right to be relieved of responsibility and hence the whole tendency of modern civilization in its worship of liberty, instead of the duties which the older view of Christianity imposed, has been toward ignoring sin and regarding only pain and the desirability of its removal without seeking the simultaneous escape from sin. And this is true regardless of the question whether the problem is to be considered from the individual or the social point of view. But we are not going to escape the law of desert so easily. It will have its course, and the great problem of healing must reckon with it. It must ultimately take the ethical point of view as the first one and relief from pain and suffering must be secondary. It must make its peace with the implications of evolution, the struggle for existence and the survival of the fittest. If these are the first and last commandments we may ask why interfere with them in our policy. If we are not to be guided by them in the treatment of disease we must have some view of the individual commensurate with our ignoring of those laws. We have to decide whether it is the body or the soul that shall be the point of view from which to estimate our values. Merely curing disease or relieving suffering does not require us to go beyond a materialistic physiology for our standards of worth and if the survival of the fittest be our measure of value the spiritual conception of man does not enter into the question. Sin may well be ignored. But if we are to assume the ethical position we must settle the gospel of responsibility. Either we must make the individual responsible for suffering and so attack the problem from its cause in the sin of the individual, in which case we should not relieve suffering until we were assured of the individual's reform, or we must make society the sinner and

offer a social solution, unless pain be regarded merely as accident. In both we shall have to determine a criterion of values. I mean the value of the individual. What is it about the individual man that makes protection from the consequences of sin or mistake necessary? Or what is it about him that makes it necessary to subordinate society to the individual? Have the authors settled this fundamental question? Will readers find any realization of what the problem is in the book? Why assume the materialistic position in a problem avowedly spiritualistic? Why insist on Christianity which endeavors to correct sin and at the same time press the problem from the point of view which denies the Christian system? All these are questions that will have to be answered before psychotherapeutics or any other therapeutics will accomplish their proper object or succeed in helping the attainment of an ideal.

INCIDENTS.

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A SYMBOLIC AND APPARENTLY PREMONITORY DREAM.

January 8, 1907.

I dreamed last night that I was obliged to make my way to a place that seemed to be my home in the blackest darkness, over an almost impassable road. I struggled along as best I could and finally some of my family built a fire out of doors to guide me home. It was on a hill and my mother and others of my family were there, but I did not know which ones.

JANE R. GRIFFING.

Feb. 3d, 1907.

I received the above memorandum from Mrs. Griffing yesterday when I called on her. She and the daughter told me that she, Mrs. Griffing, took ill on Jan. 10th, two days after the symbolic dream and after having written out this memorandum of it.

JAMES H. HYSLOP.

New York, July 22d, 1906.

Mrs. B. has just told me this evening that she dreamed last night of having lost a front tooth and that she has always found it a sign of something unpleasant soon to happen in her life. I make this note to test whether any coincidence happens to fulfill the premonition.

JAMES H. HYSLOP.

New York, Sept. 11th, 1906.

On July 30th Mrs. B. informed me with tears in her eyes of the loss of a very dear friend, but did not remark that the incident had any relation to what she had told me on the 22d. I did not remark the coincidence at that time, but on accidentally noticing my note some weeks later, I wrote to Mrs. B. to tell me the date of the death of her friend. The reply, dated August 23d, was that he had died on July 25th. It would require a number of such coincidences to remove the objection of chance.

but the coincidence in this case is possibly significant, and that is all that can be said.

JAMES H. HYSLOP.

AN APPARENT WARNING.

The following is second hand, as the reader will observe. It is symbolic apparently, but at least resembles some attempt to awaken attention in a dangerous situation and before it is too late. One can imagine that all other efforts to reveal the danger had failed and that this final resource was tried at the critical moment.

July 1, 1905.

My *father* was a man of many gifts and great intellect. His whole life was devoted to uplift humanity.

Mother was unimaginative, practical and unsentimental.

One evening, 8 P. M., after attending a meeting together when young people they took a walk. It was dark. My father told my mother of his love and asked to marry her. Suddenly he stopped, pulled her back and said, "Did you see that *dog* go by?" "No, there is no *dog*." "It ran past us just now." M refused to believe and then they discovered that they were at the edge of a precipice and that one more step would have been death. This was a quarry in a field and there had been a railing round the quarry but the earth had crumbled away to the edge of the railing which was left insecurely perched on the brink. Mother is *confident* there was no real dog there, but that it was an apparition sent to warn them of peril.

HELEN CARRINGTON.

The following case depends for its value upon the measure of identity between the hallucination or vision and the actual cut and bleeding at the later date. The lady's own statement is all that can be interrogated in that matter. The repetition of the vision is the interesting incident as well as the apparent coincidence.

Salem, Dec. 30th, 1907.

Mr. James H. Hyslop,

Dear Sir:—

I don't know that it will be of any interest to you but write to say that on Friday evening, Dec. 15th, as I sat tracing some faces my left hand appeared covered with blood. I held it to

the light and examined closely and found that there was none there. Was a little surprised, as I thought I might have cut my finger. In a few minutes looked at it again and found as before that my thumb and fingers were covered with blood. The third time it disappeared. I spoke to my sister about it and wrote down the day of the month. On Christmas morning while preparing my dinner, in cutting a piece of squash, the knife slipped and cut my thumb on my left hand. It looked exactly as it did on the evening of the 15th.

That is all that has happened of late. There are times that I hear and see a great deal and should I do so again, if of any interest to you, will kindly inform you.

SARAH E. GLIDDEN.

Jan. 5, 1908.

Dr. James H. Hyslop,

Dear Sir:—

My sister, Mrs. Glidden, said you wished me to write out a statement in regard to what she told me about seeing the blood on her hand. She saw it on the 15th and the next morning she told me about it. She said that while tracing the faces she saw blood on her fingers and on Christmas day, while cutting a piece of squash, she cut her finger quite badly and it looked exactly as she saw it on the 15th.

E. D. GETCHELL.

Salem, Jan. 2d, 1908.

Dr. Hyslop,

Dear Sir:—

Yours received. Mrs. Getchell, my sister, will write and state to you what I told her in regard to my hand. You need not return the bit of paper that I send as I can remember that I saw it on the 15th of December and I cut it on Christmas day.

MRS. GLIDDEN.

New York, Jan. 3d, 1908.

I received Mrs. Glidden's letter this morning and with it the little note which she says she made at the time she was drawing the faces and which was mentioned in her previous letter.

JAMES H. HYSLOP.

Salem, Jan. 13th, 1908.

Dr. James Hyslop,

Dear Sir:—

As you asked me to inform you of anything I saw or heard I write to say that this morning about five o'clock as I lay in my

bed I saw the ocean and a large steamer. I saw a large wave go over her side. I saw her disappear stern first. I could not tell whether all went down or not as I was not near enough. It was morning of the 13th.

(MRS.) SARAH E. GLIDDEN.

[No word of verification or failure was ever written regarding this experience.—Editor.]

PREMONITION AND VISION OF THE DYING.

The following case is interesting as complicating a premonition with a vision of the dying associating the person who instigated the dream and the person whose life was concerned. The dream of itself would not be more than symbolic, but with the vision of the dying it is more striking.

May 1st, 1907.

I met Mrs. L. E. Bates a few days ago and the present account is in response to my request that her dream be recorded. I found her an excellent witness especially that she was exceedingly sceptical in her views of this whole subject tho as anxious to have evidence of a future life. She had, in her many experiences with mediums, been keenly perceptive of their weaknesses and had remarked the little facts which betoken fraud. She had come to the conclusion that the whole craft consists of frauds.

JAMES H. HYSLOP.

It was night and I had gone to sleep when suddenly a vision as plain as day, just as though a stage curtain was drawn aside, and two beautiful shrubs, a snowball and a hydrangea, very tall for bushes, and perfectly laden with the whitest of blossoms, not a tint of any color on them, was before me. On the top of the bushes a light snow had fallen. My husband was in front of them dressed in evening dress and looked at me with a smile. He broke off three snowballs, pointed to the snow that covered the bushes and vanished. I found myself sitting up in bed and said, "That was not a dream, it was my husband and he has come to warn me of my death." He was dead and one little daughter, and I thought the third blossom meant me. This was in the winter so I commenced to prepare for death. Had a married daughter living West. Informed her of my dream. She too, seemed to think it my death warning. This daughter was what I thought in perfect health and a beautiful woman, but on the sixteenth of March she passed away with what the doctors said was paralysis of the heart. Her sickness was of short dura-

tion but she said just before she died, "Why, there is Papa, yes, that is Papa sure." Mrs. Bates' husband was not living.

L. E. BATES.

PREMONITORY DREAM.

It hardly requires to make any comments on this experience, as it has very good corroboration.

Harrisonville, Missouri, Aug. 6, 1906.

Mr. James H. Hyslop,
New York City.

Dear Sir:—

Some years ago I was much interested in your articles printed in Harper's Magazine concerning your investigation of the Piper clairvoyant case. I have always been more or less interested in these questions of obscure psychology, and, I, last summer had an experience of my own, which I thought it might be worth while to give you for use, if you saw fit, in any future publication of yours upon these questions. I am an unmarried man of about thirty years and have a small nephew (the son of my oldest sister) of whom I am very fond and who is very fond of me. Some time last August or September (I would have to investigate to fix the dates exactly) I had a vivid dream concerning my nephew, who is six years old. I saw him taken out from under the wheels of some vehicle, the exact nature of which I could not tell, and was informed by some one attending him that he was badly hurt but was assured that the wound would not be fatal and that he was not then dead. This dream (which was something like a vision) impressed me so much that I imparted it to another sister of mine before the breakfast time that morning. Later I warned my niece (older sister of the little boy) of what I had dreamed, and told her to be careful in watching her little brother, as automobiles were being used in the town, and it might have meant something of this kind. A night or two after this I was at my elder sister's home, and still the dream was so impressed upon me that I told her of the circumstances and asked her to be careful about letting the boy play in the street. About two weeks or a little more after this dream my elder sister's family purchased a carriage and some ten days after this, one evening returning from a short trip to the country, the boy in question fell off of the step of the carriage in front of the back wheel of the vehicle, was run over and his right leg broken square off close up to his hip. The doctors said had it been an inch higher it would have instantly killed the boy.

Now, in view of the fact that you accounted for the seeming

prophetic feats of Mrs. Piper, by supposing clairvoyant thought reading, even to the reading of the sub-liminal records of those of remote connection with the person present, it struck me that this instance of a prophecy in a dream, pure and simple, without the possibility of anything of this sort about it, might be of some interest to you, and might aid you with your other data in arriving at conclusions in such matters. I have no theory about this matter and, in fact, had never believed in prophetic dreams prior to this, but of course am now like Horatio, admonished that there are more things in heaven and earth, etc.

Hoping that you will not think this an intrusion, and that you may perhaps derive some interest, if not use, from this incident.

I beg to be, Yours very truly,
E—— O. J——.

Marshall, Mo., August 30th, 1906.

Mr. James H. Hyslop,

Dear Sir:—

In reply to the questions you ask in regard to the accident will say I remember of Mr. J—— telling the dream previous to the accident. Am not quite sure of hearing him tell of it more than once but think he did the day of the accident.

Do not remember how long before the accident. The accident occurred a little over a year ago about the middle of August, 1905. I desire that no names be used.

Sincerely,
E—— S——.

Harrisonville, Mo., Sept. 3, 1906.

James H. Hyslop,

Dear Sir:—

As near as I remember here are the answers to your questions.

1. "Do you remember Mr. J——'s telling of the dream before the accident?" Ans. Yes.

2. "Do you remember how long before the accident he told you?" Ans. About a month.

3. "Do you remember whether he told the dream in your presence more than once or not?" Ans. He told it two or three times in my presence.

4. "Do you remember approximately, at least, the time of the accident?" Ans. About the 14th of August, 1905.

Sincerely,
S—— D——.

Harrisonville, Missouri, Aug. 18, 1906.

Dr. James H. Hyslop,
New York City.

Dear Sir:—

Your favor of the 10th inst. at hand. Concerning your first interrogatory, I cannot give the exact date of my dream, having made no memorandum of it, and being very immethodical in this respect, but am safe in saying that it was near the 20th of July, 1905, either a day or two before or after that specific date, of which now I am not sure.

2. My sister's names are Miss M—— J—— and Mrs H. D——. My niece's name Miss S—— D——. These were all told, four or five weeks before the accident, of my dream, separately and on different occasions, and then all together one evening when Mrs. E—— S——, another niece, was also present. The address of all these is Harrisonville, Missouri, except Mrs S—— who lives at Marshall, Missouri, now, having moved there since this occurrence.

3. No, my sister's family were not thinking of purchasing an automobile at the time, but were having a carriage made for them which was afterwards completed and was the carriage which ran over the boy; but of this fact I was hardly aware at the time, having merely heard that they were having a carriage made and paying no further attention to it. An uncle of mine here had purchased an automobile about a week previous to my dream.

4. As to the dream. It occurred, I should say, between four and five in the morning, after I had awakened from my night's sleep, and had returned to the sort of napping or dozing which we sometimes indulge before arising. The reason I spoke of it as perhaps more in the nature of a vision than of a dream was because of its briefness, singleness and distinctness of detail and on these accounts its convincing effect, which led me to relate the dream to my sister, Miss M—— J——, at the breakfast table. She said that she had also dreamed of my nephew, in fact, she mentioned of having dreamed of him first, which induced me to tell my vision, as I was always averse to giving any credence to dreams, and rarely repeat anything which I may have dreamed, in fact dreaming very little. Her dream was simply an indefinite conglomerate and rather grotesque mixture of evil bodements, the main character of which seemed to be that the nephew was sick or not well in some way. As I say, there were no other incidents connected with my dream than the sight of my nephew being extricated from beneath the wheels of a vehicle, and the report by merely automaton seeming attendants that he was not killed but seriously hurt.

5. I did not think of any other person nor see any connected with the dream. I do not recall any other dream of this character, either of my own or of my acquaintances. A friend of mine, Mrs. James T. B——, of Kansas City, Missouri, once had a premonition of a waking character, which was fulfilled. The accident of which my dream was an exact prophecy occurred about August 14th, 1905, being from four to five weeks after the dream.

Perhaps I misconstrued your explanation of the Piper phenomena, or failed to remember the results as stated satisfactorily, having read the articles some years ago, but I remember that your idea was something of the telepathic nature. Hoping that this information may assist you and thanking you for courtesy in this matter, I am,

Yours very truly,
E—— O. J——.

The same or very similar questions were asked of the next correspondent, and the answers will explain themselves.

Harrisonville, Mo., Aug. 27th, 1906.

Mr. James H. Hyslop,

Dear Sir:—

As to the dream I had the same night that my brother had that remarkable dream of the injury to our nephew, I cannot now recall any of the details of it as it has been quite a while ago, but remember distinctly of speaking at the breakfast table of having dreamed of this little nephew who is quite a favorite of my brother, when he then told of the vivid dream he had also had. I do not care to have my name used in connection with this but if can be of help will answer the questions you ask.

1. Yes, very distinctly.

2. About five or six weeks.

3. Yes, he told me of the dream the next morning. Then was with him when he warned the mother of the boy to be careful about letting him get out in the street where he could get hurt, and then related his dream again to her.

Yours truly,
M—— J——.

P. S. My dream occurred the same night and in the same house as my brother's.

PREMONITION.

The writer of the following letter sent to me a copy of it, the original, as the letter shows, having first been sent to Dr.

Hodgson. The writer was very prominent in the politics of this state at one time and occupied a high position in official functions of its government. I know the gentleman personally and his veracity needs nothing said in its defence. Whatever difficulties may be conceived in his narrative they must be sought in other connections than the gentleman's honesty.

Feb. 23, 1901.

"Richard Hodgson, LL. D., etc.

Dear Sir:—

Replying to your letters of 21st to Mrs. C and myself. The facts follow:

The room in which I sleep has two beds standing foot to foot about five feet apart. My bed stands nearest the door entering from the hall. One night about a month since I dreamed that my mother, who has been dead nearly twenty years, entered the room from the hall, passed down beside my bed looking at me, and stopped at the foot of my wife's bed. The impression was so strong that I awoke. In the morning I related at the breakfast table the dream, and my wife immediately said "how strange that is, for I dreamed last night that your mother came into the room and leaned over the foot of the bed just as she always used to when she came into the room when I was sick. She made some remarks about the care of my mother and said that Fred said that she (Mrs. B.) would not be with us a great while." Fred was a brother who had died many years ago, and whom my wife never met. This made so strong an impression on her that she awoke, but as neither knew the other was awake of course there was no fixing the time of the dreams.

Should you desire to make any use of this matter, you will oblige me greatly by refraining from publishing my name therewith.

Yours truly, etc."

Mrs. B., the mother of Mrs. C, died the following June 12th.

DREAM.

The following dream would perhaps be called premonitory. The story tells its own meaning. The reader will observe a contradiction in one point in the letter, tho this is possibly qualified to take away its sharpness. It was not possible to obtain the corroboration desirable.

Gaines, N. Y., Nov. 12th, 1905.

Woman's Home Companion,
Springfield, Ohio.

Gentlemen:—

I note by October number of Woman's Home Companion an article entitled "Strange presentiments and Dreams that came true."

The following is an account of a dream I had a year ago which I believe is quite as unaccountable as any referred to in your article. I can swear that every word of the following is the truth.

On October 5th, 1904, I was cooping in Spencerport, a small town on the Falls branch of the N. Y. C. and H. R. Railroad. After supper I sat down to read the evening paper as usual. About the first article that caught my eye was an account of a daring jail delivery at Albion, a village twenty miles west of Spencerport. As Albion was my home town I was naturally interested, and read the whole account which did not exclude a description of the jail breaker. A reward of \$25.00 was offered for the detention of each of the five men who had made good their escape.

I was thinking of the delivery reward, etc., before falling asleep. This fact partially explains my dream. I could not decide whether to telephone for descriptions or to go to shop and earn four dollars the next day, but my dream decided this for me.

I dreamed that I started out early in the morning after a jail breaker. That I rode a wheel north of Spencerport to a road which runs from Albion to the nearest large city, Rochester. Here I rode up and down the road till I met a man whom I seemed to know to be the man I wanted. I clearly remember his dress hat, shoes, coat, trousers, etc., also his eyes, black, bright, sparkling and flashing alternately. I believe his eyes were what stuck in my memory when I awakened early the next morning. Those eyes haunted me so I had but one course to follow. I took my wheel and started out on the road I had dreamed of. Though I had never been over the road, in fact, did not know that such a road existed, I knew just where the cycle path crossed the road and when I got to the main east and west road just as well as though I had travelled them every week for a year. Everything looked natural, the building on the corner, the trees beside the cycle path, and even the landscape.

The weather was stinging cold early in the morning but I rode up and down the road to keep warm, and about eight o'clock was not at all surprised to meet my man under a large tree, just where I had dreamed of meeting him. And the man, eyes, clothing, everything the same, even voice, size and actions.

I was so positive as to his identity that I telephoned to Rochester for an officer to come and meet us. The man was the ring leader of the five jail breakers and spent the following night in his old cell at Albion.

After thinking it over I decided to say nothing about the dream, accordingly I told the reporters I had seen the man before.

I soon parted company with the \$25.00 reward, but the memory of that dream will always stay with me.

Though the thought sometimes makes me feel creepy, yet I can stand an occasional dream at \$25.00 each.

Very respt. yours,
GUY STAINES.

Gaines, N. Y., Nov. 28th, 1905.

Mr. James H. Hyslop,
N. Y. City.

Dear Sir:—

Your letter of the 24th inst. received and contents noted. I will answer your questions in order.

2. I did not tell anyone of my dream before I went after the man as you can imagine I was afraid of being laughed at.

3. I believe I did describe the man in my story which you have. He was in every way just as I described him. I remembered, as I tried to picture him while looking for him that morning, that he had black trousers very badly torn at the seat and black eyes and hair. Though I instantly knew him when we met, yet I cannot say positively that I remember anything but his piercing eyes, and trousers as I dreamed of seeing the man.

4. The man was about two miles north and east of Spencerport when I first saw him.

5. The road of which I dreamed is the only one, so far as I know, running due north from Spencerport. I knew there was such a road. Had walked on it a few rods every day. It formed the main street of Spencerport. But I did not know anything of the road north of the village and in my dream I saw houses, fences, trees, etc., that proved to be realities the next day. I also remember of looking for the turn in the cycle path where it crossed the opposite side of road and it was right where I expected to find it.

6. The man was travelling with another man but they were not together when I first met him or when I met him in my dream.

7. You can find an account of the jail breaking in any Buffalo or Rochester morning paper of Oct. 6th, 1904, I believe. Am sure there was an account in "Rochester Democrat and Chronicle," "Post Express," or "Buffalo Courier."

As you are enough interested to write for particulars I will enclose the account from one or two papers, trusting you to return them to me, as they are the only souvenirs I have of my strange dream.

8. The man's name was James Walsh.

9. Walsh was held for grand jury, found guilty of original charge of robbery, burglary, or grand larceny. He is now serving a term in prison or penitentiary. You can learn all about that from Orleans Co. records. I should, perhaps, be somewhat interested in his whereabouts and future, as he used considerable energy in telling what would happen to me when he should again be master of his own movements. But I have not as yet learned when I am to take my medicine.

10. No, this is my only experience in dreaming out my future. I am quite content to wait for whatever the future has for me. I have had several dreams that came true in a rather remarkable way, but never of any importance. Yes, I can give any number of references but do not the facts in this case prove themselves? Perhaps the best guarantee as to character I can give you is the fact that I have filled the position of solicitor, organizer for the "Home Correspondence School" of Springfield, Mass. They do not employ fools or crooks. Seriously, I will refer you to any business man in Gaines. A. A. Appleton, Town Clerk. Wm. Briar, Supervisor. M. A. Appleton, Postmaster. F. H. Latin, M. D. All of the foregoing can be reached at Gaines, N. Y. I have two favors to ask. Please return enclosed newspaper clippings. Please let me know where my story or dream is to end. Book, paper, pigeon hole or waste paper basket.

Very truly yours,
GUY G. STAINES.
Gaines, N. Y.

P. S. You will note by newspaper accounts that I was supposed to have seen the man Walsh when he was arraigned. I do not know when he was arraigned, but if you care to get the date I can probably prove by my diary that I was not in Albion, as I was there only occasionally and certainly never saw Walsh.
G. S.

The following letter gives the confirmation of the escape of James Walsh from jail.

Albion, N. Y.

Dr. James H. Hyslop,

Dear Sir:—

In regard to one James Walsh breaking jail here in 1904 I can find no record to that escape, but am told by one of the

officers that was here at the time that he, with four others, escaped by way of the slide in the elevator, and he tells me that Walsh was the only man recaptured after two or three days liberty.

Respectfully,
GEORGE S. CALLAGHAN.

Home Correspondence School,
Springfield, Mass.,
Dec. 6th, 1905.

Prof. James H. Hyslop,
519 West 149th St.,
New York City.

Dear Sir:—

Replying to your esteemed favor of the 4th inst., no one here is personally acquainted with Mr. Staines. We have had business dealings with him, however, and they have been of such a nature as to cause us to place a good deal of confidence in the young man.

Very truly yours,
THE HOME CORRESPONDENCE SCHOOL.
F. Arthur Metcalf.

PSEUDO-PREMONITION.

My Dear Brother:—

On Saturday, July 7, while making preparations to go to the seashore on the following Thursday, the thought flashed through my mind, this time next week [you] will not be living, some accident is going to happen to me. It made rather a strong impression upon me and the same feeling came to me again, perhaps twice or three times during the week following, each time with great vividness. When Saturday, July 14, came, however, I had about forgotten it and did not even think of my presentiment when a suggestion was made by my brother that we go for a sail that afternoon. However, after we had started for the yacht, this thought struck me with very sudden force. This is the day I am to meet my death. I felt a strong inclination to refuse to go but knowing that the rest of the party would laugh at my fears, I kept quiet and went. For the first twenty minutes of the ride I felt very nervous, but the feeling passed away and absolutely nothing happened to mar the pleasure of the afternoon and no accident happened to any of us during our stay.

HENRIETTA HYSLOP.

SUBLIMINAL ASSOCIATION.

On one occasion, I cannot remember the date, I was riding along on the street car when suddenly a very clear image of the College Campus at Hanover, Ind., came before my eyes. I had attended school there several years before but had not thought of the place for many months and was at a loss to know why the Campus and buildings should appear so plainly before me when I was thinking of things very far removed from Hanover and could see nothing about me to suggest the old place. Presently I became conscious of some one near me humming the tune of an old college song I had often sung while there.

HENRIETTA M. HYSLOP.

Sept. 24th, '06.

Washington, D. C.

Brooklyn, N. Y.

Dr. James H. Hyslop,

Dear Sir:—

Will you please send me three application blanks and circulars for the American Society for Psychical Research. I can get you one member, I know, and perhaps another. I suppose members and associates will have access to any general meetings which may be held.

I enclose the account of a dream which my mother had in Feb. 1861. She spoke of it to me many times and at last I made her write it out for me. My father is still living and remembers her waking him up that night to tell him of it. My mother was a gentle, quiet, reserved woman, never given to exaggeration. I thought you might be interested in the account.

Yours truly,

(MISS) MARY F. MERWIN

She always thought it a prophecy of the war and that the second part meant still worse trouble. She dreamed it three times consecutively that night.

March 6th, 1892.

In the latter part of Feb. 1861, I was living in Port Jefferson, L. I. I knew very few people and had heard nothing in regard to the great war which was so near. I went to rest as usual one night and in my next consciousness was standing on the steps of the house in which I was reared in Delaware Co., N. Y. more than two hundred miles away and facing the south. My first impression was that I was the only living creature there. There were no people in the house, no cattle in the fields, no chickens, no living thing about. I thought it very strange but

my attention was immediately fixed on a puff of smoke coming over the hill from the south, instantly followed by two others. Then volley after volley came in from the south, replied to from the east and from the west. The air was filled with the sound of far off angry voices. This continued till the air was darkened as I had once seen it in my childhood during a total eclipse of the sun. I walked down the steps and round the house to see how things looked in the north. There the ground fell away in a long slope of three miles to the Delaware river and rising out of that depression came a perfect human hand but made of fire, the fingers closed, the index finger pointing south. There was no mistake, the hand was perfect. I could see the nails and the veins. It rose rapidly up to the dark clouds and started south. After going a little way it seemed to meet with some obstruction, was heaved up and down and finally pushed back a little but after a while moved on steadily and went out of sight in the south. I followed it round the house mechanically and struck against the garden fence before I knew it. Then I waited, thinking I should see it again, but all at once I knew I should not, and turned to go into the house. I had taken but two or three steps when a bright light shone at my feet. Looking up I saw a long bright opening in the dark clouds and the head and shoulders of a man walking rapidly out. He was clothed in a long robe, had sandals on his feet and a halo round his head. His right arm swung by his side and on his left he carried a roll. He stepped out on a dark cloud, took hold of the roll with his right hand and drew out an arm's length, then a second and then a third, and as he did so I saw that it was covered with blood, not spattered or splashed, but as if it had lain and soaked in it. Then he took hold of the end and shook it three times over the earth and at the last shake I awoke. The dream or vision was three times repeated with the greatest exactness and each time I awoke with the last shake of the man's hand. A peculiarity of the whole thing was the distinctness with which I saw everything. The light was bright as the brightest sunshine and yet I could look at it without hurting my eyes.

NON-EVIDENTIAL PREMONITION AND APPARITION.

Boston, Mass., December 6th, 1907.

Dear Prof. Hyslop:—

My parents have resided in the town of —— for twenty years more or less. With them resided my brothers, Howard and Everett, (twins), and sister, Marguerite. My mother had been under a good deal of nervous strain. There was much talk about giving up the house for the winter and settling in

Boston. My sister, Marguerite, was to be married the middle of November. My brothers were engaged. My wife said to me about the first of November, that things were at such a tension at the ——— home that she thought there would be some kind of a crisis. Naturally, this worried me and caused mental depression. In the latter part of November I drove from the center of ——— to my father's estate in front of which is a house which he owns. In the bay window of the house as I passed, I caught a reflection which interpreted itself to me as a coffin. The previous remark of my wife's came into my mind and caused me to be depressed during the day. My sister married and removed to Italy in December, my father and mother went south in January, he never to return, dying in Washington. Today the house is closed, my mother is in Europe, one brother lives in ——— in the house referred to as scene of vision and the other brother in Boston.

To me this is merely a chain of coincidences. To me the illusion of the coffin was the reawakening of the previous words of my wife upon seeing a reflection, probably, of a table.

My father had a dislike to all matter pertaining to psychical research. He would never listen to stories of apparitions or of other phenomena of any sort. Not feeling very well he went to Washington last February. After staying there a week and not feeling better, he went to Savannah where it was found he had acute diabetes. In the course of ten days he went back to Washington where he took to his bed. On Nov. 29 he died at 5.20 P. M. At half past one he saw an apparition of what he claimed was a beautiful lady floating in the corner of the room. He had been more or less delirious all the morning and was delirious, in all probability, at the time of the apparition. He spoke of her as a very beautiful lady whom he would like to talk to and had to be restrained from getting out of bed to do so. With him, at the time, was a nurse and my brother. I had just left his bedside to go to lunch and was told of the vision at about half past two after returning from lunch while he was still alive and while he was trying to get out of bed on the side of which he saw the vision.

I am sorry to say I do not think my brother would feel like giving you the details. After seeing the apparition my father was very restless, seemed to be looking beyond the people in the room as if he were studying invisible presences, and then sank into unconsciousness which was continued until the end.

This is all I can think of now. I have been stirred up to writing you this by starting to read your manuscript.

Yours very truly,
H. B. T——.

ACCOUNT OF A PROPHECIC VISION.

About 12 years ago the Theological School with which I was and still am connected, had no building of its own, and we were very anxious to find some one who would build a home for us. One day while I sat in my room in good health and wide awake leaning on my table with my head resting on my hands, I suddenly had a peculiar and very vivid experience. I seemed to be able to see the future for five or six years to come, and I said to myself I will look over the ground for that Theological building; but was disappointed, it was not there. I did, however, see two other new buildings on Packard ave. (our chief street) opposite each other. One was a low building of ordinary appearance which I did not further examine. The other I looked at with some care and saw it 50 ft. high and 400 ft. long on the street, made of black stone and its ruling idea of architecture was a semicircular arch. I entered the main archway and saw within two tanks with fish in them and said to myself this is a zoological building. Then the vision suddenly passed away and I could not recover it. However, I felt entirely sure that I had seen the future and that such a building was to be built within six years. I was also sure that I had never heard that such a building was contemplated and had never myself had any thought of it. I was foolishly sensitive about the vision and for a while told nobody of it. But three or four years later I heard that Mr. Barnum was to build a zoological museum, and the next year they began to build it corresponding in every particular to my vision except in location and length. Now I was as sure of these items as of the others and in my confusion I went to the Professor of Natural History (I think he was so-called) and told my vision. Whereupon he said, "Our original plan was to build the Museum where you saw it in your vision and 400 feet on the street. But Barnum changed his purpose and decided to give us a smaller sum of money than he first mentioned, and so we were obliged to put up with a smaller building and thought it would look better in the place where it is now being erected." I had seen *the original plan* correctly in all the particulars named.

The next year (I think) the other building was built where I had seen it, and it turned out to be a gymnasium of commonplace appearance as I had seen it.

Later I told my vision to many associates and wrote it out for accuracy. I neglected to insert the dates and cannot with certainty be more definite than above. But all the items I have given are remembered perfectly.

The Professor to whom I first told the vision is now dead and the testimony of others could do no more than confirm my account in general.

The above is now written on the 15th of August, 1908. Make any use you please of these accounts. I do not recall ever having had any other hallucinations or visions in any degree comparable with these two above described.

G. T. KNIGHT.

[Envelope postmarked "West Somerville, Oct. 25, 9.30 P. M. 1908, Mass."—J. H. H.]

The lady who is responsible for the following incident first told me the story and then gave me the original letter in which the account of her daughter was written to her. I myself made the copy of the incident. It was written to the mother at the time of the experience just after its occurrence. The incident must tell its own story. The lady who told me the incident was an intelligent and rather sceptical person regarding the supernatural.

To begin with, I had this dream (or whatever it may have been) the night of the Topeka flood and before the outside world had had any news of the flood. And this is the story. I was awake or was awakened by this voice saying, "You won't get a letter from Phil for a week." It startled me and I raised upon my elbow and looked across the room and saw this figure in white, a large stately woman in white. (And I have a faint sort of impression that I thought it was Grandma.) She just stood there and I said, "Why, what do you mean?" She shook her head slowly and said, "I don't know, but you won't have a letter from Phil for a week." Nothing more was said and I watched her gradually disappear. She just seemed to gradually melt away. In the morning at about nine o'clock I was awakened by mother coming into the room with the morning's paper very much excited over the news of the flood. In just six days the letter came. I don't know whether Grandma goes into a trance or not. She does a great deal of writing.

St. Louis, Nov. 9th, 1906.

Dr. James H. Hyslop,

My Dear Sir:—

Am sorry to have been so long in answering your letter but it took some time to hunt up the exact date.

I am enclosing the sheet you asked me to sign, hardly knew what address to put on it as we leave here the first of the year and are not sure where we are going. Finally decided to give the Bloomington address as anything sent there will always be

forwarded to me. You may use the account in any way you wish.

Now I shall try to answer your questions:

1. As this dream occurred in the middle of the night I am not sure whether it was on Saturday, May 30th, 1903 or Sunday, May 31st, 1903, but it was during that night.

2. "What time of day or night did it occur?" I think I have answered this in number one.

3. I have no idea why I thought it was Grandmother unless it was the fact that she was a very tall woman and was dressed in white and in those two respects resembling my grandmother very much.

4. Yes, I received a telegram a couple of days before the letter came but not before I had spent a great many anxious hours in trying to get some word from Topeka. And during this time the dream was constantly in my mind. It was consoling, as the promise of a letter seemed to give me some assurance that nothing awful had happened to Mr. L——. Number five you have crossed out as you thought it answered in my letter.

6. Yes, I have the letter.

7. I know that I told mother of the dream and I may have mentioned it to others before the letter came. Upon re-reading that question I see that I have answered number eight instead of number seven. No, I did not mention the dream to any one before word came about the flood. I was awakened in the morning by mother who had the paper containing the very first account of the flood.

Hoping I have answered these questions entirely to your satisfaction, I remain very sincerely,

MRS. P. B. L——.

Bloomington, Ill., Jan. 30, 1907.

Mr. James H. Hyslop,

Dear Sir:—

Sometime ago I received a letter from you asking for my account of my daughter's dream at the time of the Topeka flood. She showed me a copy of the account she gave to you and it is exactly as I remember it. I was the first to see the paper which brought the first news of the flood and I know that she had no way in the world of knowing anything about the disaster before she had the dream. I awoke her from a sound sleep to give her the news, and at the mere mention of any trouble in that vicinity, and before she had seen the paper and knew anything of the character of the disaster, or the danger connected with it,

she told me of her dream just as she related it to you. Am sorry of my delay in answering your letter.

Sincerely,
MRS. S. J. F——.

East Auburn, Calif., 12-31-1906.

Prof. James H. Hyslop,
New York, N. Y.

Dear Sir:—

The following letter from my son will explain my venturing to address you. I ought to premise that the aunt Cornelia, (Mrs. B——) alluded to is my sister, that my son is a young man of great worth and high character, as you can easily learn, and that the Julia mentioned is my niece, Cornelia's second daughter, and that Julia has several children. Aletta is Julia's sister, a younger daughter of Cornelia. Cornelia was devotedly and unusually attached to the child referred to. Julia lives at H——, New Jersey, and is a level headed young woman of intelligence.

"Dear Father:—

On Thursday morning aunt Cornelia died of pneumonia after a very short illness. Undoubtedly Uncle Warner has already written you about this.

In this connection I want to tell you of a very strange incident for which we have abundant proof.

On Saturday, Dec. 15th, and before Julia (Mrs. G——) had heard anything of aunt Cornelia's illness, about seven o'clock in the evening, she heard a noise in the room where her three year old daughter was sleeping. She went into the room and found the little girl sitting up in bed and chanting over and over again the words, 'Grandma B—— is dead.' So far as Julia knows the child had never heard these words and had certainly never used them before.

Julia called in Mr. G——, (her husband) and together they listened to the child repeating the words. They then told her to go to sleep and then left her.

An hour later they heard another noise in the room and found the child again sitting up in bed singing over and over again 'Grandma B—— is dying.' They found it almost impossible to stop the child from singing these words.

This occurrence so troubled Julia that she immediately wrote to her mother, and after posting the letter, she received a letter from Aletta stating that her mother had a slight cold. Julia then called up the doctor and asked him if colds in the case of elderly women were often serious, and the doctor answered 'No.'

Early Tuesday morning Julia received a telegram to come

at once as her mother was very ill. Julia said she had been expecting it all day long. These facts are well authenticated.

CHARLEY (Pseudonym)."

New York, December 24th, 1906.

If you care to work up this case you can reach my son at the Trust Co's banking room, or on telephone. The Warner alluded to is my brother.

Yours truly,

JAMES SMITH (Pseudonym).

H———, New Jersey, January 11, 1907.

Mr. James H. Hyslop,

My Dear Sir:—

My cousin, Mr. C. H. Smith, has forwarded to me your letter, requesting an account of the curious incident in connection with my mother's death. The work of the Societies of Psychological Research is of profound interest to me and I willingly send you the desired account. This will necessarily be a long letter, so my husband's business paper seems more suitable than my own small letter sheets.

Before entering upon the actual incident, permit me to give some general data. My home town is a pretty village six miles from Camden, the latter being on the Delaware river, directly opposite Philadelphia. My mother, Cornelia B——, the "aunt Cornelia" of Mr. Smith's letter and a sister of Rev. James Smith of California, spent much time at my home. During part of last October and all of November Mrs. B—— took charge of my household while I was absent at a sanitarium.

I have three little children, and while these, her only grandchildren, were all very dear to my mother, the youngest, Elizabeth, aged three years and seven weeks at the time of this incident, was by far the favorite. Elizabeth is a happy, pretty, merry little girl, very bright, very fluent of speech, with a vocabulary rather unusually extensive for her age. Mother delighted in teaching her little rhymes, always spoke of her with enthusiasm and intense affection, and the child fully reciprocated her grandmother's love. On December 5th my mother left my home and went to Yonkers N. Y., where she and my sister, who is a physician, intended boarding for a couple of weeks, preparatory to establishing a new home at Waterbury, Conn. Mother was not well, suffering from a bronchial cough, and was in a much run down and weakened condition. At Yonkers her condition grew gradually worse, a genuine bronchitis following and her letters and my sister's made me anxious, but by no means alarmed.

On Saturday morning, Dec. 15th, I was awakened shortly before seven o'clock by hearing Elizabeth, in the room adjoining mine, jumping up and down on her bed, and chanting "Grandmother B—— is dead," over and over. I was much surprised, for "dead" was a word I had never heard Elizabeth use, tho she must have heard others use it. I had not spoken of my anxiety for mother's health in the presence of my children. I checked Elizabeth, telling her I did not like to hear her say that, and she was silenced for a time. At nine o'clock, two hours later, she suddenly picked up her doll and began walking around the room, again chanting "Grandmother B—— is dead," repeating it several times. Again I told her not to say that, and she rejoined, "Well, Grandmother B—— is *dying*." "Dying" was also a word I had never heard her use before, and even in speaking privately to my husband about my mother, I had never used that word. Elizabeth repeated this latter chant several times, until I insisted on its cessation, and she never again repeated it. It made a rather unpleasant impression on me, and three hours later, at twelve o'clock that same morning, a letter came from my sister, Dr. A. S. B——, saying that mother was seriously ill, and that as she was much exhausted from caring for mother day and night, she had sent for a nurse. This letter was written the previous afternoon, Friday, Dec. 14th, and also said that while she was anxious and worried, I need not feel unduly alarmed for the present.

I have always prided myself on my entire indifference to superstition, but I hastened at once to the telephone and asked the physician who had previously attended mother here in H—— whether people ever died of the difficulty with which she was suffering.

On the following Monday, Dec. 17th, I was obliged to go to Philadelphia, and on telephoning home at mail time, was gratified to learn that mother was somewhat better. So my fears were somewhat allayed, only to be confirmed by a telegram sent Tuesday evening but not received until Wednesday morning, summoning me to come at once, as mother was much worse. I hastened to Yonkers, found mother dying of bronchial pneumonia, and in a state of alternate coma and delirium. She passed away on Thursday, Dec. 20th, at four o'clock P. M.

Five days and seven hours intervened between Elizabeth's statement that her grandmother was dying, and her decease. Perhaps on this account the incident has no value, but it was certainly strange. In my endeavor to give every detail of possible importance my narrative is undoubtedly overlaid with a mass of unimportant and irrelevant matter; but if the story be used, you will strike out all that is valueless. I understand, of

course, that names will not be used in full, and if by reason of any comparative value it may have this incident is published, I should like to receive a copy, and the address where I can purchase extra copies, should I want them.

If you desire any further details which I may have overlooked, I will cheerfully furnish them.

Very truly yours,

JULIA B—— G——.

I neglected to say that Dr. B——, my sister, told me on my arrival at Yonkers that she had never, since a week earlier, had any hope of mother's recovery tho she fought against her fears and forebore to alarm me until hope was abandoned.

H——, N. J.

My Dear Mr. Hyslop:—

Your favor of the 14th inst. was duly received and I will wait until next week to reply to it, by which time Mr. G—— will have returned from a gunning trip to Virginia, and will append his statement to the effect that I told him of Elizabeth's strange words shortly after she uttered them. I will also include similar statements from the physician who attended my mother here in H——, and from Elizabeth's nurse. As you say verification of such an incident is highly important. To all your other questions except one I can reply in detail, and will do so on Mr. G——'s return.

Very truly yours,

JULIA B—— G——.

Jan. 16, 1907.

The following are the questions which I wrote to Mrs. G——. They will aid in understanding her replies.

New York, Jan. 14th, 1907.

My Dear Mrs. G——.

1. Did you tell Mr. G—— or any one else of the child's statements before the death of your mother? If so I would be pleased to have their statements to that effect, as it would protect your statements against criticism.

2. Has the child ever had any interesting dreams?

3. What was the physician's answer to your inquiry over the telephone?

4. Did the child seem perfectly awake when you found her jumping on the bed and exclaiming "Grandmother B—— is dead"?

5. Do you know whether your mother had made any remarks about her condition and fears while ill? Was she hopeful or not of the outcome?

6. Did she indicate that she had any visions in the last moments? You may have to inquire of your sister regarding this, but I can do so if you give me name and address.

7. I would like to have as much an account of her delirium as your memory can recall. I mean, of course, of your mother's.

Waterbury, Conn.

My Dear Prof. Hyslop:—

From the home of my sister, with whom I am spending a few days, I send you the long delayed reply to your last queries about the incident of which I wrote in January, with sincere apologies for procrastination. The matter has never been forgotten but just put off for a more convenient time, which never, of course, comes. I will enclose your letter of Jan. 14th since that contains the questions you want answered, replying as follows:

1. Yes. Within a very few hours I told the incident to Mr. G——, Dr. S——, and the child's nurse, Martha S——, and a corroborative statement from each is enclosed.

2. She has never spoken of dreams at all.

3. Dr. S—— said people occasionally died of bronchitis, the very young and the very old, especially if the patient had a weak heart. On the day of the incident, four days previous to death, mother's illness had already been recognized as bronchial pneumonia, but at the time I questioned Dr. S—— I did not know this, but supposed it to be bronchitis, which had several times visited her.

4. I suppose the underlined word is meant for "awake." Yes, Elizabeth was wide awake, jumping and shouting as was her custom every morning. She had chattered for some moments that morning in her usual happy way before I, only half awakened, distinguished the words she was saying. Her manner was in no way different from usual, it was only her words that startled me, knowing as I did, that my mother was far from well.

5. My sister, who was with her constantly, says she never betrayed any anxiety about the outcome of her illness or seemed to entertain any doubt of her recovery. A few days before death, and shortly before delirium appeared, she said she didn't think she would be well enough to go to her sister (living in the same city) for Christmas dinner. In fact, she felt so weak, she believed it would be a month before she would be strong again.

6. No.

7. Her delirium, occurring first at night and toward the last being continuous, was unintelligible. To be more explicit she never said anything in her delirium having any possible bearing upon this incident, or any degree of lucidity. At the

time of this incident delirium was continuous and she was never again fully conscious.

Along the line of similar occurrences, my sister, Dr. B——, told me of a weird recital told to her. If you are well acquainted with Charley Smith, you of course, heard of the death, last August, of his cousin and mine, Miss Emma P. Smith. In Scotland she met with an accident which caused her death a week later. Mrs. Cornelius H——, is related by marriage to the Smith family. There resided with her an invalid sister who died in January. This sister was not, I think, personally acquainted with the Smiths but must have known all about them. About the time of Miss Smith's accident she awoke from sleep terribly excited, declaring her head was injured and bleeding. It was difficult to calm her, and convince her nothing was wrong. Afterward, when Mrs. H—— heard of the accident and the details and nature of Miss Smith's injuries, she found her sister's description of *her* imagined injuries tallied exactly with my cousin's terrible wounds. Somewhat later this same invalid sister had another dream or vision which led her to declare another death impending in the Smith family, presumably my mother's, which later occurred.

You will quite understand that this story has not come to me directly and may in transit quite lost its original form. In the days when I lived in New York and knew Mrs. H—— very well indeed, she was greatly interested in many branches of scientific research, and a very intelligent, attractive personality. If the story has not already come to your notice, and possesses any value, I doubt not she would give any desired information about it.

Very truly yours,
JULIA B—— G——.

March 24, 1907.

The following is the corroborative statement of the physician to whom Mrs. G—— telephoned the statement recorded, and with it similar confirmatory statements of Mr. G—— and the nurse.

1-28-'07.

To Professor J. H. Hyslop,

Mrs. J. B—— G—— called me on the telephone Dec. 15, '06 and told me her daughter, Elizabeth, jumped up and down in her crib crying "Grandmother B—— is dead." The same morning Mrs. G—— received a letter from her sister, Dr. B——, saying her mother, Mrs. B——, was ill with bron-

chitis. Mrs. B—— subsequently succumbed to bronchial pneumonia a few days later.

W. H. S——.

March 20, 1907.

This is to certify that Mrs. E. T. G—— told me of Elizabeth's two utterances concerning her grandmother, Mrs B——. Within a few moments of their occurrence. Although constantly associated with Elizabeth I had never heard her use the term "dead" or "dying." She was devotedly attached to her grandmother, who was exceedingly fond of her.

MARTHA S——.

H——, N. J., 3-19-'07.

Mr. James H. Hyslop,

My dear Sir:—

At breakfast on Saturday, Dec. 15th, '06, my wife repeated to me the strange words of our little daughter, Elizabeth, and at luncheon the same day told me of the child's subsequent insistence that her grandmother was dying and of the letter just received from Mrs. G——'s sister telling of Mrs. B——'s serious condition.

I am glad to corroborate Mrs. G——'s narrative as given to you, for without being students of psychology and occultism, we are deeply interested in phenomena of this kind.

Yours very truly,

E. T. G——.

CORRESPONDENCE.

CRITICISM OF MR. HALL'S ARTICLE IN THE APRIL JOURNAL.

There has been a conundrum in my mind for some time—but while I doubt whether a satisfactory answer can be made to the same, I feel no hesitancy in asking it, viz.:—what is the difference in mental attitude of the average psychical researcher, (when credulity is in question) and the orthodox theologian? Personally, I have been unable to find any.

In an article entitled "Some Accounts of Sittings with Mrs. M. E. Keeler" by Prescott F. Hall, which appeared in the April *Journal* of the American Society for Psychical Research, the Editor appended a note on page 225, which to say the least is courage sans peur. To use the Editor's own words in referring to the experiences recorded in this article, "They rest simply on the impossibility of any previous knowledge of the facts." Had Dr Hyslop not appended the note referred to, I should not have thought it worth while to make any criticism of this article, but with the facts as they are, I cannot refrain from calling attention to a few instances in which this assertion cannot be sustained.

While some people are ready to vituperate the psychical researcher on many points, one attribute cannot be assailed, he has the courage of his convictions, a better example of which I have never seen, save in the article referred to in the April *Journal*.

While I shall endeavor to avoid a state of logomachy, I nevertheless feel, that whether the record is a complete one or not,—the amount of the experiences recorded in this article—while no doubt interesting, is anything but evidential of the Editor's claim:—

I shall briefly examine portions of the record and accept no excuses for its incompleteness.

Referring to the sitting of May 6th, 1909, am I to understand that—"I get the idea of water with this book"—"was not possible for Mrs. Keeler to have ascertained whatever hypothesis the skeptic may wish to entertain." If I understand the record at all—I deny the skeptic has to entertain any hypothesis at all. Does not Mr. Hall say on page 227 that "Mrs. Keeler held the book in her lap and appeared to see writing on the cover," but he does not say there was no writing on the cover of the book about "water" nor does he even volunteer the information that

he had taken the precaution of examining the cover of the book either before or after the sitting.

Again on page 229, sitting of July 29th, 1909, Mr. Hall asks—"Did you see a red thing in my room night before last, and if so, what was it?" Is one to assume that the answer of "Indrya" shows the impossibility of any previous knowledge? I should prefer to call this guessing by half, and multiplying by two, and I am further, vain enough to believe that a majority of common-sense people will agree with me.

In the sitting of August 19th, the writer's statement raises the question in my mind as to the value of his whole record. If I had become accustomed to seeing brilliant colors, in the dark, and which I take the liberty of assuming from numerous instances in this record, to have occurred a number of times to Mr. Hall, my first thought would be to consult a physician like Dr. Prince, but be that as it may, the writer of this article as far as orthodox science is concerned is not a normal individual, being subjected to abnormal experiences. But to go back to the record of this sitting—"Valki" remarks, "Do you feel sleepily inclined of late?" Mr. Hall pleads guilty. Then Valki remarks "For about two weeks this condition will prevail." The writer then states, "This turned out to be true and was quite unusual," reinforcing his record at the close under "Remarks," that, "I do not understand that there is any proof that a person who is not in at least a Hypnoidal condition when the suggestion is made experiences what has been talked about." This may all be very well, but where is the proof to maintain the Editor's contention? The latter portion of my compendium of Mr. Hall's record is to my mind the key to the greater portion of the entire number of experiences "suggestion," and while I may not be able to prove this assertion, I should be pleased to have some one disprove it.

To be frank, there may be some instances in the record which to experts prove the contention of the Editor, but the record as it stands would certainly not warrant a reader in my opinion, to accept any such conclusions, unless credulity is a necessary requisite for seeing the proof—*Fronti nulla fides*.

In juxtaposition, I want to further say that records of many of the writers in the *Journal* are far from being complete. The writers of these records should take nothing for granted. A record to be of any interest at all, with a psychic, as I understand Mrs. Keeler to be, should be complete in the most minute detail, and until that time arrives the psychical researcher has no right to assume a mentorial attitude to the skeptic. If the record in question is not complete, the terminology of the foot note should have been conditional.

LOUIS W. MOXEY.

EDITOR'S REPLY.

It is so seldom that we have any criticisms from members of the Society that it is especially welcome to have these of Mr. Moxey. I have no doubt that there are many persons who have an equal misunderstanding of the nature of our publication and it is only such opportunities as the present critic's remarks offer that enable us to make that position clear. In doing so I shall not follow the order of Mr. Moxey's discussion. I shall begin at the end of them.

Mr. Moxey seems uncertain about the completeness of Mr. Hall's records and passes to the imperfections of other records in the *Journal*. As to the first of these, the very first paragraph of Mr. Hall's paper indicated very clearly that the paper was merely a selection "of incidents in a series of sittings." The fact is that he has a very elaborate and complete record of his sittings, too long and elaborate to publish in the *Journal* and would perhaps make a volume of the *Proceedings*. It was desirable to publish at this time only some excerpts from them as examples of what occurred.

As to other records in the *Journal*, Mr. Moxey seems to have wholly ignored the little precaution which we print at the head of all of them, namely, that the *Journal* does not guarantee the trustworthiness of any incident whatever and moreover it stands only for the *apparent* trustworthiness of the reporter. Incidents are published for what they are worth, not for astounding the world. Each record must speak for itself and does not carry any stamp from the Editor but its *apparent* character. Every man must do his own thinking.

The remarks about completeness of records "in the most minute detail," as if this had not actually been done in the case, is a little equivocal, and the writer, like Pres. G. Stanley Hall, whom we discussed in the January *Journal*, does not distinguish between details that have no reference to the special incident and details that are a part of it. There is no necessity to have a record of a remark about the weather if the incident is not in any way connected with it, say giving the name of the Parthenon or a statement about red colors, etc. We must have all that is said in connection with an incident, and that Mr. Hall reported faithfully.

The insinuation that Mr. Hall is an abnormal person and should have consulted a physician is a remark that should just as well have been omitted. Something has been "taken for granted" here which the critic says should not be done. Some inquiries should have been made before making insinuations. Mr. Hall is a most intelligent lawyer in a large city, perfectly normal who enjoyed the confidence of Dr. Hodgson completely

for his experiments and records. The phenomena were not casual; they were the result of experiment. He began experimenting upon himself as a perfectly normal man to see if he could produce such phenomena as are often reported and they are no more symptomatic of the abnormal than after images are. The last thing in the world for any man having such experiences would be to go to a physician. This class understands no more about these phenomena than children. They are not students of psychology. Dr. Prince is about the only man besides Dr. Boris Sidis in this country that would have any understanding of such facts and they would not sympathize with the proper interpretation of them.

On this point Mr. Hall contributes the following and it is all that he cares to say regarding Mr. Moxey's letter.

"Mr. Moxey's criticism seems to imply a theory which would make all scientific discovery impossible. Suppose, for example, that the discoverer of Western Australia, a man hitherto supposed to be normal, returns and states the existence of black swans:—something no normal man has hitherto seen. Is his testimony to be thereupon dismissed as the vagaries of a disordered brain? This is not scientific. The scientific method is for a number of other normal persons to go the same journey, and to put themselves under the same conditions. If they report the same experiences, then there arises a presumption that the experience of the pioneer, whatever it means, is a normal one. Until such repetitive investigations have been made there is no presumption possible either way. The experiences of Mr. Hall referred to in the article were not his normal and habitual ones, but were the result of elaborate and systematic exercise along certain lines, and in this fact lies whatever value they may have."

The critic has wholly failed to see the meaning of my footnote. That may be due to my want of clearness. But I did not care to go into details regarding what I meant, as I assumed readers would understand a brief reference to the ideas of interest. I wanted to shut off animadversions about the character of the medium, hint at the personalities involved in cross reference and admit the application of suggestion to certain incidents which I left readers of intelligence to pick out. Any one ought to understand by this time that, when we make general comments, we are not referring to non evidential matter. I do not assume that the members are children and should not have to specify the incidents in all cases in detail that my language includes. If I have recognized the general points in such notes I have done all that I should do.

The consequence is that my critic has picked up certain incidents with the implication that my "conclusions" were intended for them, when there is no evidence whatever that I intended them so. The critic very carefully omitted the incidents to which they did apply.

He says that he denies that the sceptic has to entertain any hypothesis. I agree. But why does he mention the hypotheses of guessing and suggestion in the case? He cannot do this as a sceptic. I referred as I did to the sceptic making hypotheses because I know that class so well as playing fast and loose with its positions and always proposing hypotheses while pretending to be sceptics. Hume the best of them slipped badly in this on the doctrine of causality and annihilated his whole method and system. There is no more credulous class on this globe than the average sceptic who talks so glibly about guessing chance coincidence and suggestion. Chance coincidence cannot be proved in any event in this universe. We can only have pious or *a priori* opinions about it. The opinion may be correct, but it cannot be proved. Proof is the last thing a sceptic should ask unless he desires to be converted. His position is denial and placing hypotheses in antagonism. He may have all the private beliefs he pleases and yet appear to have none from the denial that the case is proved. But he does not attempt to prove anything or to explain anything without going outside his province.

The assertion that "suggestion" is a "key to the greater portion of the entire number of experiences" is admittedly not proved and perhaps not provable by the critic, but he cannot ask any one, as he does, to disprove it. The burden of proof is always on the affirmative. The negative cannot be proved in anything of the kind. It is his business to prove his own hypothesis which takes him out of the sceptical class.

He admits frankly, however, that there may be "some instances in the record which to experts prove the contention of the Editor" without seeing or telling the reader that it was just these instances to which my note referred, and I further recognized "suggestion" as covering other instances, a fact not mentioned by my critic. I cannot put in any defence against the accusation of credulity. Every one is entitled to his own opinion on that point. But if readers will carefully note the various incidents in the record which are not due to "suggestion" and are as free from the suspicion of guessing or chance as most of the evidence in any scientific induction or civil court, he may think the critic right when he says he cannot prove his claim and thus suspect that belief without evidence entails an accusation which should not be insinuated against others. It is all

very funny to charge all the credulity against believers of the supernormal and to have no sense of humor about the sceptics' credulity in guessing and "suggestion" which is the thing to be explained. The whole trouble is that sceptics will believe anything rather than admit a plain fact if it goes against their prejudices. They are no better in this matter than believers in the supernormal. But we shall hear much about guessing, "suggestion," and chance coincidence until the sceptic is ridiculed for his lack of insight, and then he will surrender as meekly as a child. Few people show either insight or logic when ridicule has to be faced, but when this weapon is thrown at them they will begin to yield, and have no better insight or logic than before.

Mr. Moxey is unduly concerned about the possibilities of getting information from the book which Mrs. Keeler held in her lap. In the first place neither Mr. Hall nor I placed any value upon facts which might conjecturally be obtained from either the outside or the inside of the book and so left readers to infer or imagine anything they pleased. In the second place Mr. Hall's language about the water incident made it perfectly clear that there was nothing in reference to it on the outside of the book. He was careful to say that Mrs. Keeler *appeared* to see what she mentioned and this implied definitely that it was not there. The primary interest of the case of Mrs. Keeler is the manner of getting or delivering her information usually in visual pictures, whatever the source, and as it was implied in the description of her experience that previous knowledge was not there it was a waste of time and printer's ink to say more.

Mr. Moxey should have tried the case with the following incidents which were the basis of interest in the sittings and records. The name Samuel, the reference to violets, the crossing of the "t's" with one line, the words Hope and patience, the name Indrya, the synthetic incidents of the pearls, daisies and the name Margaret, the words of the poem "We two" the reference to the predominance of gray in his color experiences which had been that of the previous week, the complicated psychological interest in the relation of the names Ahmed and Indrya to incidents, the rotary colored fogs, the appearance of colors that were lower on the left side than the right, the suggestion of tipping back the head and the allusion to jumping from a spring board, the difficulty in breathing, the reference to feeling queer at the top of the head and its coincidence with the feeling of expansion at the top of the head, the reference to watered silk, the reference to Abdullah and the Sons of Light, tho this is not free from possible objection, the reference to "forward vibrations," the reference to stripes in the dress of Indrya, the build-

ing of fires and Mr. Hall's experience relating to a camp-fire, the incident of grasping a rope, seeing sideways, the lambent lights, the cramped feeling and advice for certain experiments which he had actually been practicing, the difficulty in breathing, the hazy blue color, not hearing music, the impression of facing the east, the journal note of a metallic noise, the reference to the "five evenings," the feeling in the stomach, the increase in weight, the intervals of time in the perception of color, the reference to zeros, etc.

Now we may grant that any one of these when measured against constant failures might be due to chance coincidence or guessing, but they cannot be regarded as this collectively without impeaching the principles of evidence in all our civil transactions, and besides I defy any one to apply "suggestion" to them. All that Mr. Moxey has done is to pick out a few incidents which neither Mr. Hall nor I would value highly and then to wholly disregard the incidents to which any or all of his hypotheses would not apply. A case must always be judged by its strongest incidents, not its weakest. It is habitual disposition of many critics of psychic research to ignore the facts on which the believer in the supernormal rests his case and to make much of incidents which have no bearing on the problem. This will have to cease before any sceptic can receive respect for his method or conclusions. There would be no occasion for strong remarks of this kind were it not that we are always accused of credulity if we happen to differ from the respectable classes in the estimate of facts. The issue is not credulity, but the correct hypotheses to explain facts. If a man wishes to accept guessing, chance coincidence or "suggestion" let him state the fact and give the evidence of its analogies with the procedure of the civil courts, and not use abusive terms that have nothing to do with the issue. Credulity is not half so bad as intolerance and intellectual pride. Not that I am insinuating or asserting this of my critic, but that I am attacking a class in which my critic is in danger of putting himself. "Suggestion" plays a very small part in the incidents of this record. It is conceivably applicable, in one sense of the term, to incidents which followed the statements of the psychic, but this is not in the sense in which "suggestion" is used by the student of abnormal psychology, just as Mr. Hall remarked the fact.

One point Mr. Moxey evidently did not see. This was that the note about the absence of Mrs. Keeler's previous knowledge did not apply to such incidents as he mentions. I specifically limited it to "the incidents which represent real or apparent coincidences" and that was a general remark to leave something to the judgment of readers. We have gotten far enough

along in our psychic research to omit perpetually labelling our picture as that of a cow. We must be credited with some common sense and we wish to accord that attribute to the readers.

If a man after careful examination of the incidents in the record still thinks them guessing or chance coincidence nothing can be said. All that we can do is to ask him to sit down and do the guessing. I gave a fine example, in the second article of the same *Journal*, of phenomena that could be judged from that point of view and most effectually eliminated the possibility of such an explanation, as there were not even coincidences in it, with the exception of one complicated group of incidents which I did not attempt to explain. But the experiment was one that offered an opportunity for the occurrence of such coincidences as Mr. Moxey applies to Mr. Hall's record and none occurred. The only thing for a believer in guessing to do is to experiment and see the results. I have done a great deal of this and I find that hypotheses of the kind are usually bad guesses by critics who do not experiment at all.

I have also taken mediumistic records of other sitters or experimenters and tried to see how many of the name and incidents would apply to my life and friends and, apart from occasional hits in Christian names, there are practically no coincidences in them. It is very easy to test such hypotheses if you will only do it instead of asserting them *a priori*. There are, of course plenty of instances in which we have to assume such processes, but they are wholly different from such coincidences as this record of Mr. Hall supplies. But even when we assume them we cannot prove them and they are simply a gratuity to the sceptic's habits. I shall venture to say that, if it were a case of throwing dice or playing cards instead of believing the supernatural, such coincidences would find a very easy explanation in something more than chance. We should suspect that our dice were loaded and our cards stacked and that we were in a gambling dive. But when it comes to believing in the supernatural we are very credulous about guessing and chance coincidences.

BOOK REVIEW.

The Influence of Darwin on Philosophy: And other Essays in Contemporary Thought. By John Dewey, Professor of Philosophy in Columbia University. Henry Holt and Company. New York, 1910.

This volume is a series of essays which had been published in separate articles in various periodicals. They have been arranged, however, so as to possess a distinct unity in this republication. They are a series of essays bearing upon Pragmatism which represents a new movement in philosophy and has for its chief exponents Prof. Dewey, Prof. James and Mr. F. C. S. Schiller, of Oxford, England. The present volume has all the originality and brilliance of Prof. Dewey as philosophic writers have known him for many years. The clearness of his statements is not easily equalled by any other writer and no obscurity appears, unless at those crucial points where the destiny of a philosophic theory has to be determined. It can be no part of this review to animadvert upon this limitation. It would require a very long exposition and criticism to bring out both its merits and liabilities in this respect, and psychic researchers are not interested in the technical quarrels of philosophers.

The only matter of importance to psychic research are the assumptions and views expressed in the first essay or chapter, whose title gives that of the volume. It is the "Influence of Darwin on Philosophy." What Prof. Dewey resents most vigorously is the idea of some "fixed Absolute" in things, whatever that may mean, and favors the ever flowing current of change in things as the basis of a philosophy. The doctrine of evolution seems to offer him the point of view which supposedly revolutionizes all other traditional ways of thinking. To him it is the father of Pragmatism which has come to supplant the older views. This lays stress upon the present process, an ever changing panorama of events which have no fixity whatever, which is supposed to be the ideal of past systems.

Now this position would seem to attach no value to the permanent in things, to the uniformities of coexistence and sequence in the world. Its beau ideal is the present, fleeting, transient moment. And yet it talks about the past and future. But it breathes an antagonism to those systems which sought the permanent in the world. If such a view be taken seriously and logically it must find no interest in anything but the immediate

present. That this is true of it should be apparent in the frank avowal of Mr. Schiller that the Sophists were the true pragmatists. These philosophers concentrated their interest, after the spirit of Heraclitus, on the transient, phenomenal moment. All knowledge and interest lay and lie in the present. Everything else is "transcendental" and to be despised. Such a philosophy cuts away all interest in ascertaining whether there be a future life, and some of the pragmatists are consistent in this matter in disavowing all concern about it. They draw the distinction, however, between the phenomena and the transcendental at the grave. In strict construction they have no right to do this. Tomorrow or next week is quite as transcendental as the day after we are buried, and when time is your criterion of distinction there is no difference between providing for tomorrow and for the ages that succeed death. The only difference is that you believe the succession in one case and you do not in the other. But if you are going to ignore the permanent in determining what your pragmatism is and what its standard of truth and virtue shall be you have the same method as that which characterizes the beggar and the tramp. The fact is that the "transcendental" is a mere bugbear. The pragmatist cannot get any leverage for his position except by setting up some imaginary Absolute or "transcendental" and hitting it. If that feature were left out of it I think the philosophy would have plain sailing.

Other aspects of the book will not come under notice here. But for the use of plain English in his discussions and expositions Prof. Dewey can hardly be excelled. The profession that the pragmatic philosophy is a practical one will not lessen the tendency to lean toward that doctrine. It is, in fact, the real or apparent failure of past philosophies to satisfy the craving for something utilitarian in them that has attracted interest in pragmatism, as well as originating it. In the present review we have no issue with this question. All that we require to say is that philosophic minds who want their discussions in non-academic terminology can find them here, and whether they get the whole truth or not in the book and views expressed in it they will not fail to find it stimulating and instructive, and this to the highest degree. Pragmatism is conceived in antagonism to the unintelligible jargon of the Kanto-Hegelian movement and in that respect it deserves applause. But it is easy to misconceive the motive of those systems, while reproaching their phraseology. We do need something that is intelligible and with which to solve practical problems, but it will not be gotten by expressing nausea for the "transcendental" and rushing madly into the arms of the present and evanescent moment.

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REINCARNATION AND PSYCHIC RESEARCH.

By James H. Hyslop.

An Adventure. By Elisabeth Morison and Frances Lamont (pseudonyms). Macmillan and Company, New York. 1911.

Reincarnation and Christianity. By a Clergyman of the Church of England. William Rider and Son, London. 1909.

The subject of this review and some comments were suggested by the second volume here mentioned and the first one will afford incidents to throw light upon the problem discussed in the second.

The Adventure is written by daughters of two clergymen who find it best to conceal their real names. Each had certain experiences which she did not tell the other at the time, tho they were both walking together through the same park when they had the experiences. It was some months later that each ascertained that the other had had similar experiences at the time and it was then that they resolved to write them down independently. The present volume was the consequence. The ladies had gone to Versailles sightseeing and resolved to see the Petit Trianon. We shall not be able to give the readers a full account of the experiences because it would require quoting the whole volume for that. We can only commend reading it to every one interested in psychic research, regardless of explanations. Of course the first question which every one will ask himself is: "Is this romance or reality?" As the stories are told they seem per-

fectly incredible, tho psychic researchers are accustomed to quite as startling phenomena. But the manner of telling the story at first suggests romance and it is only the preface and the appended note by the publishers that tend to inspire trust in the seriousness of the incidents. But let us summarize the incidents.

Miss Morison gives her account first. Both ladies assert that they knew little of French history at the time. They were on a vacation in Paris when the experiences occurred. It was apparently a mere accident that brought them to the scene of their remarkable narrative.

Miss Morison writes that they had visited the Palace at Versailles when they resolved to visit the Petit Trianon. They started through the park and amidst many things each saw various scenes and objects that represented past history but did not discover that they were unreal. The story at this point is not always clear. The apparitions are not distinguished from the surrounding reality in each instance. This may be due to the circumstance that the writer is telling the story from the point of view of the experience at the time and not as discriminatingly understood later. But be that as it may, the following is the story.

"We walked briskly forward, talking as before, but from the moment we left the lane an extraordinary depression had come over me, which, in spite of every effort to shake it off, steadily deepened. There seemed to be absolutely no reason for it; I was not at all tired, and was becoming more interested in my surroundings. I was anxious that my companion should not discover the sudden gloom upon my spirits, which became quite overpowering on reaching the point where the path ended, being crossed by another, right and left.

"In front of us was a wood, within which, and overshadowed by trees, was a light garden kiosk, circular, and like a small bandstand, by which a man was sitting. There was no greensward, but the ground was covered with rough grass and dead leaves as in a wood. The place was so shut in that we could not see beyond it. Everything suddenly looked unnatural, therefore unpleasant; even the trees behind the building seemed to have become flat and lifeless, *like a wood*

worked in tapestry. There were no effects of light and shade, and no wind stirred the trees. It was all intensely still.

"The man sitting close to the kiosk (who had on a cloak and a large shady hat) turned his head and looked at us. That was the culmination of my peculiar sensations, and I felt a moment of genuine alarm. The man's face was most repulsive,—its expression odious. His complexion was very dark and rough. I said to Miss Lamont, 'Which is our way?' but thought 'nothing will induce me to go to the left.' It was a great relief at that moment to hear some one running up to us in breathless haste. Connecting the sound with the gardeners, I turned and ascertained that there was no one on the paths, either to the side or behind; but at almost the same moment I suddenly perceived another man quite close to us, behind and rather to the left hand, who had, apparently, just come either over or through the rock (or whatever it was) that shut out the view at the junction of the paths. The suddenness of his appearance was something of a shock.

"The second man was distinctly a gentleman; he was tall, with large dark eyes, and had crisp, curling black hair under the same large sombrero hat. He was handsome, and the effect of the hair was to make him look like an old picture. His face was glowing red as through great exertion,—as tho he had come a long way. At first I thought he was sunburnt, but a second look satisfied me that the color was from heat, not sunburning. He had on a dark cloak wrapped across him like a scarf, one end flying out in his prodigious hurry. He looked greatly excited as he called out to us, 'Mesdames, Mesdames,' or ('Madame' pronounced more as the other) 'il ne faut (pronounced *fout*) pas passer par là.' He then waved his arm, and said with great animation, 'par ici...cherchez la maison.' The man said a great deal more which we could not catch.

"I was so surprised at his eagerness that I looked up at him again, and to this he responded with a little backward movement and a most peculiar smile. Tho I could not follow all he said, it was clear that he was determined that we should go to the right and not to the left. As this fell in with my wish, I went instantly towards a little bridge on the right,

and turning my head to join Miss Lamont in thanking him, found, to my surprise, that he was not there, but the running began again and from the sound it was close beside us.

"Silently we passed over the small rustic bridge which crossed a tiny ravine. So close to us when on the bridge that we could have touched it with our hands, a thread-like cascade fell from a height down a green pretty bank, where ferns grew between stones. Where the little trickle of water went to I did not see, but it gave me the impression that we were near other water, tho I saw none.

"Beyond the little bridge our pathway led under trees; it skirted a narrow meadow of long grass, bounded on the further side by trees, and very much overshadowed by trees growing in it. This gave the whole place a sombre look suggestive of dampness, and shut out the view of the house until we were close to it. The house was a square, solidly built country house;—quite different from what I expected. The long windows looking forth into the English garden (where we were) were shuttered. There was a terrace round the north and west sides of the house, and on the rough grass which grew up to the terrace and with her back to it, a lady was sitting, holding a paper as tho to look at it at arm's length. I supposed her to be sketching, and to have brought her own camp-stool. It seemed as tho she must be making a study of trees, for they grew close in front of her, and there seemed to be nothing else to sketch. She saw us, and when we passed close by on her left hand, she turned and looked full at us. It was not a young face, and (tho rather pretty) it did not attract me. She had on a shady white hat perched on a good deal of fair hair that fluffed round her forehead. Her light summer dress was arranged on her shoulders in handkerchief fashion, and there was a little line of either green or gold near the edge of the handkerchief, which showed me that it was *over*, not tucked into, her bodice, which was cut low. Her dress was long-waisted, with a good deal of fulness in the skirt, which seemed to be short. I thought she was a tourist, but that her dress was old-fashioned and rather unusual (tho people were wearing fichu bodices that

summer). I looked straight at her; but some indescribable feeling made me turn away annoyed at her being there.

"We went up the steps on the terrace, my impression being that they led up direct from the English garden; but I was beginning to feel as tho we were walking in a dream,—the stillness and oppressiveness were so unnatural. Again I saw the lady, this time from behind, and noticed that her fichu was pale green. It was rather a relief to me that Miss Lamont did not propose to ask her whether we could enter the house from that side.

"We crossed the terrace to the southwest corner and looked over into the cour d'honneur; and then turned back, and seeing that one of the long windows overlooking the French garden was unshuttered, we were going towards it when we were interrupted. The terrace was prolonged at right angles in front of what seemed to be a second house. The door of it suddenly opened, and a young man stepped out on to the terrace, banging the door behind him. He had the jaunty air of a footman, but no livery, and called on us, saying that the way into the house was by the cour d'honneur, and offered to show us the way round. He looked inquisitively amused as he walked by us down the French garden till we came to an entrance into the front drive. We came out sufficiently near the first lane we had been in to make me wonder why the garden officials had not directed us back instead of telling us to go forward.

"When we were in the front entrance hall we were kept waiting for the arrival of a merry French wedding party. They walked arm in arm in a long procession round the rooms, and we were at the back,—too far off from the guide to hear much of his story. We were very much interested, and felt quite lively again. Coming out of the cour d'honneur we took a little carriage which was standing there, and drove back to the Hotel des Reservoirs in Versailles, where we had tea, but we were neither of us inclined to talk, and did not mention any of the events of the afternoon. After tea we walked back to the station, looking on the way for the Tennis Court."

On the way back to Paris Miss Morison says the "thought

returned,—‘Was Marie Antoinette really much at the trianon, and did she see it for the last time long before the fatal drive to Paris accompanied by the mob?’”

The subject was not alluded to for a week between the ladies, but one day, “as the scenes came back one by one, the same sensation of dreamy unnatural oppression came over me so strongly that I stopped writing, and said to Miss Lamont, ‘Do you think that the Petit Trianon is haunted?’ Her answer was prompt, ‘Yes, I do.’ I asked her where she felt it, and she said, ‘In the garden where we met the two men, but not only there.’”

The account then proceeds with details of common experiences until the two ladies resolved to write out their stories independently. The account then continues in the next chapter with Miss Lamont’s narrative, which embodies the same facts as above with different incidents not observed by Miss Morison. Comparison led to a second trip to the place when additional apparitions occurred which I must leave to readers of the book to examine. The main point is that in successive trips the scenes of the first were not all seen and the place looked different. It occurred to Miss Lamont when she wrote her account that they had visited the Petit Trianon the first time on the 10th of August which was the anniversary of the French Revolution. This was a clue to the possible meaning of the incidents of their strange experience.

To make a long story short the discovery that many of the objects seen on that day were not really in the park and that some of the costumes observed were of the time of the Revolution and were not worn by any persons about the park led to historical inquiries. This took several years and further visits to the Petit Trianon. Obscure histories of the time of Marie Antoinette and maps of that period with drawings and pictures of the houses and various things in the park led to a complete identification of what they had seen, tho no such things now exist in the park. This extended down even to an old revolutionary plow which they had seen on the visit and which had disappeared perhaps a century ago. When

the identification was made the next thing needed was an explanation.

The last chapter is a *Reverie*, a hypothetical construction of the cause of their apparitions. The ladies protest that they have never been psychic researchers and that they have a distinct aversion to spiritualism and all its ways. Apparently they are naively ignorant that they have been trespassing upon spiritistic grounds in both their experiences, their inquiries for identification and their final explanation. But however that may be they find that the incidents in their experience coincide with what most probably passed through the mind of Marie Antoinette during the last days of her life. It was the anniversary of her arrest and they assume that they had in some way come into communication with her mind, on the other side of the grave, and caught some of its dreams or reveries.

This story is as romantic and incredible as any ever told in the annals of psychic research. But it is not without duplicates and analogies in the Society's records. This occasional penetration of ancient times in this manner is more frequent than is usually supposed. Unfortunately the incidents do not obtain record as they should. But this story and explanation will strike most readers at first, and especially those who are either unfamiliar with psychic research records or do not examine the credentials attached to the account, as a pure piece of fiction. But in addition to their asseveration in the Preface that the incidents are facts, the publishers state the following in a note.

"The ladies whose Adventure is described in these pages have for various reasons preferred not to disclose their real names, but the signatures appended to the Preface (their names) are the only fictitious words in the book. The Publishers guarantee that the authors have put down what happened to them as faithfully and accurately as was in their power."

Remember this is the Macmillan Company, one of the largest publishing companies in the world. The reader has to choose here between reality of some kind or remarkable lying in regard to the incidents recorded. The story but for

this strong statement of the publishers would go a begging for credence, and we should have to suppose the publishers duped if they were not lying about it. At the same time, as already remarked, the incidents do not stand alone in the history of such phenomena. They but repeat phenomena which have fair scientific credentials in their support and with such credentials it is rational to ask for explanations.

The writers' minds play for a moment about the idea of some sort of influence left on the place which their minds may have felt in an abnormal mood. But they do not seriously dally with such an hypothesis. They prefer the idea of contact with the mind of Marie Antoinette as the more likely explanation.

While I have no objections from the point of view of science to such an explanation I have sense of humor enough to appreciate the average layman's and Philistine's hesitation about the theory. That hesitation does not come from a scientific temper, but from the habit of interpreting facts superficially. The question that most people will ask will relate to the meaning of such an explanation for the condition of a life after death. They will see in the incidents testimony to a sort of nightmare existence, if the spiritistic theory be tolerated at all. We cannot avoid asking whether we have not, in such incidents, penetrated to the reality in such stories as those of the tasks of Ixion and Sisyphus, or the heroes of Valhalla who are forever hewing down shadows that only rise up again to renew their ceaseless and bloodless conflicts. Is the after life but a dream of the past? Is it only an eternal nightmare? Are Sisyphus and Ixion only forever dreaming over their past actions? Have we not in such conceptions a hell a thousandfold worse than the traditional pit of fire and brimstone? Taking the majority of mankind's habits and ideals into account I should not object to such a fate as entirely deserved, and their indifference to the revelations which suggest or prove it would be most astonishing if a knowledge of it would reform their lives. But human interests in the physical life are so strong that even a Calvinistic hell does not seem to frighten men any and they only rely on scepticism to escape it.

I am not sure, however, that we have any right to indulge fancies of the kind regarding the interpretation of such phenomena. We know too little about a spiritual world and its laws to formulate doctrines of reward and punishment as yet. The best that we can do is to demand further investigation and accumulation of facts. Assuming, however, that such phenomena do attest the survival of personality and that we have not yet sufficient data to formulate a theory of conditions in that life, but only sporadic facts indicating probably nothing but abnormal situations for intercommunication between the spiritual and physical worlds, we have phenomena that may throw light upon the hypothesis which the second book under notice discusses. We have in the incidents of *The Adventure*, if we treat them seriously, illustrations of the sporadic access of the living to the remote past, possibly by telepathic connection with the dead. To that idea we shall return after reviewing the work on "Reincarnation and Christianity."

The author starts with a more than usually frank admission that religion has to face scepticism to-day as it never did before. He recognizes fully that the religious man of to-day has to accept agnosticism where he would prefer a well but-tressed faith. This agnosticism centers about the existence of God and the immortality of the soul, the two fundamental beliefs of Christianity, without which its philosophic system cannot stand. In seeking a way out he turns naturally, and I think correctly, to psychic research for a promise of security to at least one of these foundations. On the phenomena of telepathy, hypnotism and apparitions he states that the Society has declared itself, but remains unconvinced, or at least unexpressed regarding communication with the dead, tho it is at least apparent that the author thinks we have a right to disregard that authority. With that spirit the present writer entirely agrees. It is only unintelligent scepticism that dallies with telepathy. It might rationally express dissatisfaction with detailed theories of spiritism, but there is no rational excuse for not frankly admitting that it is a legitimate hypothesis with a thousandfold better credentials than telepathy for the same phenomena.

But in the effort to get a salvation, or soteriological, scheme of things the author does not endeavor to extend the hypothesis of communication with the dead, but leans toward a doctrine of reincarnation. One half of his book is devoted to developing it both speculatively and with a limited appeal to facts. He admits that it cannot be proved and this is so much to his credit, tho, if true, I think it might be as provable as communication with the dead.

To the present writer the doctrine of reincarnation, as usually defended and representing the reïmbodiment of the soul in some future organism as well as pre-existence, which the author boldly holds, is neither a necessary hypothesis to explain any facts nor consistent with our conception of an ethical order. It is to make this more clear that the present review has been written. We alluded to it once before in discussing the book of Miss Bates (*Journal*, Vol. III, p. 373.)

He refers to genius and other phenomena as explicable by reincarnation, but to "many who can remember ideas, longings, fancies, which came into the world with them and were a part of themselves," he might have added the feeling of past existence which many people report of themselves. I shall not run over details of such evidence. I wish to call attention to the facts that advocates of reincarnation do not take sufficient account of illusions of memory in such phenomena. I have no doubt that the feeling of pre-existence frequently occurs, but it is but an instance of imperfect recall of the past in the present life. Perhaps it is often the vague presence of part of an incident in infancy where the sense of the past is correctly of a previous existence measured by that of which we have a distinct memory, but not extending beyond the time of birth. Then there is clairvoyance which may reveal to certain minds places and events which they have never previously known, but which do not require a previous existence of themselves to explain. Here it is that we come into contact with possible communication with the dead as explaining many an incident which might superficially be referred to personal experience in a previous state. If Miss Morison and Miss Lamont had felt a past as apparently theirs which the facts showed was not theirs in the

present life, except as a veridical hallucination, they might have reported proof of the contention here made. I have known persons who have had that sense of a remote past, but alas I have never been able to induce them to make a scientific record of the facts. There is no reason why a spirit should not transmit its own consciousness of the past with the incidents that made it up, and often this past alone may be transmitted without the incidents. If so we do not require any reincarnation to account for the phenomena which advocates of that doctrine present. We must remember that all such experiences seem as much our own mental states as those instigated by normal stimuli, and it is only the contents that ever suggest a foreign source. Hence, with telepathy between minds established it is but the use of that process between the living and the dead that brings the phenomena under an explanation that makes reincarnation wholly unnecessary.

The Thompson case, which we discussed so fully in our *Proceedings* (Vol. III) and more briefly in the *Journal* (Vol. III, p. 309), is a good illustration of what is possible in all such cases. Here was a young man who had no education in painting suddenly seized with apparitions and a desire to paint. He follows his impressions and paints pictures which turn out to have the characteristics of the dead artist Gifford whom Mr. Thompson did not know to be dead at the time. I resort to mediumistic experiments to ascertain whether I can prove the identity of the artist and I do so. The apparitions which had haunted Mr. Thompson are acknowledged and even described by the dead artist through psychics other than Mr. Thompson and who did not know anything about the facts. The incidents were here past experiences of Gifford and were transmitted as apparently present mental phenomena to the mind of Mr. Thompson. He actually felt at times as if he were Gifford, and this before he knew that Gifford was dead. If he had only gotten the sense of the past without the apparitions we should have had the kind of phenomenon to which reincarnationists appeal. But as he had the facts transmitted in the form representing the identity of the artist all sense of the past was either suppressed and overlaid

by the dominant visions of facts or was not observed and discriminated. But we have in them the illustration of spirit influence which may be much more extensive than the evidence for its being a fact. All this is so much against the necessity of a reincarnation doctrine.

When it comes to the ethical aspect of the problem the argument seems to me quite as strong. The author has tried to protect his reincarnation doctrine by ethical ideas. But it seems to the present writer that he entirely misses the fundamental postulate of ethics and this is the ineradicable place which memory has in all ethical orders. Reincarnation with its supposed corollary of pre-existence does not recognize memory as an essential element of responsible personality. To me it seems fundamental and that no moral responsibility whatever can exist where the continuity of memory does not hold. The only analogies which we have in our present lives to the doctrine of reincarnation are found in the cases of dual personality. We never transfer the responsibility of the normal personality to that of the abnormal. The decision that certain acts were performed in an abnormal condition, especially when there is no mnemonic connection between the two conditions, absolves the abnormal personality from responsibility. It does not remove the right of society to take measures of protection and prevention, but responsibility is removed and all measures like punishment or probation are excluded from consideration. Our whole system of ethics proceeds on this idea and a doctrine of reincarnation must eliminate ethics entirely from its conception of the cosmos to apply its scheme.

The explanation, however, of the facts by a spiritistic hypothesis involves the retention of memory between the two states of existence and the idea of some sort of influence of one upon the other in the order of salvation, while it also implies that change of environment is the main principle of the cosmos in its evolutionary developments. We ourselves are working out this very principle in our reformatory systems as applied to criminals. Hence I cannot but think that a more rational resource for philosophic interpretations of the

cosmic system will be the acceptance and working out of a spiritistic theory.

This criticism does not mean to detract from the merits of the book under review. Indeed I am sorry that I should seem to antagonize it by this series of animadversions upon its doctrine of reincarnation. Otherwise I should have only the highest praise for it. It is an excellent effort, not less excellent for its brevity, to rejuvenate the place and influence of the church in the intellectual, moral and social order. I am sure that many more clergymen will come to this point of view and it is a shame that the intolerance of the age will not permit the author to sign his name to the book. It is a sign of the times and ought to be read by every clergyman in every denomination. Along that line lies salvation for the religious mind, and sure destruction if the opposite course be taken, and this regardless of the merits or demerits of reincarnation. It is a hopeful indication to find at least one of the class more vitally interested in spiritual lines rather than the vague paltering with telepathy that characterizes our Philistines who cannot see that materialism has been undermined in the house of its own votaries.

A MEDIUMISTIC EXPERIMENT.

By James H. Hyslop.

Introduction.

The psychic of whom this is a record died last June (1910). She was the same whom I called Mrs. Rathbun in the Thompson Case (*Proceedings*, Vol. III, pp.). Miss Gaule was her maiden name which she kept after her marriage as her mediumistic name. She was well known as a professional medium and that is the reason that I publish this record. This is a kind of open defiance of the usual maxim of psychic researchers that nothing can be regarded as having any evidential value, if it comes through a professional medium. This may be true for sittings with friends or persons who might be the subject of detective methods. But it is not true of strangers like the gentleman whom I had take the sitting. I readily concede that records from professional mediums have to be discounted, or even regarded as worthless, unless what may be called test conditions are observed. Miss Gaule had her enemies as well as her friends, and those who regarded her as the ordinary fraud, judging usually from an entirely false standard of measurement. She was a decidedly hysterical type and many things naturally attributed to fraud were due to this temperament. Whether hysteria accounted for everything that was suspicious I neither know nor care. This experiment was conducted in a manner that made all references to her character unnecessary. At first sittings of this kind with entire strangers I do not care a penny what the reputation or character of the psychic is. I performed a number of similar experiments with like results, and sometimes with entire failures where there was abundant opportunity for fraud. I shall only say that I never discovered a single instance in which she even tried to deceive me. She knew me well and during several years previously I had occasionally gone to her for a sitting. She was never able to

get any evidence of the supernormal for me, not even in appearance. She made no attempt to play tricks on me, what she said being all twaddle. She knew it too. I found it useless to try her, but knowing what was reported of her I resolved to put her to the test just for the importance of testing a professional medium. Not a person was permitted to know of the arrangements for sittings but myself. The stenographer never knew when or how I made them.

In this case the man called at my house and I arranged with Miss Gaule over the telephone. I of course revealed nothing, not even the sex of the person, and I did not tell the gentleman where I was to take him or the name of the medium he was to visit, so that he had to call at my house in order to find his way there. In the meantime I directed the stenographer to be present. When evening came I found that I had to attend a Board meeting and so I sent my boy with him to show him the way to Miss Gaule's home, and without mentioning to my boy the man's name. The stenographer was there to do the rest, and the man was properly advised to observe the proper reticences, which was not at all necessary as he was sufficiently intelligent, as the record shows, not to inadvertently give himself away. This is indicated more clearly in the summary of the man's impressions about the sitting, but as that has no evidential importance I do not quote it. His own statements about his admission and introduction to the psychic will explain themselves.

"Your son took me to the house. I was met by a gentleman who ushered me into a room back of the parlor where the two ladies, one your stenographer, were sitting. No names were mentioned except in a joking way about my being Mr. Smith. I said very little at any time, but the medium evidently thought that you were coming and so talked in a general way to your typewriter, but I soon explained that you would not be present, and she commenced talking in the way recorded."

I think any intelligent reader, not prejudiced by maxims which have only a limited value and application, will easily observe that some of the hits are not due to guessing or chance coincidence, and hence that there is evidence of the

supernormal. It matters not what the explanation may be. Some of the facts, such as the apparent description of the man's embarrassment in getting to my house in time, may be ascribable to telepathy, tho only on the ground that they do not bear upon the personal identity of the deceased brother. Whether they or all of them are explicable by some form of telepathy—a form for which I do not think there is one iota of evidence—I do not care. The primary point is to show the comparative ease, where we have the means, for testing the claims of professional mediums. The maxim on which the average Philistine usually acts in repudiating the results of professional mediums is sound enough when listening to the ordinary story about their achievements, but it is only indolence or the lack of means that will prevent him from very easily testing such claims, and it has been my primary object here to show what could be done with proper means to investigate even this abused class of psychics. The ordinary reports about them are worthless enough, even when the facts are genuine, but they do prove the duty of ascertaining whether there are any facts that transcend the limits of ordinary explanation. To me this is an easy problem to solve; tho not within the possibilities of every scientific man, as he does not have the time or means for doing the work and has always to do his work for such periods of time as would make a scientific conclusion worth while. He cannot rest satisfied with the single experiment or the meagre facts about which the ordinary layman gets so excited.

The reader will remark a great deal of chaff in the record, much of it being the ordinary medium's twaddle. But as there is undoubted evidence of the supernormal in it that chaff becomes extremely important to the student of the problem. Its character in the work of Miss Gaule could not be determined without a long investigation. But my acquaintance with her test work would lead me to say that her type of mediumship is wholly different from that of Mrs. Piper. She rarely did automatic writing and did not like either this form of work or the necessary trance accompanying it. Hence her mediumship took the form of clairvoyance and impressions, often seeing and interpreting pictures

which she seemed to see. That is the chief interest of her method, tho it would have no value unless the supernormal attended it. She often misinterpreted the picture and I had to unravel its meaning from inquiries of the sitters. These are psychological features which to the ordinary layman and unfortunately to some who lay claim to being scientists, suggest fraud. Both assume that, if you are dealing with spirits the mind and organism of the psychic should not figure in the results. There is no illusion that is more inexcusable except on the ground of crass ignorance. The only thing that any scientific man has a right to expect when the claims of mediumistic communication are made, and this whether the theory be telepathy or spirits, is either an entire failure to obtain anything supernormal or that it shall be mixed with the modifying influence of the medium's mind.

This record is a good evidence of this coloring effect and it is a good reason for using the material. Any critical student of psychology and acquainted with the habits of genuine psychics will easily discover traces of this red glass effect. He will also be concerned with other questions affecting the limitations of the communicator, and this on any theory. But I dismiss these from account in this record, as the material is not sufficient to suggest or to justify animadversions on a point of this kind, apart from what can be learned in better cases and larger records. The important thing to remark and study is the undoubted effect of the medium's own mind on the results, and her normal mental processes at that. The chief value of the record for science lies in this fact rather than in the evidence for the supernormal. After we had once justified an hypothesis by better facts we might find the supernormal in this to represent one incident in a collective mass of evidence sustaining the conclusion adopted in other cases, but it would hardly prove a theory itself. I give it some corroborative value, but its primary importance lies in other factors which are explained above.

Sitter's Experience.

The incidents which induced the sitter to try an experiment with a medium was the following as given in his own

narrative, written out for me on February 5th, three days before the sitting. I have a narrative of the deceased brother's experiences in England to which the account refers, but they do not require recording here. They have the value of being mediumistic phenomena within his own private circle and friends, and they are of the type which suggest very strongly a spiritistic interpretation. The sitter was sceptical of such things, but his brother's seriousness about them attracted his attention and tolerance. His own narrative will explain.

"Four years ago my brother came over from England to promote an abattoir project in Canada, living a part of the time in New York. He knew that I did not believe in Spiritualism, but told me the stories of his experience with an earnestness that convinced me it gave him a great deal of comfort to have had this communication. We never had any pacts between each other, but when he died I felt sure that if there was any truth in his theories that something would develop in time to remind me of it.

"Three years ago my brother died from an operation in Canada and I went there to attend his funeral and his business affairs. Twelve months afterwards, while soundly asleep, I seemed to be in a trance and I felt I was separated from my body and in suspense, above me a cloud seemed to be separating my sight from anything above it, when suddenly my brother appeared in a most brilliant light and illuminated features and said 'Here you are,' as tho he had been seeking for me. We seemed to have held hands and yet I knew they were not fleshly hands. We talked but it seemed to be through the mind and not the lips, and after the conversation was ended, all became dark and I woke up."

The sitter was curious to ascertain if any allusion would be made to this experience, and so was I. The reader will remark that not the slightest reference was made to it. The interesting psychological features of the experience are the writer's feeling that he was out of the body and the appearance of a cloud transformed into an apparition, with the reference to "talking through the mind."

February 8, 1908, Time, 8.30 P. M.

Medium, Miss Gaule. Sitter, Mr. H——.

I hope we shall get something for you. Linda? Who is Linda? Do you know the name. It is not Linda. Why, it is Lotta! Lottie? Lotta? Charlotte. This is clairaudient. I don't see her. If you know her, or knew the name, tell me. I can't get the influence from around you. Often these names are heard and we have people coming in and going out and they are messages for them. Oh! now I account for that: I picked up the letter of Mrs. H—— [?] and it has not been answered and her name is Charlotte. That is the influence that followed me and put her thought with me.

A gentleman presents himself in spirit form with arms folded as this [Napoleonic attitude] and stands at your back, but very deeply interested in wanting me to describe him. He in life occupied a very—I should say high position,—in the navy, it may be, but more as an army officer; very near you, sir, and I don't know whether you titled him "Colonel" or "Captain," but the description of the man as he stands there with his arms folded is very remarkable. He has a high forehead and brown eyes and, as he is there, he reaches out and folds his arms like this [indicating] as though he wanted to attract my attention especially towards him, that it might reach you. By his side is a lady; rather quiet featured, quiet in her manner, but as a mother to you she comes. That lady is associated with this larger man.*

There is a hand that seems to reach at your coat on this side; seems almost to remove the lapel of your coat and puts a hand into your pocket. Did you put an article in there associated with one that is gone?

(No.)

Have you something about you that is associated with a spirit?

(Yes.)

I want to get it in my hand! [Sitter hands a man's watch to medium.] I feel as clear! This has the strongest and strangest power! This has a force and a power, but just—I want to ask you about that soldierly magnificent influence. He

* The names Lotta, Linda, and Charlotte have no reference to the sitter. Mrs. H——, to whom they are related, had had a sitting. Their relevance to her is admitted finally by the psychic, and it is an interesting incident in the automatism of mediums which was so frequently illustrated in the work of Phinuit of the Piper case. Had the significance of the names not been admitted by the psychic, however, we could not allow it this interpretation.

The reference to a general in "Napoleonic attitude" has no meaning for the sitter. It is a reference that I have seen in other records of Mrs. R. Assuming her honesty it is another automatism like the one just mentioned.

holds his head back and, as he does so,—he was one that was full of laughter. He is handsome, with teeth that are prominent and pretty. Is he your brother, or have you been connected in the army with him? He knows you. He seems to reach over towards you and puts a hand on your shoulder. He had something to do with a regiment from Massachusetts, because I see those words written there. That man has known you in the past. He is not your brother; not a relative, but he is a man friend and did not die in the army, whether he was a colonel, general, or whatever he was; but he died from injuries that finally affected him here. [Indicating base of brain.] He passed out like that! He is so close to you. If we cannot locate him, I have described him.*

Now, then, the mother: She is as many as fifteen years gone to the spirit.

(Longer than that.)

As many years, I know. She doesn't seem to me a woman that made very much noise in the world. She is a quiet, home mother; a very good woman, I should say, but she seems to affect me here [indicating chest]; she had some passing over from here. You remember her?

(Oh, yes; very well.)

Did she not have some lung trouble? She seemed to dislike any mention of consumption. I hear her say: "Call it 'most anything but consumption, dear. Say, her throat." She was particularly sensitive about it. But she died from either pneumonia or hereditary consumption.†

I see three around you that went out in just the same way. And, there is with this man another spirit; a lady, with very peculiarly—When we say "handsome" dark eyes, it scarcely describes hers; but the hair is so gloriously bright; you would think that she would be blue-eyed; but she had lighter hair and large, dark eyes. Is she not your sister that went away? She passed out as a little person and is grown up in the spirit and is with mother.‡

* The allusion to the sitter's brother in this passage is pertinent, as the reader will observe, but it is interfused with material related to the military personality represented and who has no reference to the sitter. All but the allusion to the brother is wholly unrecognizable.

† The description of the mother is correct, "quiet, refined and devoted to her home life," and her attitude of mind in regard to her disease is correctly indicated. She died of bronchitis and would never admit of any consumptive conditions.

‡ Sitter never lost a sister, but a cousin of this description is recognizable. She was the lady mentioned in the incident of the pact with the sitter's brother (p. 425), who claimed that the promise was kept after her death, the communication occurring at the home of his friend's wife who was a psychic.

Then, the hand of the gentleman with the round, smooth face—I see no beard—reaches out and touches this. There is so much that is powerful about his ideas. He is not religious; not as a minister, but one that would seem to be deep in the subject of—almost—eternity, but not on the line of the phenomena of spiritualism. I sense this, but I do not get it that your people were deep dyed in this thought. I feel that they were peculiarly scattered in their thoughts; different branches of religion among the different members of the family and I would say, going back with you as many as eighteen or twenty years, you have given some serious thought for this. That might have been interest in this subject for eighteen or twenty years to know something of it; and were you not very much interested and then dropped it altogether and then, within the last year or two, regained some of your interest and come into it?

(Yes.) *

Because—"Pa, you know, I want to come to you." I hear a voice and, oh, the force that this brings! Why,—October, a year ago! What was it? Anything particularly strange to happen? Was it a very critical illness or the transition—Not this October, but dating back, October, a year ago; between the 9th to the 18th. They take me back and then, beyond that,—but, for the last four years, I would say, you have battled so to be content regarding the ones that have been removed.

You were many years with the subject of the phenomena of spiritualism; didn't know your thoughts, for you had gotten out from it, altogether; then, there came that break, and I see you searching; there was that going out near together. Can you

* The man described, apparently as a minister is not recognizable. The description is certainly not of the sitter's brother. But the following facts may be worth recording, statements of the sitter.

"I left home when a boy and knew nothing of my family home life until my brother came to America many years afterward and told me many things that transpired at home. None were interested [in Spiritualism] as far as I know, excepting my brother and one or two cousins and the young lady cousin [who made the pact to return (below)].

"My parents trained their children very strictly in religious matters and my brother was active in church work until about 21 years of age, when taking offence at something said or done by the minister, he left the church and became very much of an agnostic. Many years after on his visit to me here in America, he attended church regularly with me and I could see that he was still under the influence of his first religious beliefs but would not own up to it. My brother was evidently much interested in Spiritualism, but he did not call it by that name, but told me with very great interest and belief what he heard at the home of his friend, claiming that his cousin who had died and who I believe had light hair (and had made a pact with him) had appeared to him; also the mother referred to above and a Scotch friend who had died suddenly in Rome, Italy. We talked the subject over several times while he was with me in New York."

place that, also? For I feel two that went away almost the same time. You seem to me almost an old man,—as though so many of the dearest had passed on, gone,—but holding this [watch] in my hand, I feel as if I would want, almost, to exhort and pray. Was this a person that had such power and condition as that? Were they a minister, or—I want to exhort; I want to pray. I want to talk to the world on educational matters; to *do* something.

There is something just here. I don't know why I do that—[Pressing hand against right temple; brushing hair back from right ear.] There is something about a spirit's promising you mentally, "Just the light; that I would be here; this has drawn me." But, I want to preach; I want to exhort; I am not a minister. I am carried a distance from here, also. There is two locations; something about England; over the ocean.

(Yes.)

I want to go over to England, if that would be right? And, not feel—I want to go. My body is not buried there, but I stand, as it were, with great, raging waves all over, around and about me, when I hold this [watch], but I am going to conquer the waves and I am going to stand firm and I am going to say what I know to be true, even if I pass out doing it.*

Then, I seem to want to go that way, [Lunging at sitter with left, as if fencing] at you; throw my left arm out; and, as I do, I sense a condition like this: [Collapse.] Unable! It is a most clear, peculiar transition. But the word "help" is all around you and, yet, I want to preach; I want to pray. There is a religious sentiment without being a minister, there is that fearful idea of belief in a God. No matter how broad I grow, you can't take out of my soul religion. I am not clothed as a reverend. That is the condition I get when I touch this, sir. Do you know if that is correct?

(As to the temperament, that is right.)

* The sitter reports of the allusion to October as follows: "This date of October is interesting, altho the length of time is incorrect." The sitter's brother died on December 7th, 1902, a little more than five years previous to this sitting. He had apparently suffered from indigestion for a long time, but in October he discovered and recorded in his diary the evidences of a serious malady. The dates of October 21st, 30th and 31st, November 5th, 26th, 27th and 28th mark those records. On December 4th his will was made, and he went to the hospital on December 5th.

As we have seen, the sitter's brother was deeply interested in spiritualism. The sitter says, however, of the reference to exhorting and praying that his brother was not addicted to that, tho at religious services he followed the course of others. He was anxious to do something in the world for humanity. He was born in England but was buried in Canada, having died in Montreal, where the operation was performed that terminated his life.

About the exhorting and the praying?

(Yes.)

And I am traveling, too? Is that right?

(Yes.) *

There is a place in England: I don't know whether it is Manchester or where I am: I am in some place in England and whether it is five years backward and forward there; then, I come back and go to a mountainous place; is your home a mountainous, hilly place? †

(Yes.)

Where it is pleasant and so surrounded by everything lovely and I want to feel the touch of a little child's head; a little hand. When I hold this I feel like I wish there were a dozen of children here and as though I would like to take them in my arms, first one and then another; as though they were a lover of youth, children, nature and green trees. And, oh, the tremendous tree near your place, that slopes a bit. It is not flat. I come up the hill. The tree is almost bending over. Near that tree this spirit leads me, as though you would know that position and place. Is there a swing or a rustic bench there? What is it? There is something and I want to just—like we were children, almost—to roam about it; and it would seem to me to be a swing or a place where you would rest or recline. It is a sort of a home-made arrangement; doesn't look like a bought thing but it is made by twists, someway, either of ropes or wooden stems, and I am moving to and fro. I am there where it is green, hilly and the air is so fresh that I could almost get the atmosphere. It is delightful! It is some hilly country and this leads me there. It is not England, though; it is here; it is where your home place is or where you and he have visited.

(That is better.) ‡

* The sitter says his answer "Yes" was with reference to the statement about the communicator's temperament, not his religious action alleged or implied. He travelled a great deal.

† Manchester, England, was the birthplace and early home of the sitter's brother. The allusion to five years may be to the time of the communicator's death. The reference to mountains will be explained in a later note.

‡ The sitter says of this passage: "This leads to a location ten miles up the St. Lawrence River above Quebec. My brother got tired of living at the Chateau Fontenac, Quebec, and would spend three or four days a week on this farm with friends and they told me he was very fond of going out amongst the trees and reading aloud. I visited there after his death."

Personal inquiries of the family, suggested to me by the sitter, resulted in the following facts.

"It is hilly and mountainous about the place. The place is situated on high land and is surrounded with woods and to reach the place you have to come up a long hill, about twenty minutes' walk from the river.

Do you know something of that peculiar tree?

(I don't know of the tree that you mention, but it is a hilly country. That leads splendidly to just where I want to reach; right along to where it will bring you.)

I feel as if you said—I don't know whether you asked him coming over or whether you spoke to him about it before you left, that you had once visited this place and that you wanted him to make that trip and in your memory I just want to go and live it all over again. White! I hear "White" spoken and, "It is so pretty!" Is that the White Mountains? For the word comes to me. Well, there is somebody named "White," if it is not. There is someone "White." I just hear that name called to me. But the hilly place and, oh, there is that rustic bench or swing. It is a home-made thing; not bought from a store but as if people have made it of rustic twists of some kind. You have been in that place and you and he have sat there and talked.

(He has been there and I have been there.)

Oh! Separate? He has been in that seat and so have you. Do you hear a brook near by? Is it a brook or a pump? I see a boy about sixteen years of age, kind of come up that hill, and he has something in his hand. He brings such refreshing water. I see this man put out one foot, like that, and stretch this one out and, "Oh, it is glorious!" I love the sight and I love the place. He would come and go and then you would come and go and you and he have journeyed back there for reasons. And he is strong: I hear him call you. I hear a voice say, "It is not

"There are many large trees about, but I do not know of any particular one where he and the children played. Mr. H—— did not play with children much. He was more quiet and only walked with them, so far as we know. He seemed to like them in his quiet manner, but was not demonstrative. He was extremely fond of the country and its life and appeared to thoroughly enjoy himself. He loved to read in the colder weather in the house and in warm to take a walk and a book and sometimes with the bairns. I could not specify any particular ones or place. *There was a hammock under a large oak tree* where they used to sit, but no swing. There was a swing made later after he left and it was under some large trees and it was made of rope of home manufacture and was made by Mr. Geo. H—— [sitter] at a later time. *I forgot to say* there was a *small swing* near the garden gate, also made of rope which was under the trees and was in use when he [sitter] was here. I dare say he did swing the children there, but we have no recollection of it and the children were too young to remember clearly. In fact, I think he really only took walks with them. As regards scenery here, it is beautiful, lovely trees and air and so healthy, that it would be hard for any man to forget it after being about the place.

"Mrs. B—— [wife of informant] says that he [communicator] never played with the children, but walked with them and one or the other of us always went with him."

and it was not hard to die, because—because it has given me life and that life shall be yours to enjoy.”*

Oh, my! Then, we found another light. Whew! [Apparent agitation.] I can't tell you. [Breathless.] Sarah wants you. Oh! Somebody—There! Sarah, too. Not here. What is the book with the autograph written? Are you reading? Have you a book with an autograph? There is something of a large book with the handwriting that, if I would write it, I would write a kind of a big hand and flourish, but letters more like this [indicating slanting] than straight. You have his signature; have read it many times, perhaps, but there is something here: Q? Q-Q? You are not Q-Q? I can't tell you what it is; that is. Is it a question mark? Is it a name of anything? This one says “Q-Q,—It is all right, Q-Q.” IT IS ALL RIGHT! [Explosively.] Oh, my! [Pause.]

Oh, I could cut the limbs from those trees, they are so perfect. The air is so delightful that I feel as though I could sit there in that bench or that rustic looking seat and improvise something and never leave it. It is almost Paradise, it is so perfect!

* As indicated in the last note the sitter did visit the place after the death of his brother. It was not in the White Mountains, but Dr. White was the name of the physician in Montreal who was his adviser. In regard to the incidents of this and the previous passage the sitter reports the following facts:

“I have been trying to think over the part of the record in reference to the ‘swing and bench.’ When you read my letter in reference to my brother and his relatives it will explain this more fully, but in my last letter I placed this description to a farm on the St. Lawrence about ten miles above Quebec. My brother was tired of hotel life at the Chateau Fontenac, Quebec,—he had been there for the most part of two years—so to have a variety a part of his time he spent at this farm, a hundred acre farm with magnificent large trees and an old fashioned stone house of twenty rooms. I had forgotten about the bench and swing when I wrote you last and could not place them, as I was never there while my brother was there, but spent several months there after my brother's death, as I took his place in representing the English Syndicate that he represented and did as he did. I spent four days a week at the Chateau Fontenac and three days a week at the farm. How I came to forget the swing was this. That there was a swing hanging from the limbs of a large tree, and as this family had four lovely children, two boys and two girls, they made every good-natured friend visiting them swing them in turn. Why I came to forget it was the fact that after my brother's death and I became a friend of the family, I played with the children giving them a swing almost every day until one day it broke down and I put up a large hammock between the two trees instead and used to swing them in that. Between two trees, near the swing, was an old wooden bench, pretty well described in the record of the medium.”

The exclamation “separate” is a virtual recognition of the fact that the two men had not been there at the same time, which was true. The man's love for the place is explained in the previous note. The meaning of the reference to the boy is not explained in any of the sitter's notes.

"Of all the places in the world, next to my birthplace, I love it dearest!"

Well, October and September! Now, I know why it was in the month of September and October; that they enjoyed it there the most, just after the heat of the summer, when the leaves began to fall; then, they liked it.*

[Pause.] Oh, this is the strangest influence! I feel like that hand [the left] is almost dead. I am not as vigorous. I could strike you awhile ago, but I could hardly raise that arm now. It is a condition that I took on from that great, magnanimous influence that is around me, that I want to do much for the world and I will! A positive brain, a positive mind, and if they told you they would do something, they would. And now I hear, "Q-Q, I will!" Now, is there anything you would like to ask?

(Yes.) †

If I can answer any question, I shall be very glad.

(I would like to ask what his instructions were about his body.)

"Yes, but not cremation." I just heard something say, "but not cremation." Whether he had said, "Cremate my body," but that they didn't—but I cannot feel that the body was disposed of just as would have been his wish. There has been—I cannot—Only that I heard the word "cremation." I cannot tell you whether the body was cremated or whether he meant that it should have been cremated and it was not—I don't know, but I just heard, "Don't take me back, over the ocean."

(No.)

Don't want to go back to England, it would seem. Do you understand that?

(Yes.)

As though, "I am buried here." Whether a thorough Englishman and he was to be buried in England and was not—

(I wanted to know what the instructions were as to what should be done with his body.)

Even now, you mean?

(No, then.)

"Why, I don't care. Throw it up in the air, if you want to."

* Sarah is the name of a cousin, sister to the one that had made the pact to return, and one that the sitter's brother was very much in love with. It is not known whether the brother had an autograph book. The description does not fit his diary which he did keep and to which reference has been made in a previous note.

The letter Q is probably the initial for Quebec, near which was the farm mentioned. This conjecture is confirmed not only by the continued reference to the delightful scenery but by those mentioned in a previous note.

† The pertinence of the allusion to his desire to do much for the world is explained by what was said in a previous note (p. 426).

Kind of a feeling as if he would say, "What is the old body any more than the clothes. I didn't care for my old gray coat after the spirit was out of it."*

There is something like a cemented vault and as if there was something strange. You were not an undertaker but there is no—I want to ask you something about here [indicating throat.] Do you know anything about rearranging the clothing of the throat? There is something about—Whether you would call it autopsy; whether there was anything done about the heart; whether they tried to find out something, but there is a great feeling of not having the brain tampered with. I seem to feel as if they did something with this man's head; whether it was to do something about the brain, or what; maybe, there is to be—But this influence that comes to me now: I don't know whether it means—We have been singing patriotic songs and I am very anxious about not having any telepathy,—but I see a flag and over your head, just—I have to do almost what I feel an impression to do. Just such leaves as those: [Medium crosses to table and takes up a spray of laurel leaves.] It is the strangest thing! We have had this a long, long time in the house,—But, I want to take such stiff leaves as this and form it around and make a wreath, and I hear a voice say "That will always be memory." I don't know if you have taken a green leaf and if there was such a leaf as this? I was impelled to pick up this piece of laurel and hand it to you.†

* He was buried in this country, this side of the ocean, England being, as we have seen, his birthplace. His indifference to his body was indicated in his will, to be mentioned again. He went to the hospital for the operation dressed in a "Frieze ulster such as they wear in Canada; it was of a drab or grey color."

† This allusion to laurel leaves and giving them to the sitter has apparently an extraordinary interest, as the following note by the sitter shows.

"I did not think much of this, but on thinking it over I mention an incident you may place more value on.

"A year previous to his death, the English Syndicate wrote my brother that they could not send him any more funds for hotel expenses. My brother came to me in New York and told me the facts. He was very much depressed and disappointed, so I told him that he must brace up, come and live with me at White Plains until the Syndicate could send him back to Canada. He remained with me four months and spent Christmas time with me. When Christmas day came, we said that the home did not look right without some evergreens. So he and I went out into the woods and collected some myrtle leaves for my daughter to make into wreaths for the windows, as this was the first Christmas day we had spent together for twenty years. It may be he felt very happy over it at the time."

Myrtle and laurel are somewhat different, but the allusion to wreaths may compensate for that difference, especially as the dramatic manner of taking and giving the laurel to the sitter had no connection that was natural to the situation.

(Let me tell you. You have told me some very interesting things, but I would like to find out from him is, "What were his instructions about what should be done with his body?")

They were not carried out to the letter. I do not feel that things were done the way they wanted it done. It *might* have been, but I don't feel it so, because I would rather not have any ceremony; as though, "Bury me quietly, easily and quickly, but not take the body over the ocean." I feel as though near that tree. Is that body buried near that tree that I see? In that direction?

(Well, there are plenty of trees around it.)

I feel as though I go off some distance, where they passed out,—wherever it may be—but I don't get right into the conditions of it. I cannot answer that to make it satisfactory to you, and I won't unless I do. Only this: I just feel so drawn with these green leaves. It is very thick, but it is simple; very plain, like a laurel wreath. It is a peculiar thing. And, the odor of violets lay on the leaves. It is strange, but I just had to go back and pick that up and say, "Take that in your hand." Whether it meant because the green signifies a new life, but if it has a significance in connection with the body or the burial, but just right there; a little something [Indicating boutonniere] on the gown. It doesn't look like a coat; not like you have on; looks like a gown. Peculiar looking to me. But the eyes open up and I just hear a voice say, "Oh, it will all be righted," but he can't just give me what I want. I heard a voice say "Why don't 'Pel' come? 'Pel.' I wish he would come and help the light." "Pel?" Is that right, now?

("Pel?" No.)

No, that is only part of a name. He tried to utter a name, but the force is weakened and I can't hold it. But the watch gave me so much help. I cannot get more than that now. Unless, there is something you would like to ask; if I could answer it, I should be glad to try.

(Why not ask him if he has a message for me?)

[Long pause.] "No, 'Q-Q.' I can't—can't get it."

(No.?) *

* The will was not carried out in the detail that his body should be left to the hospital for scientific purposes. There were indications in the will that he did not want his body mutilated, so that this detail of its disposal was disregarded. As it was cold weather the body was put in a vault until spring. This allusion to burial and connection with a tree has the flavor of the medium's own normal influence, tho it evidently refers to a situation not suggested by the idea of cold weather. The medium, however, confesses to confusion and asks for help "for the light," an act and expression not natural to Mrs. R. and of whose significance I am confident she has no knowledge. The sitter thought the calling for "Pel"

Can't get more than that, sir. Maybe, sometime again—I wish I could.

(There are some very nice points there about it, but I just wanted to get the climax, you know.)

I know you do and I wanted to get it for you, because you are very good. I am not critical with the idea of trying to be the other way.

(But, if you could just get the one climax, you would have had a splendid result.)

I wish my little control would come and tell me. Do I understand it right,—that you mean, to find out what they did with the body?

(Yes. It was not cremation.)

But something you did?

(This way: That, with all of this evidence, if you were to be able to get what I did,—or, rather, what he wanted done, with his body and what I did with his body, it would be a splendid result.)

Because, he says to me, "Well, I wonder if he is my undertaker?" just as though, as a friend, I would want to call you you an undertaker. It just seemed like you would do what nobody else had known, as if one or two—because I want to put it down in a stream. I want to go down there to a stream, but it is so marshy and so green that it—There is something—I don't know whether the place was covered with green leaves when it was placed there, but I don't smell clay and I don't see a grave like I do for some people. If it is opened in the ground it is whitened and fixed in cement, but it is done in such a way that it would look like a little palace, but it is so hard that I cannot remove the thing from it to see any undergrowth. I could not lift it. But I am down. It looks like a stream. It is not clay; I do not see clay. I cannot see clay there, or what you would call dirt of a grave, and yet, I know it is not the fire. I know it is not burned. It is damp and yet it is not mouldy. Can you understand it when I express it that way?

(Yes.)

Because I am down so deep, you know. I can hardly tell you. It is like the foundation or cellar of a house, where a building is going to be erected, but it is kind of cemented, or

might be a confusion for the name of a dead friend, but to me, on any theory, it is a reference to George Pelham of the Piper records and he is called on to help get the medium clearer in her message. It matters not whether we make the allusion conscious or unconscious, this interpretation is the only natural one from the nature of the service demanded and the use of the term "light."

The mode of interment was more distinctly hinted at earlier in the record (p. 430). It is more distinctly indicated immediately.

covered with whatever it is. It is a peculiar something, but it is chilly; it is wet, and it is not damp. It is just like an ice house; almost like I would touch that body and say it was petrified. That is as near as I can tell you of it, sir. And, I hear that voice laughing, and it says, "Let's go down, down, down. Why, we dug nearly to China!" I hear those words. Now, if you can understand that, tell me. But, I can't smell clay or dirt.

(It is not where I wanted to get.)

Can you see that part, about "down, down, down. It is very deep?"

(No.)

But I don't see clay.

(You came very near some things, but if I could get from him what he wanted done with his body, you know, it would be worth a great deal.)

Yes.

(What he wanted done—)

But why do I not see clay? Was there no grave dug there?

(Yes.) *

I don't see it. Did you have it covered with muslin cloth? If that body was placed in a grave, the interior of the grave was prettily arranged, because I do not see the sides of the casket going near the clay. But, if I would have a brain like that or a body—I would say, "Take me there to the College of Physicians and Surgeons and just let them do to me what they

*The allusion to the mode of interment earlier was not perfectly explicit and Mrs. R. returns to it here on the persistent request of the sitter that the disposal of the body be mentioned. The sitter's note follows:

"This is an interesting part as the medium was so positive about it, and I only remembered that, instead of away 'down down,' I had buried him on the top of a high hill at Mount Royal Cemetery, which was contrary to all she said. But she was persistent and said she could not smell earth, etc. It was only upon thinking over this part that it dawned upon me as very extraordinary.

"My brother died in the month of December. They do not bury bodies in the winter time in Canada, as the frost is six feet deep in the ground, so my brother's body was kept down in the vaults in the hospital, which were deep down in the ground, having to go down iron stairways to reach them, and the vaults were lined with white tiling. There was of course dampness, chill and cold."

The medium's saying "down down down" and digging "to China" humorously fits this account. The persistent failure to "smell clay" is interesting. This psychic nearly always smells clay in connection with such incidents, and if the death is recent, it is "fresh clay." The allusion to "the foundation or cellar of a house" has considerable pertinence in the light of the sitter's note. So also the reference to its "being an ice house, tho none of these things would have much interest but for the persistence of her impressions where she was trying to get something else, as the ordinary vault would have just these associations.

want." For he did not value the body. But the respect and love of others was so great that I do not think they did with the body what he would have wished done. "I am clothed with the new body and have a tremendous work to do. I am now only in the infant class, to what I am going to do." I hear him say this.*

I wish—If you could go back and ask someone if that grave was done up with green or white or something before that casket went down. I can't see that casket going down into a regular clay place. It was done something differently by.

(I never saw the body itself.)

Beg pardon?

(I never saw the body, itself, in the coffin.)

Do you know anything about the interior of the grave?

(Yes.)

About its being arranged like that?

(The grave would be just the ordinary grave.)

I know, but didn't they put something down underneath the grave, like I would put a sheet? But, I want to line the grave with something; then, put the casket down. Usually, they dig right down in the clay, but I don't see clay. I see that body—or that casket—resting down there without the earth; I don't see the earth inside.

(Yes, it was ordinary.)

It didn't seem so to me. I just feel as though it is so deep, but you know, there is something—What is the simplicity of it? It is very simple. I don't see many at that grave. I don't know whether it was eight or twelve, but it is very simple. Didn't want any great ceremony. No commotion. I wish I could get more about it and sometime, maybe, perhaps I will.

(You are doing very well.) †

* The possible interest in the allusion to taking his body to the "College of Physicians and Surgeons" is the fact that the man had left his body by his will to the General Hospital in which he died for scientific purposes. This was a direct answer to the man's desire when asking for what "he wanted done." But it is interesting to observe that the phrase "College of Physicians and Surgeons" is the name of a similar hospital in New York City and the medium got her message in the form of her own mental experience.

His attitude toward the body is correctly indicated, tho this may be a natural inference from the alleged disposal of it. The fact that his will was not strictly carried out is again mentioned, and also the influence which had prevented its execution.

† The medium's persistence in not seeing a grave after the sitter admitted that he had buried his brother in the ordinary way is interesting as indicating that it was the hospital vault which she had in mind and could not eradicate. The description of the white material in connection with it is not recognizable, as the sitter does not recall the details. Besides it may be a reflection of the tiled walls of the vault.

Yes, thank you; but I wish I could get just what you would like to have me get for you.

(You couldn't get his name, could you?)

That they did not give me. But the earth! Oh, I wish I knew about that earth! Was there any holly crushed into the grave, or something with leaves, like that [Indicating laurel]? I wonder, if you took a leaf of this with you, if it could be traced by anybody who would know the simplicity of a few flowers there?

(There would not be anybody.)

Now, wait. We will see something more,—what I can get. [Pause.] Were they hurt, may I ask you, sir? Were they hurt by a blow or any hurt that you know of?

(No.)

Ever? There is something peculiar here. [Indicating back.] It is like—whether they had been hurt—fallen? I sense a condition like my back and head.

(No.)

I think that that green implies and signifies something different. I don't see flowers; only could see the green. Whether it means typical of new life and I live again? But, do you know anything of his mother?

(Oh, yes, yes!)

I mean in life.

(Yes.)

Because, the reason I asked, I don't call her Ma and I don't call her Mother, but it sounds like Ma'am. It would seem to me like I want to have you tell something like about Ma'am. I wanted Ma'am to know. Ma'am wants to know. I feel like she has never been reconciled. Do you understand me,—how I mean by that? And she can't see how one with so good a brain and so grand should go out of life as they did.*

Now, that grave comes again. Whose body is going in that grave? Or, is there one there beside this one? I don't know but there might be one or two going in the grave with him. It would seem to me something like that. But, what is the two small graves in that burial plot? Were there children, years ago, buried there?

(No.)

Then, there is a small grave; a shorter grave, not very far from where his body was put. A shorter grave not very far away; two. Purma? Oh, Durma? A tie binding the mother.

* She was called "Mother" not "Ma" or "Ma'am." She died many years before he did. There was some domestic alienation due to the loss of money in business, but whether this is the meaning of the allusion to the mother dying unreconciled cannot be determined.

so strong and so great, that if she but knew, oh, if I but only knew, for a positive feeling that he does come to me; that he can be near me! He knows, but there is sometimes when doubts come in. I know it is so, but I doubt it.*

Did you know anything about a very small picture,—a photograph taken in small days, where the mother is with him. What is there?—something like two pictures together, but a most peculiarly old-fashioned thing. I don't know whether it is a daguerreotype picture, but there is something about a picture that the mother prizes—Oh, she prizes it highly. Not a later-day picture, but an early, boy picture.

(There is such a picture. I know there are such pictures, years ago.)

Was she seated by the boy, holding him? What is it? There is an old-fashioned collar; looks like long trousers; awfully old-fashioned; almost faded from sight, but it is old. Ma must have it. I wonder where she has put it? A curl, a lock of hair; as though they have cut a piece of hair from his head, but oh, so willing to do! Most magnanimous heart; so kind, and with just the eyes and the heart of a girl, I want to describe it, but just manly manners. I get this from him: So sympathetic, so tender, so full of love that I can't see enemies anywhere near. Everybody must have loved him. But Ma. Don't know whether Ma is going to join him soon,—Ma'am, but my mother; he says, "It was so hard for all but my mother seems like she can't give it up." Now, if there is anything that you would like to ask about the matter—?

(Well, you see, his mother has been dead for a long time.)

Yes, but "My mother." Do you know where she put the picture? They are so unlike each other. He is not like his mother. She was one style and he another. Don't you see what I mean? Do you know, he might have that picture among the books or bundles.

(No.)

That little picture, you know, was in existence and I wish it might be found.

(You mean, of him?)

Yes.

(Or of another one?)

No, of him.

(I mean, another child of that mother.)

A child of that mother? Of his, and then, there is two pictures; a family effect, like a group, as it were.

I don't know of any pictures like that.) †

* The names Purma and Durma have no recognizable meaning.

† The record largely explains itself here. The sitter tells me there

That picture can be found. P has seen that picture. Who is P? And I wish I knew who was "Pel." "Pellen"? I can't get the name. It sounds like—Is it "Pauline"?

(I don't know.)

I don't get that. That is not intelligent, because that is garbled; sort of crossing the wires in my ears and I don't hear. No, I can't get more from him than that, but some time again I will try.*

(Of course, I will see the Professor again and let him know what I have done, so that it is all right, and then we will see what he thinks.)

And I want him to tell me and when you have got it together and read those pot-hooks and hangers, will you ask the Professor to let me know if there is anything agreeable in it? There might come something else. This hasn't anything to do with the gentleman, but there is a spirit giving the name Rachael who comes to me. I don't know if the name is familiar to you. Do you know it? There is somebody here Rachael; Rachael is a spirit that is attracted to and belongs to the home place where the trees were and his old favorite spot that he used to love to go and can be traced from there. The ones there would know who she was; the ones there would know who she was, but she is no relation of yours.

(I was thinking if with all, years back, I cannot place her. You describe his temperament splendidly and some other things you hit.†)

And he knew that you had that watch and I want to get it in my hand and exhort; want to preach more than pray.

Yes, I like psychometry. I think it is very interesting to me, because it brings to me two conditions of the individuals so; just as if I take your kerchief and you are one of peculiar temperament and I hold it: I get from it just what you are.

(Oh, could I ask him this: What was the reason of my coming tonight?)

A promise. An arrangement. What it is that that means I don't know, but I know it is by arrangement. Seems as though it is by arrangement where he may have manifested with some-

was no such picture as his mother and brother together alone tho there were family groups. But nothing was traceable at the time to verify the statements, which are apparently too confused for recognition.

* When the name "Pel" was mentioned earlier the sitter thought it might refer to the brother's attorney, but he remarks that this allusion here spoils that supposition. It is more apparent still that it is an illusion to Pelham, as explained above (Note p. 433). The medium recognizes that its coming is due to "crossed wires" and that it has no relation to the sitter.

† Later the sitter recalled a Rachael who was a cousin of himself and deceased brother, with whom the brother was in close touch. It was not known whether she was dead or living.

body else. It is an arrangement; engagement. Would I use the word "arrangement" correctly? But, a sort of a promise. Did you come off the train to get here? I don't know whether you landed somewhere between half-past two and four today or whether it was later; whether you got in at five or six o'clock, but you got off a train. You didn't make very many preparations, I feel. Did you eat on the train? I hear someone say, "We had to hurry it very much." Whether you went into Professor's house and got away as soon as you possibly could? That was a little late, too, that train. "I thought, when they left the station, it was going to be late." Wasn't any accident, at all, but I don't see you getting in a train right in the heart of a city, but, yet, there it is. It is a sub-station or back station? What is it? I see you getting in one way, as if it were one way, and then, coming into a larger depot. This spirit is following me and trying to show me and I can just see you getting off the train. This was a hurried trip and he knows it, but he has kept his promise to do the best he can.

(That is so.)

What is that backway? Did you get in a back way? What is it about? Somebody says, "A back way."

(You might say it was a backaway in one sense, because I went back home and then came over here.)

Up and down, backwards and forwards.

(Well, now, I think I won't trouble you longer.)

It is not a bit of trouble. It is a pleasure.

(It is very interesting and you will be pleased, too, but I want to let Professor report to you.)

Yes.*

(Only, if we could strike the one thing at the end of it all, why, you would have had the most complete thing you ever came across.)

* The sitter's note regarding this long passage about his own movements is as follows:

"This is somewhat interesting. When I first made the appointment, or rather you made one with me, I remained in New York and came up to your house by Subway Broadway to 145th St., but when you made an appointment for Saturday—that being a half-holiday—I returned to White Plains in time for supper, and then came back again, arriving at 125th St. Station [not the main Station]. I had to hurry through my supper to catch the train at White Plains, but finding I had plenty of time to keep my appointment with you at 7.30 P. M. I remained at the depot at 125th St. until after 7 o'clock, forgetting that I had to take the Broadway Subway, but somehow I got confused with the Lenox Avenue Subway. On arriving there I found my mistake and walked down to 8th Ave., took the surface car to 145th St. and walked up Amsterdam Ave. to 149th St. and arrived at your house on time 7.30 P. M. So I had to hurry on account of my thoughtlessness and I certainly took a backway of getting to your house, if this construction can be put upon it."

Would you ask for it again?

(Would he say how he died? For instance—Is that possible?)

Yes, but I don't see him with disease. Understand me? I would see him kind of—It would not be suicide, would it, may I ask?

(No.)

I didn't mean that he suicided. "It was murder to have a death like this." Not that he was murdered, but I feel sort of a going out without much illness. Just a peculiar condition of the left side and the throat, the heart; I choke; can't get voice. Had there been any trouble with the throat that you know of?

(No.)

Because all that side feels so bad. I just feel all dead on one side of me, but I don't see—Oh, what a peculiar odor around! Had there been any operation, may I ask you? "Oh I *hate* the white-capped orderlies. Oh, mm! Oo-oo-oo!" [Indicating great distress about the waist.] Oh, such—I cannot—[Long inhalations.] Oh, my! It is like my senses are taken away from me. If you had knives stuck in me, I couldn't feel worse. I feel I could get not get my breath for a minute. The most peculiar condition here [About waist] as though someone had been tangled and tied in knots; it is the strangest, peculiar kind of a thing; almost like a surgical operation. There is something strong and strange about it. I feel as if someone would lift up my eye-lid and look in there. There is something about the eyes. They are clear and they are pretty. I can't get my breath from it. It must be a death condition that I am taking on,—the manner of their going out of life. It is something very clear and I seem to feel—It is the influence of a surgical operation. That is the way I sense it, sir. Tell me if I am not right, because I must be right! But why did they take the body there? [Pause.] Some one says,

"Abide with me; fast falls the eventide;
the darkness deepens; Oh, Lord, with me abide!"

That was my prayer when I went under. I cannot—I cannot tell you what it is. It is queer! Oh! [Gurgles.] Oh, it is just like I was going to be nauseated from a drug; an opiate, or something. [Pause.] "And I had so much to do! I left my work unfinished. I had so much to do! So much to do! So much to do!" I cannot get more than that.

(All right. Now I won't bother you any more.)

Well, do you know what that is?

(Yes.)

For it has gone from me.

(Yes, yes. That is right.) *

Such a funny spot on his hand! [Rubs hands.] Oh, such funny spots! I didn't have spots like this all over my body. I never had anything like it in my whole life. Look at these clear looking blood spots! [Looking at hands.] Oh, it is clear; it is just from the—[Pause.] Science could not have been benefited by the body. This [Indicating left side of back, over kidney.]—There is something on the left; Oh, such a pain in the kidneys; must take something. And his eye seems so yellow; the white of the eye is just the color of lemon; peculiar looking. It is all through just like poison; all through; and, do you know, the heart seemed so solid! I must tell you. I don't feel a bit of heart disease. I feel the poison all through the system, but not the heart. It is all through; just like poison all through and, do you know, the heart seemed all right. It is more exhaustion. The brain was overworked and tired before the operation and they didn't die, really, from that, but it was from exhaustion; overwork and tired in advance of the operation. If such a thing, you would think impossible, I want to tell you it is possible,—an overtaxed brain.

(Now, I won't trouble you any further.) †

* The brother died from the effects of an operation the next day. The reader will remark that the sitter did not give himself away in his question. The psychic hit first upon the general condition and evidently interpreted it normally to be suicide and this was denied. Then without further suggestion caught the right impression and expressed a horror for it, which represents her own natural feeling about such operations, an interesting fact as indicating the place which subliminal influences have in modifying messages.

The operation was for cancer of the stomach, so that the psychic's feeling her waist was another hit to be remarked. The other incidents are perhaps natural associates of all operations, tho it must be noticed that the sitter did not admit the correctness of the reference to an operation until after the whole communication had been given. This psychic, like many others, often gets messages in the form of "pictures."

† One of the reasons for not carrying out the will in respect of the disposal of the body was just its uselessness, under the circumstances, for scientific purposes.

EDITORIAL.

COLLECTING FACTS.

The only way in which we can point a moral in regard to the following letter is to remark the public tyranny which is exercised over all who might narrate their experiences. The gentleman who wrote this letter does not fully appreciate the situation for scientific inquiries, nor does he seem to realize that his identity can be easily concealed while he gives his name to us as evidence of good faith in reporting his experience. We cannot use such reports in any way but to call attention to the intolerance of the public that will only ridicule instead of investigate the psychical experiences of mankind. This letter came to me a few days ago dated March 12th, but without naming the year. It was postmarked the same date, but no one could tell when it was written or by whom. It might have been copied from some writer in the middle ages, or even fabricated just to see how the account would be received. We have in it no guarantee of good faith but the apparent sincerity of the writer. Hence it can have no scientific credentials whatever, and accepting it as written in good faith at all it is only testimony to fear of the ignorant and intolerant public whose chief employment seems to be amusement, on the one hand, and ridicule of serious people and things, on the other.

March 12th, [1911.]

Probably even you, Professor Hyslop, would call me an educated man. Certainly I have read much in many languages, living and dead; and what I send you may be the merest reflex of subconscious cogitation. Still, it is, I believe, worth noting.

Four days ago, as I was reading a stupid evening paper, after a day of hard work, I dozed. The condition which followed was distinctly *not* one of dreaming. It is essential that you should understand that. Here is what followed the dropping into my lap of the foolish evening newspaper:

Something—a presence—seemed to be communicating with me, or trying to do so. I became an alert *intelligence*, listening

without the use of ears, to what the Thing appeared to be saying without voice. I "sensed" (a wonderful Americanism, equalled only by "voiced" in our vocabulary) what followed.

An intelligence apparently was trying to make me grasp subliminal facts. Remember! I heard nothing—saw nothing and was in no way surprised or alarmed. To make you grasp the communication I am forced to use my own words; these must be, often, inadequate to express the *authority* of the message (give it your own name) which I appeared to have received. *It* then said: "Nothing escapes the limits of this earth's boundaries (meaning, I *felt*, the ultra limits of our influence on infinite space). As matter is never lost, so spirit. The essence of intelligence is not destroyed by reason of its escape from any body. (I find it very difficult to put the largeness, the grandeur of my 'message' into sober, reasonable, understandable words). For a time the accumulated knowledge of any person who has lived in an individual being on this earth is not dispersed. Later, it, according to its own force, assimilates to itself weaker intelligences and becomes more forceful, while losing something of its consciousness of the *Ego* it was on Earth in an envelope of flesh."

I could not grasp, tho "it" made very clear to me how the miracle was accomplished out in the Beyond,—just how a sort of reincarnation was effected. But I was shown how a woman, under exceptional circumstances which we do not yet understand, gathered together—attracted—to herself with the help of her mate, great quantities of what became, in her child, such things as make *extraordinary* human beings, creatures of flesh, who *embody* the wisdom and *experience* of former existence.

I was not dreaming. I think "Mother" Eddy a preposterous person, on as low a level as Palladino or Cagliostro, partly self-deceivers and mostly humbugs. My acquaintance with William James was on the slightest. I loathe parsons of every Christian creed and have a racial antipathy to Jews. If I signed my name you would recognize it, so I will not sign this letter. Only—as a queer phenomenon—as a possibly helpful contribution to the solution of some Hereafter—about which I have formed no opinion whatever, being the most materialistic of Agnostics, I send you my somewhat unusual experience.

I was not 'drugged—nor drunk. No doubt my mind was intensely alert. So when the paper fell on my knees, I was ready in my dimly lighted room, to catch any potential "message" from what lies just beyond our ken at present.

For *me*, the communication *was* so very *extraordinary*; so vivid, that I do not think it right to keep it for myself alone. There you are!

Wishing that you may find solutions to all the difficult problems you have tackled, I am,

Sincerely yours,
A thorough-going Agnostic.

On March 13th a postal came in the same handwriting and with the same signature. It is as follows:

March 13th, [1911.]

My dear Sir:

(This is the thorough-going Agnostic's postscript to a letter he wrote you yesterday, before he had read an interview in the *Sunday World*.)

Believe me, I had not read the things you are reported to have said when I penned the letter in question. I speak the truth—even in my business.

The Agnostic.

I know nothing about the article in the *Sunday World*, having had no interview with any one connected therewith. But whether there is any suggestion in it of the writer's experience and its meaning I do not know. I do not see that the experience is evidential, taking our rigid standards into consideration. However this may be, it is one of many thousands that go to waste from lack of record for study and comparison. This assumes, of course, that the experience is what it claims to be and we have no positive assurance of that. It has all the evidence of apparent sincerity and can be used to point a remonstrance against the public intolerance which makes cowards of so many, or when it does not do this, makes self-protection so important that the truth has to be suppressed to gain it.

ENDOWMENT FOR PSYCHICAL RESEARCH.

The newspapers in this country recently contained a statement that \$100,000 endowment had been given to Leland Stanford University for the endowment of psychic research by Mr. Thomas Stanford, brother of the late Senator Stanford, and that the same person was ready to support this endowment by a million dollars. Knowing ourselves what Mr. Thomas Stanford's plans in this matter were and have been

for years, we inquired of President David Starr Jordan of Leland Stanford University to know what the facts were for announcement. The following is President Jordan's reply to inquiries, omitting a personal statement affecting Mr. Stanford's wealth.

Stanford University, Cal.,
May 12th, 1911.

Dear Professor Hyslop:

Permit me to acknowledge your kind letter of May 7th. The Associated Press seems never to take the slightest pains to verify any story which may be afloat on this coast.

Not long ago Mr. Thomas Welton Stanford, of Melbourne, [Australia] sent to the University \$100,000 to repair the injured (earthquake) part of the Art Gallery, and to house in this part the many fine paintings which he had previously given the University. It has been understood for the last ten or twelve years that Mr. Stanford intended making the University his residuary legatee, and also that he wished to devote a considerable sum of what he might give to making provision for psychic research. This provision may be in the form of a professorship devoted to this class of subjects, or it may be, in accordance with my suggestion, devoted to establishing from time to time commissions of psychologists of high standing who should examine for a certain period cases which might be selected or problems which might be chosen. There is nothing new that I know of in regard to this matter. It has been freely spoken of by Mr. Stanford to many people, and it is not a present incident.

The University will, however, appreciate his gift, whatever it may be, and try to carry out his purposes.

Very truly yours,
DAVID STARR JORDAN.

BOOK REVIEW.

Science and Immortality. By Sir Oliver Lodge, F. R. S. Moffat, Yard and Company, New York. 1909.

This is, in more ways than one, a remarkably interesting book. It is not a collection of exciting facts to prove immortality and hence is not the kind of thing that psychic researchers hunting for mere facts would expect. But this does not make it any the less important or interesting. It is the general aim and philosophic character of the book coming from a physicist of international fame that constitutes its claim to unusual interest.

All sorts of judgments will be passed upon it for this. The sceptic will reproach it for its concessions to religion and the religious man will reproach it for its scientific temper, and the man of the world will understand it as little as he would respect it. Few will remark its real nature and worth. I have actually heard sneers passed upon it by persons who had not seen it and could not read it intelligently if they had, and I have also heard sneers from those who might be expected to read it intelligently and perhaps would do so but for Sir Oliver Lodge's connection with psychic research. The technical aspects of psychical research, however, are not at all apparent in it, and only careless thinking or inexcusable prejudices against psychic research could explain, but not justify, the attitude of such as I have mentioned. Had I relied upon the judgment of such I should not have read the book. But I have usually found the judgment and conduct of the average Philistine a very good reason for expecting a good case for the other side.

The most interesting circumstance about the book is the fact that it has been written by a physicist who stands along side Lord Kelvin, Sir William Ramsay, Prof. J. J. Thompson, Sir William Crookes and others. It is not a technical or scientific work, but a general one showing reading and thinking over theological, religious and even social subjects. Sir Oliver Lodge here appreciates the wide connections which the belief in human survival after death has with life and thought. It is not often that a physicist sees farther than his own special department of investigation, or if he sees farther, gives any such expression to it. Right here lies the value of the work. It aims to pacify the animosities of the religious mind so long arrayed against scientific methods and beliefs, and in this Sir Oliver Lodge is as much of a critic as he is a reconciler. He does not spare the religious

mind where it needs severe criticism and he exhibits the same attitude of reproaching science for not recognizing that the religious consciousness is as much a fact of nature as star dust or mechanical laws. It is an ungrateful task thus to undertake to expose complementary faults, or perhaps the same faults, in the two opposing schools of thought, but it is a needed one, and some person will have to do the work. Of course we are not yet where we can fully appreciate the work. A future generation will understand it better. We are still in the full light of the reaction against ideas which no scientific man can accept in the form of the last fifteen or twenty centuries. Those antagonisms will have to fight themselves out and when we have come to see that an ethical and a scientific, an idealistic and a realistic temperament may live each in peace with the other we shall laugh at the animosities of the present and past century. But for the present the religious and the scientific mind cannot understand each other. The proof of survival after death may be the initial step in their reconciliation.

It is curious to find that a physicist should propose a plan to readjust the relations between the Church and science, but here it is, and I am not sure that it is precisely the right thing. For it is certain that whatever religion must ask us to believe in the future it must have first made its peace with the triumphs of physical science. The truce should have been asked by religion first, in order to save its influence. But possibly it has clung too tenaciously to worn out creeds to have it effect a compromise. There needs a total reconstruction of its position and attitude of mind. If any criticism is to be passed upon the present work of Sir Oliver Lodge it would be for his hope that a reform can be accomplished by small changes. But whatever objection the more advanced radical may have to him on this point he will not refuse him the merit of most excellent intentions.

Not much is said in the work on the subject of immortality, and that little is from general points of view. The first of the two chapters dealing with the topic treats of the transitory and permanent and the second of the permanence of personality. This method affords an important major premise from physical science itself and the problem of surviving personality, while it is not proved by admitting the permanence of substance, has the way blazed for consideration by recognizing that survival must be brought under this general principle. There is no special appeal to detailed scientific facts to prove his position, but the general phenomena of physics and psychology appear as at least premonitory indications of such survival. The general arguments used are drawn from telepathy, preternormal psychology, automatism, subliminal faculty, the phenomena of genius, and

mental pathology. These may not seem adequate to the more critical mind, and the present reviewer would share that sense of inadequacy without entertaining any disrespect for the appeal to them, and I think the author would fully agree with this judgment.

Only one point of critical remark would we make in regard to the arguments. What Sir Oliver Lodge says in one passage seems to limit survival to such as "have risen to the attainment of God like faculties." This conception seems to the present critic to confuse *salvation* with *survival*. The two are quite different things. Survival does not depend upon attainment, but salvation does. That is, the persistence of personality depends upon the existence of a substance or energy that is not destructible. Progress or salvation depends on attainment. To make survival depend on attainment is to return to the aristocratic idea of immortality which figured so much in the *Tusculan Disputations* of Cicero and many other ancients. It is not achievement that entitles us to survive, but only to the rewards of personal effort after we have survived. Robert Burns seems to have struck the correct note here.

Then, fare ye weel, auld Nickie Ben.
Oh, wad ye tak a thocht, and men'
Ye aiblins might—I dinna ken—
Still hae a stake.
I'm wae to think upo' yon den,
E'en for your sake.

The same criticism can be made upon the argument from genius. It is the aristocratic conception of survival, except so far as it may refer to the existence of faculties not explicable upon a materialistic theory of mental functions, and for the present reviewer it is not inconsistent with materialism.

Much of the book is adapted to the situation in England, especially in the suggestions regarding creedal and ritual reforms. But it will bear reading and reflection in this country, not only among Episcopalians and other religious bodies, but also among all who wish to take a scholarly view of the relations between religion and science.

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PSYCHIC RESEARCH AND RELIGION.

By James H. Hyslop.

I have reviewed and discussed the work of the "Emmanuel Movement" in this *Journal* and have given a brief notice to its last book or to the work of one of its originators. I wish here to take certain aspects of this last book as having a perennial interest in the subjects of philosophy, of science, and of religion. I refer to the work entitled, "*Christianity and the Modern Mind*." There are certain things said in this volume that give it great interest for the psychic researcher and student of the world problems affected by the outcome of our inquiries. I wish here to engage in some remarks and discussions of them that may help to throw light upon the ultimate issues involved.

The first important thing to remark in this work is the concessions which it makes at the outset to the spirit and ideas of modern science. This, of course, is not the only religious book that has done this. The whole trend of modern theology is a surrender of much that has been defended at the point of the bayonet, so to speak. The interest for us in this particular book is the concession which it makes to scientific psychology in its mode of treating all that is implied in its concessions. But I am referring to all this for the purpose of indicating some topics which may be themes for dis-

cussion here, not for the fact that the book is concessive at all. The influence of concessions will always depend on the question whether they have been extorted or volunteered. If they are extorted they never go farther than the expediency of the moment requires. If they are volunteered they usually involve a willingness to go farther than the present author yet sees the necessity of going, tho he does express views which demand farther logical travels into the camp of the scientific mind than he has made. He frankly tells the religious mind that it has to face and accept some of the hardest conclusions of science affecting its cherished modes of speech and thought. But the author as persistently clings to others which this very concession vitiates or nullifies. We shall see this in the course of our reflections here.

In the chapter on "The Intellect and Religion" the author endeavors to preserve the conception of God as our Father, after here and elsewhere in the book abandoning the anthropomorphic ideas of antiquity on other dogmas of the church. He has told us frankly that the old ideas will not bear the light of modern science and criticism, but this idea he still thinks can be preserved from dissolution, evidently assuming that certain emotional attitudes and conceptions will not yield to the solvency of science. I am not going to dispute that it may be possible to put into such phrases a meaning which science may admit and respect. But I shall raise the question whether it is worth while. Why insist on the husks of the past when we may have something better? Why not surrender to science in our language all the way along the line? Would we lose anything thereby? It is characteristic of the sceptic generally that he is consistent in this respect. He may not understand the religious mind and I believe that he rarely does understand it. He lacks the sense of dependence on forces about him. He is rather saturated with the feeling that they are there to be exploited or conquered, not worshipped. He has no sense of reverence for anything. He may be at fault for this and I shall not defend him here. I only assert that his characteristics show an absence of the mental qualities or emotional habits which make the religious mind subservient to ideas that do not ap-

peal to the intellectual and self-reliant type of mind. If the sceptic is to be converted his nature must be awakened by other than the ideas and habits which are either not familiar to his ways or carry with them the very anthropomorphism which his science has disqualified.

The fundamental difficulty here with the religious consciousness is that it will neither analyze its conception of God carefully and determine its exact meaning nor let others do it. It clings to phrases as the ignorant cling to amulets. It will not subject its ideas to the critical examination that philosophy always applies to its ideas. It insists too much on associations and ideas that belonged to very different ages. It does not take sufficient account of the social and intellectual conditions under which its phrases became prevalent. The fatherhood of God originated in monarchical customs and forms of government and appropriated all the customs and social duties of that environment. Respect and obedience which were demanded of the citizens were simply appropriated for the theological ruler. But we have democracy now. The individual has been emancipated from all monarchical ideas and having obtained his freedom and self-reliance he will not act or think according to monarchic conceptions. There is no metaphorical or figurative meaning for him in the idea of God's fatherhood, especially that all the ideas of the *patria potestas* of antiquity have gone. "Father" means something wholly different from what it did when the parent did not love his children but had the power of life and death over them. In using the phrase to-day we must put a new meaning into it and we cannot get that meaning, if we can get it at all, until we examine the exact facts of nature and change the sentimental notions and habits which this civilization has about parental and filial relations. There is no need of the phrase at all unless we can put a rational meaning into it. This meaning was very practical in antiquity but is not this at all in our civilization, unless qualified by strict scientific knowledge of the facts and of the rather cold-blooded treatment which even children must receive at the hands of rational parents.

It is the old controversy between the head and the heart.

There are two classes of minds, those who regulate everything by the intellect, and those who regulate them by the heart. They have concentrated their ideas and policies in a system of beliefs and attitudes that are represented by religion on the one hand and science on the other, and we are now in a stage in which the religionist is trying to make concessions to science while he clings to the older phrases of his religious belief. The same antithesis is petrified in the opposition between the ideas of God and of Nature. It does not occur usually to the religionist to apply the sceptical scalpel to the notions embodied in the terms "Nature" and "Natural Law". He concedes the scientific mind his claim as to the existence of "nature" and its causal action. He simply tries to adjust it to his idea of God. The scientific mind attacks the idea of God because he does not find in the physical order the facts which would serve as evidence for all that the religious man claims or seems to claim. He insists on examining the idea of God with all the fearlessness and exhaustiveness that he would any term of controversy. This the religious mind does not fully permit. He fears its dissolution if subjected to the methods which scepticism applies to all ideas. But we shall never succeed in reconciling science and religion until we admit the right to analyze and discuss the conception of God as freely and as fully as we would that of government, or force, or matter, and until the religious man will apply examination to the scientist's pet conceptions of "Nature", "Natural Law" and "Matter", or any other metaphysical idea which he tries to palm off on us as science. This will bring both parties to the facts and that is the one desirable situation to reach.

At one time the conception of matter was a perfectly clear and determinate one. It represented what we could feel and see and hear, etc. It was always an object of sense perception and represented what we may call the sensible world. In this view of it everything whose existence could not be perceived by the senses was immaterial or the supersensible world. This supersensible world when associated with intelligence was called the soul or God, as the case required. If this definition of matter had remained as indicated there

would never have been any difficulty with the conception of God and spirit generally. But even the materialists of antiquity insisted on calling the atoms and all forms of super-sensible substance matter in some form and thus identified the invisible and the visible, the intangible and tangible, the inaudible and the audible, etc. The term was made to include realities that contained certain properties and excluded them at the same time. This was the starting point of the process of widening the idea of matter until it became so comprehensive as to include all that previous religious thought had represented in the idea of spirit and the immaterial. The ideas of God and Matter, so far as they stood for substance or energy became actually identical, but other interests kept them apart and formed a complete antithesis. Neither party surrendered any territory claimed tho both had come to occupy the same field.

The only difference between the ideas of God and Matter or Nature is that between a personal and an impersonal Absolute. I say "only difference," not because I wish to regard it as insignificant, for it is a very great difference. But in spite of this they had also fundamental resemblances which the two schools did not see or admit. Both regard their terms as names for the ultimate reality of things, for something eternal and something whose activities explained events. In this they were agreed without recognizing the nature, extent and meaning of the agreement. The theist stood for a personal energy behind things that directed the course of events in behalf of the ultimate interests of its creations. The physicist either denied teleology and purpose in things or asserted that we did not know whether any rational purpose was discoverable in it. He found the order of events to be a fixed one, a mechanical regularity in phenomena which showed no traces of intelligent purpose, as he conceived it in alleged interferences with it. But he never realized that all the questions of theology can be raised and discussed in connection with his conception of the scheme. He too became dogmatic in his doubts or denials and was as little disposed to admit his ignorance of the order as the theologian.

Much the same can be said of the idea of "Nature". At first it was the same as "Matter", but in time it became more neutral in its implications and so stands for the sum of things that are fixed and regular. But scientific men talk about it in the same language as the religious man talks about God. Both, however, slip into forms of statement that are incompatible with each other. Instead of saying that God does so and so, the scientific man says "Nature does so and so". He does not wish to imply that the order of things is personal and subject to intelligence and hence he says "Nature". But if he were pinned down to the facts he would have to admit that "Nature" is a name for the things done, not for the doer. "Nature is the group of facts that he and every one else is explaining. It is not the name for an explanatory agent. But the scientific man adopts the same false language about his Absolute that he is afraid of in the religious man. If the latter would only press the scientist for the consistent use of terms, or for the real meaning of his terms he would force him to take the only defensible position he can take and that is that all we know is the facts of the case. He cannot say that "Nature does this or that". He can only say that he finds facts in such an order that he does not see the evidence for the anthropomorphic intelligence which the religious mind asserts or seems to assert in clinging to outworn phrases. If both can get down to the facts for determining their ideas of the Absolute they can come to an agreement, and it is possible that this agreement would involve a similar emotional attitude toward the order of things. But the scientific mind is not all free from as absurd assumptions as is the religious man. His ultimate ideas are subject to sceptical analysis quite as much as are those of his antagonist.

The author's discussion of the problem of evil and suffering is more concessive to the order of physical science than most theologians assume. But it is yet less conscious of the difficulty than the religious mind will admit. Dr. McComb sees and admits that a religious order of the world must have stability as well as the scientist's idea. He tells the mind that seeks to have an order adjusted to the narrower views

of the individual that wants rain for his crops when desired, tho it ruins the interest of the rest of the world, that he must learn to see this order from the point of view of a wider reality. This is correct but it involves a conception of the "Fatherhood of God" that is wholly different from that which all those have who have learned to conceive it in antithesis to the materialist's fixed order. What the religious mind must first make clear in order to eliminate this antagonism is the consistency of his idea of order with that of the materialist who only appeals to facts. The problem of suffering is always seen from the point of view of the individual's ideal and in a materialistic age it demands a solution within the limits of physical life. If you take this position I do not see how it can be solved at all. What the author should make clear in his philosophical position is the fact that we have to prove that these limits are false. He does recognize the fact that religion depends for its position upon the immortality of the soul, and he assigns his reason for believing it. But he neither states nor discusses the difficulties of ethical and religious problems as primarily depending on the solution of that question. He tries to solve suffering by stating the need of conceding the field to scientific ideas of the order of things, but he does not seem to see that his position and argument will depend for efficiency on first proving survival after death as a condition of getting the leverage of fact which his theory demands. He cannot make any conception of the "Fatherhood of God" intelligible until that issue is settled. "Nature" reveals no other kind of intelligence or purpose than stock breeding in its order when we draw the line of explanation at death. Both parties conceded the drawing of that line at that point. The condition of finding any purpose assignable under the idea of the "Fatherhood of God" must be the determination of an end in the "natural" order which raises the idea of intelligence above the organic teleology of biology. To show that "nature" preserves personality is to show that the central point of interest in the individual is protected as a fact and not limited to the forms and vicissitudes of a physical embodiment, and an end recognized in "nature" which is the highest we know.

There would then be an opportunity to ask the individual to conceive his order, as sustained, consistently with pain, whether he like the pain or not and whether he ever found an earthly solution of suffering or not. The admission that life has to be adjusted to a stable order of things is to admit time and sacrifice into the problem and unless the adequate amount of time is involved for the proper adjustment of the case no solution is possible, and the philosophy of Kant, with its demand for time to realize the ideals of duty which cannot be realized in embodied conditions, shows how the line for determining the problem cannot be drawn at the grave. The author, however, does not make clear, tho he seems to see it, that the problem of a future life must first be solved before we can approach the right mode of discussing pain and suffering. The older theology laid the whole stress on sin and its consequences, and whether it had the correct conception of sin or not makes no difference. It took the right point of view in dealing with the claimant for mercy. The present author says nothing about sin and hence cannot properly face individual problems. And indeed, if we are to take into account only the physical life I do not see how we can adjust the question at all. The life which draws the line of time at the grave can consider nothing but physical effects and has no time for redemption from the consequences of mistakes or sins. Hence the author's whole problem is conditioned on settling a question which does not have the first place in his consideration. While he recognizes the necessity of adjusting life, whether it involves suffering or not, to a stable order, he has no key to the final reconciliation for the sacrifices which we make to that order for our mistakes.

The individual measures the situation by his own desires which nearly always demand of Providence or nature complete satisfaction of some one appetite or a group of them at the expense often of the better side of his nature. Because he does not get this satisfaction he blames the order of the world. In our individualistic and democratic society we are not able to enforce the idea of sin as effectively as in the older civilization. We dare not tell a man that he has made a mistake or done a wrong. We blame his parents or his

luck. There is no solution of the problem without making clear what the real aim of "nature" or "Providence" is and then holding a man up to that standard. The aim of "nature" or "Providence" must be determined by knowing something of the relation of consciousness to time and a time that will take in possibilities for it not granted in the material embodiment.

Enough has been said on this point. There is another to be noted. The whole trend of the present work shows that the author has not escaped the feeling that there is still some antagonism between religion and science, even after you have admitted that religion must make its peace with it and that religion has something to defend against science. This, I think, is true, if the question be managed rightly. But I also think that science must be the first court at which the case is to be tried and settled. Religion cannot insist on the acceptance of any of its dogmas or ideas as a condition of this reconciliation. It must await the verdict of scientific method as to the facts and then decide what measure and kind of truth attaches to its forms of expression, if they survive at all. Science is the collection and verification of facts, and any philosophy or theology which goes or tries to go counter to established facts must pay the penalty of that conflict.

I think I can make this contention clear by calling attention to another fact which I believe to be important. I shall state it in a sentence and then explain it more fully. To me, the great mistake which religion or Christianity has made for many centuries was in identifying itself with Art instead of Science. Its first stage was an attack on idolatry which was based upon sensible or materialistic conceptions of the divine, borrowed from polythesism and Greco-Roman art. It insisted that the divine and spiritual was supersensible. Sensuous forms did not represent its ideas. Sense perception had to be transcended for the spiritual. The philosophy which it at first appropriated and with which it made its peace was the Platonic and we know that this was based upon the supersensible. Ever since that time idealistic philosophy, and even materialistic schemes founded on atoms,

ether, etc., have made the supersensible the basis of their interpretation of events. But the moment that the church introduced images and painting into its order it surrendered its relation to science. It began the return to materialism and æsthetics or art will always favor that view until a spiritual interpretation of the world has been established by science. Modern science with its ions, electrons, ether, and various occult physical forces is far more reconcilable with religion than is art with its sensuous ideas and ideals. The conflict which religion insists on here does not exist and the conflict which is fatal it does not notice. The only way to make its peace is to yield frankly to science as did earlier Christianity and abandon the æsthetic point of view. It may then hope to obtain a fulcrum by which to move the world.

INCIDENTS.

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A HAUNTED HOUSE.

By Marion Harland.

[The following story is a chapter in the Autobiography of Marion Harland and should be on record with the literature of psychic research. I have had personal communication with the author regarding it and it is impossible now to get sufficient corroboration of it to satisfy the most severe critics. We may, however, value it for its type and for the intelligence of the informant whose experience it was.

It was published, according to the authority of Dr. Hey-singer in the *February Journal* (p. 188), as early as 1883, and the later account is reprinted here from the autobiography of Marion Harland printed last year. Mrs. Harland tells me that the incidents are sixty years old. The importance of reprinting it is based upon the opportunity to make comparisons with the earlier account, nearly thirty years younger. We are often told by a certain type of critics that the memory plays tricks on us as time lapses. There is an opportunity to test that claim, which, in fact, is very much exaggerated by many people. No doubt time affects the memory in incidents, but it usually affects the unimportant relations of them and not the primary characteristics, tho it is probable that even essential features may be affected occasionally. But in the main striking experiences retain their integrity where an untrained imagination is not the vehicle of preservation and expression.—Editor.]

One evening of the winter following the events recorded in the last chapter, "Ned" Rhodes and I spent a cosy two

hours together. My parents never did chaperon duty, in the modern acceptation of the word. They made a habit, without hinting at it as a duty, of knowing personally every man who called upon us. When, as in the present case, and it was a common one, the visitor was well known to them, and they liked him, both of them came into the drawing-room, sat for half an hour or longer, as the spirit moved them, then slipped out separately to their own sitting-room and books. I have drawn Ned Rhodes' picture at length as "Charley" in *Alone*. I will only say here that he was my firm and leal friend from the time I was twelve years old to the time of his death, in the early eighties.

He had a new piece of music to-night, and we fell to work with the piano and flute soon after my father's exit. It was not difficult. The songs and duets that followed were familiar to us both. We chatted by the glowing grate when we left the piano—gayly and lightly, of nothing in particular—the inconsequent gossip of two old and intimate acquaintances that called for no effort from either.

I mention this to show that I carried a careless spirit and a light heart with me, as I went off in the direction of my bedroom, having extinguished the hanging lamp in the hall, and taking one of the lamps from the parlor to light myself bedward.

I had never, up to that instant, known one thrill of supernatural dread since I was old enough to give full credence to my father's assurances that there were no such things as ghosts, and to laugh at the tales told by ignorant negroes to frighten each other, and to awe white children. I had never been afraid of the darkness or of solitude. I would take my doll and book to the graveyard and spend whole happy afternoons there, because it was quiet and shady, and nobody would interrupt study or dream.

It was, then, the stress of extraordinary emotion which swept me back into the room I had just quitted, and bore me up to the table by which my mother sat, there to set down the lamp I could scarcely hold, enunciating hoarsely, "I have seen a ghost!"

My father wheeled sharply about.

"What!"

At that supreme moment, the influence of his scornful dislike to every superstition made me "hedge", and falter, in articulating, "If there is such a thing as a ghost, I have seen one!"

Before I could utter another sound he had caught up the lamp and was gone. Excited, and almost blind and dumb as I was, I experienced a new sinking of heart as I heard him draw back the bolt of the door through which the thing had passed, without unclosing it. He explored the whole house, my mother and I sitting silent and listening to his swift tramp upon floor and stairs. In a few minutes the search was over.

He was perfectly calm in returning to us.

"There is nobody in the house who has not a right to be here, and nobody awake except ourselves."

Setting down the lamp, he put his hand on my head—his own and almost only form of caress.

"Now, daughter, try and tell us what you think you saw?"

Grateful for the unlooked-for gentleness, I rallied to tell the story simply and without excitement. When I had finished he made no immediate reply, and I looked up timidly.

"I really saw it, father, just as I have said! At least I believe I did!"

"I know it, my child. But we will talk no more of it to-night. I will go to your room with you."

He preceded me with the lamp. When we were in my chamber, he looked under the bed (how did he guess that I should do it as soon as his back was turned, if he had not?) Then he carried the light into the small dressing-room behind the chamber. I heard him open the doors of a wardrobe that stood there, and try the fastenings of a window.

"There is nothing to harm you here," he said, coming back, and speaking as gently as before. "Now, try not to think of what you believe you saw. Say your prayers and go to bed, like a good, brave girl!"

He kissed me again, putting his arm around me and, holding me to him tenderly, said "Good-night," and went out.

I was ashamed of my fright—heartily ashamed! Yet I was afraid to look in the mirror while I undid and combed my hair and put on my night-cap. When, at last, I dared put out the light, I scurried across the floor, plunged into bed, and drew the blankets tightly over my head.

My father looked sympathizingly at my heavy eyes next morning when I came down to prayers. After breakfast he took me aside and told me to keep what I had seen to myself.

"Neither your mother nor I will speak of it in the hearing of the children and servants. You may, of course, take your sister into your confidence. She may be trusted. But my opinion is that the fewer who know of a thing that seems unaccountable, the better. And your sister is more nervous than you."

Thus it came about that nothing was said to Mea, and that we three who knew of the visitation did not discuss it, and tried honestly not to think of it. Until, perhaps a month after my fright, about nine o'clock, one wet night, my mother entered the chamber where my father and I were talking over political news, as we still had a habit of doing, and said, hurriedly, glancing behind her:

"I have seen Virginia's ghost!"

She saw it, just as I had described, issuing from the closed door and gliding away close to the wall, then vanished at the Venetian door.

"It was all in gray," she reported, "but with something white wrapped about the head. It is very strange!"

Still we held our peace. My father's will was law, and he counselled discretion.

"We will await further developments," he said oracularly.

Looking back, I think it strange that the example of his cool fearlessness so far wrought upon me that I would not allow the mystery to prey upon my spirits, or to make me afraid to go about the house as I had been wont to do. Once my father broke the reserve we maintained, even to each other, by asking if I would like to exchange my sleeping room for another.

"Why should I?" I interrogated, trying to laugh. "We are not sure where *she* goes after she leaves it. It is something to know that she is no longer there."

Mea had to be taken into confidence after she burst into the drawing-room at twilight, one evening, and shut the door, setting her back against it and trembling from head to foot. She was as white as a sheet, and when she spoke, it was in a whisper. Something had chased her down stairs, she declared. The hall lamp was burning, and she could see by looking over her shoulder, that the halls and stairs were empty but for her terrified self. But Something—*Somebody*—in high-heeled shoes, that went "Tap! tap! tap!" on the oaken floor and staircase, was behind her from the time she left the upper chamber where she had been dressing, until she reached the parlor door. Her nerves were not as stout as mine, perhaps, but she was no coward, and she was not given to foolish imagination. When we told her what had been seen, she took a more philosophical view of the situation than I was able to do.

"Bodiless things cannot hurt bodies!" she opined, and readily joined our secret circle.

Were we, as a family, as I heard a woman say when we were not panic stricken at the rumored approach of yellow fever, "a queer lot, taken altogether"? I think so, sometimes.

The crisis came in February of that same winter. My sister Alice and a young cousin who was near her age—fourteen—were sent off to bed a little after nine one evening, that they might get plenty of "beauty sleep." Passing the drawing-room door, which was ajar, they were tempted to enter by the red gleam of the blazing fire of soft coal. Nobody else was there to enjoy it, and they sat them down for a school-girlish talk, prolonged until the far off cry "All's well!" of the sentinel at the "Barrack" on Capitol Square told the conscience smitten pair that it was ten o'clock. Going into the hall they were surprised to find it dark. We found afterward that the servant whose duty it was to fill the lamp had neglected it, and it had burned out. It was a brilliant moonlight night, and the great window on the lower

landing of the staircase was unshuttered. The arched door dividing the two halls was open, and from the doorway of the parlor they had a full view of the stairs. The moonbeams flooded it half way up to the upper landing; and from the dark hall they saw a white figure moving slowly down the steps. The mischievous pair instantly jumped to the conclusion that one of "the boys"—my brothers—was on his way, *en déshabillé*, to get a drink of water from the pitcher that always stood on a table in the reception room, or main hall. To get it he must pass within a few feet of them, and they shrank back into the embrasure of the door behind them, pinching each other in wicked glee to think how they would tease the boy about the prank next morning. Down the stairs it moved, without a sound, and slowly, the concealed watchers imagined, listening for any movement that might make retreat expedient. They said, afterward, that his nightgown trailed on the stairs, also that he might have had something white cast over his head. These things did not strike them as singular while they watched his progress, so full were they of the fun of the adventure.

It crossed the moonlit landing—an unbroken sheet of light—and stepped yet more slowly from stair to stair of the four that composed the lowermost flight. It was on the floor and almost within the archway when the front door opened suddenly and in walked the boys, who had been out for a stroll. In a quarter-second the apparition was gone. As Alice phrased it:—"It did not go backward or forward. It did not sink into the floor. It just was *not*."

With wild screams the girls threw themselves upon the astonished boys, and sobbed out the story. In the full persuasion that a trick had been played upon the frightened children, the brothers rushed upstairs and made a search of the premises. The hubbub called every grown member of the household to the spot except our deaf grandmother, who was fast asleep in her bed upstairs.

Assuming the command which was his right, my father ordered all hands to bed so authoritatively that none ventured to gainsay the edict. In the morning he made light to the boys and girls of the whole affair, fairly laughing it out

of court, and, breakfast over, sent them off to school and academy. Then he summoned our mother, my sister, and myself to a private conference in the "chamber."

He began business without preliminaries. Standing on the rug, his back to the fire, his hands behind him, in genuine English-squirely style, he said, as nearly as I can recall the words:—

"It is useless to try to hide from ourselves any longer that there is something wrong with the house. I have known it for a year or more. In fact, we had not lived here three months before I was made aware that some mystery hung about it. One windy November night I had gone to bed as usual, before your mother finished her book."

He glanced smilingly at her. Her proclivity for reading into the small hours was a family joke.

"It was a stormy night, as I said, and I lay with closed eyes, listening to the wind and rain, and thinking over next day's business, when somebody touched my feet. Somebody—not something! Hands were laid lightly upon them, were lifted and laid in the same way upon my knees, and so on until they rested more heavily on my chest, and I felt that some one was looking into my face. Up to that moment I had not a doubt that it was your mother. Like the careful wife that she is, she was arranging the covers over me to keep out stray draughts. So, when she bent to look into my face, I opened my eyes to thank her.

"She was not there! I was gazing into the empty air. The pressure was removed as soon as I lifted my eyelids. I raised myself on my elbow and looked toward the fireplace. Your mother was deep in her book, her back toward me. I turned over without sound, and looked under the bed from the side next the wall. The firelight and lamplight shone through, unobstructed.

"I speak of this now for the last time. I have never opened my lips about it, even to your mother, until this moment. But it has happened to me, not once, nor twice, nor twenty—but fifty times—maybe more. It is always the same thing. The hands—I have settled in my mind that they are those of a small woman or of a child, they are so

little and light—are laid on my feet, then on my knees, and travel upward to my chest. There they rest for a few seconds, sometimes for a whole minute—I have timed them—and *something* looks into my face and is gone!

"How do I account for it? I do not account for it at all! I know that it *is*! That is all. Shakespeare said, long before I was born, that 'there are more things in heaven and earth than are dreamt of in our philosophy.' This is one of them. You can see, now, daughter"—turning to me—"why I was not incredulous when you brought your ghost upon the scene. I have been on the lookout for what our spiritualistic friends call 'further manifestations.'"

"You believe, then," Mea broke in, "that the girls really saw something supernatural on the stairs last night? That it was not a trick of moonlight and imagination?"

"If we can make them think so, it will be better for them than to fill their little brains with ghostly fears. That was the reason I took a jesting tone at breakfast time. I charged them on the penalty of being the laughing stock of all of us, not to speak of it to any one except ourselves. I wish you all to take the cue. Moreover, and above everything else, don't let the servants get hold of it. There would be no living in the house with them, if they were to catch the idea that it was 'haunted.'"

He drew his brows into the horseshoe frown that meant annoyance and perplexity. "How I hate the word! You girls are old enough to understand that the value of this property would be destroyed were this story to creep abroad. I would better burn the house down at once than to attempt to sell it at any time within the next fifty years with a ghost-tale tagged to it.

"Now here lies the case! We can talk to outsiders of what we have seen and felt and heard in this, our home, where your grandmother, your mother have hoped to live comfortably and die in peace, or we can keep our own counsel like sensible, brave Christians. 'Bodiless spirits cannot hurt bodies,' and"—the frown passing before a humorous gleam—"the little gray lady seems to be amiable enough. I can testify that her hands are light, and that they pet, not

strike. She is timid, too. What do you say—all of you? Can we hold our tongues?"

We promised in one voice. We kept the pledge so well that both the girls were convinced of our incredulity. Our father forbade them positively to drop a hint of their foolish fancies in the hearing of the servants. Young as they were, they knew what stigma would attach to a haunted house in the community. As time passed, the incident faded from our minds. It was never mentioned in their hearing.

A year went by without further demonstration on the part of the little gray lady, except for two nocturnal visitations of the small caressing hands. My father admitted this when we questioned him on the subject; but he would not talk of it.

The one comic element connected with the bodiless visitant was introduced, oddly enough, by our sanctimonious uncle-in-law, who now and then paid us visits of varying lengths. As he came unannounced, it was not invariably convenient to receive him. On one occasion his appearance caused dismay akin to consternation. We were expecting a houseful of younger friends within two days, and needed the guest-room he must occupy. He was good for a week at the shortest.

True to the Arab-like traditions of hospitality that pervades all ranks of Old Dominion society, we suffered nothing of this to appear in our behavior. Nor could he have heard the anguished discussion of ways and means that went on between Mea and myself later that night. It was, therefore, a delightful surprise when he announced, next morning, his intention of going out to Olney that day, and to remain there for—perhaps a week. He "had let too long a time elapse since he had paid the good people there a visit. He did not want them to think he had forgotten them."

One of the "good people," the wife of my mother's brother, drove into town to spend the day with us, a week after the close of his stay at Olney. "Aunt Sue" was a prime favorite with us all, and she was in fine feather to-day, full of fun and anecdote. She interrupted a spicy bit of family news to say, by-and-by:—

"Did any of you ever suspect that your house is haunted?"

"How ridiculous!" laughed my mother. "Why do you ask?"

"The funniest thing you ever heard! The old gentleman had an awful scare the last night he was here. I asked him what he had eaten—and drunk—for supper that evening. But he stuck to it that he was standing at his window, looking out into the moonlight in the garden, when somebody came up behind him, and took him by the elbows and turned him clear around! He felt the two hands that grabbed hold of him so plainly that he made sure Horace had hidden under the bed and jumped out to scare him. So he looked under the bed and in the wardrobe and the closet, and, for all I know, in the bureau drawers and under the washstand for the boy. There was nobody in the room but himself, and the door was locked. He says he wouldn't sleep in that room another night for a thousand dollars."

"Nobody is likely to offer it!" retorted Mea, dryly. "I have slept there a thousand nights, and nothing ever caught hold of me."

Passing over what might or might not have been a link in the true, weird history of our bodiless tenant, I leap a chasm of a dozen years to wind up the tale of the "little gray lady," so far as it bears directly upon our family. After the death of her husband and the marriages of sons and daughters left my mother alone in the old colonial homestead, she decided to sell it and to live with my youngest sister.

The property was bought as a "Church Home"—a sort of orphanage, conducted under the patronage of a prominent Episcopal parish renowned for good works. In altering the premises to adapt buildings to their new uses, the workmen came upon the skeleton of a small woman about four feet below the surface of the front yard. She lay less than six feet away from the wall of the house, and directly under the drawing-room window. There was no sign of coffin or coffin-plate. Under her head was a high, richly carved tortoise-shell comb, mute evidence that she had not been buried in cap and shroud, as was the custom a hundred years ago.

The oldest inhabitant of a city that is tenacious of domestic legends, had never heard of an interment in that quarter of a residential and aristocratic district. The street, named for an eminent lawyer, must have been laid out since the house was built, and may have been cut right through the grounds, then far more spacious than when we bought the place. Even so, the grave was dug in the front garden, and so close to the house as to render untenable the theory that the plot was ever part of a family burying-ground.

The papers took inquisitive note of all these circumstances, and let the matter drop as an unexplained mystery. Within the present occupancy of the house, I have heard that the gray lady still walks on moonlight nights, and, in gusty midnights, visits the bedside of terrified inmates to press small, light hands upon the feet, and so passing upward, to rest upon the chest of the awakened sleeper. I was asked by one who had felt them, if I had "ever heard the legend that a bride, dressed for her wedding, fell dead in that upper chamber ages ago."

My informant could not tell me from whom she had the grewsome tale, or the date thereof. "Somebody had told her that it happened once upon a time." She knew that the unquiet creature still "walked the halls and stairs."

She should have been "laid" by the decent ceremony of burial in consecrated ground, awarded to the exhumed bones.

I have talked with a grandson of our former next door neighbor, and had from him a circumstantial account of the disinterment of the nameless remains. They must have lain nearer the turf above them, a century back, than when they were found. The young man was a boy when he ran to the hole made by the workmen's spades, and watched the men bring to light the entire skeleton. He verified the story of the high, carved comb. He told me, too, of a midnight alarm of screaming children at the vision of a little gray lady, walking between the double row of beds in the dormitory, adding:—

"I told those who asked if any story was attached to the house, that I had lived next door ever since I was born, and

played every day with your sisters and brothers, and never heard a whisper that the house was haunted."

So said all our neighbors. We kept our own counsel. It was our father's wise decree.


I have told my ghost-story with no attempt at explanation of psychical phenomena. After all these years I fall back, when questioned as to hypotheses, upon my father's terse dicta:—

"How do I account for it? I don't account for it at all!"

Inquiry of Mrs. Harland brought the information that the incidents happened sixty years ago, but the story had been chronicled before and was told in the article by Dr. Heysinger in the February *Journal* of this year (pp. 118-129). Mrs. Harland says in reply that the skeleton mentioned in the story was dug up in 1874, if she mistakes not. The attempt to find the young man who had witnessed it was not successful, tho it was believed that he is still living. There was no indication of a cemetery at the place and the area dug over was about six feet in width and twenty feet in length. The uncle mentioned did not afterward mention the incident and never visited the family again. Mrs. Harland's youngest brother "told me at my latest visit to that city (Richmond) that he had several times had fleeting glimpses of the 'gray lady'". The house was built in colonial days and was already old when Mrs. Harland's father bought it.

The Editor of the "*Dispatch*" at that time writes: "As to what I saw more than once, I am willing to testify at any time. It will be a pleasure to help you in any way and at any time. As I was not old enough to be 'a booze artist', and was a boy who was not easily scared, I knew pretty well what I did see."

Another incident is narrated in the same volume which we cannot copy in full. It was an apparent warning of her father's death, tho not finding that interpretation until after the event. Mrs. Harland's mother was awakened by the orthodox noises of something coming into and through the room. She awakened her husband three times and he found it was not what was suspected. But it was impressive



enough to have been noted. It occurred on the eve of Christmas and the next day Mrs. Harland's father was suddenly stricken and died as they were preparing the Christmas festivities. The evidence of a significant coincidence is not present in the story, but it is one of the many that are constantly reported and might have interest after premonitions had been proved.

A PHANTOM OF THE LIVING.

I had often read ghost-stories with absorbing interest. I had also read and heard related really truthful stories of specters—specters that did not turn out to be some humorous individual in the garb of the make-believe ghost. Yet the authentic accounts never enlivened my interest any more than the fictitious, for the simple reason that I could not conceive of so vague a being as a spirit, nor did I give much credit to their existence. My skeptical view of occult mental phenomena—if such it was—was suddenly changed a few years ago by a very peculiar happening to me. It was my fortune or perhaps misfortune to attempt to become rather intimate with a spirit. My advances, as the reader will see, were received with the utmost indifference. No doubt, I was looked upon as nothing but a humble mortal and not worthy of recognition by so exalted a being. However that may be, I shall describe the occurrence as it actually took place.

The incident came to pass on a Christmas eve. The scene of my meeting with this ghost lies not on the usual moon-lit, isolated road or in the lonely grave-yard, but somewhat unconventionally in my home. Having completed the adornment of a Christmas-tree, I stepped into the library on the second floor and picking up a magazine, I began to peruse its pages. Just then the hall clock struck the hour of six. Shortly after my mother came to me from her boudoir and requested me to go to the pantry and bring her a glass of water. Complying I went to the pantry, obtained the water, and returned up the rear stairs. Upon reaching the head where the first landing of the front stairway is located, I saw

my Mother descending by the front way. I saw her plainly as this portion of the house was well lighted. She was but six steps below me at the time. Immediately, my words were these: "Mother, here is your glass of water." There was no reply nor any visible sign that she had even heard me. With my glass of water in hand, I followed down the stairs. Again I said: "Mother, here is your glass of water." Apparently once more I did not make myself heard, but by this time we were near the foot of the stairs, so I contented myself with waiting until we should reach the lower hall. Rather slowly and gracefully my mother moved on, and I trailed not far behind. Now we had reached the hall. Here I made my offer of the water for the third time in the same words as before, but with this addition: "Why on earth don't you take it, where are you going?" She turned to the right just then and sweeping through the portiered doorway of the parlor, she entered that room. The room was dark save for a faint light that struggled in from the hall.

Strangely enough, it never occurred to me that I might intercept her, nor did I stop to reflect then that there was something unaccountably singular in her appearance and manner. As I remembered her, she was attired completely in white. Her dark hair hung loose over her shoulders, and her general appearance conveyed an impression of charm and splendor. Only once did I obtain a fleeting glance of her features. But what they were like, I can not recall. Why, indeed, should I scrutinize her appearance or doubt her identity? Did I not devoutly believe my mother was before me?

For a moment I stood in the hall and watched her as she directed her steps about the parlor. I was of the opinion that she was searching for a match to light the gas. I stepped into the room to await the accomplishment of her purpose and then I would once more proffer the water to my unheeding mother. I walked to the corner of the mantle and leaned against it with my elbow, awaiting developments. Next I observed her move towards me and the mantle. I said something to her about finding the matches. Hardly had I spoken before the outlines of her form grew blurred

as if she were moving to a darker part of the room. A suspicion came over me that something was not entirely just as it should be in regard to this strange manœuvering. The next instant as I made a quick step towards the form, it grew rapidly fainter and fainter. My sensibilities received such a shock that my glass of water slipped from my grasp and crashed to the floor. I stood astounded and stared in utter amazement as the moving, living object which I had followed and talked to now was nothing but a small, white irregular vanishing form in the air. The mingled feelings that possessed me at that juncture I shall never forget. I was trembling from head to foot. I desired to call some one, but my voice failed me. After I had sufficiently composed myself, and realized that such a supernatural catastrophe to my mother was highly impossible, I sought my parents. I found my mother where I had left her. A thorough search over the part of the house where the roving of this apparition took place failed to reveal traces of any earthly prowlers.

From any standpoint I consider the occurrence a most strange and unusual phenomenon, one which, after considering everything, has baffled all attempts at a rational solution unless one is a believer in the existence of spirits in this world and that these need not be of the dead.

In conclusion I might advise that a more tempting drink than aqua pura be tendered in all endeavors to induce transient ghosts to refresh themselves and tarry a while.

[Inquiries for further details resulted in the following replies. I have put my questions in parentheses. The answers are not enclosed. Editor.]

April 21, 1909.

143 Chester St., Mount Vernon, N. Y.

American Soc. for Psychical Research,
New York.

Dear Sir:

I have been in receipt of your letter of March 27th for some time but have been unable to answer. As you will note by the

above address I am not in Springfield, Ohio, any longer, but at my home in Mt. Vernon, where the incident which I communicated to you took place.

I shall endeavor to answer the questions you submit as accurately as possible.

(Can you give the date of the occurrence?)

The date of this occurrence was Christmas Eve, 1904.

(How was your mother actually dressed at the time?)

My mother is certain she was not dressed in white on that particular evening, though she often wore a long, white house-gown, bearing a similarity to the robe the apparition wore.

(Can you account for the failure to note the difference in her appearance?)

I could never account for my failure to think of the difference of dress. I was so taken up with the idea that the figure was my Mother that I don't believe the difference of dress ever entered my mind. Probably it didn't for the reason that in the meantime she could have changed her apparel.

(What were you doing just before you were asked to get a glass of water?)

I can't recall at this time.

(How far from your parents were you when you discovered the apparition?)

I was in the parlor while they were overhead on the second floor.

(What assurance have you that the apparition resembled your mother?)

The only assurances I have are that I received a powerful first impression that the apparition was my mother. This stayed with me until I discovered it was not really she. There was no other lady in the house besides my mother, except the maid, whom I had just left in the kitchen.

(Is your mother still living?)

My mother is living.

(Is there any one living who can corroborate the experiences?)

My mother and father, who is Prof. V. Coblentz, of the N. Y. College of Pharmacy.

(Have you ever been in the habit of walking in your sleep?)

I have never walked in my sleep.

Hoping my answers are satisfactory and may be of some value to you, I am,

Yours sincerely,

FRED. C. COBLENTZ.

Columbia University,
College of Pharmacy.

May 3d, 1911.

Prof. James H. Hyslop,

My Dear Sir:

Kindly excuse long delay in reply to your inquiry of April 22d. This was on the subject of an apparition which my son claimed to have seen on Dec. 24th, 1904. Mrs. Coblentz in her reply states all the facts known to me and all that I can add is that I ridiculed the boy at the time and ever since, yet he adheres firmly to his story. I was not aware that he had brought this to your attention. Perhaps if you could see him and cross-examine him on the subject, you may arrive at a more tangible explanation.

Very truly yours,

V. COBLENTZ.

Mount Vernon, May 3d, 1911.

Prof. James H. Hyslop,

My Dear Sir:

In reply to your inquiry of April 22d relative to the experience of my son Fred I will gladly state the following facts.

On Christmas eve, 1904, I was in my bedroom and my husband in his study adjoining. I sent my son Fred, who was then 14 years old, down stairs for a glass of water. About ten minutes later I heard him relating to my husband, very excitedly, his experience while coming up stairs. He related that in crossing the middle landing of the stairway (one flight leading into the front hall and the other to the kitchen) he saw an apparition of a figure clad in white, which he followed into the parlor, where it disappeared. He has never changed the version of the story.

Very sincerely,

(MRS.) A. V. COBLENTZ.

PERSONAL EXPERIENCES.

Oxford [Pa.] 8-12-08.

Dr. James H. Hyslop.

Esteemed Friend:

Through the courtesy of Dr. S. Coates I have enjoyed reading of the *Journal*, and having incidentally mentioned a little experience of my own along the line of your present investigation, together with the wish that I could add to the weight of testimony, the doctor suggested this; and when I objected that it was so little, so simple, and I a total stranger to you all, he replied, "It is just the simplest proofs, from earnest, reliable people that these

investigators ask for". I promised to write you my experiences which are so interwoven with the affairs of others that I must ask the favor of their being used as private testimony, if indeed they merit such claims for helpfulness.

Perhaps I should say first that I was raised under the strict discipline of the Society of Friends and at a time when "Spiritualism," as it was then called, was under ban and "Longwood" near Kennet Square, Chester Co.—the home of Bayard Taylor—the only public platform upon which open and free discussion of the subject might be had, at least in that vicinity.

I was taught the preeminence of the spirit of God, the living Christ who came to dwell with men, bearing witness continually against the "sin that doth so easily beset us", and that if man would give his heart and life to the guidance of this holy spirit, it would even according to the Word, "lead out of all error into all truth". And further meddling with the designs of the Infinite before or after the change called death would have been severely rebuked. So much for the home training.

Long years after girlhood had passed my first personal experience of a mediumistic power came to me wholly unsought, and in a way that left no possible room for doubt of the message being sent to me, unless the third party—a near neighbor—violated the truth, which I never had known him to do. This bearer of my message was an avowed spiritualist. Coming into my own home, he seemed to be ill at ease, as if his errand were not agreeable. He said, "I doubt if my call will be appreciated this morning, as you know there is full skepticism of the subject embraced in a message, I was earnestly bidden to bring you from my medium in Philadelphia." A glance at his face bespoke earnest intent on his part at least, and I seated myself respectfully to hear, but with only a longing that had no hope in it, for a grain of truth in the mass of tares, for now I had treasure on the other side. Mr. J. had gone to this lady, the medium, for years, consulting her on all important business transactions and implicitly relying upon her given wisdom. The occasion of his last visit, only the previous day, being of serious moment to him, and the advice indicating immediate attention, he paid his dues and was bowing himself out when the medium, Mrs. B—, recalled him, saying, "There is a spirit here who wishes a message sent by you to a little Quaker friend of yours in your village." Mr. J. replied, as he said, impatiently, "I have no such little friend—he was thinking it a child—and indeed Mrs. B. I must catch my car." She looked at him earnestly, compellingly, and she said, "You will be sorry if you do not wait, the message is of such importance, and you do have such a friend, and her mother is present." My neighbor took his seat and Mrs. B. went on rapidly, "She—the presence—wears the full garb of the Quakers—here she made

the little familiar motions with her hands as one would touch into perfect neatness the tarleton cap and kerchief, the conscientiously worn garb of the early Friend. "Her name is Martha and she asks you to deliver the message as early as possible. She is troubled about her daughter." The message was given, my friend made his car. I will not tax your valuable time with details. It is sufficient for our joint purpose to say that my mother was in the spirit world, had taken the joy of life out of this world for me. Her name on this side was Martha, and the message which I could no more have doubted than I could that of my identity, saved me to these after years of whatever usefulness I have been entrusted with. As this is my one personal experience and I feel an assurance that we are both reverent toward the truth, come in what guise it will, may I comment thus far. Why must the spirits of our loved ones come only through intermediate agencies, when with soul and sense we long for a moment's visible presence a second, if no more, a voice, a touch? Why? As a child I studied earnestly over the Old Testament picture of the raising of the spirit of Samuel by the Witch of Endor. I was given to notice that she was a witch, etc. (My mother was reverent toward all things not as yet understood.) Mrs. Minnie Brown, of 1451 N. 12th St., Philadelphia, the medium in the former and following instances, was in some ways, I believe, an exception to many in her line as I have heard their methods described. There was no trance, no attempt at mystery of any kind. She received you as she might receive a guest, courteously, without effusion, and conversed with you in a perfectly natural manner until she recognized a presence and would then say quietly in the most natural way, "There is a guest with us," or "Others are present now," as one would call attention to guests entering by an unseen door. The incident I now give came years after and is in no way my own affair, except that the lady, a close friend of mine and wholly alien from a belief in or knowledge of spiritistic matters (I may not know the best term to-day) was in sore straits of bereavement, so pitifully stricken as to make, in my mind at least, serious fears for mental balance, if she could not be roused from the strain and stress of tearless grief, under which she seemed to have lost all concern for the household over which she had presided as wife and mother with exceptional grace and wisdom. Walking the floor for hours in set silence, she would send for me daily, yet never cease her pacing, nor speak except her greeting. As I entered I prayed earnestly to be shown a remedy, since of doctors she would have none, nor any callers but myself. I have long possessed a small gift of easing or curing with my hands the violent headaches of some people, and usually know the persons who would be benefited by my touch. It came as a flash of inspiration that such power was

given me now and that the way would be shown, if I would faithfully follow my guides. As my friend passed me for the fiftieth time, I rose quickly, put my arms around her and because of the suddenness of the movement was able to bring her to level length upon the lounge. As she sought my eyes with troubled amazement I fired hers with them, and said gently but firmly. "Lie still, do not move." Then I gained what she had not yielded to my entreaties, the chance to pass my hands over her temples and soothingly and tenderly over the eyes, which I bade her close. She obeyed me as a little child might have done, and after a few moments I rose and darkened the room, kissed her brow and said "lie still until I return." I was absent a few minutes, gaining strength and testing the power of control. Seating myself beside her, with hand again on her forehead, I said in a natural way, "You have said you would be comforted if you could know that death and not torture had been Dr. —'s fate. Let us see if we cannot get at this in some way. Give me a pledge to break this stony, sinful silence, and come back to the home as wife and mother, and I promise to give myself to this matter if it is possible and right." She gave me her word and her eyes lost their stony glare, and softened more and more as we talked around the subject, until I ventured to tell her of Mrs. Brown, and suggested a consultation by letter. To my great surprise she yielded at once, and I wrote within the hour. In a day or two came the answer, "Your friend has met with a terrible loss, but I am sorry to say I cannot help you as yet. I cannot find him in the spirit world, but if you went abroad you might not be able to send a message at once; they are like that on the other side sometimes. I can only say that he is not in the earth life." Mrs. M—— took up her life and went into business to more amply aid in educating her children. After perhaps a year she asked me to go to the city with her, and the business being dispatched, she said, "Now we are going to see Mrs. Brown." I expressed surprise, as no word had been spoken of it since the first occasion. She saw Mrs. B. alone and the first words were the seal of her faith: "There is an old gentleman anxious to speak to you. He says he comes because he can give you positive proof of his identity, and as he hopes and believes confirm you in this faith. He asks you to recall a grave in a distant state, your former home, and he thanks you for uniting with the brother you have lost *in persuading the rest of the family to leave his body there, without desecration of removal to strange ground*, against which he had strong and well-known objections. This was all true of her father and skepticism went to the winds. She was told the number in her family, her business perplexities, and of the latter assured she need not be anxious as she would succeed. She, Mrs. B., exclaimed at a point prior to this. "Why

does that woman want to cripple our business so? Well, never mind, you will be all right." Events proved this correct, only the "all right" is on the other side now; and if such communications may be, she would certainly reach me if mediumistic aid were available. Again the question, "Why not direct?"

I could give one more case coming directly under my notice, but have exceeded all right limit to space and will only say the proof was as clear as any already given.

Very cordially,

M. H. W—.

[Note: On the back of page seven of this record there was recorded the following note, made as the date shows exactly a month later than the original account:]

9-12-08.

I have halted between two opinions for a month and am tempted to destroy these pages; but will let them go with a line answering an unspoken question:—No, Mrs. B— did not allude to the missing brother of Mrs. M. except in connection with the father's visitation, as I have described it and this seemed strange to me, as also the fact that Mrs. M. did not seem to mind this, being so amazed and convinced by the other information given her.

4-5-09

Oxford [Pa.]

Dr. J. H. Hyslop,

Esteemed Friend:

Thy favor of 4-2 lies before me and loses nothing by delay of a year since "Our times are in His hand

Who says "A whole I planned;
Youth shows but half; trust God,
See all nor be afraid."

If the little I can add to my first communication will be of any service as a link in your chain of evidence, I give my share freely and have asked my husband's consent for the rest, as the major part of it was his message, not mine. I am fully assured that our reasonable request for its being made the private property of your circle will be respected.

Cordially,

M. H. W—.

Addenda.

I am Mrs.—, but the mother of my husband's children—the first Mrs.— is with the angels. Both Mr. and Mrs.—

were reverent toward revealed truth in any line, but had never had any such manifestations as are appealing now to you—to us.

Not willing that I should go alone to Mrs. B., the medium previously referred to, my husband went with me, wholly unconscious of the trouble of mind which drove me to this visit. As we neared the number he said, "I have no part in this, and will take my daily paper aside that I may be no hindrance." This he repeated to Mrs. B. on being introduced, and with her womanly smile of welcome she gave him a comfortable seat by the window and returned to me. We chatted for a few minutes over commonplace subjects, when she quietly observed, "We have other guests." As I involuntarily glanced up, so naturally had she spoken, she added almost regretfully, "But, dear lady, they are going over to *him*." I smiled assent, and she went right on as if at dictation of those invisible:

"There is an old gentleman, he calls you Henry (my husband's name) and he is speaking to himself as if in deep regret over something which naturally you will understand better than I: 'What a pity, the dear old mill in utter neglect, almost a ruin. I would not have believed it of him when he knew how I cared for it as a great convenience on the farm and the neighbors will miss it so.'" (A small saw and grist mill where the old man spent many happy hours of the day, and sometimes well into the night. This mill with the farm was now the property of a younger son, half-brother to my husband.) Again the voice went on: "And that choice bit of woodland, so valuable in years to come and such a useless destruction now. Henry would never have let things go down like this." There was no possible mind reading here, there being no faintest thought of these matters in either of our minds and Mr. — was too much astonished for speech. But closer yet were we to be drawn to the line "between two worlds". Mrs. B. said, "The lady speaks to you now, sir. She longs to express the great trial it was to leave you alone in the home with those dear children and to leave little A. it was so hard. But they were well cared for, and I am content."

By this time my husband was weeping silently and I was both glad and sorry for him, when Mrs. B., turning suddenly, said, "Now she is crossing to you, lady, and she would embrace you. She wishes to assure you that she is perfectly satisfied to have you hold your present position in the home; that there is no other she would have preferred, and she gives you good courage. *You are not to be troubled by the criticism of others.*"

I have finished. The last might have been mind-reading, but was it?

Respectfully,

MRS. [M. H. W—.]

A CASE OF APPARITION.

Ogden, Utah, July 20th, 1908.

To the Editor of the "Shadow World",
Everybody's Magazine,
New York.

Dear Sir:

I am going to call the following telepathic, but in point of fact, I don't know what it was, or if it would be considered of value to investigators, but it seemed significant to me, and to different people to whom it has been told.

Two years ago we were spending the summer at a place called Higgin's Beach, since re-named Belmarlow, on Puget Sound. It is seven miles from Tacoma, Washington, and two and a half miles from a car line, an electric line running between Tacoma and Fort Stielacoom. The beach is beautiful, but was then too inaccessible to be popular as a resort, excepting to persons seeking solitude, a few of these yearly rented the rain-soaked, weather-beaten cottages fronting the Sound.

We moved out in June. At that time there were only three other families there: a family by the name of Mitchell (Curtis Mitchell, who has now charge of the beach, and is, I understand, advertising it as a health resort) an old couple by the name of Rosse, the old man was blind, the old lady a Christian Scientist, one son was crazy and the other, Frank, was a botanist. Some little distance down the beach was an old lady and her son, who was afflicted with tuberculosis. Their name was Tromley, they had come up from San Francisco after the earthquake. Her husband was a lawyer. He stayed in the city, at a hotel, being afraid of the beach being too damp for him. The only other person living near was Captain Higgins, after whom the beach was called, and about whom this incident is told. He had been a sea captain, and on his last voyage his ship had gone down and all the crew lost, the only survivors being the captain and his dog, Trusty. I am told that it is a great disgrace for a captain to so survive his crew. Whether the captain's conscience was his only accuser, or whether there were charges that he dared not face, we never knew, but he buried himself deep in an isolated spot on the Sound. He built a bit of a house on a tiny island, which, at high tide, was completely covered by water, so that it looked like a house anchored in the sea, and at low tide was so treacherous with quicksands, as to be unsafe to approach by land. The nearest approach was from a point called Agate Point, but even here, there was a "spit" in the current which made a boat, in any other hands than an experienced boatman, whirl round and round, and go in any direction other than the captain's cottage. By walking down the point, you could see into it quite

plainly, but if you looked too long or curiously, you were apt to see the captain with a gun pointed menacingly in your direction, and hear the most sanguinary oaths and threats which led you to measure the depth of his hospitality. At rare intervals, he rowed over to our beach, and walked in to town for provisions. I saw him returning one evening, laden with packages. I noticed that one was a big box, like from a man's furnishers. In appearance, the captain was much broken, he was not, I think, past fifty, he looked older. He was woefully unkempt, his beard long and ragged, and he looked a stranger to a bath. He wore a red flannel shirt, open at the throat, high boots into which were stuffed the bottoms of his trousers, these trousers had no visible means of support, but he kept hitching them up as though in disgust at their downward tendencies. He had very little of the "Gay Lothario" in his appearance, hence, my surprise when a couple of mornings later, I had occasion to take the early car into the city, I heard the following report of him. As a rule, the women found the walk to the car too long and steep, but waited for a launch to take them to the city. I was then surprised to see Mrs. Tromley ahead of me, and to learn that she too, was going to walk to catch the early car. As soon as I caught up with her, I found her trembling with anger, and greatly excited, she almost ran up the hills to the seat under the trees where we dropped, breathless, and while we waited for the car, she told me what had happened: "Things have come to a pretty pass," she began as soon as she could get her breath, "when a decent woman, my age, can't stay alone a night without being insulted by a man." There were, besides our husbands, only two men, the Rosses and Captain on the beach, excepting, of course, her own son. "Was it the crazy one, or Frank?" I gasped.

"Neither," she said. "It was the old brute of a captain." I probably looked my astonishment, for she continued to explain that her son had gone the day before, to Gig Harbor, on a fishing trip. The captain had probably seen him passing the point, and judging, from the tides, that he intended being gone all night, and surmising that his mother would be alone, had deliberately planned on entering her house, "for no good purpose," she said, with flashing eyes. "Tootsie slept with me," she said. Tootsie was a long-haired poodle, who sat in her lap, and fairly quivered with excited sympathy. "I know I fastened all the doors and windows," the old lady went on, "I always do. I went right to sleep. I don't know what time I woke up, I think Tootsie woke me, she was trembling like a leaf, and snuggling up to me as tight as she could get. I raised up to look around, and there, standing right by my bed, was old Captain Higgins! It was bright moonlight, and I saw him as plain as I do you now." Mrs. Tromley was a very pretty old lady, with white hair, and

very pink cheeks, and blue eyes. I will never forget how pretty she looked as she told her story. "I have always felt sorry for the old weasel," she went on, "and put myself out to speak to him when I have seen him, going to town, and this is the reward I get. No, I don't know how he got in, I only know that he did. If you will believe it, the old scoundrel was all *dressed up*. He had on a black suit, and a white shirt, and his hair and beard cut as slick as a whistle, that ain't all, he had on cuffs! I never saw such a change in a person, ever, he looked *fine*. I was shaking as bad as Tootsie, but I couldn't help but stare at him. I pinched Tootsie so that she would bark, she did, as savage as you please. I was going to pretend to call John (to make a bluff that I wasn't alone) but I couldn't make a sound to save me. He bent over me, and I think said something. But I was so terrified I didn't hear what. I shut my eyes and when I opened them he was gone. I couldn't make out where, but I supposed he had stepped back in the shadows somewhere. I lay there and trembled, and Tootsie whined till morning. As soon as it came light, I jumped up, but he had sneaked out some way, I don't know how, for everything was closed up tight, just as I left it. I got ready as soon as I could and started for town. I'm going to tell Tromley that damp or no damp, rheumatism or no rheumatism, he's got to stay with me nights. I wouldn't stay alone again for any money. Ain't that the car? You and Mrs. Mitchell better sleep together when your men folks are gone, and keep a revolver. If I'd had one last night, I'd shot a hole through that old reprobate." The car then came and put a stop to our thrilling conversation. It was late afternoon before I returned home. My mother and Mrs. Mitchell were having tea on the beach. I joined them, and was telling the story and we were laughing over Mrs. Tromley's adventure when we saw Mrs. Ross coming noiselessly over the sands to us. As soon as she got in speaking distance she said, "I wanted to see if Mrs. Major would row me over to the point, where we could see into Captain Higgin's house. He is dead." The old lady had not had a demonstration against curiosity.

"No," I exclaimed. "He can't be. Why he was over at Mrs. Tromley's last night and frightened her half to death."

"Well, he's dead now, anyway," she insisted. "Some men saw him from the point, they could see into the room. They couldn't row past the spit and they heard Trusty barking, something awful, so they went close enough to look in. I heard Trusty myself, didn't you?" My mother and Mrs. Mitchell both said that they had. Frank Ross telephoned for the coroner. When he came the Ross boys rowed him over. The captain was dead—had been for hours. His death could not have been unexpected, although there was no evidence that he had killed him-

self. There was a paper found on his person, directing that his body be thrown in the sea at high tide. He was dressed as for a journey, he had on a new black suit, a white shirt, and cuffs, his hair and beard trimmed, and was dressed just as the old lady described, but as no person there had ever seen him, even his shoes were shined. He was dressed as for a journey.

They did not comply with his request to be buried in the sea, but lowered his body with difficulty into the boat and rowed him over to our beach. They did not hold an inquest.

I saw the old lady soon after. "I asked the coroner," she said, in an awed tone, "and he said that the captain was dead at the very time I saw him. I can't make it out, for if ever I saw any one, I saw him. Could it, do you think, have been a warning?"

I did not know for

"Optics sharp it takes, I ween
To see what is not to be seen."

MRS. JOSEPH S. MAJOR.

City of New York,
County of New York, ss.:

Mabel V. McGill, being first sworn, on oath, says: I have read the narrative by Mrs. Joseph S. (Gertrude) Major, regarding the apparition of Captain Higgins. At the time of the occurrence of the events therein related, Mrs. Major detailed them to me, and I was so much interested that I advised her to reduce the story to writing and send it to the Society for Psychical Research. To the best of my knowledge and belief the facts relative to the aforesaid apparition (if apparition it were) occurred as Mrs. Major has related them.

MABEL V. MCGILL.

Subscribed and sworn to before me this 9th day of June, 1908.

JOHN H. DEVINE,
Notary Public,
New York Co.

DR. CARTER'S INCIDENTS.

In the *Journal* for December, 1910, (Vol. IV pp. 656-684) a large number of incidents in the knowledge of Dr. Carter, with corroboration of one important case of poltergeist. A few days after the article was published I received a letter from one member of the family further confirming the facts. Later the same gentleman wrote to Dr. Carter the details of his memory and I publish the letter here:

Ashland, Ohio, Feb. 19th, 1911.

Dear Clarence:

Dr. Hyslop sent me a copy of the *Journal* containing the Skeleton and Bottle. I am very sorry I did not write you my recollections of that mystery. I find I know more about it than any of the others. I was in my sixth year (1854) at the time, and am *scared yet!* I was sleeping in the little room next the loft. Horace was not in that room. John *was* and in bed with me. Uncle J. and his wife were in the little front room. Mother and some others slept down stairs that night, because we had company. I was the first one to waken or was awake. The first thing I heard was a sound like some one jumping softly to the floor in bare feet, then a rustling, then a rattle, then the rolling sound like a heavy ball rolling over the floor. This would roll around and then leap down the back stairs, then up again but not always alike. Mother and Oliver soon came up-stairs into my room, mother scared tho a very brave woman. Oliver was saying to her: "A noise won't hurt you mother; you need not be afraid."

They had a candle lighted and went into the loft. Immediately the noise stopped. They hunted for a cause and found nothing. After a few minutes they came out of the loft and closed the door. The noise began instantly and they went right in again; no noise, and nothing found after a most careful search. Again they came out and the moment the door was closed the noise began and that was the way it kept up.

First a candle was set on the floor to see if that would stop it. But it did not. Then several candles were placed around the floor but they made no difference. Then mother lit a camphor lamp which made a very bright light. No matter the noise went on just the same. Bottles rattled and seemed to jam together, until it would seem that they would all be broken, but nothing was hurt, nothing broken, nothing overturned, and so it went on. Finally the noise went down stairs, where I could but faintly hear it and I went to sleep. I could give you a lot of details and may some time. It was a strange and wonderful incident and never explained. Little Hattie and Uncle Lawrence both died soon after the noise.

With love, .

R. C. K.

Corrections.

In the original account of Dr. Carter, as printed, there are a few typographical errors, which do not alter the sense or the character of any of the incidents. These were caused by the fact that proofs were not sent to Dr. Carter. On page

666, however, line 19 "grandfather" should read "grandmother". The grandfather was in California at the time.

Since the publication of the article Dr. Carter has ascertained regarding the "B—House" that Mr. Baldwin was practically murdered in it. He was beaten and died from the effects of it.

CORRESPONDENCE.

EUSAPIA PALLADINO AND THE BURTON CASE.

May 30, 1911.

My Dear Dr. Hyslop:—

I think I ought to say a few words as to your recent utterances in the *May Journal*, and in the last *Proceedings*, relative to Eusapia Palladino. You seem to be under the impression—quite common but quite erroneous—that Eusapia Palladino was completely “exposed” in this country, and her phenomena shown to be nothing but tricks. Nothing could be further from the truth. The first score or more sittings were very good ones (with one or two exceptions) and at these but little fraud was discovered. The fraud was practised so freely only toward the end of her visit here,—when she was tired out, and unable to produce any convincing phenomena worth mentioning. The tricks then discovered were just the same tricks which she has been known to resort to for twenty years or more, and which all those who believe in her powers know very well—both as to their existence, and how to guard against them. I may say that the so-called “exposure” in this country does not in the least influence my continued belief in her powers; nor do any of the scientific observers in Europe appear to be in the least influenced by it—regarding it as superficial and ephemeral—as it was.

There is another point in which I cannot at all agree with you. You contend that Eusapia should have been investigated from the point of view of hysteria, rather than that of conjuring, and you have repeatedly made this claim. I cannot and shall never admit the validity of this. The most important, the most fundamental question is: Does Eusapia possess supernormal power? Does she move objects without contact? That is the fundamental question. Until that is solved, all else, it seems to me, is subsidiary. It would make no difference, from this point of view, whether the medium was a hysteric or not; whether she was affected with amnesia, anæsthesia or aboulia; whether she suffered pain in her neck or her great toe; or whether she was a raving maniac! The primary question would still remain: *Does she move objects without contact?* Of course, that once established, it would be most interesting to study the medium from the clinical point of view; to ascertain whether the trance was genuine or fraudulent; whether or not she consciously deceived. But all this is subsidiary; secondary; the great, primary question

remains untouched. In the Burton case, *e. g.*, it was most interesting (and a valuable piece of work) to prove that she was unconscious of the fraud she herself was producing; but her phenomena were normally produced, just the same. And whether or not she was in trance during their production is beside the point. The fact remains: she produced them normally—by the use of her arms and legs and normal motor processes. In Eusapia, it is different. Besides the psychological problem, there is also the *physical* problem—just as interesting to a physicist or a physician as the mental phenomena are to the psychologist. It all depends on the point of view. Personally, I must confess a great weakness for physical phenomena—when they are forthcoming!

I do not doubt that you will have something to say in reply to this; and I shall be interested in your rejoinder. At the same time, I do not feel that anything you may say will in the least influence me in my position—that the clinical study of a medium producing physical phenomena is secondary to the main question—whether or not she possesses remarkable supernormal powers for the production of physical movements and kindred phenomena.

Yours sincerely,

HEREWARD CARRINGTON.

Editor's Reply.

I am very glad to have Mr. Carrington's letter, as it affords an opportunity to remove a misunderstanding and to make clear what I thought was perfectly clear before. I think, too, that it has been clear enough to really scientific men. I have not been under any impression whatever that Eusapia Palladino was completely exposed in this country or any other. I have not believed that there was any "exposure" whatever except of the people who investigated her. That does not mean that I believe the phenomena to be what they are claimed to be. About that I do not know. The investigation was so badly conducted that I can only suspend judgment until it is rightly done. I shall even go farther than this. Mr. Carrington says that Eusapia has frequently been discovered at fraud. He supposes that I accuse her of trickery and fraud. This is not true. I have no evidence whatever that Eusapia ever committed fraud of any

kind. While the investigation was going on I carefully indicated in all that I wrote about it that we had no right to ascribe fraud to her. I do not even accept the verdict of the European investigators on that point. I do not believe that Mr. Carrington has presented the slightest evidence that she ever committed fraud either in Europe or America. I repeat that this does not mean that any of the phenomena were supernormal. It only means that the point of view for adjudging the case is wholly wrong when you do not study the case from position of hysteria. Lombroso and Morselli seem to have proved that Eusapia was a hysteric, and to admit or prove that is to show that the terms fraud and trickery cannot be applied. I venture on the statement which every intelligent student of abnormal psychology will accept that, where hysteria is concerned, it is just as hard to prove fraud of any kind, whether conscious or unconscious, as it is to prove the existence of spirits.

To use the terms fraud and trickery in the discussion of this problem is to describe and imply a situation that does not exist in such cases and the consequence is that you appeal to a jury that is absolutely disqualified to pass any judgment upon it. But if you select that jury you must abide by its verdict. I do not consider the general public as any more qualified to investigate or pass judgment upon psychic research matters than I do children. I refuse absolutely to make any concessions to its standards. We shall never make any scientific headway until that public becomes convinced that its business is to quietly support the scientific man and accept his conclusions. Of course, you have to select much more wisely than is usually done the "scientific" man who is to do the investigating. From the way the Palladino case was investigated in this country the "scientific" man seems to have been no more competent to deal with it than the average layman. I was talking personally with one of the men who helped to do the work reported by Professor Jastrow and others and he was ridiculing the case and every sentence had the word fraud and trickery in it. Rather demurely I remarked that I had supposed from what the Europeans had said she was a hysteric. He replied, laughing:

"Oh, she is a hysteric all right." And the man had not the slightest conception of how he had completely nullified his judgment about the case.

Mr. Carrington does not seem to realize that the proof of hysteria in such cases is a defence of the medium. My position was not a criticism of Palladino but a defence of her. Mr. Carrington's position is a condemnation of her and, where it is not that, it wholly misconceives the real problem before the psychic researcher. The fundamental advantage of assuming the position of hysteria and proving it to be present is that you determine a different method of investigation. The difference between Mr. Carrington and myself on this point is less about what the issue is than it is a question of *method*. I know perfectly well that the question whether objects can be moved without contact is not affected by the question whether the subject is a maniac or not. But the question of *method* in reaching the result is wholly determined by that matter. When you prove that the psychological conditions which determine fraud are not present you conduct your experiments in a wholly different manner from what you would do when those conditions are present. Had we proceeded in any such manner with Miss Burton as the investigators did with Eusapia Palladino we would not even have discovered the hysteria and would not even have discovered the method by which her phenomena were produced. Much less would we have obtained the raps and lights that were obtained under fairly good conditions. The appeal in this country was made to a set of self-constituted authorities on psychic research who have no place whatever in it and it predetermined the methods that were used with such damaging results. I wholly refuse to accept such a method or a jury that uses it. Nor do I imply or admit that there is anything genuine in the case. I simply contend that nothing was done to impress really scientific men as to what the real facts are in the case.

It is only half true that the primary issue is whether objects can move without contact. That conception of the issue applies only to those who are interested in isolated problems. The real question for a really scientific man is not

whether telekinesis is true or not, but what are the exact facts and all the facts when any such claim is made. When we go rushing after "miracles" we do so to prove a theory or to disprove some theory. The truly scientific man does not want to prove or disprove anything, but to ascertain the facts and what they mean will be determined later. To approach Eusapia from the conjurer's and not the psychologist's view is to conceive the problem in a way to exclude the most important phenomena in defence of the case and affecting the conditions under which you can expect to get your results. If I treated any medium whatever after the manner Eusapia was treated I would not expect to get anything supernormal, even of the simplest kind. My contention is for *method* and results will take care of themselves. If you do not get the supernormal, you will get valuable contributions to psychology. The invulnerable advantage of approaching all such cases through abnormal psychology is that the problem does not narrow itself down to a single issue and that it opens the way to the admission of conditions affecting the results which the conjurer excludes without any right whatever.

Another matter is involved. There is a large humanitarian question concerned. These psychics are entitled to immunity from the plea of fraud if it does not exist, and you cannot exclude fraud unless the cases are approached through "clinical" methods. You handicap your work by not considering it and you not only inflict an injustice on that class, but you prevent the extension of humanitarian feelings and methods by ignoring that point of view. That class deserves the mantle of charity thrown over it wherever hysteria exists and that is to take the lay Philistine out of the problem. We have been obliged to make too many concessions to the conjurer's methods. His knowledge is useful, but not his method of investigating such cases. He only postpones the day when important facts are scientifically recognized.

There is only one importance attaching in any case to the fact of a trance. This is not that it implies the genuineness of the phenomena. I should regard the phenomena and their

character as independent of the issue whether the medium was or was not in a trance. The question of a trance has nothing whatever to do with the nature of the phenomena in deciding the matter of the supernormal. But to establish a trance is to take the investigation and judgment of the phenomena out of the hands of the public and to put them in the hands of qualified people. It eliminates the right to conceive the situation and the facts as does the average Philistine. It excludes the ordinary conception of fraud and trickery, and that is an advantage of incalculable importance, not for the genuineness of the phenomena, but for the proper investigation of them.

I may even go farther in this matter. I doubt very much whether we should have the right, in the special case of Eusapia, to accuse her of fraud if she produced her phenomena by ordinary means in a perfectly normal condition. She is so ignorant and illiterate that we have no right to judge her by the ordinary standards of ethics. She cannot read or write, if the statements of all authorities are to be accepted. She had no education and belonged from childhood to that class of Italian peasants that cannot possibly have the ethical standards of honesty that prevail among the educated and refined classes. She is so ignorant and superstitious that I can conceive her thinking that any trick which she can do that will mystify the learned is due to spirits and not herself. I do not know that she is actually so ignorant or that she actually does look at things in this manner. But it is certain that we cannot assume the standards of normal ethics in her case, so that we have to be as wary about suspecting what we mean by fraud in a normal state as we would in the abnormal. Those who live on Fifth Avenue have their standards of ethics; the business world has a different standard; the university man has his standard, and every refined and educated class has its standard. There is no hard and fast line except for each class, and ignorant people especially have to be treated by wholly different standards from the educated. I know of a man, for instance, living far in the mountains where little or no education is possible, who is uncompromisingly opposed to dancing as a

sin, but he thinks horse-stealing is legitimate! You cannot judge such a person by the standards of the best people in New York or Boston. Eusapia probably has no such feelings about the importance of what we educated people call honesty as would make for her the distinction we entertain in these matters. It is conceivable that we should judge her after the manner of the mountaineer mentioned. But if the testimony of others is to be respected Eusapia *actually believes* in herself, and if that be true, regardless of the question whether she is normal or hysterical in her work, she ought not to be so irresponsibly accused of fraud. That is only an appeal to a disqualified jury.

I imagine this position is challenge enough to the public and all others. But my contention is that of *method* in the investigation of such cases. The rough procedure of the man who does not approach the phenomena through the methods of abnormal psychology will only succeed, in most cases at least, in preventing the very phenomena for which you are in search. It will require a remarkable case that will give supernormal phenomena under any such handling as Eusapia got in this country, and it would be almost as impossible to prove hysteria as telekinesis by such methods. Besides the accusation of fraud implies a psychological point of view which Mr. Carrington here refuses to make primary. You cannot charge with fraud unless you take the "clinical" point of view. You can only say not proved. Fraud is a state of mind and implies knowledge of which you have no evidence that it exists either in Eusapia's normal or in her abnormal condition. When I say "knowledge" I mean perception and appreciation of the ethical nature of her actions. That must be settled prior to any admission or assertion of fraud of any kind whatever. If you are going to make the issue one merely of the movement of objects without contact you must not admit psychology into it even to the extent of saying fraud about any part of it. You can only say that telekinesis did not occur.

To me it is far more important to have the right method employed in all such cases than it is to establish revolutionary phenomena. The right method will always provide

some results for science. The wrong method only sets up the wrong authority for deciding the question and it has been that which has determined my whole attitude toward the investigation of Eusapia in this country.

JAMES H. HYSLOP.

BOOK REVIEW.

Reason and Belief. By Sir Oliver Lodge, F. R. I. Moffat, Yard and Company, New York. 1910.

This is another work of the author bearing upon the relation between Science and Religion. It is written in the lighter vein of Sir Oliver Lodge and interests the psychic researcher in its evident reference to such work as the basis for the reconciliation between these two forces toward which Sir Oliver has long been working. It endeavors to connect the persistence of force with that of personality as both representing the same law of reality. It is apparent, however, that the evidence for the permanence of personality is obtained from the work of psychic research and not to be made dependent on a corollary to physical science.

The boldest claim made by the author is the doctrine of the incarnation which he seems to hold in some form. He evidently wants to be understood as rejecting it in the crude form of theology as he understands that and it is apparent that he desires to make it fit in with the conservation of energy on the one hand and certain phenomena obtained from psychic research on the other. While he thinks that the theologians have not had the right conception of the incarnation of Christ he thinks they have gotten hold of an important truth and he undertakes to make it intelligible by a doctrine of previous existence. He refers to human experiences representing apparent memory of previous existence as pointing to the possibility of this reincarnation. There is a large school of theosophists who believe in this and quote such facts in support of their claims. But I cannot but think they fail to realize the evidential objections to such claims. There are first illusions of memory which have to be eliminated in such cases. Then there are cases in which the telepathic influence of the dead transmitting their memories and sense of the past to the living has to be eliminated before we can talk about any form of reincarnation. There are cases also of clairvoyance or its possibility that have to be eliminated. If Sir Oliver Lodge had represented the idea under the conception of spirit control as a means of getting a revelation to mankind he might have presented a doctrine that would appear more consonant with the recorded facts of psychic research.

But whatever we may think of this sort of difficulty in the problem the most important characteristic of the book is its spirit which is an effort to point the way to a reconciliation between the religious ideals of the race and scientific investigations and doctrines during the last three centuries. That is more important than technical accuracy in the theories presented to sustain the author's view.

TREASURER'S REPORT.

The following is the Report of the Treasurer for the quarter ending March 31st, 1911.

Receipts.

Grant from the Institute.....	\$1,250.00
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Expenses.

Publications	\$504.15
Investigations	167.50
Salaries	180.00
Rent	123.00
Printing	33.75
Office expenses.....	58.60
Insurance	10.00
Stamps	18.10
Sundries	51.35
	Total.....
	\$1,146.35

The receipts from members and other sources deposited in the trust of the Institute were as follows:

Membership fees.....	\$2,837.00
Endowment Fund.....	1,565.00
Rent	180.00
Sundries	37.50
	Total.....
	\$4,619.50

JAMES H. HYSLOP, Treasurer.

JOURNAL

OF THE

American Society for Psychical Research

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FURTHER NOTES ON THE CASE OF MISS EDITH WRIGHT.

By Rev. Willis M. Cleaveland.*

I am glad to present for the consideration of the scientific and general reader the records which will be found below.

* The original Report on the phenomena of Miss Wright was published in Vol. II of the *Proceedings* (pp. 119-138). Mr. Cleaveland there reported the result of some experiments which classified the case with those of Mrs. Piper, Mrs. Quentin, Mrs. Smead and other automatists. In Vol. IV of the *Proceedings* I also published the record of a sitting with Miss Wright (pp. 475-501). I refer to these records in order that readers may make the comparison that may be necessary to understand and appreciate the interest that lies in a part of the present data. Those records contained evidence of supernormal phenomena and together with the Biography here published and the further evidences of the supernormal determine the psychological interest that attaches to the non-evidential matter here published. There is no pretense here, and Miss Wright, as is clear in her biographical matter, would be the last to present the pretence, that there is any evidence of spirits in the communications alleged in the ethical and religious matter involved. But no one can refuse it a psychological interest of considerable importance and it is for that reason alone that it finds a place here. It will be clear to readers that Miss Wright's attitude of mind toward the whole subject was not one that would naturally call out such effusions of eloquent spiritual reflections. This is enforced by her letters to me which I published in connection with my record of an experiment mentioned in the above reference. It was the very personality involved in this record that apparently proved her identity in Mr. Cleaveland's first Report and hence with this additional evidence of the supernormal involving other personalities we have data that force a psychological interest on us in this material. Each reader must determine for himself what he thinks of it. It is no part of our obligations to venture yet on the interpretation of such phenomena. That must remain for the future.—Editor.

They were given by Miss Edith Wright whose honesty cannot be questioned.

The records must speak for themselves. I do not report the ethical and religious statements therein contained for any purposes of indorsement. Nor do I think the evidence given in the two records that best indicate a discarnate spirit as their possible source is so conclusive as to compel belief. These records are certainly suggestive and with the others that I present are of considerable interest and value to psychical research. The record follows:—

Autobiography.

[About Nov. 20th, 1901.]

It was nine years ago, during the winter of 1892, that I first had my attention called to automatic writing. At that time I met a young lady who was visiting my sister, Mrs. S—, of N—, N. H., who asked us if we were at all interested in the subject and told us of some things she had witnessed with the planchette, and then, without much success, tried to write for us.

Shortly after this, one afternoon when I was alone at my crochet work, the hook was suddenly taken from my work and began to move strangely over my lap. At first I was puzzled to understand it, and then, when I found I had so little control over my own hand, frightened. Then I thought of this young lady's writing and wondering if this were of the same nature went to the desk took a pencil and held it as she had to see if anything came. The pencil at once wrote "I am your mother and I want to speak to my little girls." My mother had died fifteen years before when I was a little girl, yet I remembered her sufficiently to feel her personality with me strongly at that moment, and was startled when I remembered that she often spoke to us as, "my little girls."

Her death had made a great void in our lives, and her memory had always been held so sacred that it seemed like profanation to be able to converse with her in any way, and this feeling, together with the strange numbness in hands and arms and the peculiar weakness that fell upon me, so terrified

me that I actually ran out of the room, and all the afternoon tried to throw off the unpleasant sensation the incident had made upon me. Had the intelligence represented itself as anyone but that of my mother, the impression left might have been different. But I felt it could be nothing but the work of a diseased imagination and resolved not to become interested in or tamper with anything that could so draw upon my fancy.

It was not until the summer of 1896 that I again saw anything of this nature. Then my younger sister, Hattie, whom you met at the hospital the other day, told me of much that she had witnessed with some friends in Boston in the way of rappings, tipping of tables, etc., etc., and as she herself possessed considerable power in this line wished me to see something of it. It was some time before I consented to do this, and then always sat outside the "circle."

One day I told her about the writing that I had seen at Mrs. S——'s and took a pencil to show her how it was done, and to our surprise it began to write rapidly bringing a message again from our mother. She expressed regret that she had for so long time been forced to remain silent when we were possessed of every means of receiving communications from her. At this time my father and step-mother were present. A message came urging Hattie to go to her school in Massachusetts on that day, instead of the following as she had planned, as, it was stated, some accident would occur on the following day. We treated this lightly, and she seemed much distressed and very insistent that we should listen and heed all she had said. Altho we felt little confidence in the source yet she finally decided to go on that day. I do not think it was so stated, yet we inferred that the accident would occur on the railroad. It may be one of the others would remember but I *think* in reply to all our inquiries as to the nature of the accident, nothing explicit came, only that it would be of a character to prevent her taking up her work that fall. We were never able to ascertain that any accident occurred that would have affected her.

That day a young lady of our acquaintance came, who had been dead but a few months and stated that her mother

was dead. We asked her many questions in regard to it and concerning other things, but could get only the same thing written over and over, "My mother is dead." "My mother is dead." Long after we had proven that her mother was still alive she persisted in writing each time, "My mother is dead." Later after the writings were of a more satisfactory nature, she said that remorse had now changed her mother from her former self to a sad woman, and that this was the substance of the message that she tried so hard to give; said that the neglect for which her mother had been so harshly censured had resulted from ignorance as to her daughter's need rather than from selfishness and indifference. We afterward learned that this was in part true; to what extent I do not know.

That same day my mother urged me to go to my sister in Nashua, said she sadly needed me, and I think said that Mrs. S—— was ill. This was as positive as everything else that came that day. I went on the following day and found my sister in perfect health. Her first exclamation, however, on seeing me was: "Why, how did you know I wanted to see you." Said that on that day and the preceding one she had been exceptionally lonely, and had it not been for the foolishness of the thing should have written me to come to see her, and in fact was several times on the point of doing so. But the part concerning the illness was all false.

I think I wrote at different times for several days, but remember nothing of what came, and am not positive that I wrote again after that day. I only know that all which did come at that time so seemed to prove the unreliability of the source of the communications that the interest which had been awakened was lost, and in the days that followed I thought little about it.

I am not absolutely sure whether it was that same fall or the year following that my hand began to be guided against my will while in the schoolroom. Often when at work on the board instead of finishing the sentence I had begun to write, some unintelligible scrawl would be written. Usually some few words could be deciphered at these times, and each time there would be more words written plainly until at

length all could be read. Whenever the children were present it was done in such a manner that no one would suspect anything unusual, and most of the writing would be done at night while alone. The burden of these messages was an earnest, urgent request for me to seek honestly to overcome my prejudice and allow myself to become an instrument that would aid in proving the immortality of the soul.

I recall that several times that term the heavy table upon which my arm would be resting would tip, chairs that I touched would move, and many unexplainable things of this nature occurred.

Whenever I questioned why they resorted to means to attract my attention that would arouse unpleasant questionings on the part of outsiders, they always replied that it was to teach me that they were distinct personalities who were constantly around me and were interested in and guiding me. And would often add, with an unpleasant ring to the prophesy: "Fight this thing as you will, we are stronger than you and shall never give you up."

I was not in my usual health that year and while at my work evenings, which was usually something in which the pen was employed, my hand would be controlled and write, "You have done enough for one night. Now go to bed." And after this came it was impossible to accomplish any further work, neither would there be any reply to any questions I might ask them. It has always been a puzzle to me why the characters were not more legible at the beginning of the writing at this time, as on the two previous occasions every word was written so plainly.

At the beginning of the year 1899 I began the study of stenography. I have proof from several friends of the much that came at that time urging me to give up all thought of following this study as I had planned, and many unpleasant things were said concerning the difficulties that would arise in connection with the work. However, I let this make no difference in my plans. On coming to Boston I was thrown in contact with people who were interested in Spiritualism and we began through this power to study the subject.

From that time on I have never tried to shut out the influence, but seldom, if ever, followed any advice given.

I want to speak here of my failure to secure a position in stenography. As the writing continued, they were more and more emphatic in urging me to discontinue the study and devote all my time to writing; often urged me to take a room and earn a livelihood by this means. It is not necessary to say that the thought was more than repellent and I turned from the suggestion with loathing. Their persistency increased with my disgust. On many occasions something of this style would be written: "Very well, go your own way and satisfy yourself that we are gifted with an insight into the future. If you do not listen to us at first, you will soon become convinced that you will be unable to secure a position in any office." In reply to anything I said in regard to determination accomplishing much and overcoming obstacles, came: "Whatever attempt you may make will have been anticipated by us, and at every turn you will find the way hedged up." This proved true to the letter.

It was not until I felt myself thoroughly equipped for work that I made any attempt to secure a position, and then each time an offer came and I was about to step into the vacancy, some unlooked for and unexplainable hindrance arose that prevented my securing the place in view. On one occasion when a pleasant opening came for substituting for a short time, although I went to the office in the morning in perfect health, it was with difficulty that I remained there through the day, and on the following day was too ill to leave the house, and this exhaustion continued until the place was well filled. If you desire my statement as to fitness for a position at this time corroborated, I refer you to Chas. G. Cutter, Principal Cutter's School of Stenography, 100 Boylston St., Boston, and to Mr. Geo. Holman, teacher in Bryant & Stratton's Commercial College, 608 Washington St., Boston.

During the three years that I have written much has come to prove the identity of friends who have often been forgotten, but with the exception of the incidents I send you. the facts are not sufficiently clear in my mind to be of any

value to you. One of these cases, however, made a strong impression on my mind. This woman for whom I was writing had shortly before lost her husband and was very eager to have some word from him; but the first that came was from an influence representing itself to be that of a young lady and the daughter of this woman. It seems that the birth was a premature one, and, therefore, the mother had never thought of life in connection with it. Of course I do not feel justified in giving names without permission, but should you value this as evidence and desire me to do so, I will write her in regard to it.

[The following letter is in further explanation of incidents mentioned in the above biographical material.]

November 30, 1901.

Dear Mr. Cleaveland,—

I enclose the incident which you asked for and another which I am sure will interest you. The one concerning the officer in Cuba I hesitate to give without their permission, as it is a matter about which they feel very sensitive. You see they followed advice which seemed so absurd to all their friends and then never really had any proof that they acted wisely. I have thought of giving you their address that you may write for whatever they care to give, but they have become so kindly concerned in regard to what is best for me in connection with these phenomena that they are seeking to shut out from me all that will add to my interest in investigation.

One thing in connection with this I should like to have explained to me by one who has made it a study and that is the different evidences of healing which we have had from them. On more than one occasion when Miss T—— has returned from school very tired and often with headache I have stroked her head for a while and as a rule the pain would leave her, but the moment that she expresses relief my own head will begin to ache in the same way that she would complain of hers. She also has a sensitive throat and whenever I rub her throat and bring any relief I experience the same roughness and pain that she describes before my hands touch her, but this does not, as a rule, last long.

Miss B——, her aunt, is subject to severe stomach attacks and one night was suffering so acutely that we were obliged to send for the doctor. While we were waiting for him Miss T—— suggested that I try rubbing her to see if this would not bring relief. I had on previous occasions tried this without success, but this night I rubbed her but a short time before she said

"Why I do begin to feel better," and very soon said, "Well I do believe after all that pain is all gone." And just at that moment I was seized with a pain exactly as she described and it continued so severe that I was obliged to go to bed. This did not, however, last long. I have had several similar experiences and cannot see any reasonable explanation for it.

In regard to the statement I made about the hook, I did not mean that the hook moved independently of my hand, only as the hand was moved. It seemed as if something stronger than my will had possession of my hand and moved it in opposite direction from what I willed it to move, the hand would twitch and jerk at these times.

The numbness in hands and arms and the weakness that I felt at that first time is the same as I experience now whenever I resist the force. It is a peculiar sleepy sensation. Often I am obliged to walk around the room, change my position many times, etc., or my eyes will close in spite of all effort and there is a dreamy, delicious sensation of drifting and I begin to lose sense of the body altogether. This is strongest, as I said, when I refuse the influence, and sometimes it is so overpowering that I submit to it and leave my work to write and as a rule some message of importance will come at such a time.

About the tipping of the table and chairs I do not think I recall anything more than I gave you in regard to it. Nothing ever moved independently of my touch. I remember one night in prayer-service that the chair on which my foot was resting began to tip and jerk. Of course I immediately withdrew my foot and nothing was noticed by those present. It was things of this nature that I referred to.

I have sent to the lady I mentioned in the last letter for a statement regarding her child. I did not know anything about this until it came out in the writing and I do not think her most intimate friends know about it. She is a woman that I had met but a few times; my mother who has known her several years knew nothing of this incident. If she replies to my letter I will send it to you.

Trusting the enclosed matter is of the nature you desire, I remain,

Very truly yours,
EDITH WRIGHT.

Incidents.

[Nov. 20th, 1901.]

During the months of July and August 1900 I was alone much of the time. One evening near the first of August, I

do not remember just the date, I, as I thought, fell asleep. Sometime during the night I saw the room fill with a thick black mist or vapor; as I watched this it became thinner and then gradually condensed until it took form and came and stood over my bed. The figure was that of a woman, yet I could not distinguish any of the features, and the figure seemed draped in this thick mist.

As she came to my bed she stood a moment and then bent far over me and waited as if for recognition. The thought kept flashing through my mind, I know you, have seen you often, why who are you. And then I asked, "Don't I know you?" "Certainly," she said, "I am the Death Angel. I have been all night on a sad errand; we did not want to take this man; it is a mistake that he should have to come so soon, but as it is necessary to take him we came to bear him away. The baby too we feared would have to come, but we have left her and I hope we shall not have to take her at all, and now *here we are.*" As she said these words I saw before my eyes three houses which are situated on Somerville Avenue in this city. As I stood with her I was directly in front of the house in which lived one of my friends, yet I noticed the other two beside it. Then she left me and in the morning when I awoke I tried to remember what had occurred in the night that had left such a troubled, painful impression, but could recall nothing, yet all day the thought would haunt me that something unpleasant was to happen, or that I was to hear of the death of some friend.

A few nights afterward Mr. R——, the husband of the friend before whose house I stood that night, came to the door and said that his wife was sick, that she was delirious and that she had asked several times for me, and he asked me if I would go down to see her. I did not in any way associate this with the dream, then or on the way down nor even going up the stairs, but the moment I stepped into the room a voice, not an audible one, but something vastly different from and stronger than an impression, came and said, "Now don't you remember your dream? This woman cannot live long." Just as the voice came I saw every detail of my dream as on that night, the mist, the figure and the houses

and in an instant recalled every word spoken by us both. Mrs. R—— was not a particular friend of mine, only an acquaintance of mine, who had made my stay in S—— pleasant by her many kindnesses. She at once began to talk about the man who had recently died the next door and who, she declared had been brought into the room adjoining hers. I tried to quiet her by telling her it was not true, but until I made a pretense of having him removed could I quiet her. I was with her two days, I think, and then as she could not have the proper care at home it was deemed best to remove her to the hospital. We considered her quite sick at that time yet not alarmingly so. At the hospital she began to gain slowly, and when I visited her about a week later she seemed well and quite strong, altho she was still in bed. She told me of her plans to return to her home soon and asked me to go with her.

After coming home from her I sat down to write to see if a message would come concerning her sickness that had developed so differently from what had been predicted. In reply to my questioning came: "That woman will not live two days." She died that week of an internal trouble of which the doctors were ignorant.

At this time I told my dream to Miss B—— who lives here with us, and of whom you heard me speak as "Auntie". I had ascertained that a man had died at the next house from prostration of the heat, and as Miss B—— is well acquainted in that part of the city thought she might be able to find out who lived in the third house. It was not until late in the fall, after she had returned from her vacation, that she came home one night and said that a baby that had been sick all summer had just died in that house I indicated in my dream.

The three houses that I saw are all alike, but I noticed afterward that there is a fourth on the avenue *exactly* like the others, but this I did not see that night. Another thing that impressed me strangely was that that form that came to me should say (and I remember the words so well) "I am the Death Angel," and then say *we* every time afterward.

Last year I was with my sister Hattie at the hospital. The last of March I went home for a couple of weeks and on

my return I found Hattie very anxious about a patient whom she and the doctor considered dangerously ill. As we had received some very accurate messages concerning the different patients from time to time she asked if I would see if I could get any communication regarding this Mrs. A——. I wrote but the word came that the woman was in no danger and would live. This did not in the least convince my sister nor relieve her anxiety, yet several times after that I would write for her but received always the same, that altho the patient might seemingly be worse all this time there was nothing in her condition to cause alarm. One day a little later Hattie came to me and said "I want to talk with them once more for I know there is great danger of Mrs. A——'s not recovering and any influence that says she is all right is certainly ignorant of sickness." There was no more concern manifested than in the previous writings, but they told us that we would that day admit a patient who would probably die while there. Hattie knew about this patient who was expected and met this communication with a good deal of scorn, and said that in all her hospital experience she never knew any one to die of so slight an operation as was to be performed in this case. They, however, were still confident that a trouble of a serious nature would develop and added: "It is choking of some description. The woman seems to choke to death." "In the operating room?" Hattie inquired. "Yes, it may be that death will come there, yet she seems to be brought back to her room before the crisis comes."

When the woman came in Hattie noticed that she had a slight bronchial trouble and we inquired if this would cause the trouble. The answer came, "No I think not, I can tell nothing only that she seems to choke to death." Of course we both felt very anxious and my sister called the attention of the doctor to the throat trouble and asked if it would cause any unpleasant developments later. He seemed rather amused as he assured her that it would cause no trouble. The operation was performed that day, a simple one that took but a short time, and the patient recovered from the effects of the ether rapidly. A day passed and she began to improve and showed no unfavorable symptoms.

On this night Miss T——, the friend you met, who is interested in these investigations, called at the hospital and Hattie told her of the message regarding these two patients and expressed a good deal of disgust and impatience that in each case the symptoms were working so decidedly contrary to any word we had received. She spoke especially of the new patient and how delightfully she was recovering from her operation and added, "I might have known better than to be worried over her for a patient could not die of so slight a trouble." The next day she said much the same thing to me and added that she was not going to listen to the advice any more.

Less than an hour after she came to me and said she was afraid that after all there was something in the message for Mrs. M—— had a high temperature and seemed very ill. We immediately sent for a doctor and he at once pronounced it a severe case of ether pneumonia. We then asked if anything could be done to stay the disease to which they replied that they saw a cloud over the house (they often speak of this before a death), and only the most careful attention to the change of symptoms and the best nursing would save the woman. Hattie at once got an expert pneumonia nurse, and together they began to fight the disease.

I forget how many days she had been sick when Hattie came to my room one night saying that she must go to bed that night for she had lost so much sleep. Previous to this I had received a communication that the woman would not live through the night. When Hattie was ready for bed she came and asked if I received anything regarding Mrs. M——'s case, and when I hesitated about telling her declared that she could not sleep one wink until she knew all. The influence came and said that there was nothing more to be done and advised her to lie down for the rest that she would need later. They told her that Mrs. M—— would probably leave the body at about three o'clock the next morning. "How do you know this?" we asked. "Because we see that black cloud settling down over her bed and touching her form." Then we asked if there was nothing to do or if she did not stand one chance of recovering. They

declared that it would be little short of a miracle should she recover, yet if she lived until ten o'clock the next morning she would get well again.

Of course after this Hattie did not go to bed but dressed and slept on the couch the rest of that night. She went to the nurse and again cautioned her to be very watchful for she feared the worst, but said nothing of what we had received. The next morning Mrs. M—— was living and from that time on began to recover slowly. The nurse told us that she seemed to be sinking all the first part of the night and at three in the morning had the most alarming sinking attack of her whole illness, but by resorting to the usual restoratives, hypodermics, etc., she succeeded in reviving her.

This nurse, I am sure, would remember the case very well indeed, but probably not all the particulars as we who watched the case from the beginning as we did. I do not like to use the physician's name nor have this incident passed on very generally, for, altho not his fault he felt very sensitive that this should have happened, and we, of course, are not expected to ever mention the particulars of the illness. The Mrs. A—— referred to above recovered and became well and strong in an incredibly short time.

Previous to our entering the hospital it was predicted that we would engage in this work together, and many details concerning the business were given, such as how many patients would come in each week, a correct estimate of the finances, etc. They described minutely the different nurses that we would have, how long they would remain with us, many peculiarities about the patients, etc. In but two instances do I recall of their foretelling anything that did not come out as predicted, and these were in small matters.

[The following letter by Miss Wright's sister confirms the story of Miss Edith Wright regarding the hospital incidents.]

May 22d, 1902.

Dear Mr. Cleaveland:

On April 8, 1901, I admitted a patient to the hospital for a slight operation about which I felt no anxiety whatever. I was, therefore, much surprised when I received a message through my sister that this patient would probably not recover and that her

condition was such as to cause the greatest alarm. I did not at the time credit this, but as the operation proved very successful and she began to gain, gave little heed to it; but on the third or fourth day this patient developed a severe case of pneumonia from which she nearly died. I remember that one of her most serious sinking attacks occurred at the time it was prophesied that she would "pass out." This is perhaps the most remarkable of the cases prophesied, yet the condition has often been accurately foretold in other instances.

Very truly yours,

HATTIE C. W.—.

[The following is the account of the lady to whom Miss Wright refers regarding the incident of still birth and other facts.]

December 2d, 1901.

Late last winter I visited Miss Wright for the purpose of securing a sitting, hoping for a communication from a departed husband, but much to my surprise she began by speaking of a little child, as being in the foreground and of there being a marked interest on the part of a man seen in this child. The man she described in such a way that I knew she saw my husband. I know that Miss Wright had no knowledge whatever that I ever lost a child, as it was born many years before I knew of her or her family. Thirty-five years ago I gave birth to a still-born child. I was not thinking of the child, but of my husband, as I remember she told of the child in this way, that its progress and advancement had been retarded by its being such a weak tiny little being, but of her knowledge of me, of her calling me Mama: and she asked if sometimes I did not feel little pats on my cheek, and with a happy little laugh, when you think it is your Katy Cat kissing you, it is your own little Nina. Now this was to have been the name of the child had it lived. She said I am now giving you some violets which I have picked, knowing them to be a favorite flower with you, of her going about with her Papa and Gramma, of her being so happy and full of fun that she was called little Sunshine, that she so loved to be near me, and she thought I must sometimes hear her laugh.

In the communication with my husband, there were also expressions given which were used by a member of his family thirty-eight years ago and which I was not thinking of, neither had I thought of them for many years. One other thing which was remarkable. He referred to a little matter of difficulty which took place several years ago between myself and a lady who professed to be my friend, but whose friendship I had reason to

question. The lady was very much disliked by my husband and at the time he looked at the matter in the same light that I did, but as he told it he said: "After passing out of the flesh he came to know there was a third person concerned in the affair of whom we had no knowledge at the time, which gave a different view to the subject and so asked me to forgive the person if I could do so." This was a subject I was of course not thinking of and entirely unknown to any one but myself.

There were many other things which clearly prove to my mind the sincerity of the medium of communication between the living and those of the spirit world; things concerning the past views entertained by him and known only in part by me during his life, statements that clearly showed there was knowledge of what had transpired in my life, and that there had been a fear lest I might not do what he clearly saw to be for my best good.

Then in regard to my disbelief in spirit communication it was well known to my husband how *strongly* I disapproved of all pertaining to the subject. He in his communication referred to it and how anxiously he had watched to see if I would change my mind, how he had hoped I might, so he might meet me. He asked me to come again before long. This to my mind explains the feeling of longing, which gradually grew upon me, to visit Miss Wright and see if I could be brought into communion with the departed. I had long felt a sense of nearness but the silence was unbroken until she broke it.

During the time of the sitting I noticed a strange feeling of my hands, they becoming cold as they could be and perfectly numb. The blood stood clearly to be seen under the nails. This strange feeling remained during the sitting of Miss Wright, but readily passed away when she was done talking.

There were many other things talked of by me and answered by my husband concerning the unseen world. I learned that he did not find that world as he was taught to *expect* it to be; that progression was the order there and that the higher our ideal here the better prepared we are to go on and attain the greatest happiness there. It was "like entering college in advance:" that those of different tastes are not as familiar in their intercourse as are those of similar tastes. Much more might be written concerning the subject, but lest I weary you by adding more to what I have said, I will close.

Sincerely yours,
(MRS.) C. E. P.—.

An Experiment.

[The following are explanatory statements of Miss Wright regarding the contents of a sitting and some auto-

matic writing for a friend. They represent the corroborative testimony of the sitter and speak for themselves.]

November 12th, 1901.

My dear Mr. Cleaveland:

I have been able to make a copy of the letter you desire. This letter, as I told you, was written to an acquaintance in B—, N. H., who had, up to the time of receiving messages from this friend, doubted the existence of any higher Power or the immortality of the soul. It was, I think, three years ago that he asked me to write for him, purely out of curiosity, and this friend came to him. He gave no name but gave several incidents that happened in their school life together that convinced this Mr. W— of his identity. As he became more interested, he asked about his friend's present condition and if it would be possible for him to tell him of his life and how he accepted the change. He replied that he would make an attempt. I do not remember just the time I first wrote for Mr. W—, but I think he would recall the date accurately. It was not until last winter that any attempt was made to write this that had been promised. Then, at several different times, this influence came announcing himself as Mr. W—'s friend and stating that he wanted to tell him of his struggle to believe that which Mr. W— was finding as unreal and impossible to grasp as he himself had done. But each time the pencil would be thrown down with impatience that he was unable to control my mind, until one day when I sat to write he came and gave the letter which I enclose. As I told you the other evening, this so completely convinced Mr. W— that it was his old friend who had sent the message that his life was completely changed.

He said he had almost forgotten his friend and never cared for him especially at any time. Mr. W— never said this to me, but told some one who repeated it to me that he recalled one day at school of becoming furiously angry with this fellow and using the same language that he mentions in the letter.

Until after this letter was written Mr. W— never told me anything of the character of his friend and I knew only from what he writes himself that he was a wild boy.

Very truly yours,

EDITH WRIGHT.

[The following is the record of automatic writing.]

My awakening has not been so very unlike many another who has been falsely taught as I was, and who from the earliest remembrance was filled with dread and fear and

utter repugnance to anything pertaining to an immortal life.

I was possessed by a morbid fear that there was truth in the teaching instilled into my mind from babyhood. To my mind hell, damnation of the soul, and a God of vengeance were all synonymous with religion and a future existence. You know, I think, something of the awful fear I had of death. You remember how any allusion to things of this nature would irritate me. I settled the question in my mind over and over again that death ended all life. But in spite of all this assurance, in spite of all the fighting to put these things out of my mind, the terror of death was ever present. A fear possessed me that I was soon to die, and that then God in fiendish delight would damn my soul.

This accounted in a measure for my restlessness and recklessness. All through my last sickness I would let no one suggest that there was anything serious in my condition and always said to the boys that I was better, getting along first-rate. But when by myself I gave vent to my fear and indulged in fits of swearing and crying. No one knew that I was struggling or dreamed that I cared to be a better boy.

If in those days I had come in contact with just one who believed that good was stronger than evil, and that a brooding power held us and cared for us individually, my earthly career would not have been the blot it was. Whenever a noble thought struggled for possession I crushed it with bitterness. This constant resistance to the higher nature crippled my progress long after passing out of the flesh.

If we could but realize how each action and motive affect eternity we would be far more watchful and earnest in the earth life. Many pass on into the heavenly sphere and are conscious of no radical change. But my spirit was so filled with resistance that only rebellion and restlessness were manifest for a long time. I did not realize that any change had come to me. I would accept nothing.

My first consciousness after passing out was a rising up out of the body and a sense of relief. Then came a period of oblivion. Next, I looked down upon the old form I had left and saw standing around it, in the room, several people who were speculating as to my present habitation. There was a

universal agreement that the wild boy was at that moment in hell, and that at last justice had met him. It meant little to me; it was a wild, horrible dream, I thought. Yet I questioned, "Can I be dead?" I waited breathless and full of terror for some dreadful being to come and thrust me into a burning pit.

During the stages of oblivion there were occasional glimpses into the earth life, but I thought it delirium, concluded that I must be very ill and trembled lest death should follow. I wondered often where the pain had fled.

My next sensation was one of loneliness and then I began to recognize objects, old places and faces, and as they became more and more real and my changed existence more a fact to me, I wondered that I received no response to the questions my mind sent out to them. I began to long for a presence, a teacher: began to wonder if it were true that I were dead and that my teachings and ideas regarding death had all been false.

At this time began a sensation of drifting, of being borne and supported by a mighty strength. I sometimes felt arms around me and often a voice whispering always words of peace and rest, and I lay back in this strong, comforting Presence and lost all fear. Thus my spirit grew quieter, and from this I began to question who and what I was, the meaning of this change, and what my life and work were to be.

I remember one time in my early youth of being deeply touched by a sacrifice of yours. You were not conscious of it. You were not aware of exerting any influence over me for good. You did not think yourself good and really had fewer longings and aspiration for the truth than I had, yet I was devoted to you and this sacrifice had touched me and made me ashamed of my life. I went out into a little wood of trees and lay down beside a brook. The water made a soothing sound as it rippled over the stones. A soft summer breeze murmured quietly through the trees and the tall grass was gently waved against my cheek. It was as the touch of a loving mother hand stroking my face and bidding me be quiet and rest for she was near and loved me. A strange homesickness and desolation seized me, then gradually the

peace and quiet of the spot shed its benediction upon me and I saw the possibilities of a better life.

I resolved in my weak strength to grow up a good and noble man. We are all conscious of such moments in our lives but through ignorance as to its source shut out the true impulses seeking to bring us light and grope alone in the dark. I was then incapable of understanding the source, and it was not until long since coming here that I knew the influences thrown around me that day to be the touch and whisper of my better angel seeking to lead me homeward.

I wondered what was the first step toward leading a better life. Probably join the church. Yes, I thought, if I am really in earnest I will be anxious to do this. Oh, Royal, I had such a false conception of the Christ-life! As I revolved in my mind all this step meant, the better influence gradually melted away. Not because of disapproval on the part of the ministering spirit, but because my intense repugnance to these things aroused the old rebellious spirit and harmony was impossible, and thus that which should have become a stepping stone proved only a stumbling block.

I could not blend this peaceful influence with the hollow religious forms and superstitions that were associated with church going. Harmony gave way to discord and I arose unhappy and discontented and went home. But I clung to the determination to speak of my resolutions to ask for help to become a better boy.

In vain I searched each face at home for a sympathetic smile to give me courage. No one gave me any special thought, and I said nothing of how I had spent the afternoon. But that night, feeling assured that if there were a God he would surely come and answer me, I prayed the first earnest and honest prayer of my life. Then I waited half expecting some form to appear to tell me all about that which had always been so mysterious and unreal. After waiting a long time, I recall going to the window and looking out hoping to find my answer in the sky, but all was silent and painfully natural.

My experience in the wood had been so realistic that even now I did not lose hope and fell asleep firm in the conviction

that the morrow would bring some light. On the influence of that day hung my fate. My heart was starved for some evidence of this love of God, for some affection from those around me. The first crumb of comfort given to my hungry soul was a violent and heated discussion on the vengeance and wrath of God. I appeared not to listen, I tried to shut my ears, but my mind was on the alert and I drank in every word which was like deadly poison to my hope.

I started to school in a despondent mood, was scolded more than usual that day, got a sound thrashing in the morning, and last and bitterest of all I in some unconscious way offended you, you lost your temper, swore at me and called me a black-hearted sneak. At any other time I should have returned all you said with interest, but the day had been too full and as I began to see myself as others regarded me, the hopelessness of rising to anything higher completely overwhelmed me and I gradually let my higher aspirations slip away and grew wilder and more reckless than ever.

I give this to you as one of the most eventful days of my boyhood; because in that afternoon and the day following I lived more than in all the other years of my earth life; and because it was your sacrifice that put me in the softened mood that welcomed that influence, and later your distrust of me that made me feel that it didn't matter much after all whether we were good or bad.

Another reason I speak of it is that as I grew out of the lethargy, after the release from the flesh, I was conscious of the same sensation of peace and quiet and aspiration that filled my soul that summer afternoon. The strong, sweet, inspiring influence was with me constantly. It came whispering "There is no death. Death is the larger life. There is no hate in God's world. All is love. The hell you so feared was the sin in your own life. Your short life has been passed in the hell you stood in such constant fear of being swept into. You are entering the gateway of heaven. No discord in the true heaven element. Here is harmony and peace, yet constant activity. Rise from your lethargy, enter the noble work you neglected in earth life."

Then I saw my possibilities once more and began again.

I faint many, many times. I fall back and become despondent. I am hampered by the sins of my youth. But, Royal, evil is conquerable, good is eternal. Just ahead is a guiding star, around me that peaceful influence. It whispers, "Faint not. Be strong. Quit you like a man for I am the resurrection and the life and he that trusteth in me though he were dead yet shall he live."

Non-evidential Incidents.

[The following personal letter will throw light upon the contents of the automatic writing which purports to reflect ethical and religious teaching as derived from the other side. This non-evidential material purports to come from the same personality that tried to prove her identity with some approach to satisfaction in my original Report (*Proceedings*, Vol. II, pp. 119-138), and in virtue of the supernormal involved in that has some psychological interest. This is increased by the personal letter below which, while it may suggest to readers the existence of subconscious influences in the results, yet shows a normal state of mind at variance with the tendencies of the whole affair.]

July 27th, 1902.

My dear Mr. Cleaveland:

Your letter of the 23d received. I do not remember just what articles of N. N——'s you have, therefore I may send you a duplicate or omit some which you have not. This marked "July 1900" I supposed at the time was written by her, but she emphatically declares it was not. It was written during the summer I was trying to secure a situation and they requested me to take it to the "Banner of Light" rooms, saying they would be pleased with it and that it would lead to something in the line of employment. I did not do this, but the next spring when they were again urging me to take up this work, especially along the line of writing they again suggested that I send it to the "Banner of Light" rooms, saying that they would wish to publish it and that my way would be opened and also to call at some rooms in S——, where I knew meetings were being held, and to offer to write or read for them one evening each week; that they were unable to find suitable leaders and an opportunity for usefulness lay here. A friend went to both places, as I would not, to prove to herself whether any dependence could be put in these messages. Both

proved as they had written. They wished me to call at the "Banner of Light" saying they would be glad to publish the paper. I called and gave them permission, provided no name should be used, had a long talk, I remember, but never called afterward as they wished, and at the time had not sufficient interest to ascertain whether or not the article was ever published.

I enclose the others which I think you have not. The one she wrote regarding her death, she is not willing I should send. She has not written for months, but when I took up this paper she took hold of me with a strength that surprised me and told me I had no right to send that without the permission of Mr. B—. I do not understand why, for there is nothing in it which tells very much about herself or by which she could in any way be identified. When she wrote it she stopped at the most interesting part, very abruptly, and told me she would not complete it until given permission by Mr. B—, and so the paper has lain all this time uncompleted.

After my return from P— last winter I showed him this paper with, I think, another that she wrote at the time he called. He took them home to read and when he returned them made no comment. Of course I did not feel free to question. If you care enough for it to write asking Mr. B— if he objected to my sending you the papers which he has seen that she has written, I see no objections to sending them. Of course, if she is really a spirit and gave me this in confidence I wish to respect it, tho I see no reason why she objects to my sending it with the others.

I shall be very glad if any good can come of these writings or if I can be of any service in the way you speak of, but have not written anything of late to amount to anything.

My experience has been of a different nature from that of ——— and it has led me to question the right of giving myself up to unseen influences regarding which I am so utterly ignorant and the advice of which I so often fear to trust. I am going to say to you what I am not ready to say to people in general until my way is thought out a little more clearly.

It has seemed for a long time that the influence was leading me away from, rather than nearer to my Saviour—by this I mean I have lost consciousness of the presence of that which builds character and makes possible the sacrifices and heroic struggles of daily life. I have even come to regard it, of late, as a sin which is fast putting out the light of the soul. I realize that often one is not a correct interpreter of his own mind and condition, but surely results are safe tests and I do *know* that my spirit is changed from one of quiet waiting to that of the most turbulent impatience and the desire to serve those with whom I am brought into contact is merged in the fear that it is all a

waste of energy, that the effort is lost and the world, after all, does not belong to God.

It was not until the past month after resolving, were it this influence which caused the discord and stood between me and usefulness that despite the fascination of the study and the hope that it might lead to greater light and truth when rightly understood, that I would renounce it, that the consciousness of Infinite Power began to come again. Do not misunderstand me by thinking it is *peace of mind* alone which I value; far from it, it is only a desire to see and hold fast to that which will best enable me to be of service in the world. If it can be best accomplished along the line which I so fear and question now, I earnestly hope my eyes may not be blinded by prejudice and selfishness. It has seemed at times that this writing had been the means of uplifting some lives and in these same lines I can yet be of comfort and it means courage and deep conviction to say: "I can give you no more, for it is not right." Yet the question comes again and again: "Are you not substituting for the real Comforter of all a lesser comfort?" The better part of my nature, if I may judge as to what that is, tells me that I can never grow into His likeness until I wholly renounce these influences. Is it God or a morbid conscience?

I hope you will pardon these personal details and am sure you will understand why they are given. If I did not feel that more lives than my own were involved I should not have troubled you with them.

Very sincerely yours,

EDITH WRIGHT.

[Automatic Records.]

One great lesson to be learned before the invisible can communicate with the material is the removal of the old superstition that death is essentially a barrier to communication between the one who has passed out and the one still on earth. There is no keener sorrow on the part of the angels than the refusal of the loved ones left to search the deep things of God. The passive faith, the prayers for strength to endure the separation, and for patience until the happy reunion in heaven is too pathethic for tears. In cases where harmony ever existed, sympathy is more ideally blended and soul is knitted to soul in very truth. Could the scales drop from your eyes and you but open them to the warmth and tenderness gazing down into your own, our pity most intense

would change to joy unutterable because one more soul had been born anew to spiritual truth.

Ah, poor, blind earth-mortals when will you awake to the glorious possibilities ingulfing you and grow to the full stature of a man? When will you cast aside not only the fetters of your own soul, but know no rest until the shackles that bind your brothers are removed and all shall recognize the glorious possibilities that surround mankind? Never until that crippling thought that earth is a preparation for heaven; never until you learn that heaven is not a place of ease, rest, lifeless inactivity, and perfect bliss so long falsely taught that it has become a part of man's very being and is to-day as persistently and far more blindly taught than a century ago, for the belief is really outlived, yet stubbornly adhered to.

We are children who have outgrown youthful amusements, yet cherish fondness for old associations and memories and in our blind devotion to loyalty weep over our own advancement, reproach ourselves because the old forms, the old customs once so dear have not the same hold on the larger mentality. We reproach ourselves with inconstancy and lack of faith in and devotion to the higher principles which were so deeply implanted in our development, and wonder why truth is so unreal and God is so far away, if everything will finally grow clear as we crucify the flesh and deny self in serving others.

We at length console ourselves with the hope that death will clear all; then God will wipe away all tears from our eyes, the crooked shall be made straight and the rough paths smooth. *Never* was a more deluded hope cherished in the heart of man. I agonize, as many another has done, to teach this one truth above all, or as a foundation to all, that nothing but clearness of perception is changed by the flight of the spirit. God has no new way of dealing with His children when they pass out. The same evil propensities, the same weaknesses, the same habits and tastes are ours; struggles and temptations are here to overcome. We are etherial and spiritual only as we cultivate that virtue. Many on earth are centuries in advance of those who have passed out. We

can claim nothing that is not ours by nature and only by weary, patient, courageous striving can we attain to the highest heights.

Why can we not realize the chief of all truths that the pure in heart alone can see God? Begin more zealously to work for truth and righteousness. Live for nobility in its fullest sense. Be pure and by your cleanliness of life establish an atmosphere of purity about you that will lift you into the etherial and render interchange of thought with those who have passed out not only possible but inevitable.

Prayer lifts your soul to mine. You call on God for strength to overcome the habit that is enchaining you, you cry out in the bitterness of your soul for mastery over your selfishness and vice and passions, and after repeated conflicts of soul comes a peace and joy unspeakable. Greater strength of purpose is yours in the future than in the past you dreamed possible. Did you know that some kindred spirit always watches beside you in the garden of every Gethsemane sharing the conflict and giving of self in a way that renders future victory more possible? The opened avenues of your soul make a union of spirit which ought to be and is felt on your part even when not understood. You call it God. Call it what you please so long as you abide in its uplifting power and accept the influence. But if you lack that clearness of vision, be slow, my friend, to deride the one that has penetrated the veil and recognizes, feels, hears, and sees in all the personality of an angel friend.

All good is God. It is He that is leading you higher. Do not think that we are not as truly instrument in His hand after this change as before. Every force is becoming subjected to righteousness. Why do you refuse to be enlightened, refuse to investigate? All lies with you. Our union is one of thought and spirit. I come close to your thought and whisper some truth to your soul. I soothe, comfort, encourage, and inspire. That which is an established truth in the flesh knows no change here. All this you recognize in your earth friends. You know that it is soul alone that speaks. You recognize that distance is no barrier to under-

standing and sympathy and thought transference on the part of earth friends.

Then believe us to be in and through you and seeking through you to uplift the world with our message of cheer for the weary, faint-hearted, struggling fellow-men, knowing that from this some one will catch a glimpse of the beautiful and hear the message of the Divine Nazarene whispering to their souls, "Come unto me all ye who labor and are heavy laden and I will give you rest."

Every earnest life leaves its indelible impress on the world. The world is different to-day because you have lived. Often the apparently insignificant life is the widest and richest in influence. The little babe who may never have uttered a word, the child that passed out leaving only a tender memory in the heart of its mother has done more toward shaping the world's history than even the most thoughtful can conceive. No one ever lived who has not wrought good or whose life has not contributed to the world's advancement. Even the most wayward God has used and is using to further his kingdom. Out of blunders grow achievements; out of weakness, strength; out of evil, good; out of misery, happiness; out of ignorance, knowledge.

Each one in seeking to uplift his fellow-men works blindly—blindly could we but view the end from the beginning. Could we but look ahead one thousand years our wonder would be how God who is working for the ultimate perfection of all could have used such poor instruments so skillfully. Why He should employ the base to advance virtue, how He could use the untutored mind to promulgate the deepest truths, and in what way the finer heart culture could be established by the dwarfed and selfish impulses that have animated man to teach. Yet it is in just this way God began to work. He made use of the savage to establish civilization. He evolved from a hopeless mass, man, upright, erect, made His own image. A far more hopeless task lay in the evolution of the mind but He was not dismayed at the magnitude of the work that lay before Him.

Now when we look back over this work wrought out for

us, why should we despair and become so faithless and unbelieving when we are asked to participate in the work of the development of the soul? Centuries ago the mass was as ignorant concerning the mastery of mind over body as to-day millions are of the supremacy of soul over mind. You are entrusted with a sacred charge, yet you despond and lose heart because evil is seemingly stronger than good. If you are faithful to the inner voice you will soon awake to the magnitude of your glorious responsibilities and possibilities. Earnestness is the primary essential, and the conviction that you are God's children eliminates darkness and broadens the bands of light until all around your path is an immortal glory of the brightness of those lives that partake of the radiance of a perfect God.

It is just this work that the prophets undertook and thus are their names carved in stone, not because of the infallible truth they taught, but because they were true to the inner voice and light of their age and taught in a voice of thunder the truth as far as could be revealed to their minds.

Every soul-stirring utterance is the foundation of a deeper, the stepping stone to a higher truth. Be very careful how you deride the past teaching on which you rest. Had not your brother worked his way through the thicket the smooth path might not be yours. See well to it that thou art as faithful in leading thy brother into broader and greener fields.

The possibilities awaiting the coming race are more glorious than any past revelation. Mind and spirit will indeed then triumph. The body will serve, not control. When the soul can claim all that is hers by nature then shall we see as the departed see, speak like prophets, and understand as God and the angels.

Every spirit drifts at last into the sphere God designed for him. It is a mistake to suppose that one, so called returned spirit—but I object to that term it is so misleading,—one recognized spirit mind, acting upon a responsive mind still in the flesh, can tell all about Heaven. There are realms upon realms never visited by many souls.

You wonder at our persistency in holding a mind after

once control is gained, but I tell you it is no easy matter to bring a mind still in the flesh into quick, responsive sympathy with your own; and when we gain such harmony of thought, then we seek to give the world comfort and inspiration, just as you seek to rise out of self and minister. We have a special work here, both to souls departed and still on the earth. We do not seek to do your work, only to aid, inasmuch as our vision is more penetrating because we see the heart and life laid bare. Ages will pass before we are able to find the right interpreter, not that we never return, for we often do, and along certain lines work; but to feel yourself master of another mind thinking your own thoughts and giving utterance to them in your own words, then do you realize that the bonds are indeed loosed and you are at last born into a glorious liberty.

Our freedom here, our complete happiness and independence of care depends mainly on earth's affections. If they were the real and the satisfying, if we were absorbed and wrapped in any one work, joy, or affection; if as I say, it was deep enough to embrace life and soul on earth and was of enduring worth it still lives on deepening and broadening until it finds an overflow in service to others. One must not pass out feeling that there is to be a complete revolution of thought, aims, and desires. The ardent longing is intensified until there is an outlet of expression. Many never will to seek this, but it is inevitable. Evil lives but is not ultimately triumphant, less so here than in the flesh, for each mind is quickened and the penetrating perception prevents the evil consequences attendant on deception which works so much misery wherever it exists.

Our hold on life is far more tenacious than you can dream. Our uplift grows out of any soul absorbing desire that we might have cherished, and out of this comes salvation, and from this do we aspire to be all that the Perfect One idealed us to be. This becomes our guiding star and out of this grows our work, and blessed indeed is the man who has found his true and all absorbing work. Salvation is not complete until the ages shall have made clear to us the face of the Infinite.

There are no two distinct places and we are seeking to unite and make this truth recognized. It is advancing, yet still in its infancy. Do you wonder when we once find a soul capable of carrying the messages that we give them no rest. You fret and grieve that your ear is attuned to catch the whisper, you close your eyes to shut out the brighter light, you pray to be delivered from just that which will bring you in closest touch with the Saviour of the world. Wilt thou not rather stand ready, when the silence is broken to carry hope to the dull world, to obey, seeking only to know the Lord alone who will deliver thee from all thy fears.

My awakening to this life was a painful one, as a crushed bud struggles to open to the sunlight longing for cooling breezes where only the parched heat fans its petals and all about is a dreary waste and there is no evidence to human eye that a leaf is struggling for life. So I opened my eyes in the midst of busy activity, yet unconscious of warmth and light and life, conscious only of loneliness and isolation drear and agonizing, for I had left for the spirit life all that I held dear or dreamed I could ever care for. I was full of life. I longed for life—life in its fullest sense—longed to be able to pour myself into all about me as a bird pours forth its sweet melody.

My life had been one burst of outward gayety and indulgence but underneath apparent levity had been a soul-stirring ambition never so strong, I confess, as my own selfishness, yet a fervent hope in my graver moments that I might *serve*, might be an inspiration and comfort to others, might uplift humanity because I wanted to do something, and I dreamed the day would come when it would be easy to be good, easy with the advancing years; but my own desires and the gratification of them crept in, the dreams were not realized and I went on content, content for I was happy and that was enough.

I desired the service to come without denial on my part. "No weary plodding for me," I said, "I will be given wings to gain the heights. There are dizzy heights to scale, but I will mount them singing as I soar."

How blind I was, in the years that followed, to the loving,

infinite tenderness that encircled me! How deaf to the tender sympathy that enfolded me after I began that weary ascent, when I sank exhausted many a time, only to rise and struggle on growing more desperate to win with each fresh attempt! And thus I crept on, though the cruel stones tore the tender feet and my hands were bleeding, with utter desolation tugging at my heart I cried aloud, "Oh my Father, why shouldst thou, even thou, too, forsake me." I was utterly unconscious of the living, breathing Presence that carried me over the rough places and left me to grope alone only where I would not let him carry me.

At last the bitter struggle ended and the spirit took its flight. The frail body could endure no longer and I could not walk erect with such despair tugging at my heart. I prayed for rest. Then came a long silence and I lay in the sweet influence of a loving atmosphere that sought to subdue the old wild cry and prepare me for the intelligence that the ease, rest, love, and joy I sought were to come through my own making.

This seeming oblivion was not in reality such. One morning one of our glorious earth-mornings, God inspired, I used to say, I was first conscious of the pure air fanning my cheek, and opening my mind at last I met the response of a pure, strong spirit that searching my soul, and understanding my inner need spoke to me and said:

It is not best to put too much faith in the possibilities of the future life. Effort, effort on the part of the individual himself, is all that is required. The essential difficulty is to arouse zeal for service and a desire for knowledge concerning the deep things of God and life. No soul that passes out with sordid aims, selfish desires, and base appetites can even aspire to higher things. It takes even more than ages upon ages for a revolution of character. The ministering angels are at work but the stubborn soul cannot in a flash become pliable and teachable. These departed spirits in many cases work great harm on earth on impressible natures. We often wonder whence came that noble desire or ignoble prompting,—either may be outside our realm of conscious influence.

One great lack on the part of so-called liberals is the fact

that they are not sufficiently earnest and zealous concerning the souls of men. I do not mean a desire to save from a burning hell, but they lack the determination to arouse the highest and best, to awaken the God-like element that lies in all. They think time will right all earth's blunders. This is a grievous mistake. Eternity never can do the work of time. The God-like lies in all. It may be that with redoubled energy you could fan into a flame the smouldering embers, that you could do what you sit by content to see undone for years in the hope that God will right all for He is all-powerful and will not be thwarted. God has no new power with any soul that has passed out of the flesh only as the mind is quickened, the perception keener, and the heart more eager for new impressions.

Be not deceived. Leave not for another life the work He set us to do here. Crush not the promptings for expressions of love and sympathy which so constantly arise and are so repeatedly checked. Ye are fellow workers with God. Be true to your trust and when your spirit is freed you will awaken into far more glorious possibilities than you ever dreamed could await you—his humble children.

August 6th, 1899.

Another Incident.

[The following "communications" came through the same personality, but purported to be the message of one whose identity was not revealed. It is the message to which Miss Wright alludes in her letter and which N. N. denied writing herself, when Miss Wright thought her the source of it.]

I want to bring to my dear earth friends the message of one long liberated from the flesh, and who sought for years for an interpreter to carry my heart messages.

One great hinderance to spirit recognition, one of the deepest perplexities common to seekers of truth along the line of Spiritualism is the fact that the messages of the spirit often bear upon subjects that have little or no vital interest

to the inquirer and were, apparently, utterly foreign to the nature of the spirit bringing the message. This and the utter disregard of the deep questionings which the soul sends out in its agony leads you to cry from the depths of your disappointed research: "This cannot be my loved one; he never would spend precious time to speak of this; he would bring me a message of comfort, some word to assure me that he still lives on. This is a delusion born of a hope to prove a future existence; it is impossible to penetrate the veil until death shall set us free."

I ask you all who say, "I have honestly investigated" to look deep down into your hearts and search there silently and quietly all the motives which have actuated you in your search in this most vital of all investigations.

Are you aware of the prejudices you have been harboring—consciously or unconsciously—if unconsciously then it is a far more deadly poison, for unrecognized it cannot be eradicated. Do you know that often the friend from whom you seek some word is not the one to whom your higher nature in any way responded? There was never any real union between you on earth, there was nothing in the nature of the one that responded to the yearning of the other. You were not congenial, yet environment had cast your lot together and you had striven to conceal the inward discord. When death at last separated you from this friend you were filled with bitterest self-reproach because your lives were so inharmonious. You grieve that you allowed the sharp mental criticism where should have existed only the tenderest thought, and your soul now calls mightily to him for forgiveness. There may be through lack of understanding an obtuse sensibility on the part of the spirit to appreciate this condition of your mind. You would not have looked for this understanding here, yet now you unreasonably declare that were there a continued existence, were spirit communion possible this friend would surely come to you. In many cases this longing to answer your call is equally intense with the released spirit, but here speech is mental and possibly the "medium" may not possess a nature attuned to the thought

of either mind, yet in perfect concord with spirit influences of a different nature.

In ideal earth friendships intelligence has flashed from mind to mind before words could be formed to convey the thought. The heart has an instinct of what is passing in the mind of another, and when this understanding is lacking how inadequate are words to express the thought that burns the deepest. Your spirit friend longs for the understanding intelligence that can draw from him the idea that loses its beauty by a homely utterance. We laugh bitterly at the strangeness of our own messages and are seized with a strange homesickness of heart when we realize how far from the real thought was the expression of it. But let us come into communion with a soul akin to our own and we find a quick and ready mind to grasp our thought and convey its true meaning to our dear ones.

Do you not realize that your failure to investigate, that your resistance to the spirit influence may involve the happiness and enlightenment of hundreds of souls dependent on your personal investigation? Do you know that your lack of honesty, your indifference and rebellion to the truth as it opens to you, not only deadens your keener perception to the higher truths we struggle to unfold to you, but enslaves and holds in darkness those whose mission was yours to lead into the Light.

Let me send out, then, to you who are beginning to seek a mighty appeal to the best that is in you. May you, putting aside all prejudices, all love of self and self-seeking, hold to the truth as it is revealed to you in your search from day to day, working always in the strong assurance that the angels who lead and direct you will finally guide you into all Truth, —the Truth that shall make you free.

July, 1900.

EDITORIAL

Readers of the *Journal* will recall the article on "Reincarnation and Psychic Research" in the July number and that it was prompted by a book entitled "*The Adventure*", published and attested as a story of reality by the Macmillan Company. A member has sent us the leaves of McClure's Magazine for August, 1910 which contains an article that is unmistakably inspired by the same story. It purports to be a piece of fiction and the identity of the story that gave rise to it is evidenced by references to the Petit Trianon, Marie Antoinette, the "McMillans", and the legend of Marie Antoinette's appearance as a ghost at that place at various times. The article confirms the position taken in the review of "*The Adventure*", that the story is either consummate lying or a significant set of facts. The McClure article does not profess to be reality. It is avowedly fiction, but it is poorly conceived and poorly written, neither ideal nor real nor a combination of both; not as interesting as a dream nor as true as a lie, but a hotch-potch of ill ordered fancies strung on a poor love theme and made to touch on the apparitions told by the authors of "*The Adventure*", but in a hardly recognizable form. No doubt the author got money for it which is more than any one can get for the truth.

I call attention here to the article to remark a moral for readers. The same magazine, I have no doubt, would not publish such a story as the authors of "*The Adventure*" have written, for fear it would be too near the truth. They must needs deal out fancies instead of serious realities. It is the same with the whole of our present day light literature, and the magazines are exponents of the unreal and fanciful, as much in their muck raking as in their fiction. They would not listen to an actual or proved ghost story, but are willing to thrill camp fires with unreal ones. Why is this the case? Why do people prefer fiction to fact?

I sometimes think that the passion for fiction is the legitimate offspring of mediæval theology. Mediæval re-

ligion was as much occupied with the products of the imagination as any magazine writer. Christianity had taught us that the earthly life was carnal and to be despised: the ideal and celestial life had to be sought in another world and the imagination was left largely free to form it to suit its own whims. For long ages we have been made to despise the real and to seek the ideal in a transcendental life. Daily toil and duties were contemptible and the joys of life were to be sought in poetry and dreaming of some kind. When science began its investigations into nature it had to fight for the legitimacy of its efforts and it succeeded in attracting attention only as it tended to create an "earthly paradise". Religion had usurped the field of the imagination and would not allow reality to get any devotion. But as soon as science attached its domain it robbed it of its realities and ideals at one stroke. Left with an inheritance of contempt for matter and all its applications the imagination of man had to take its flight into fiction for its religion while either fearing or ignoring the lessons of science, and the intellectual occupations of the age are about as good as the ethical habits of Greco-Roman materialism. It is another illustration of man seeking his salvation in Art instead of Science. When man can find his poetry in truth, instead of despising truth to get his enjoyments, he may hope to find a way out of the perplexities that haunt the path of his progress. Knowledge and morality should come before Art, but having once surrendered to the fascinations of Art he must follow his course to the bitter end, and it is unfortunate that literature helps him to pursue his blind course instead of trying to lead him out of the wilderness.

BOOK REVIEWS.

Psychic Phenomena, Science and Immortality. By Henry Frank. Sherman, French and Company, Boston. 1911.

As a sort of dedication the author asks that all critics, in justice to himself, read the book through before making a final judgment on it. I am not sure that advice of this kind is necessary. If the book were an articulate whole or argument it might be necessary, and also if there were not so many errors of fact and misconception of the problem it might be necessary. But these faults make one feel that the major premise of his argument is so false that one need not trouble himself about the rest of the process.

Then in the Preface he complains that both friends and foes of immortality have entirely misunderstood his position. The sceptic has indorsed him for not believing in it and the believer for having demonstrated it, his previous work making it only an hypothesis being the cause of these opposite verdicts. The present work he insists takes the same position. To the present critic it does not seem that he has any ground for an hypothesis. I would not criticize him for either belief or unbelief, for agnosticism or demonstration, but for imagining that he has any data whatever in his book for an hypothesis of any kind on the subject of immortality any more than one on microbes or bullywag. Apparently he wanted a tag for a title that would attract readers, but he certainly had no scientific or other basis for an hypothesis on that subject in the incidents of this book.

The author belongs to that large class of people who are seeking in some form of new thought or scientific discoveries light on old problems and has thought either that he has cut himself loose from past philosophical methods or that it is desirable to do so. He has felt the force of scepticism and the effect of the advance of physical science, especially in its relation to the question of a future life. But readers familiar with the history of philosophy will not discover in the book any trace of an understanding either of historical philosophy or of the problem the author is trying to solve. Most that he says on general issues is half true and half false and most that he says on the crucial matters is wholly false. I shall take notice of some of these in their place.

In the Preface he confesses that survival does not now have the interest for him that it once had and thus seems to be very religious in manifesting the spirit of resignation. But closer scrutiny shows that he is afraid that the next life will be no better than he thinks this one and this one he describes as so "fraught

with disappointment and dismay that to conceive its ceaseless continuance would be to add horror to despair." The virtue of this all depends on the demands you make on this life and the habits you have practiced. In spite of this pessimism he seems to manifest the same interest in "Nature," its beauties and its wonders, as the ordinary orthodox man does in "Providence." When it comes to contemplating "Nature" in the facts which he uses to prove what he thinks might be undesirable he does not treat it as undesirable at all. He recognizes that it is not what we wish that should determine our attitude on the question of survival, but "what Nature has set for us". This is half true and half false. It is a sound attack on the loose influences which affect many people on the subject, but it is not a sound principle for describing the process of development at all. We do not think or act toward "Nature" in any field as if what it has set for us was all we had a right to expect. This very "Nature" has established our wishes and has made it as imperative to wish and to govern our actions according to those wishes as it has the recognition of the limitations of our wills. If the man who has not money enough to buy his next meal acted on the purely abstract principle of taking what "Nature has set for him" he would not work for bread but would simply starve. All our achievements consist in putting limits to the limitations of "Nature," or conquering what it seems to have set up as a barrier against our desires. In fact the term "Nature" is a great big subterfuge for men who have lost their bearings in philosophy.

I shall take a few examples of the author's statements to examine them before pronouncing generally on his work. I do not wish to make statements dogmatically about the work as a whole without giving concrete evidence for the opinion expressed, and hence I shall take a few statements which will show how probably a thousand of his statements might be treated.

In the Introduction the author says: "The same law prevails in the psychological as in the material world." This is not true in any concrete sense affecting his problem. It is one of those general statements which can be made about order and regularity in the abstract, but does not characterize the differences which are implied by the distinction between psychological and material. You can say that the same law prevails in the mechanical and chemical worlds, but this does not mean that chemical affinity is the same as mechanical impulsion. Each world is separate in its particular characteristics and if you admit that mental phenomena are different in any respect from the phenomena of the steam engine you have a distinct problem before you and wild loose talk about the unity of "nature" has no relevance.

In the same connection the author is speaking of the organization of the brain and its functions and then says: "The organized centers of thought constitute ideal centers, or centers of ideation. They must be recognized as forces operating in the interior of the human system, and in that sense as actual as the elemental forces of nature that operate throughout the universe. These psychic elements, in the conception of the old psychology, were supposed to be detached and immaterial, whose unity constituted a super-phenomenal entity."

What are the organized centers of thought? Physiology has not yet settled that question. There is no such assurance as the author indicates about them. There is a very loud speculative belief, but nothing that would lead us to dogmatize about the consequences. The form of statement does not make clear whether the author means that it is the "organized centers" or "ideation" that is to be considered "as forces." Later statements make it clear that it is the "ideation". But why conceive them as "forces"? What are "forces"? Physics regard "forces" as matter in motion. Is thought matter in motion? If so what is the use of talking about even the possibility of survival? The reply might be that the author sets up the "astral body" which is a form of "matter" and thus obtains a leverage to apply the principles of mechanics to that. But after you have got your "astral body" you have still to prove that consciousness is a function of it rather than of the grosser physical body and Mr. Frank has not even attempted that. But we have no knowledge whatever that thought is matter in motion. It may be this, but until it is substantiated by facts the statement cannot be made which the author affirms so confidently.

Now the "old psychology" never asserted the existence of "psychic elements". It is the boast of the present author that this is the distinctive characteristic of the "new psychology". Then again the "old psychology" never supposed that any "elements" were "detached". Nor did it ever suppose that the unity of any elements constituted an entity of any kind, especially a super-phenomenal entity. All these statements here about the old psychology are as false as they are unintelligible. The author has not studied the old psychology intelligently enough to put his words together rightly. The old psychology did regard the soul as immaterial and as non-phenomenal, but even these terms were purely relative to the conceptions taken of matter and the phenomenal. Its conceptions of both of these were not the same as those of modern science and hence its position ought not even to be compared with present day ideas unless we recognize the changed conceptions of physical science. But our author does not seem to know that matter in the modern conception of

physical science is so attenuated that it may be identical with the ancients' conception of spirit and actually includes it. How can he get an antithesis except by holding to what he supposes is the ancient conception of the supernatural and its opposition to modern ideas. The opposition formerly was to ancient conceptions of matter. Either the distinction does not exist in modern times or it is the same as an antiquity. But you are not likely to catch physical science accepting the ancient conception of matter and unless it does it has no leverage against the idea of spirit. Our author has adopted conceptions which made spirit possible and this, in fact, is the position later in the book after defining the problem in a manner to make such a conception impossible. What difference does it make whether you call the soul material or immaterial, if you have a soul. The ancient position made it necessary to set up the distinction because matter was supposed to be ephemeral in its nature or to be permanent only in its elements, the properties or phenomena which we perceived being only transient functions of its combinations. Hence spirit was but a name for realities which were not subject to decomposition, sensible matter being subject to this. To-day it makes no difference whether you speak of matter or spirit provided you have facts. What the present author is always doing, and others too, is that he is using the old ideas and implications of the term matter to perpetuate an antithesis that no longer exists, even in his own discussion.

What we need here is, not setting up the new as superior to the old, but the recognition of a definite articulation between the old and the new. The old is just as true and just as false as the new. Both have to be studied in their own terms and intellectual environment. They should not be set against each other in all their ideas, and much less on fundamental ones when you are trying to establish the same conclusions in the new that were held in the old. As an illustration of this take the very next statement of the author after the last quotation. He says, having the old psychology in mind: "The soul was something wholly apart and differentiable from the body." Now does this statement of alleged fact mean to imply that it had no right to such a conception? If so what becomes of the author's squinting toward the astral body theory? This "supplementary body" is "wholly apart and differentiable" from the grosser physical body. Moreover the ancient idea did not regard the soul as any more "apart and differentiable" from the body than oxygen is from hydrogen in the composition of water. All that it did was to maintain that consciousness was a function that was not a resultant of composition and it had to have some subject or basis, "entity" if you like, to support it, just as physical science

sets up a subject or "entity" in the atoms, "unity of ether", matter or other reality to serve as the basis for given properties or functions. Psychology has the same rights and it is no worse than physical science which talks about ether when it finds that matter as previously known does not account for newly discovered facts, and the ether is quite as "apart and differentiable" from matter as ever spirit was.

These are examples of the loose statement of the author and if I were to take up all of them and deal with them in the same way I should have a volume twice as large as his for reply, for I would have to quote his in illustration of his doctrine, and possibly the reply would be as much longer as the above criticism is of the passage quoted. But I shall take another statement or two and deal with them briefly.

He says: "Vital force is but the differentiated form of the universal energy which emanates from and permeates the primal ether." The author makes this as a statement of fact. He ought to know that it is nothing but pure metaphysics. It is pure speculation on the part of physicists. It may be true and it may not. The author gives no evidence whatever for it and does not seem to recognize or know that biologists are very far from admitting any thing of the kind. You could make the same statement about fleas or elephants and the statement would convey no information whatever. What is "differentiated"? How does that explain anything? Does it not cover up our ignorance with an assumption or pretense of knowledge?

And so it goes throughout the volume with a perpetual play on the use of the term "force" as if that solved any problems. The author does not see that the term "force" in science is one thing and in metaphysics is another. In science it is but descriptive of facts: in metaphysics it is the name for a substance and none of the implications of science are to be carried with it. This is the alphabet of clear thinking. There is nothing in the term "force," as metaphysically used, to exclude the idea of spirit. In science it is different, because "force" there does not connote substance but only a phenomenal fact. It simply describes the motion of a substance, not the substance itself, tho this is implied. But in metaphysics it is compatible with any form of reality that may show activity whether this activity be conceived as motion or something else.

In one passage in the chapter on matter and vital energy the author talks about "a secret force" or an "intra-atomic force", as if he had gotten something that made it unnecessary to explain anything by "spirit". But what is intra-atomic force if it is not spirit? I do not say that it is, for I do not know and what is more I do not care. What I do insist on, however, is that the

moment you put any new "force" into the atom you have forever cut yourself loose from avoiding the use of the term spirit. The whole value of the materialistic philosophy and its explanations by "force" lay in its use of that term for matter in motion, and not in supposing new "secret forces" or "intra-atomic forces," which antiquity would at once have made convertible with spirit. The point about matter was that it was inert and not self-active. But "intra-atomic forces" are conceived here as something different from the known forces and not differentiable from spirit, so far as we know, especially if they initiate action and are in any respect intelligent. What has the author done to show that they are neither? Nothing whatever. Of course his reply would be that he had used the idea to support the possibility of spirit. If so why use the word "force" at all? Why adjust yourself to terms which accepted usage employs to exclude the idea of spirit? You make no headway in a policy of that kind. Besides the sceptic would want to ask what your "secret force" or "intra-atomic force" is. He is not going to stop with metaphysics of this kind, especially if he suspects that it is purely imaginary which it is as likely to be as nine-tenths of the metaphysics of physical science. All this talk about "forces" and "laws of nature," assuming that they explain anything is wearisome. They describe *uniformities* of events which contrast with the capricious and irregular, which psychic phenomena are falsely supposed to be, but they do not explain anything in any sense for which we are asking an explanation. They only suggest or imply *impersonal* events as distinguished from *personal*, and as a fact no phenomena whatever in this universe, whether uniform or capricious, can exclude the possibility of personal causation. It is only a matter of evidence, and all the conjuring in the world about "forces" and the "laws of nature" do not affect the explanatory problem. Their uniformity, where intelligible is adaptive and variable, can only make the evidential problem more difficult, not the explanatory. "Forces" explain nothing unless they are initiative. Now in physical science we never find the ultimate initiating cause as prior to the effect, tho we always assume that the antecedent is the explanatory agent. It conditions the event but it is not the cause. It determines the law of events, but not their nature or their initiating cause other than that law. But I shall not dwell on this, for the uniformities of coexistence and sequence represent precisely the difficulty of the whole problem and I refer to them only to remark that, unless "force" be an initiating cause it only refers the real cause back another step and then we either do not know what that can be or have to seek it in some sort of self-activity, which is to abandon physical "force" altogether. The author does not

seem to see this in his conjuring with the term "force". He came to this point in the discussion of matter when he said that "all matter is but an expression of psychical energy", and this is to take himself totally away from all the physics and biology that ever reigned, if the word "psychical" means anything at all. But in fact, the author is all the time playing fast and loose with the ideas of the psychical. When he wants to dispute the "old psychology" psychical means something different from the physical: when he wants to make an hypothesis for the soul the psychical and the physical are identical. That sort of procedure is not tolerable.

As an illustration of the fast and loose manner in which terms are used in this work let the reader take the following. The author is discussing Dr. Maxwell's incident of a prediction in the chapter on Materializations. Mr. Frank says with reference to it: "The action of this force seems to be in many ways in contravention of the tendency of the well known laws of nature." What has "force" to do with predictions!! Intelligence is the proper explanation of forecasting future events, and intelligence, whatever relation it may have to a subject which we may call anything we please, implies spirit of some kind, tho we ultimately identify it with the same "forces" we call matter. The distinction will be as necessary as that between "forces" which act mechanically and those which act intelligently, just as we distinguish between oxygen and hydrogen to account for the difference of phenomenal manifestations or properties in these substances. But as long as "force" implies impersonal action it cannot be used to explain personal or intelligent phenomena like predictions.

Notice again a very remarkable statement. Speaking of thought transference he says: "The point to which we must at present give our attention is that there exists an invisible substance, yet actual in nature, which constitutes an element between all minds, however distant, and which becomes the immediate receptacle for all vibrations emanating from thinking organs."

I quote this just for its numerous weaknesses. (1) The author gives not one iota of evidence for the existence of any such substance and neither has any other man given it. (2) If he means the ether he should have said so, but that is the basis too of all non-mental events and the author must decide whether he will identify or distinguish between mental and non-mental phenomena. (3) Concede the existence of the ether, what evidence has the author that it is a medium for interaction between minds? Physical science has never encouraged such an hypothesis and the assumption of it must be attended by the appropriate

amount of evidence. The author gives none. (4) What ground has the author to suppose that this "element" is in "nature"? What is "nature"? If "nature" is matter nothing is more certain than that this substance is outside "nature." You can include it only by making your term "nature" so inclusive as to involve instead of exclude spirit. You can purchase no antithesis whatever against the idea of spirit which the author is so afraid to mention. Whether this "substance" is "in" or "outside" what he calls "nature" has nothing to do with any problem and it only produces confusion to insinuate it. (5) No man in the world has one iota of evidence that consciousness either is a vibration or gives rise to it outside the organism. It may be these, but you cannot assert or assume it until you produce evidence and there is not one iota of evidence extant for it. (6) Granting that it is vibration and that it extends its action beyond the organism the author has no evidence whatever that the ether or his imaginary substance is the receptacle of these vibrations. It is pure speculation without one iota of evidence.

Yet the author all through here states as *fact* what he has no evidence for and which is pure imagination. The strange thing about it is that he should imagine such transcendental hypotheses as having anything to do with interpretations excluding the ordinary spiritistic theories. If half of what he imagines is true the author is not in the "natural" at all, but in the most stupendous supernatural one could conceive and he should have no fear of using the word spirit. But he seems to think that, if you only speak of "nature" and "natural law," of "force" and similar orthodox terms, you have resolved all perplexities when, in fact, you have only increased human ignorance.

Now it might be said in reply to this real or implied criticism that the author is intending to use this situation *for* and not against a spiritistic interpretation of certain facts. I should have no objection to this reply were it not that the whole book is conceived and stated in terms of *limiting* that interpretation, and when any man comes along with the hypothesis of spirits to explain a certain limited field of phenomena, the author is quick to seize the "subconscious mind", "intra-atomic force" and similar assumptions to exclude the necessity of spirit and with that idea once presented he cannot come back with spirit in the end as he does.

Let me come to some other statements which represent assertions of fact that are nothing but speculations of physical science. Speaking of an incident in the life of Miss Whiting without reckoning with similar facts not explicable as he says this one is, he exalts the wonder of memory and mentions the materialistic theory of it to accept it and says in italics: "*Never can we have a*

mental experience unless it is registered in the nervous organism." Now I assert that, so far from being a known fact, this is pure imagination. We have not one iota of evidence that such is the case. It has been asserted from time immemorial and yet no man has ever produced a single fact to prove this contention. It may be true, but even if true it does not explain anything whatever in connection with memory. It is a pure invention of the imagination to escape a confession of ignorance. It is no defence to say that we must explain the facts in some way; for science is under no obligations to explain anything whatever. Explanation is a purely gratuitous favor to those who demand it, and it is better frankly to admit that we do not know than it is to fabricate and imagine processes for which there is no evidence and then assume them as facts to prove some other theory!

Again the author says, and emphasizes the statement by printing it in black type or capitals, quoting it from Wundt: "The conscious is always conditioned upon the unconscious." Now what does he mean by this? Does he mean that consciousness is always conditioned by material organism? If this is what he means it is the disputed question. But the context shows that he means that conscious mental activity is always conditioned upon unconscious mental activity. For this there is no evidence whatever. On the contrary what evidence we have implies or proves the opposite. In the first place the subconscious is subject to the conscious for all knowledge of its existence and in the second place the subconscious derives its knowledge through the conscious or the same organism as does the conscious, and if we assume that it represents exactly the same functions as normal consciousness, which we shall probably always assume, minus sensibility, we shall see that we cannot apply the conditions in that way. In any case it is certain that the validity of knowledge cannot be assumed or asserted as conditioned upon the unconscious without vitiating all our ideas of the subconscious itself.

Again speaking of Reichenbach's and De Rochas' experiments in the chapter on "Superphysical Senses" and the acquisition of really or apparently supernormal knowledge of what goes on in the physical body, the author says: "It is apparent the subliminal mind or the unconscious self *discerns these recondite operations in the subject's organism, which are inaccessible to the discernment of his normal consciousness.*" It is well that the word "apparent" is found here, because it may be the door of escape from too severe criticism. But the italics would imply that the apparent means to emphasize the belief instead of implying a doubt. In any case I would say that there is not one iota of evidence that the subconscious can perform such clairvoyant acts. Neither this

author nor any other has ever produced a single fact to prove such an assertion. There are plenty of facts tending to show supernormal knowledge of what is going on in the human organism and which cannot be obtained by normal sense perception. But this is not proof that the perceiving is done by the subliminal.

There has been no attempt even to prove such a thing and one must admit that it will be exceedingly difficult to prove by experiment or otherwise such a claim. Credulity here is a convenient refuge from a less respectable theory. I do not know that the rival theory has evidence to justify its claims and do not care. But I am certain that there is not an iota of evidence for ascribing it to the subconscious, tho it may be a fact that the claim is true.

Here is an incident which will show that the author cannot be trusted to state the facts correctly. Referring to the "Fire Test Experiments" which were published in the *American Journal for Psychical Research* the author says that the case received the personal attention of Professor Hyslop, that Professor Hyslop took water from the tower supply under careful inspection, and that he assisted in washing the medium's hands, etc. Now the writer of this review happens to know that Professor Hyslop was not present at the experiment, took no part in it and did not indicate that he had anything to do with it. The experiment was by Mr. Prescott F. Hall with others present.

I think I could take a thousand such statements as I have noted in this book and give them similar treatment, and they are crucial statements in the author's doctrine. But I have already given more attention to them than they deserve and would not do so except for the fact that universities will not notice such a book and the public, at least a certain class of it, will assume that academic silence is so much approval of this sort of thing.

In general I have only to say that the author, after having repudiated philosophy and its method for solving the problem of immortality resorts to the most extravagant and imaginary philosophy and metaphysics in the writings of irresponsible scientific men in most cases for the proof of what he had said could not be proved by philosophy. He betrays not the slightest conception of what the real problem is. He is enamored of the possibility that science may prove the existence of a "supplementary organism" to that of the physical, the astral body, in which case he seems to think that survival would be guaranteed. This is an illusion. You may prove the existence of all the astral bodies you please it will not put you forward a step toward survival from the point of view of evidence. Consciousness might be the function of the physical body and not of the astral body and so perishable with it. Again it might be the resultant of the com-

bination of the physical and the astral. Your problem is to prove either the existence of consciousness independent of the physical body or its necessary connection with the astral. But in no case does your scientific proof of a supplementary organism carry with it the implication that consciousness goes with it, whatever it does by the way of establishing possibilities. The author recognizes that personal identity must be proved, but he deliberately omits all the facts that will justify his hypothesis and runs after philosophic Will o' the Wisps, probably because they are more respectable than facts, and makes not the slightest effort to justify an hypothesis which he founds on grounds that offer it no support or excuse whatever. While he admits that spirit means intelligence all the grounds on which he bases the hypothesis of it have only "force", "matter" and non-spirit to serve as the evidence!

The Survival of Man. By Sir Oliver Lodge. Moffat, Yard and Company, New York. 1909.

This work might be called a sequel to *Science and Immortality* by the same author, it follows so naturally the general problems suggested by the latter. It is a rather complete summary of the work of the Society for Psychical Research and includes every branch of its investigations. It ought to be a most useful book for all who cannot wade through the technical and elaborate Reports and Proceedings of that Society. It is not a work of views or theories, but almost entirely of facts as well accredited as the circumstances will permit, and accompanied by only such technical terms as are necessary for classification and descriptive purposes. Here and there some possibilities are recognized in a descriptive way, not explanatory, that are rather startling, but they are only such as the facts would suggest in this manner. They, however, represent a very small part of the book and even a small part of the suggested descriptions.

It is not necessary to enter into any criticism of the book, as it is designed to interest general readers and such as wish to form some conception of the subject and what the Society aims to do. For this purpose we know very few books that can compare with this one and are glad to commend it to the public in the highest terms.

Life Transfigured. By Lillian Whiting. Little, Brown and Company. Boston. 1910.

The author's two earlier books concerned, the first, her experiences in connection with her friend, Kate Field, and second other, experiences through experimental sources, supplemented with reflections on their meaning. The present vol-

urne is largely philosophical and gives the larger reflective interests involved in the nature and results of psychic research. It incorporates into its body various types of philosophical doctrines, or perhaps rather, various doctrines in different systems and shows affiliations with the theosophical and other New Thought movements. It is, however, not without its original setting in Christian ideas.

All that can be said of the book here is that it is well adapted to those who still feel religious impulses and cannot satisfy them either in "other worldliness" or in materialism. It is essentially based upon poetry or the poetic estimate of life and those ideals which ever get expression in poetic inspiration. This is what is meant by its spirituality. Many readers will find it a helpful book in this respect.

Christianity and the Modern Mind. By Samuel McComb. Co-Author of "Religion and Medicine" and "The Christian Religion as a Healing Power" and Author of "The Making of the English Bible." Dodd, Mead and Company. New York. 1910.

This book follows the same line of thought in general as the others with which the author was associated. It is devoted in fact to the influence of the mind on the physical organism, tho this subject itself is seldom mentioned in the work. It is not the author's theme to prove such an influence but to show what place the Christian scheme of beliefs has in man's progress. But this does not appear as the main motive of the volume. The author's object, whatever it may be primarily, is limited within these covers to the study of the nature and perhaps integrity of certain beliefs for which Christianity stands. He discusses the relation of the intellect to religion, what we know of Christ, the nature of the Christian religion, religion and miracle, the problem of suffering, the new belief in prayer, immortality and science, religion in modern society and the subject of missions. The chapters on the relation of the intellect to religion, religion and miracle and the problem of suffering are probably the most important in the book. The author there—as elsewhere in the book but here more definitely—faces the most fundamental questions in the problems of religion in its relation to modern scientific tendencies.

We cannot here enter into any discussion of its merits or of the problems themselves. It suffices to commend the book to all who are fair-minded in the examination of the book's problems. These touch the work of psychic research in two respects. First the question of the primary or secondary relation of the mind to the body and the question of survival after death. These will

always bring psychic research into relation with the problems of religion and no intelligent man will be able to escape them, whichever side he may take in the discussion. Whether he agrees or not with the author he will find much to interest and instruct, and much more he will find a mind that has progressed beyond the dogmatic limits of the older orthodoxy. The author well illustrates the elasticity and adaptability of Christian beliefs, a fact which the free thinker may as well recognize or accept the accusation that he too degenerates into dogmatic lethargy.

TREASURER'S REPORT.

The following is the Treasurer's Report for the second quarter of the year.

Expenses.

Publications	\$2,110.36
Investigations	149.25
Salaries	75.00
Legal Expenses.....	176.42
Rent	133.00
Office Expenses.....	85.43
Printing	128.10
Stamps	10.00
Sundries	30.36
Total.....	<u>\$2,897.92</u>

Receipts.

Membership Fees.....	\$725.00
Endowment Fund.....	3,585.00
Sundries (sales).....	30.63
Total.....	<u>\$4,340.63</u>

JAMES H. HYSLOP, Treasurer.

JOURNAL

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American Society for Psychical Research

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BASES OF SCEPTICISM IN REGARD TO THE
SUPERSENSIBLE.

By James H. Hyslop.

The only basis in general for scepticism regarding anything is the standard of truth which we happen to adopt. We doubt what seems to contradict this criterion. What consists with it is quite believable and offers no friction. Those minds, however, which have not set up a standard by which to measure alleged facts doubt nothing. They may not even believe them for the same reason. Whatever attitude they take toward them will be determined by some other interest than a standard of truth, save as we construe this interest as a standard, and the modern pragmatist who makes practical consequences the criterion of truth would say that this is such a standard and the only standard of it. However this may be, the minds which have not systematized their experience will have no standard of contradiction to it and can believe anything whatever that may be asserted. But if they undertake to disbelieve them they assume a criterion of truth, whatever that may be.

So much for general principles. I wish to consider three specific applications of them. I shall, therefore, take up three standards of truth which define the conditions of our usual judgments regarding the supersensible. They are the

scientific, the personal and the psychological. These three standards are not at all independent of each other and actually do interpenetrate, but I have different people in view in the distinction between the scientific and the personal, and certain organic psychological conditions when considering the third standard. The scientific standard is the admitted body of facts and conclusions which generations of intelligent men have established. The personal standard is the total experience of the individual, and the psychological standard is the natural limitation and organic habits of sense perception as the measure of reality. This will be more clearly explained later.

I have used the term "supersensible" in this discussion in order to comprise much more than is necessary for the study of a specific question like that of discarnate spirits which is so extensively a matter of doubt. It is not the latter question alone that I wish to examine but a much larger field which has been and is the subject of more or less scepticism. There are many forms of the real or alleged supersensible besides that of spirits, and we shall not understand the problem either for or against such supposed realities unless we appreciate the other fields of the supersensible. It is the determination of the supersensible, therefore, that must occupy our attention for a time in this discussion.

For the sake of an exhaustive classification I shall divide the objects of consciousness or thought into sensible and supersensible. The latter class, a negative one, is subdivisible into various classes, which we may notice later, and has no assignable limits. The sensible objects of experience have their limits determined by the limits of sense perception, or sensation, which each individual can largely fix for himself.

The facts about which we never have any doubts are the facts of sensation which we call our "experience". We may have all sorts of doubts about their meaning or what they are supposed to imply. But this is later in our mental life than the earliest period of it. We start with sensations as the first and most fundamental facts of experience and only gradually build up ideas that are supposed to be implied by them. It is these latter structures that become the sub-

ject of scepticism for various reasons. The first is that we cannot test them and their truth so easily as we can our sense perceptions. Our sense perceptions are the most universal facts in which human nature is supposed to agree and they are the starting point of all our own ideas and theories of things. This makes them especially useful bases for scientific knowledge that can be made intelligible to others and also of the ideas about which we shall be best assured. What we see, what we touch, what we hear, or otherwise experience, makes the sensible world and of this we always have clear ideas, using this last expression to denote the best assured and the least abstract. It is when we begin to assert or believe in things that are supersensible, that is, objects which we cannot see or touch or hear, etc., that we begin to hesitate and doubt. As long as we take sense as the standard of the most assured facts so long will we relax judgment about things not accessible to sense.

I have described what is the individual and personal point of view most natural to all of us. As long as we take no other and as long as individual sensations or sense perceptions be taken as the criterion the supersensible of any and all kinds will be questioned, except that which is involved in our internal mental states. Here is the starting point that interrupts the calm dogmatism of the man who tries to limit knowledge and belief to things of sense. There is one field of which we are all sure beyond every cavil of scepticism and that is our self-conscious states, and it does not matter what they imply or do not imply. We are quite as well assured of them as we can possibly be of our sensations. Sensationalism cannot triumphantly limit "experience" to sensations. We have to admit mental states that can neither be seen, nor touched, nor heard, nor tasted, nor smelled. They are such as judgment, memory, reasoning, feeling, desire, willing and their subdivisions innumerable. All these are facts quite beyond the ken of sense and to that extent are supersensible phenomena. Whether there are any supersensible "objects" corresponding to them is the question, and they have in all ages been appealed to as requiring supersensible realities to account for them. Leaving that, however, as a dis-

puted question, there will be no dispute as to the supersensible character of the phenomena as events, and their importance is all the more to be remarked when we discover that even our sensations, with all their certitude and exemption from scepticism obtain immunity entirely from the internal states of self-consciousness. We should not know of the existence of sensations but for the reflective and introspective functions of the mind, or body, if you wish to assume the materialistic position. Sensations get their credentials entirely from the functions of self-consciousness and thus the supersensible becomes the measure of the certitude that belongs to the sensible, a position quite the reverse of what is usually assumed in our discussions. It is, of course, not the supersensible of metaphysics that is concerned here but of simple fact. It suffices to indicate how hard it is to limit the certain and assured to mere sensation, a fact made clear long ago by Plato. Just when we think we have a secure boundary for what is believable or rather assured and provable, we find ourselves confronted with another field not only as certain as sense deliverances, but also is the basis of whatever assurance we feel about sensation. Even if we cannot obtain a metaphysical supersensible we can assuredly obtain a phenomenally supersensible, and the step may not be far to the former.

Very early in each individual the process of asking questions about the meaning of things arises. There is no special distinction between sensations and objects, even tho the distinction is apparent. They are so uniformly related in time that one is the index and representative of the other. Reality, that is, the external world, is just as it appears, and the distinction between appearance and reality is not drawn. The sensible world gets its entire meaning in sensation or sensible experience. The relation, that of causality, between them, the external acting on the subject or mind to make its existence known, is not very clear, if supposed at all. The perception of the external world is just taken for granted, not questioned or explained. But a time comes in the life of each reflecting individual when he seeks the cause of his sensations and then metaphysics with all its ramifications

and perplexities begins. Ever afterward the standards of reality and of truth are altered and the boundaries of the real are made so movable that no one can dogmatize about them and to many anything seems possible. For each man in this situation his own "experience," organized or critically studied, is the only criterion of the acceptable, and perhaps in the last analysis this is always the case. But we have a way of appropriating the experience of the race in the use of scientific methods that serves as a corrective of the personal equation. But until scientific method has been used to determine more accurate measures of truth the individual must rely upon his own faculties for fixing what he shall believe and what he shall not believe.

In this situation the individual becomes sceptical of whatever is presented to him that contradicts his previous experience. He may not doubt the fact of sensations that are new, but he may doubt their apparent meaning. The Chinaman would not believe that water could ever be solid, and possibly he would have believed its freezing a trick if he could not produce the effect himself. No doubt each of us has at some time in our life to be assured that we are not deceived in the methods adopted to prove to us the solidification of water. It seemed marvellous to all of us that the supposedly incompressible gases could actually be solidified. But when shown we soon adjusted the fact to our previous experience by analogy with other substances. The French scientists at first thought the telephone was a fraud. It is the familiar that serves as our standard of truth and anything that falls outside this field is received like the wooden horse within the walls of Troy.

The existence of supersensible realities appears when we come to scientific and philosophic theories. These may be the result of individual reflection or of generations of accumulated observation. In either case they represent the same methods of acquisition. These theories start with the effort to explain nature, if we take Greek thought for our illustration. But the first effort to examine our mental activities raises the question as to the very nature of the external world and the reliability of our sense experience for pro-

nouncing judgment upon it. The solemn seriousness with which the physical scientist pursues his speculations about nature is interrupted by the query whether he really has the right to suppose that it is in any respect like the thing it is taken for. This the early Greek sceptics asked and soon set reflective philosophy on a field of fancy which it has occupied ever since, and carried the physicist with it in an almost trackless realm of supersensible things.

What all this brought about we shall see in a moment, and without going into the details of the development which produced it the sufficient fact for us is that it began with the desire to find the causes of things, whether external or internal. In psychology the effort to find causes resulted in destroying the naive ideas of the finality of sense perception in estimating the nature of things, and as ancient scepticism was based upon the illusions of sense perception it is amusing now to see it falling back upon that desolated authority for a criterion against the supersensible. The very existence of the supersensible was the effect of its own inquiries. And this too on the largest imaginable scale. The whole of external nature was metamorphosed into a non-sensible reality capable of affecting sense, but not capable of being correctly represented by sensation. The physicist contented himself for a long time with whatever of this supersensible was necessary to accomplish his peculiar object in the interpretation of the order of the world, blissfully ignorant of the extent to which sceptical idealism had undermined the naive assumptions with which it proceeded regarding the sensible world that it explained by the supersensible realities of the atomic theory. However this may be the important thing to keep in mind is that the very first step in the search for causes leads directly away from the more naive ideas founded on sense perception and into a fairy land of supersensible things.

When scepticism had succeeded in establishing a case against sense perception as the source of reliable ideas about reality it completed its position by a doctrine of atoms to explain the constitution of the physical cosmos. Hence the atomic theory of Democritus and Epicurus set up a supersensible world as the condition of the sensible. This was

materialism! Its whole fabric and theory of things was based upon the supersensible. The sensible was a mere appearance of reality, a transient evanescent event with a background of an eternal supersensible. This position held for the antagonists of Christianity during fifteen centuries. When modern science arose it added to this supersensible by its doctrines of chemical affinity, gravitation, and the undulatory, theories of heat, light and electricity, to say nothing of that fruitful field of speculation, the universal ether. Finally when they undertook to revise the atomic theory, there appeared besides the general hypothesis of ether the complicated doctrine of ions, electrons, portions and what not which Prof. More in *Hibbert's Journal* has called "pure metaphysics and imagination." All these, supposedly lying at the basis of all phenomenal or sensible reality, are supersensible things, far more so than even hobgoblins, dragons, witches on broomsticks, sprites, fairies, angels, ghosts and the whole array of traditional supernatural realities. Hobgoblins, dragons, etc., have a chance of being tested by the senses, as they are conceived as accessible to them, only it is not everybody that can see them. It is their contradiction with normal and very ordinary experience that enables us to reject them. It takes little education to test the claims to belief in them. Sense perception is the criterion and that more universal than the assertions of the ignorant and superstitious. But when it comes to the supersensible of physical science we are all at the mercy of every bigot and dogmatist in it. Science does not pretend to test its ultimate reality by sense perception. That criterion has been abandoned long ago and all of us have to bow down in reverence to its flights of imagination and it is blasphemy to utter a sceptical whisper about its gods.

Now there are just two important results of all this development of physical science into metaphysics, and both of them results of which physical science to-day seems to be ignorant. They are (1) the abandonment of naive sensation, that is, sensory standards, in the determination of the nature of reality and ultimate causes, and (2) the establishment of merely empirical generalizations which are not final in the

progress of knowledge, except as such generalizations of experience. It still resorts to sense experience as a condition of the facts which it is to accept and explain, but this sense experience does not interpret itself or offer its own explanation. Science always goes beyond the superficial sensible world for its causes and to this extent has totally surrendered the criterion by which the man of the world adjudges things. But it does not so generally admit or feel conscious that its generalizations and conclusions do not exclude their revision. It may well insist that it can admit nothing that will contradict certain established facts, but it is quite a problem to determine what the established facts are, so implicated in speculative theories are so many of its alleged facts. In any case all intelligent scientific men will agree that the results of scientific inquiry are always tentative in so far as they can be used to limit further progress. Evolution means that things do not remain fixed and nothing applies more fully to man's experience than the doctrine of evolution. All that we learn in any field is that our generalizations and hypotheses simply summarize the facts of experience to date. Those facts may never be altered or contradicted, but others and very different ones may turn up at any stage of the process of evolution. What usually occurs, however, is that neglected facts finally force themselves upon notice to confound the dogmatic limitations which the narrower scientific mind imposes on what he calls the laws of nature.

I have said that the basis of scepticism in the inception of physical science was distrust of sense perception as the arbiter of reality. It led directly to the hypothesis of a supersensible world, atoms, ether, gravitation, chemical affinity, ions, electrons, etc. This same general position remains true to-day in the development of science. But the standard of truth is no longer sense perception. *It is the existing body of established beliefs*, and these are elastic affairs, results which are not final nor exclude discoveries that may modify them or even wholly set them aside without altering the facts which existing beliefs generalized. The two important points, however, are the universal assumption or belief that the basis of the sensible world is a supersensible one and the

abandonment of sense perception as the criterion of ultimate reality and the substitution of an elastic empirical mass of knowledge which is never final in any sense that further discovery is impossible.

When it comes to the concrete problem of the existence of spirits in such a situation the interesting features of it are (1) that in the scientific field scepticism is based, not on the impossibility of seeing or touching or hearing them, but on the body of knowledge which is supposed to contradict them, or to exclude their existence, and (2) that the supersensible realities of physical science are in many respects identical with the ancient conception of spirit! The first conception of matter and the one that can be made definite and consistent with the simplest and most universal criterion of knowledge is that of the sensible world and there is as much difference between this and the supersensible world of physical science as there ever was between matter and spirit. But this aside as possibly not affecting the real question the main point is that the supersensible world of realities is made the causal basis of the sensible and these realities are not accessible to sense perception. In its fundamental position, therefore, physical science has no real objection to the existence of spirits that can be in any respect final or dogmatic. Its first duty, made imperative by its own methods and conclusions, is open-mindedness, admitting the possibility of them and asking for evidence. Such scepticism as it entertains is not based upon their contradiction with sense perception, nor upon the finality of our present physical knowledge, but upon merely empirical difficulties, namely, unfamiliarity with normal experience. This is not a final objection and represents the scepticism of critical methods, not of denial. Everything in its methods and results favor the possibility and its doubts apply to the evidential problem, not the explanatory. When it understands the evidential question it will not be hard to convince.

But the hesitation of physical science in this matter grows out of a complication which I have not directly discussed. In so far as it has committed itself to a materialistic theory of things, instead of limiting assertion to our empirical knowl-

edge, it sets limits to the possibility of anything else. The wisest physicists, however, do not set any such dogmatic limits to knowledge and reality. The difficulty which sustains their sceptical attitude is a modification of the criterion which is used for determining the truth of things in general. Whenever any new fact or cause is proposed by a would be discoverer the first question suggested by the man to be convinced is how do you explain it? It is true that the explanation of a fact does not determine our right to believe it to be a fact, because, on every scientific principle, we must believe the fact before we attempt to explain it. But we are so in the habit of making things credible by showing that they are just like those with which we are familiar that we suppose they are explained by their classification with the familiar. This is to say that we get into the habit of taking classification for explanation when, in fact, it is not all of it, and is not the fundamental explanation we seek. It is only the means of giving unity to the world, not the means of accounting for its existence. Anything falling outside the existence of the familiar is not a part of the system which is involved in previous classifications, and if we have any tendency to limit reality to previous classifications we naturally raise a question about the alleged novelty. Its existence may nevertheless be a fact, an indisputable fact, but it is not assimilable with the previously known, at least in the superficial way we most naturally expect or demand. Our normal world of facts to which we shape our lives represents a unity, and often a unity of kind, but at least the unity of the familiar and frequent. Anything that does not fit into that at once would seem to have no practical interest for the maxims that are based upon the familiar, and even when we admit its existence we do so by force and disregard it in our practical adjustments. It has to show itself familiar and frequent in order to seem a part of the system which is determined by those characteristics. Spirits, of course, do not seem to supply this demand, tho this may be for no other reason than our neglect of the facts. However this may be this novelty and exceptional character is assumed to be the fact, and to that extent that scepticism seems justified in transforming the facts into some

other than the superficial meaning in order to make them a part of the system of familiar experiences. Hence theories of illusion, hallucination, chance coincidence, fraud, etc.

All this classification is making things what I shall call *intelligible*. It is not explaining things to classify them, unless the previous things with which the new fact is classified are explained. It simply creates a standard of expectation which is so important for our practical life. Explanation demands causes and implies that the facts are evidence of the cause, whether classifiable with the familiar or not. But the habit of making the familiar the test of intellectual and practical satisfaction tends to make it the criterion of truth when it is not the ultimate evidence of it. It only makes a thing intelligible, that is, agreeable to our minds and not resistable or not requiring resistance. Consistency with the body of admitted facts becomes the criterion of reality and of truth. What is not classifiable with the familiar seems to be false, as it is not a part of the system with which we have associated the true or made it intelligible in thus doing it.

Now the fact is that *consistency is not a positive test of reality or the truth. It is only a negative test of it.* That is, any fact consistent with accepted beliefs is acceptable and offers no friction to assent. It is not necessarily true because it is consistent with known facts. It is simply credible. It does not contradict the known and hence offers no reason for resistance by the mind. Consistency is only the determinant of unity, of an articulated whole and not of fact. If consistency meant identity and the false were convertible with the different in kind it would be otherwise. But identity in kind determines classification and the unity of reality in its characteristics not necessarily spatial or teleological unity. Spatial and teleological unity may be that of different kinds representing an organic whole, something in which the parts help to form a spatial unit and co-operate toward a common result or end. But the sameness of kind represents a unity of another sort, the unity of similarity or identity, and is the usual test of the intelligible, as classification is the most frequent criterion of what we shall accept, since it demands no more knowledge or investigation than that which has de-

terminated what we already accept. This habit of relying on consistency in kind as our test of reality and truth tends to make us reject whatever is not of the same kind and hence intelligibility becomes our standard of what we shall accept. It is the articulated, consistency with our accepted organic wholes, that serves as our habitual test of the acceptable. Hence, when science comes to the problem of spirits it starts with its body of articulate knowledge as its test and accepts or rejects spirits accordingly.

Now as I have said that consistency in kind, that is the similar, the identical, the familiar, is not the ultimate test of truth I may announce the fact in the following form. *A fact may be true tho it is not classifiable in our system.* It may not require to be intelligible as a part of an identical whole in order to be admissible, tho this fact increases its credibility and renders us less disposed to resist its assertion. Hence we get into the habit of explaining things by adjusting them to the known, and that perhaps is one form of "explanation". But it is not a standard of reality or of truth that will exclude what is different in kind from similar acceptance. But as the standard of unity, whether in kind or end, whether ontological or teleological, to use the technical phrase of philosophy, in the sciences is so generally that of the familiar and constant, whose usual characteristic is identity in kind, we form the habit of judging all new facts by it, and unless they are readily assimilable with that standard we doubt the facts, or, if admitting them, we doubt their superficial appearance and endeavor to make them consistent with the system with which we are familiar. That is to say, we insist too rigidly on understanding facts before we admit their truth. This is not legitimate in science or anywhere.

I agree that this intelligibility is the test of *communicable* truth, the criterion of what we may ask others to believe who have not had the personal experience of the facts which determine the truth. But this intelligibility or understanding of facts is not the ultimate criterion of the credible. It is only the determinant of what is socially acceptable, of what is articulable with the known. But this is not the test of facts. These have very different criteria. If the individual

is not intelligent enough to recognize them from the ordinary standards of evidence he must be left to do his own investigating. Standards of evidence are not convertible with classification or articulation with the known. They may establish facts wholly at variance with the known. Of course, if we assign arbitrary limits to the known this articulation and classification will be the ultimate test of truth, but these limits have not been assigned by science and perhaps it is not possible to assign any limits to human experience. Certain it is that science which boasts of being empirical and so dependent on experience of facts for its data cannot assign these limits without committing suicide, and as long as they are not assigned assimilation with the previously known is not the final test of truth. Things not belonging to the system as defined by the familiar may nevertheless be facts. They may not be useful; they may be negligible in the practical affairs based upon the already acceptable, but they are not false or repudiable on the ground of not being a part of this system.

On these principles it should be apparent that physical science has no decisive reason for rejecting spirits as facts in the world. Its own belief in the supersensible disqualifies it for denial. Its standards of the intelligible, while they are reasons for inquiry into the relation of new facts to previous knowledge, are not determinants of the true and the false. They serve only for determining the unity of things, not their existence. Spirits may be no part of the unity which physical science has set up, but woe unto any empirical science which sets any limits to the unity which it may accept. The telephone was new at one time and so new that even scientific men thought it a humbug and a fraud. Roentgen rays were new to the existing body of knowledge, so were argon, radium, etc. Had we fixed the previous body of facts as the limits of the believable we should have had to deny the possibility of such things as the telephone, wireless telegraphy, argon, radium and every new fact requiring a modification of the past for its acceptance. But the whole system of legitimate science renders possible any new fact whatever, providing it does not contradict the existence of other facts.

They may be different from all other known facts and they may require us to admit the presence and activity of other agencies in the world, but they must not contradict the action of the known. The source of much scepticism at this point is in supposing that any known law of the cosmos is so universal that there cannot be another. For instance we may arbitrarily suppose that gravitation is so universal and necessary a condition of things that nothing can exist beside it. The fact is that there are all sorts of conditions and laws counteracting the influence of gravity, tho not contradicting it or removing it from action. We are too apt to confuse the evidence of gravity with its existence and so imagine that it is not active when it is counteracted. It is the same with all laws of nature. They are but uniformities of experience under certain conditions, and there may be all sorts of uniformities of action that do not give distinct and constant evidence of themselves. Radio-active energy is supposed to be an universal and constant force in the cosmos, but we rarely obtain evidence of its existence, and the conditions of its evidence are not the conditions of its existence, but only of our knowledge of it. It is the same with anything like spirit. It does not contradict science; it does not contradict the known. It is simply different from the system on which we have arbitrarily imposed limits, and being different from it has not intelligibility or understanding of it for the criterion of its existence.

The conclusion of all this is that the scientific man has no special ground for scepticism regarding the possibility of spirits, except such as comes from accepting a standard of reality and truth which he denies, namely that of sense perception. He is the person to most easily adjust his philosophy to spiritual existence, and yet he is the most vehement opponent of the claim. He is the victim of the force of his other knowledge. This is a prejudice. It may be natural and inevitable, as things go. I am not necessarily blaming him when I state the fact. Whether he is at fault may depend on other facts than such as explain his attitude. There are good reasons for his cautiousness, but they are not such as prevent us from calling attention to the liabilities to an

undue influence from previous knowledge. In any case his admission of the supersensible on a large scale; the elasticity of his criterion of truth, and the abandonment of sense perception as the standard of reality prepare him for admissions that would not be so easy to those who have not mastered the facts and principles of science.

Now it is this last class that has the psychological difficulty with the problem of spirits. Accustomed to use sense perception as its standard of reality it wants to see a spirit, to touch it, to hear it, as the evidence of its nature and existence. It has not been trained to think in terms of causality that it is supersensible. Its whole conception of cause is the sensible and anything not consonant with that is disbelieved. It demands as the price of belief sensible experience and not finding this is sceptical and difficult to convert. I have discussed the matter with hundreds who had not the slightest understanding of the nature and significance of the Piper and similar phenomena, but who are or would be converted by every vision or voice or touch that they could not easily explain. An apparition has more weight with them than whole libraries of such records as the Piper Reports. It is simply because the supersensible is unintelligible to them. Sense perception is intelligible and unless spirit conforms to that standard they are non-est for them. Their scepticism is based upon the ultimate reliability of sense perception, instead of the principle of supersensible causality, and they do not believe anything which does not subscribe to that standard.

This will always be the case with the uncritical mind. For all that transcends its sensory experience it relies on authority and respectability. It does not pretend to do its own thinking. But the interesting thing is that it is either sceptical where science is not or should not be or where it is not respectable to be otherwise. Sometimes the scientific man will assume the layman's point of view for the display of his scepticism instead of showing that the layman's assumption is false. But where the scientific man knows his business his scepticism is not based upon the same grounds as the uncritical layman, while it is the latter that believes most easily

without reasons in his own standards for believing at all and the former doubts most passionately where his principles actually prepare him for belief. The tendency in science is to become dogmatic, as all successful conquests of knowledge incline to do, unless restrained by wiser counsels. On the other hand the dogmatism of the layman is of the opposite kind. It relies on naive experience which the scientist has abandoned, and the scientist relies on a body of empirical knowledge which the layman does not understand. Both are equally antagonistic to the belief in spirits, but for different reasons, the one because they are not assimilable with his arbitrarily limited facts and the other because they are supersensible. Science concedes the supersensible, but has not found the way to assimilate spirit which it thinks cannot be articulated with its system; the layman would concede spirit if it were sensible, but does not appreciate the standards of science and has to follow in the wake of its authority in order to discover a position for correcting its standards of truth. The problem, then, is to convert the scientific man and the rest will follow.

EDITORIAL.

MR. HUXLEY AND DEATH.

Mr. Huxley was known as an arch agnostic regarding all the conceptions of religion and theology, and was so outspoken on them that he was seldom, if ever, known as having any characteristics that showed deep points of contact with what he criticized so vigorously. He was not known publicly as having any emotional nature whatever and lovers of scepticism found and find in him the beau ideal of uncompromising antagonism to religious doctrines. His letter to Charles Kingsley, after the death of his child, showed remarkable control of his emotions and the resolute determination to accept nothing but proved truth, whatever his wishes about the meaning of the cosmos. He was a man uncompromisingly honest with himself and allowed no sentiments to blind him to the admission of the truth and yet he would not conceal some rebelliousness against the agnostic creed which he felt obliged to confess.

One interesting outbreak of this has been recently recorded by Mr. Frank Harris, editor of one of the English periodicals. In *The Academy* for February, 18, 1911, he tells the incidents of a conversation with Mr. Huxley which it will interest psychic researchers to know. Among other important reminiscences which Mr. Harris mentions of him he tells the following.

"I happened to meet him once at a funeral, the funeral of a friend and contemporary of his. The Church of England service was read over the grave and, as we all turned to go, I noticed the tears were falling down Huxley's face. I walked beside him for some time in silence; suddenly he shook his head and dashed away the tears with his hand.

" 'What good are tears', he cried, 'or sorrow, or regret? Death comes and ends everything—the hateful executioner.'

" 'You don't believe, then', I asked, 'in Walt Whitman's "beautiful beneficent death"?' "

"'No, I don't,' he replied half savagely. 'Do you? Does any one? Here we are, gifted with an intellectual being, "thoughts that wander through eternity", far reaching projects, impersonal ambitions—all to be cut short and wasted. It is terrible. Just when we have learned how to work, and might be of some use in the world, we are tossed on the dust heap. Death is hateful and stupid—stupid! When I think of one's affections...' and he turned away again to hide the streaming tears.

"A most soft-hearted generous man, whose life-task it was before the dawn to fight the powers of darkness."

Mr. Huxley had been seduced into an experiment with an alleged medium and came away with the conviction that it was all simple fraud and in looking over the phenomena with which Spiritualists claimed in support of survival after death he said that all he could see in their facts was an additional reason for not committing suicide! A man with some sense of humor can appreciate that verdict. But with it all, here was an undying recognition that the cosmos does not seem right casting its achievements on the "dust heap". It is that which will keep alive efforts such as psychic research defends for a scientific creed that will accord with our moral insight, and it is strange that the age does not see the magnitude and importance of the problem, and seeing it provide the work with the means of solving its perplexities. If we could go below the surface of all our agnostics we would find there as much sympathy with the problem of a future life as the orthodox religious mind has, and it is only the conventional veneer of a false stoicism and the respectability of an immoral scepticism that prevents most people from being honest with themselves on this subject.

THE ENDOWMENT FUND.

We wish to congratulate the members of the Society on the final success in securing the desired endowment fund of \$25,000 as a condition of protecting a codicil to a will for \$20,000 more. Readers of the *Journal* will remember that we announced the situation two or more years ago and also with the statement that we could obtain the desired amount if the

members would double their fees for two years. There was a liberal response to this appeal and tho a part of those doubled fees has still to be collected, the amounts due and still to be collected, with the amount already collected will insure endowment fund which will pay the rent of an office for the preservation of documents and the permanence of the Society. We, therefore, have a fund of \$25,000 secured, with nearly all of it in bank and only a small part of it to be collected. This protects the sum of \$20,000 more which guarantees an endowment fund of \$45,000 in all. Only \$25,000 of this amount brings a present income.

The most important thing, however, upon which to congratulate ourselves, is the securing of a permanent office for the Society and its own continuance as a repository for records. We have not yet been able to examine the material left us by Dr. Hodgson's investigations and the Council of the English Society. In the multiplicity of duties falling upon the Editor it has been impossible to find time for a task of that kind, but the most important thing for those records has been obtained and that is a place for their preservation and future publication, when time arrives for their examination. These records do not include the Piper phenomena. They are in the possession of the English Society.

However, we think that even these objects are of much less importance than the assurance that the Society is protected against any such catastrophe as dissolution from the death of one man. The chief difficulty with which we have had to contend in the past has been the history of previous efforts to have a Society. Both of them ended in dissolution for lack of funds to protect them. Men could not be expected to confide funds to an institution that had no guarantee of permanence or of the ability to preserve or use endowment funds given them. As a consequence of this situation the Secretary of the Society saw that it was more important to obtain a fund that would secure a permanent Society than it was to spend it on investigations that would never be published. Friends of this work had to contemplate with consternation the threatened fate of Dr. Hodgson's patiently collected material. Hence all our efforts have

been directed to the prevention of such a calamity and that has now been averted. We have now established a position that offers every opportunity and encouragement to friends of the work to believe that further funds will not be wasted in our hands. The small endowment which we now have will not assure much investigation, but it does show that the Society is a permanent affair and that funds coming to it can be protected.

As a consequence of this achievement we wish to start on a new campaign for the larger endowment. The work entails more clerical labor than the Secretary can perform and do the work necessary to keep up the publications. There has been no opportunity to classify the material collected since its organization and there can be none until he obtains the means for a qualified assistant. One can be obtained at a reasonable salary and another is educating himself for undertaking the work in the future. But there must be the means of making important advances in the investigations and these will be impossible until an adequate endowment has been obtained. All that we can now do is to keep an open office and pay for publications from membership fees.

The membership is not as large as it should be in a country like this. We have not more than 700 members at present, including the Honorary members. The necessarily heavy character of the publications discourages many who want things that are more sensational and too few realize that the work must necessarily be slow and complicated, if it is to appeal to the scientific mind, and it is that mind more than the curiosity of the public that we must satisfy. But a strenuous effort will now be made to increase that membership and to increase it on the basis, not of satisfying any special curiosity, but of having members feel that they are simply supporting a necessary scientific work, as they would support a club, a mission, a political campaign, or any special cause in which they are more interested than in the details of its success.

But the special thing to which we now wish to call attention is the opportunity for increasing the endowment by Life Membership. As we have secured an endowment that as-

sure a permanent Society one of the easiest ways to get endowment for helping investigations is to take out Life Memberships in one form or another. Members now have the assurance that the Society is permanent as a guarantee for the protection and right use of their contributions. A brief statement of what may be done may be given here.

Life Associates cost \$100; Life Memberships \$200; Life Fellowships \$500; Patrons pay \$1,000 and Founders \$5,000. Such funds paid in make us independent of the floating membership which pays only annual fees.

Now 500 Life Members at \$200 each would give us an endowment fund of \$100,000 which would guarantee a permanent assistant and materially assure publications without having to rely upon incalculable membership fees and also enforce respect from permanent scientific bodies, which is not less important than any other part of our work. We hope members of the Society will take this into account in the future and as many as possible take Life Memberships or Life Fellowships. A strong effort will be made this winter to secure such members and it ought to attract endowments from other sources. Besides this we repeat what is regularly mentioned on the last page of the *Journal* cover that members may either remember us in their wills or induce others to do so.

INCIDENTS.

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

MISCELLANEOUS EXPERIENCES.

The following various experiences were reported to me in response to my request for them after having heard some account of them orally. The parties reporting them are intelligent people of good standing and their accounts will speak for themselves in that particular. Mr. P—— is well known in this country. He is an exceptionally intelligent man and as sceptical and critical as may be desired by any one. The account of his experiences will not lack in care and critical observation.

The mediumistic phenomena reported were connected with a psychic whom I know or knew personally and so also Dr. Hodgson. While she received fees for her work and made her living by it, no whisper of suspicion could ever be raised against her. Dr. Hodgson was convinced of her honesty and so was I from all that I knew of her personally. The reader may safely dismiss all theories of conscious fraud on her part. The circumstances of the experiments, however, will show that even this supposition would not avail to account for some of the facts, were it to be assumed. The difficult time Mrs. Slosson had in making her living and supporting those dependent upon her is testimony to the preservation of her character in situations that have tempted many others to transgress, and apart from that there is no one acquainted with her who would not attest the entirely trustworthy nature of her character. In any case the incidents associated with her deserve record, if they indicate nothing more than the need of investigation in such cases. Personally I regard them as having greater value than that.

Some of the personal experiences of Mr. P—— deserve special notice. Their importance lies in the fact that Mr.

P—— has been blind since he was two years of age, having lost both his eyes. There was nothing left of them but the optic nerve and centers, so that his experiences could not be traceable to any peripheral stimulus or the result of memory. The experiences were of visual apparitions of some sort under circumstances that suggest senses other than the normal physical senses. They cannot be offered as evidence of this, but the supposition of them will help the reader to understand what the actual experiences seemed to be. One of these experiences was recorded many years before by Professor James in his larger work on Psychology (Vol. II, pp. 323-324). It has additional factors in the present account. I refer to the incident of an apparition apparently coming into his room at his back, crawling in under the door and sitting on the sofa. Mr. P—— thought it was due to his drinking strong tea, because it did not occur after he gave up that habit. Professor James says of it that, if he believed in latent faculties other than the normal five senses, he would explain the phenomenon in that way. The reader should examine the account of Professor James in connection with the present one, and especially the additional experiences here recorded and which happened long after the record of the one just mentioned.

These later experiences were also apparitions. They are remarkable because Mr. P—— seems never to have had visual dreams. His dreams were always tactual and auditory, as would be most natural from the very nature of these phenomena and the limitations of his sensory experiences on which dreams have to build. But these later apparitions were invariably associated with supernormal information or connections. He tried experiments in telepathy and on several occasions he had visual experiences coincident with the thoughts of the agent. The reader will also notice that some of his visual experiences, such as seeing lights, were associated with the alleged presence of the little control of Mrs. Slosson and afterward mentioned through Mrs. Slosson. They amounted to cross references. But the important thing to note is that they were entirely confined to occasions when the facts could at least be suspected to be supernormal.

One of them was apparently premonitory of a death. Assuming this to have been the case it is possible that the one recorded by Professor James and associated with the habit of drinking strong tea may also have been a warning of the bad effect of that habit, and this without regard to the explanation, whether due to subconscious knowledge of his own or the intrusion of foreign influences. The important point is the uniform association of the supernormal in apparitions of a man totally blind and who never had visual experiences in his dreams. No scientific theory is proved by them, but the collection of large numbers of similar experiences might suggest an explanation which we cannot entertain to-day.

The mediumistic incidents represent the usual type and some of them are good evidence of communication with the dead. They at least add to the accumulation of facts bearing upon that problem.

Chicago, Ill. [Postmark Jan. 10th, 1906.]

Professor James H. Hyslop.

Dear Sir:—I respond to your request most gladly, but I fear that my brother may unconsciously have led you to expect something of rarer importance than I can send. I wrote to Mr. P—the most interesting bits from several “readings” that different members of our family had received, which would not give a fair idea of any one “reading” given to one person. For your purpose I will give a detailed account of one “reading”, my first.

I went to Mrs. Slossen, as a stranger. She knew absolutely nothing of me or any of my family and I did not give my name. Later I took Mrs. P——, introducing her as a friend, and she gave no clue to her identity or connection with me. My husband went still later. He went alone and gave no name and made no reference to us. We are all closely related in a way that is most perplexing to strangers. The medium told accurately the complex relationship between us all, in spite of the care which we took to keep any connection between us unknown. The same set of people (with a few exceptions) came to communicate with each of us and there was a great similarity in the messages received. The first thing said to my husband by the medium after going into the trance condition was, “O, I have seen you before through your wife Edith who has been here.”

I have said that our experience with Mrs. S—— would not seem unusual to you, but I know of an experience in automatic

writing that is more interesting and unique than anything I have read on the subject. I will send you an account of it in a short time and we would esteem it a great favor if you would send us a line as to how it impresses you. I have been pondering on it for some time longing to share it with a more experienced head than my own. Your letter has given me the desired opening.

Yours truly,

EDITH P. H—.

Chicago, Ill. [Postmark Jan. 13th, 1906.]

Prof. James H. Hyslop.

Dear Sir:—I enclose an account of the automatic writing about which I wrote you a few days ago. The experience came to a very near friend of mine whom I will call Miss A. It is possible that at some future day she may feel like communicating with you herself but at present she is too much disturbed over the matter to wish to discuss it even with me. I have her permission to write you what I know about it, provided her name is not given. She is a practical business woman, nearly fifty, well educated, a thinker and a student, and would be considered an exceptionally well-balanced person. It is possible that when she first went to the medium for a message from her dead friend, her great desire for communication and her emotions may have biased her usual good judgment so that she did not weigh evidences as impartially as a mere scientific investigator would have done. She thinks not. I was not present at the "reading" and have not seen her writing except on the one occasion when she wrote at my home, so I give the story entirely from her point of view.

Yours truly,

EDITH H—.

**Miss A.'s Experience in Automatic Writing. Winter of 1905.
(Noted by Edith H—.)**

Chicago, Ill. [Postmark Jan. 13th, 1906.]

Miss A. had lost her dearest friend, Miss Z. Quite a long time afterward she told me that she believed she had found her friend in the spirit world through a medium and was receiving communications from her frequently. She thought the nature of these communications so convincing that she had not a doubt of their genuineness. Some of the messages which she repeated to me were of a character far superior to the usual trivial matters transmitted through mediums. Miss Z. described the conditions of her new existence, her account being quite similar to "Julia's Letters," (which Miss A. had read).

Miss A. once asked her what work she was engaged in at present and she replied that they had all been very busy receiving

the newly arrived spirits which had been suddenly plunged into her planet of existence after a recent battle in the Japanese war. The talk between Miss A. and Miss Z. was often of a philosophic or religious nature and Miss A. came away feeling spiritually exalted, as though having heard an inspiring sermon. She felt the presence of her friend almost more closely than during her life at these times.

One evening when Miss A. was at our home, we all decided to try automatic writing. There were five of us, none of whom had ever attempted it before. The experience of the rest are of small moment compared to those of Miss A. At first her hand would not move. Then one of the party who had an excess of power laid her hand lightly over that of Miss A. who at once began to make marks. In fifteen minutes she was slowly and rather laboriously forming simple sentences, rather trivial but intelligent. Miss A. asked from whom the messages came and her hand wrote in reply from Miss Z. She became very much excited over the matter and from that time tried to write almost every evening. The power increased with amazing rapidity. Her writing was at first slow and labored and the words were all connected so that it was a little difficult to separate them into intelligent sentences, but very soon she was writing with almost feverish rapidity, her hand lifting the pen to separate the words as in ordinary writing. In a single evening she would fill page after page of foolscap containing talk on religion and philosophy that was even more surprising to her than what she had received through the medium. She was confident that the ideas did not come from an impulse of her own mind as she said that some of them were new to her, she had never read or thought them before. She never knew what she was going to write.

Miss A.'s physical condition at this time was almost alarming to me. She seemed to be nervous, excitable and unlike herself. Her hand would begin to write whenever relaxed, on her dress or elsewhere, when she held no pencil, and at times she heard the communicator talking and she did not try to write at all.

One evening after writing for some time, when she came to the signature which had always been Miss Z. to her consternation the word Subconscious Mind formed itself. In a tumult of surprise Miss A. poured forth (mentally) question after question, and received the astounding information that Miss Z. never communicated through writing, that the subconscious mind had sent all the messages. After that every time she attempted to write the subconscious mind asserted itself as the speaker. It contradicted statements previously received and the writing became confused. When charged with being a liar the subconscious mind admitted the libel but claimed that it lied unwillingly. "You

drag me from my native province and force replies that I cannot help."

Miss A. became so distressed in mind she was obliged to give up the writing.

When next she went to the medium although Miss Z. claimed to be present, the messages received were of a commonplace order. Several later readings gave no better results.

Miss A. is at present much distressed, questioning the genuineness of anything received through the medium or writing, feeling as though death had claimed her friend a second time. But she is a brave spirit and wants the truth at whatever personal cost.

Chicago, Ill. [Postmark Feb. 6th, 1906.]

Mr. H——'s sitting with Mrs. S—— contained one prediction which if you care to note it, I give below. He was told that he would move away from Chicago before long to a beautiful rolling country, where he would live near a stream. She said this would mean a change of business.

This prediction seems absolutely impossible to us. There is nothing that points to it and innumerable things that make it seem out of the question.

EDITH H——.

Inquiry of Mr. P—— five years later than this record results in the following statement of facts.

Maine, March 9th, 1911.

My dear Mr. Hyslop:

I remember the prognostication by "Starlight" in regard to Mr. H—— to which you refer. They have moved from Chicago to Oak Park which is a suburb. So far as I know there is not any stream there and Mr. H—— has not changed his business.

"Starlight" also stated about that time that Mrs. P—— would come through her impending operation safely and well and would be better than she had ever been; also that our financial condition was about to improve.

She has never been well since, is now never dressed at all and my income has been less the past two years than at any time during the past twenty-five years.

This is only one of many radical blunders which Mrs. S—— made during that year, tho she gave us a few statements which seemed quite remarkable.

Cordially yours,

E. B. P——.

"Reading" With Mrs. S——, March 10, 1905.

After going into the trance state the medium asked if I had

come to find a lost article and when I told her no, she said I had come for a message from a friend who had recently died. (True.) She told me that it was too soon to get a message but that the lady (Mrs. S.) had been met in the spirit world by an elderly man named John and a little girl. (I had *never heard* the name of Mrs. S.'s father, an elderly man who had died some years before. I found afterwards that his name was John.)

The medium said that the little girl died of some trouble in the throat. (I had been told that the death was from scarlet fever, but later I made special inquiries and found that it was from diphtheria which followed scarlet fever. Here were two facts that the medium gave correctly that I did not myself know.)

I was told that Mrs. S. died of heart trouble (true) was away from home when taken ill. (True.) That she left in the home a sorrowing man, a woman and a little girl who was musical. (She left her husband, her mother, and a sister who was about thirty and not particularly musical.)

The medium then told me that an elderly man named Henry who had been called the Judge wished to speak. (This was my husband's father.) He spoke the name Henry referring to someone living, who was usually called Harry (his son). He said Harry's business was speculating. (Not true, though in his business of brick machinery he was taking risks.) He gave the names Nettie, Annie, May and George. (Four other children. Annie he gave first as Hannah, then Anna, then Annie. And May was given Mary Mamie May, slowly and hesitatingly as though the medium were listening but found it difficult to hear correctly.) He said when questioned he knew of my marriage to his son, which happened after his death, but he could not give my name. He claimed to have found his wife in the spirit world and gave her name as Emma. (Her name was Emily, but I found later that he never called her so, but always Enmy. I myself expected to hear him give the name Emily.) In answer to my question he told me that his nearest friends while on earth were a doctor named Stewart, a young lawyer, with whom he was associated in business (his partner) Robert Ingersoll and Clark. (All correct. The name Clark I had not known, but it was verified by his family later. I *may* at some time in my life have heard this name but was not conscious of it.) He said that he and Ingersoll had good times together now. He told me that Sarah (my mother's sister) and a young man who had been drowned were with him while he was speaking. (The latter is unknown.) When urged to give me a message for the daughter Nettie, he said it would be useless as she would not be convinced. (She was very skeptical.) He finally did send a message to her to the effect that he thought he had sought justice on earth and could

not find it he could now see that justice did reign. (This was very characteristic of both the Judge and his daughter, for a sense of the seeming injustice of things here had weighed heavily on both of them and been a subject of discussion between them. Such a message was foreign to my mind while I was receiving it. Mrs. P—— (Nettie) received practically the same message herself from the Judge later.)

The medium gave the number of the members of my family as three, which was wrong, and then changed it to five, three ladies and two gentlemen (correct).

She told me that we were going to change our residence but *not* that spring. (We were planning to move that spring and did so.)

Besides what I have noted above I received several vague statements about people and things that meant nothing to me. All the people spoken of in the spirit world were said to be "very happy" and other non-characteristic statements about them, savoring of the ordinary medium were given.

EDITH P. H——.

[Mailed Jan. 8, 1906. J. H. H.]

Jan. 5, 1906.

Prof. James H. Hyslop,

Dear Sir:—Mrs. H—— has showed me your letter. I am afraid Mr. George P—— gave you the impression that our experience with Mrs. S—— was more remarkable than is the case. It was indeed remarkable, even startling to us, as it is the only direct personal evidence we ever had of supernatural powers, about which we had been very skeptical. But to you with your large opportunities for investigation along those lines, it will seem very ordinary and probably a mere repetition of many such cases. However I am very glad to report the interviews at your request.

I went to Mrs. S—— in the first place because when Mrs. H—— had a "reading" a few days earlier she claimed that my father was present. I went to a public telephone to make the appointment and did not give my name, merely asking at what hour she could see a lady. Mrs. H—— went with me, introducing me merely as a friend who wanted a reading and was not present when it was given. I am positive that Mrs. S. did not possess any information whatever about either of us. After going into her trance she told me an elderly gentleman whose name was Henry and who was called "the Judge" was near me and repeating the name Nettie. (That is my name and my father was Judge Henry H—— and died twelve years ago.) She also said he spoke the name of Harry and Annie (my brother and

sister). She claimed several near friends of his were with him, an old doctor named Stewart, Abraham Lincoln and Robt. G. Ingersoll. (Dr. Stewart was our old family physician for twenty years and my father's closest friend. Lincoln was an acquaintance but not an intimate and Ingersoll was a very near friend, he and my father having practiced law many years together at the Peoria bar.) I asked for a message from my father and at first could get none, but before I left she said, "The Judge says all his life he sought for justice and failed to find it, but he has found it here. He says, tell you there may be cases in life which seem like injustice, because of the action of law, but there is no real injustice and he knows it now." (Whatever the source of this message it shows a very real insight into my mind, for the injustice seen in Nature and in life has always been my stumbling block, and has prevented my ever accepting any theories of religion or a future life. I mention this, not because I think my opinions of any importance, but merely that you may see that if she gave the message *without* any assistance from anyone who knew me intimately, she must have more than a superficial access to my thoughts.)

She stated that the strongest influence in my life was that of a man not now in Chicago, but far away in a warmer country and described my husband in part correctly. I interrupted to ask what was the color of his eyes and she said she thought they were dark and very bright. I said that was incorrect and she then said they were blue, but if so unusually dark and bright. (Mr. P—— was at that time on a concert trip in the South and I asked about his eyes as a test, as he is totally blind from an injury in childhood, so that he has no memory of sight and always has his eyelids closed. His eyes were blue in babyhood and the two most prominent facts about him, his blindness and his music. Mrs. S—— failed to get altogether. She mentioned one or two names of people present that I failed to place and just before I left she said, "I think the lady in the next room is more than a friend to you. I think you are all tied up together like that," making a double knot with her fingers. "I think that she is Harry's squaw." (Mrs. H—— married my brother Harry and I married her brother and we are besides first cousins.)

This was all I got at the first interview and much of it is a repetition of points told Mrs. H—— a few days earlier.

Mr. P—— was very skeptical when I related the experience to him, saying some mutual acquaintance must have posted Mrs. S. about us and the rest was mere guesswork, so it was with difficulty I could induce him to go for a sitting on his return to Chicago. If you know Mrs. S—— you doubtless know that her "control" is an Indian girl, and that she lapses into very broken

English when specially interested or excited. She began at once with Mr. P——: "Me has seen you before. Me made a long trip to the South to find for you a lady, and me describe you mostly right but me make a mistake about your eyes. That is because me was seeing them as they were before they were hurt. But when you hear of it all you say, O Pooh! pshaw! somebody go tell me all these things. Nobody tell me anything. Me just peek round and find things out for self." She then described a stout old lady that she claimed was Mr. P——'s special ministering spirit, who was with him and took care of him always, and who said she was grandma. Grandma says, she went on, "Tell Edwin, no Edward, her work on earth will not be done so long as he lives." (The name Edward is correct, and he was grandmother's favorite grandchild, as she was with him when his eyes were injured and lived in his family during his childhood.) She then described a number of incidents out of his very early boyhood when he visited grandmother on the New England farm, things trivial in themselves and which he has not thought of for thirty years, but recognized at once with much astonishment. They were all new to me and he says no one living, not even his own mother, could relate them, but grandma could if here. She gave correctly the first and last name of an old servant in the family, related an incident when one of his friends was nearly drowned as they were playing in a river, and described the old school house where he attended school. "I tell you all these little things as a sort of test" she said, "because I know you haven't thought of them in a great many years and so won't say it is mind-reading."

Mr. P—— was thoroughly convinced that Mrs. S. possessed some strange power of obtaining facts, new to him and above the normal, and wrote her a note of acknowledgment on reaching home, which was the first clue she had to our name or address. He has since had one sitting, only a few days ago, on returning from a long concert trip in the far west. She said my mother was present and was saying to him "Aunt Emily". (Emily was my mother's name and she was his mother's sister, but Mrs. S. has never had a hint that we were related.) Mr. P—— asked for an old friend and musician who died several years ago. She was quite unable to get anything from him or find him at all, but said, "there is a musician here whose name is Clark, who knew you years ago and you knew his wife even better. She had another name she went by besides Clark, even after she was married." She then described the manner of her death, showing much agitation and distress, declaring it was a suicide, and that she must get away from the influence. (Mrs. Clark, Mr. P—— knew well as Anna Steiniger, and as she had made quite a repu-

tation for herself as a pianist under her maiden name, she continued to use it, after her marriage to Mr. Clark. She finally went into melancholia and took her own life by poisoning, but he had not thought of either of them in many years.) Mrs. S. or "the control" then went on: "There is a man who made a business proposition to you during your last trip. He is very anxious to get you interested, but don't you go into it." She described the man but checked herself saying "you won't know him that way, you can tell him better if I say how he talks." She then gave a very funny imitation of a man speaking very short and sharp and fast, biting off the ends of his sentences so that Mr. P—— burst out laughing and said, "Yes, I should know that man anywhere in a minute." "Well, don't you do what he wants you to, don't you put any of your shines into it. I don't say he don't believe what he says, but it's too risky, you can't afford to take that risk." (Mr. P—— says the man with the abrupt manner of speech is the superintendent of a school for the blind at Colorado Springs, who on the occasion of his concert there two weeks ago, tried hard to interest him in a mining scheme of which he is president.)

I asked if my father was present and on being assured he was, asked if he knew what happened last night. "Yes" she said, "it was a birth. The judge knows he says to tell you there were two births yesterday, the birth of a beautiful child and the birth of a beautiful New Year." (An hour or two before starting to Mrs. S—— I received by wire the announcement from my sister of the birth of a child born New Year's evening, my father's only grandchild.)

I asked if she could tell me what ailed my brother's leg and what he could for it. She said at once, "Why the Stewart doctor is here. He says he knows about that leg. The trouble was caused by an injury many years ago. He says Harry must put himself in the hands of a first-class surgeon and be guided by his advice, even if it means an operation. Do it now, don't wait or he may get a bone disease. The doctor is saying a funny word that I don't know, sound like Carrosis, that is what he might get if he neglects it." (My brother Harry broke his leg over twenty years ago. It was set and tended by Dr. Stewart and has never given him any trouble until recently.)

I think this is practically all we got from our sittings. Several names mentioned which we could not locate as belonging to us were dropped, two departed friends we asked for she could get no message from and give no information about, two or three slight misstatements have been made, and two predictions in connection with Mr. P——'s business volunteered about which the result remains to be seen. One of them is at present under

consideration and the other we have never heard anything about, though Mr. P—— recognized the party concerned in it.

We have tried ourselves to draw some conclusions from our experience and this is the best we can do:—

First. Mrs. Slosson undoubtedly possesses supernormal power of some kind.

Second. She has told us nothing that could not have been obtained from our own minds, granted that she had full access to our thoughts and memories.

Third. The power whatever it is, while often successful, cannot be uniformly relied upon, as it sometimes errs and occasionally fails altogether.

Fourth. The errors and failures could not have been made if she were practising mind-reading, as the correct information was always present in our minds.

Fifth. Concentrating our thoughts upon a desired name or fact invariably prevents or interferes with her ability to give it.

We would be very glad indeed of any light on the subject.

Very truly yours,

NETTIE H. P——.

[Mailed Jan. 10, 1906. J. H. H.]

Chicago, Ill., Jan. 18 [1906].

Prof. James H. Hyslop,

Dear Sir:—Yours of the 14th at hand. I am quite willing to relate the two predictions made by Mrs. Slosson in regard to Mr. P——'s business. The first was made to me on the occasion of my first visit to her. She said there was going to be a change in his business, seemingly quite soon, which would be favorable and advantageous, and which would take him into a warmer climate, and where I would be with him. She could not tell what it would be but thought it was in connection with some stock company or some institution in which a large number of people were associated.

Mr. P—— has done concert work exclusively for eighteen years, but within a week I received a letter from him, stating that the director of a Conservatory at Dallas, Texas, for which he played, was very anxious to induce him to settle there a part of each winter to examine pupils, coach graduates and do some advanced teaching in connection with the school. They had discussed the plan largely but nothing was decided. He was quite favorably impressed with the idea of settling for a month or two in midwinter in the south and having me with him, providing the parties would pay enough to make it worth while. It is quite impossible that anyone in Chicago except myself could have known of this, as I had not mentioned it outside and did not say to

Mrs. S. when she made this prediction that any such scheme had been proposed. When Mr. P—— had his reading, however, she repeated the same to him, saying that she was quite sure it would come about and she thought we would hear that it was decided in the early summer. We did get a letter from the director in question at that time, but the plan was not carried out, he being unable to guarantee what Mr. P—— thought his time was worth, so the matter was postponed until conditions should be more favorable.

When Mr. P—— had his second reading a fortnight ago I reminded Mrs. S. of her prophecy and informed her that no such change had come about. She answered that she was often inaccurate as to time, so much so that she thought she ought not to try to state time at all, but that she did not believe the matter was at an end, she thought it had only blown over for the time and would be revived, and felt confident it would ultimately come to pass. Moreover she says she did not think it was "an unborn idea" but believed we had already had it in mind ourselves.

The second prediction was in connection with Mr. P——'s last trip. She said there was a lady in a city, smaller than this, a moderate sized city, who was very friendly to him and his work, and greatly admired it, that she was going to do something to help him later. She said she was a large stout woman and president of a women's union of some kind, she didn't think it was a temperance union but some sort of league; that he met her twice, once in a concert hall and the second time in some sort of a public room, perhaps in a hotel, but she was not sure, anyhow a large very pleasant room full of many flowers, especially roses. It opened onto a piazza and a vine was growing outside up one of the posts with blossoms on it.

Mr. P—— says this lady is president of a music club at Pueblo, Colorado, and he met her first after his concert there on Dec. 14th, and that she gave a luncheon in his honor next day, inviting all members of her club, out at a country club house in a park a couple of miles from the city, that the room was full of flowers and she gave him a bunch of two dozen magnificent roses. About the piazza and the blossoming vine he was unable to say. Mrs. S—— could not possibly have known anything about this, as Mr. P—— had just arrived from his trip and had not mentioned it even to me.

Judging from probabilities, her first prediction may very likely come about, as it all depends on whether the Dallas party is able and willing to guarantee sufficient to warrant Mr. P——'s giving up so many concerts as he would have to lose to spend a month or two there. The second prediction I should be very much astonished to have come about. Certainly neither of us had any such idea in mind even as a possibility, and I do not

even see how the lady could do anything to help Mr. P——, other than to re-engage him to play for her club next time he is in that vicinity, which as scores of other club presidents do the same every year, would not single her out at all. However, I will let you know if either of her predictions come about as she said, so that you can put it on record.

[The predictions have not come any nearer fulfillment.]

It is quite out of the question that Mrs. S. could have had previous information as you suggest about my father's relations to Dr. Stewart, Ingersoll, etc. I am a stranger in Chicago, my home has never been here, I merely visited Mrs. H—— last year as this while my husband was on a concert trip. She also is a stranger, having lived here only three years, is a chronic invalid and nearly all that time has been confined to the house, much of it to the bed, so has only made a few acquaintances in this immediate neighborhood. Mrs. S. lives fully twelve miles from us. Even granted that she had happened to have picked up somewhere these little details about my father's life, how should she know that among the hundreds of strange sitters she has had since his death, we were the ones to connect them with. We made the appointment from public telephone and went over as fast as the cars could take us. We had told no one we intended to go to her then or any other time. Neither of us had ever been to a medium before and no one had any reason to suppose we ever should. There was not time to put a detective on our track between our telephone and our arrival, even if her little fee of \$1.00 per reading warranted such a thing. To believe that she happened upon the information she gave us and then guessed that we were the persons it fitted takes more credulity than to believe in spirit communication, telepathy or any other hypothesis.

It certainly is true that fixing our minds upon anything hinders rather than helps Mrs. S—— to getting it. She recognized this herself and a number of times when we asked for a name or a message and she could get nothing, she has said, "Now, don't you think of it, don't put your mind on it and maybe I can get it before you go away." And several times she has, giving the information suddenly in the midst of talk on other matters. I ought to say also for Mrs. S. that she by no means tries to pick up hints and bits of information from her sitters. Quite the reverse. She told each of us the first time we went, before we had time to speak, not to give our names or say anything about ourselves, or what we came for, that it would be more satisfactory to us afterward if we did not and she would like it better too. And several times when she had failed to get something for us and we were on the point of saying something, she has checked us saying, "Please don't tell me that name or anything about the person. It might be that some other time I would be able to

reach him." Neither is she very shrewd about remembering and avoiding errors. She repeated in my first sitting two errors which she made to Mrs. H——, although plainly told by her that they were wrong. One was that my father was accompanied by a very young man, a near friend who met a sudden death, she thought by drowning. He never had a friend who was drowned so far as we know. The other was that a member of our family, she thought a man, had been recently ill with some abdominal trouble, that there had been talk of an operation, but she was under the impression it had better not take place. She seemed to get these impressions a second time on seeing me and stated them, regardless of the fact that she had been told by Mrs. H—— that they were not correct.

I neglected to report in my last letter that Mrs. S. told Mr. P—— she could see his father and his mother. When asked if they were living or in the spirit world, she answered that they both were in the body, which is true. She said his father had heart disease and kidney trouble, which is the case, also that we might look for a shock at any time and his end would be sudden. He had already had two slight shocks. His mother she said had some trouble with circulation, which is not correct and that she had some sort of a growth in abdomen. She has a tumor. She said she thought both would die within three years and that his mother's death would precede. This would surprise us much, as she has had very much better health for years than his father, whom we really look to lose almost any time.

I will inform you if any predictions are realized and will be glad to give any further information that interests you.

Sincerely yours,

NETTIE H. P——.

The following are the facts with reference to these predictions.

Maine, Aug. 8th, 1911.

My dear Dr. Hyslop:

Father died at my home Aug. 29th, 1906 of heart disease. Mother is still with us, tho far from well.

Cordially yours,

E. B. P.

The reader will remark that it was the mother that went first and mother is still living nearly six years after the record, the father dying eight months after it.

Further inquiry regarding the time of the prediction brings the following facts.

Sept. 6th, 1911.

My dear Mr. Hyslop:

Our meetings with Mrs. S. took place at intervals during the

fall of 1905 and the winter of 1906. I do not remember at which one the prophecy in question was made.

One circumstance which may or may not be included in Mrs. P——'s report seems to me now worthy of mention.

Starlight stated that my father had or would have trouble or distress with his breathing. She thought it was lung trouble. I thought nothing of it at the time, as father's lungs were perfect and he had never had any such symptoms. He died of heart disease, but one of the manifestations took the form of repeated and distressing attacks of cardiac asthma. You may think this of interest.

E. B. P.

[Mailed Jan. 31, 1906. J. H. H.]

Chicago, Ill., Jan. 30.

Prof. James H. Hyslop,

Dear Sir:—Your favor of the 20th duly received. I thank you very much for explaining your position to me. No one, whatever his views, could deny that it is a wise, fair, cautious and scientific one. You certainly give the sceptic a fair field and all the favors.

You have shown so much interest in our experience with Mrs. S—— that I venture to take your time in relating a really singular experience of my husband's many years ago. I wrote it out once in response to a circular from the Psychical Research Society of Boston and it came into the hands of Prof. James of Harvard, who came to see Mr. P—— about it, and I think put the case in one of his books. But he was unable or unwilling to give the slightest suggestion of any explanation which we were of course very desirous to hear. There has been much investigation of such matters, in the twenty years since, and some steps ought to have been made toward understanding them, and I hope you may suggest some theory or hypothesis which will throw light upon this instance.

The experience referred to was that of an apparition, repeated many times, as many as twenty, always at same hour and place. At the time Mr. P—— was a young man and had a studio on Beacon St., in Boston where he spent most of his time alone practising the piano. Two or three times a week for a period extending over several months, when in the midst of an hour of practise, in the early part of the afternoon, he would suddenly feel a little cold wind upon his face and a pricking at roots of his hair. Turning upon the piano stool he would become aware of this vision coming under the crack of the closed door, flattening out to get through in that way, and swelling up instantly to the figure of a man, middle-aged, with curly grizzled hair and beard, in a rough "pepper and salt" suit. He always dragged himself

on hands and knees across the room to where a couch stood, pulled himself up onto it, lay still for a few moments and then vanished. This apparition never varied a particle in its appearance or actions and came always unexpectedly when Mr. P.— was absorbed in other matters. It was quite impossible for him to summon it by thinking of it.

The most remarkable feature of this experience to my mind is how he could have been aware at all of the presence of the apparition as it never made any sound and never approached within ten feet of him. Being totally blind he never recognizes anything unless it appeals to other senses than sight. Hearing and touch are so keenly developed with him that it would be impossible for any person to come into a room, however carefully, without his perceiving some slight sound or some alteration in atmospheric conditions which would make him aware of the entrance. But granted that it could be done, he would be quite unable to know of the presence or give any details of dress or appearance, while this vision he perceived clearly in some way wholly outside his experience, either waking or sleeping. For even in dreams he has no impressions of anything except as he comes into contact with it or hears some sound from it.

Mr. P.— has never possessed any psychic powers and had very small faith in such being possessed by anybody. Ignorant people have often attributed such to him, seeing him walk alone about town, turning corners, avoiding posts, etc., without touching them, and knowing that he has travelled alone for many years all over this country and Europe. But he knows perfectly well that all impressions reach him through normal material channels, although circumstances have abnormally developed the senses of feeling and hearing. The echo of his footsteps or any other slight sound thrown back from buildings, fences, trees, etc., gives him their position, distance and height, and it would be impossible for him to walk up against a wall or closed door until he struck it, as he would feel the compression of the air as he approached it on the sensitive nerves of the face and so be aware of its proximity. I make this long explanation which you may find tedious, to show you that he has never made any pretense to a "sixth sense" or any but the most ordinary means of perception and that he is in the habit of examining and analyzing his impressions. He is less likely than any one I know to be the subject of a delusion about any impression or his means of getting it. Yet this vision stands alone in his experience as having forced itself upon his consciousness without using any of the channels of sense familiar to him, much as would be the case if he actually saw anything.

At the time referred to Mr. P.— was taking strong tea daily for lunch and came to connect the vision with the tea, so that he

gave up tea altogether and never saw the apparition afterward. He therefore laid it to strong tea and dismissed the matter from his mind. I do not think, however, that this explanation explains. It simply raises the question why under the little stimulus caused by strong tea, a person should perceive a thing and in a way never known before, and why it should be always this particular experience which resulted from the stimulus. Perhaps you have known similar instances and so can throw some light upon this.

Sincerely yours,

NETTIE H. P.—.

[Mailed Feb. 8, 1906. J. H. H.]

Chicago, Ill., Feb. 7, [1906].

Prof. James H. Hyslop,

Dear Sir:—Yours of the 1st duly received. I will answer in order your questions as to Mr. P——'s "apparition."

1. Mr. P—— lost his sight from an injury to the right eye with a carving knife at two years of age.

2. He never has any color sensations either waking or dreaming. He has no memory of sight, and it is impossible to describe light, color, or sight to him so that he can form any conception of them.

3. The retina was at first injured, inflammation set in, the right eye was removed, hoping to save the left, but that also was so affected that sight was lost entirely, and it is entirely shrunken away. He always has the lids closed and has been totally blind since two years old. Doubtless the nerve is also affected.

4. He turned because his attention was attracted by the cold draft on his face, also he had an impression of a presence of some kind in the room and turned to face it, but the sensation as of cold air on the face preceded.

5. He never dreams of *seeing* anything. His dreams are vivid and more logical and sequential than those of most people, but always only of things heard or felt.

6. He never knew any one resembling the apparition.

7. Within two hours. [After drinking tea apparition occurred.]

8. About 2 P. M.

9. In a place which used to be a dwelling house but had been remodeled into a business building.

10. The place had not the name of being haunted or anything else to distinguish it. There were many other offices and studios and I never heard of any one else having an experience out of the ordinary there.

11. Although having the impression of a presence referred to above before turning, he never perceived *what* it was or any details concerning it without turning around.

Mr. P—— has taken tea many times since without having that or any vision, but has never had the habit of drinking it daily at any particular hour since.

Since last writing you I have asked him if he ever in his life, waking or dreaming, perceived anything else in the same way as this apparition, and he says only once and that so trivial as to be hardly worth mentioning. Last summer we were reading an article on telepathy and it was suggested that people should try the experiment of fixing their minds on some simple geometrical figure such as a triangle, cross, circle, etc., and see if this figure would force itself into the mind of another person who did not know which figure was selected. We tried with all members of our family of six, but with no success except with Mr. P——. He got the impression a number of times correctly and stated the figure we were thinking of. He says he perceived it in just the same way as he was aware of the apparition referred to. When he thinks of a square, triangle or any other shape, it is of the impression upon his fingers as he handles it, but in this case he had no impression upon his hands at all, nor did it present itself to his mind as the idea of a cross, star, but he says it seemed to float in the air directly in front of his face, and a foot or two distant from it, so there was no contact, and he was aware of it in a way quite new to him and never experienced before except in the case of the vision. However, though he gave the figure correctly more often than any one could have done by guessing, he sometimes perceived quite the wrong one and sometimes got no impression whatever. So he lost patience with the experiment as it did not seem to prove anything definitely.

Sincerely yours,

NETTA H. P——.

[Mailed April 17, 1906. J. H. H.]

Chicago, April 17. [1906.]

Prof. James H. Hyslop,

My dear Sir:—You will perhaps remember corresponding with me in mid-winter in regard to some interviews we had with Mrs. S——, a Chicago medium, also about an apparition seen by my husband many years ago. I have been wanting for some time to write you about a recent experience of his in the South.

You had I think one letter from his sister, Mrs. Edith P. H——, with whom I am stopping here, and who as I wrote you is a chronic invalid. Two months ago she was taken very seriously ill and has been confined to the bed ever since and I have been nursing her. Mr. P——, who is devotedly attached to her, was in the midst of a long concert tour in the South and greatly grieved and distressed at her condition, which was going from

bad to worse each week, till she seemed in imminent danger of actually starving to death from total inability to take any nourishment. One day when my report had been unusually discouraging he was in much anxiety and depression about her all day long and could not get her out of his mind on going to bed at night. Finally he concentrated his thoughts upon her insisting that some way be found or suggested to save or help her. In the middle of the night he awoke with the impression of a very brilliant light shining full in his eyes. I have written you that Mr. P—— has been totally blind since two years of age, and that he has no memory of sight and the eyes have been removed. His first thought was that the electricity must have been left turned on in his hotel room without his knowledge, and that the strong light beating so many hours upon his face must have aroused some sensation in the long dormant optic nerve. He got up, went to the light and reached up his hand to turn off the electricity. But there was neither burner nor chandelier. Then he remembered that he was in a small Texas town and not stopping at hotel as usual but was being entertained at private house, and there was neither gas nor electricity in the room, only a kerosene lamp on table which had not been lighted of course. Then he heard the voice of "Starlight", Mrs. S——'s Indian "control" saying, "Me come to visit you, me make a long trip to find you to tell you about Edith. The Stewart doctor says Edith must not try to take any solid food for weeks, nothing but hot milk and malt, taken often. Also she must be rubbed in olive oil every day, much oil, so as to feed through the pores till the insides go again. Now I go back. Goodby."

Dr. Stewart was our old family physician and my father's most intimate personal friend, died six years ago. I do not know whether I wrote you that when Mr. P—— had his first "reading" with Mrs. S—— a year ago, Starlight promised that she would come to see him during the summer and would try to rap for him, or if possible to show him her light, just so he would get some idea of what light is. We were very skeptical about it, and not in the least surprised when the summer went by without any such manifestations. When he visited her at holiday time he reminded her of this unfulfilled promise, and she said she had been near him several times and tried to reach him, but she knew she had failed, adding that it was impossible for us to comprehend the extreme difficulty of producing any effect upon matter, once you were out of the body. She did not make any promise of future performances and we ceased to think about it.

The morning after I received Mr. P——'s letter describing this experience, our physician here, without a word from me on the subject, ordered Mrs. H—— to be put on a milk diet ex-

clusively, whereas up to that time he had been extremely anxious she should try to eat solid food, particularly dried up toast. I asked what he would think of rubbings with olive oil and he said he should have ordered that long ago if we had a trained nurse here to do it. We engaged a woman for the daily rubbings and kept Mrs. H—— on milk exclusively for nearly four weeks. She began to gain from the second day of taking the milk and has improved steadily ever since. At the end of the fourth week we ventured upon a solid food and found she could digest it and she has gained a great deal in every way. The doctor says he is only keeping her in bed now because her chance to digest and put on a little flesh is better than if she gets up, that he never saw her in such good condition. We expect to get her up now in a few days and he thinks she will be better than for several years.

There are three rather singular features about this experience. First of course that Mr. P—— should have seen the light at all, or at least had an impression quite foreign to his lifelong experience either sleeping or waking, which he sets down to the perception of light. Second that he should have hit upon just such remedies as proved efficacious and met with the approval of the attending physician. My husband is no doctor and has had very little experience of sickness and if he had been dependent upon his own mind for the suggestions, would have been quite as likely to say a dozen other things which would have been neither beneficial nor in accordance with the doctor's views. Third, it seems strange that the doctor on his very first visit after Mr. P——'s report should have prescribed this treatment.

It was about two weeks after this experience that Mr. P—— was on train between where he had engagements to play when the car he was in, the smoker, was derailed and bumped along over the ties, lurching and tipping so it threatened to go over every instant. There was a panic in the car, all the men rushed to the door and most of them jumped off the train. Mr. P—— distinctly heard the voice of Starlight saying "Sit still. It is going to be all right." He kept his seat bracing against the one opposite and across the aisle, so as not to get thrown, and was the only man in the car when it finally stopped, not three inches from the end of the ties and a steep bank sloping down twenty feet. One more lurch would have thrown the car over, and if he had jumped off, not being able to see where to jump, would have been just as likely to jump down the bank as anywhere else.

Mr. P—— reached Chicago a week ago and we went to Mrs. S——'s next day, mainly to see whether she would mention these incidents, without any suggestions from us. The first thing she

said to Mr. P—— after going into the trance was, "I have been to see you several times since you were here, and once I showed you the light and am very sure you saw it. It was in Texas. I tried hard to find out what the place was and am quite sure it was Texas." She seemed, however, to know nothing about the voice and the message. When it was evident she was not going to say anything on that subject, Mr. P—— asked, "Did you give me any message?" "No." "I received an important message. Did it not come from you?" "No. I thought others were there, trying to reach you with a message, probably some of your own people. But I had nothing to do with it. My part was just to keep the light going and try and make you see it." She also told him that he had been very near an accident recently but was warned. She said he always would be warned when in danger either by a voice or an intuition, and ought always to heed and follow it. He asked if she gave the warning and she said no. She could not tell just what the danger was, it seemed like an auto or a train, some big thing moving very fast. But she was not there and did not speak to him. It was probably "grandma."

This visit was most baffling and unsatisfactory. We had made up our minds that if she was unaware of the whole occurrence that it must have been a dream or a delusion, real as it seemed. If she had been able to relate the whole experience, we could have laid it down to thought transference. As it is we are deprived of both these theories. If a dream or a hallucination of Mr. P——'s, why should Mrs. S—— have been aware of it a thousand miles away. And if it was mind reading, why should she not have known the message as well as the fact that he saw the light. The whole thing seems very singular whatever explanation is advanced. And as Mr. H—— says the strangest thing about it is that it should have happened to such a set of hide-bound skeptics as this family.

Very truly yours,

NETTA H. P——.

[Mailed April 21, 1906. J. H. H.]

Chicago, Ill., April 20 [1906].

Prof. James H. Hyslop,

My dear Sir:—Your favor of the 19th is just at hand. I am certainly much pleased that the incidents I reported are of interest to you. I think more people would report extraordinary experiences to you if assured that they were of interest and value. One hesitates to trouble a prominent man with correspondence without excuse, unless convinced that what one has to say is significant and important to him. I should not have ventured to do so myself except for the intimation from you through Mrs.

H—— that you would like to hear of our experience with Mrs. S——.

I have spoken of Mr. P——'s experience in seeing the light and twice hearing the voice of "Starlight" when in the South to our family physician here. Though very guarded in his remarks, it is quite plain to me that he considers it a symptom of mental aberration. You have had much experience in this line and I would be very grateful if you would tell me whether you have considered the people who have and report such occurrences in a state of actual or threatened mental derangement. I confess our doctor's opinion makes me a bit uneasy, particularly as he was for several years resident physician in an insane asylum, where he says the hearing of such voices was the commonest thing in the world among the patients.

May 3, 1906.

Prof. James H. Hyslop.

Dear Sir:—Your note reached me in Chicago just as I was starting for Boston. I am sorry you could not see Mr. P—— in New York, as he is seldom in that city tho often in Boston. I write to-day to say that you will not find either of us in Chicago if you should visit that city in July as suggested. We shall not be there again until the first of November and our address in the meantime will be as above. If you should be on the Maine coast in this vicinity any time during the summer, we would be greatly pleased to see you here.

Mrs. S—— has recently moved. If you should see her I hope something interesting may result, but she varies much at different times and with different people. For instance, Mrs. H—— has had one reading from her, Mr. H—— one, Mr. P—— three, and I three with him and three alone. For some reason she undoubtedly is able to read from Mr. P——, or see for him, or whatever it is that she does, decidedly better than for any of the rest of us. I notice too that when there he is not quite in his usual mental condition, that is, he seems less active and alert mentally, rather in a passive and receptive state. He does not seem so positive as usual, or so inclined to skepticism and cross examination, not somnolent at all, but quiescent. I observed this so plainly at his first reading that I asked him on his way home if he felt it himself and he said he did very decidedly.

Sincerely yours,

NETTA H. P——.

Chicago, Ill., Jan. 2, 1907.

Prof. James H. Hyslop.

Dear Sir:—Mrs. H——, Mr. P—— and myself have all had readings recently with Mrs. S—— and all three were practically

failures. Her power whatever it was seems to have deserted her. I thought I had a remarkable reading but on questioning Mrs. H—— closely on returning home, I found that she had told Mrs. S—— in conversation after her reading a few days before, the main facts which she stated to me in the trance, so I had to rule them out as of no significance. Mrs. S—— is very evidently not in usual health, either physically or nervously and seems worried about family and financial matters. Had her first reading for us been like the last we should never have gone a second time.

Very truly yours,

NETTA H. P——.

Camden, Me., Oct. 18 [1907].

Mr. James H. Hyslop,

My dear Mr. Hyslop:—Mr. P—— has had no more singular experiences since I wrote you and we have made but one experiment with Mrs. S——. Mr. P——'s aged father was very ill here all summer with heart disease and died the last of August. Soon after I was poorly and the attendant physician said I had a tumor in abdomen and advised an operation as soon as feasible.

At that time my youngest sister happened to be visiting in Chicago. She has never lived there, is teacher of music in a southern conservatory. Her name has never been mentioned at Mrs. S——'s, who did not know such a person existed. I wrote her to go to Mrs. S—— for a reading, and in the course of it to inquire for both father P—— and myself. Did not tell her anything of what ailed me, but she knew of course of father's death. We wished to test three points. First whether Mrs. S—— would recognize her and place her among our family without help. Second, whether she would be aware that father whom she knew was living at our last reading, had since passed away. Third, whether she would be able to state my trouble correctly. We were specially anxious for success in the last point, as it would have proved, that her power, whatever it is, was *not* mind-reading from the sitter. She has told us many things which she could have known only through some supernormal faculty, but nothing as yet which had not been at some time in our own minds.

She failed altogether to place my sister, altho she told her she was soon to leave Chicago and that she was connected with a school and taught some specialty. My sister had to ask for both father and myself by name. Mrs. S. at once said that father had recently passed into the spirit world, that he had seen "the Judge" but it was too early yet to get any message. She said I had not been as strong as usual, run down in spring and had sickness about me. When asked what ailed me she began rub-

bing her stomach and bowels, as if in pain, and said "Stomach, circulation, try an osteopath. Has there been talk of an operation? Better not have it. Dr. Stewart says she don't need medicine, but good care, will be better this fall."

We could hardly call the reading either a distinct failure or distinct success, and I hardly knew whether it was worth while to write you about it till your letter came. I am very sorry your reading with Mrs. S—— was such a failure. She varies much at different times and with different people.

Our old family physician Dr. W. L. Hall spent Sunday with us recently and related the most remarkable case of a dream which came true in every detail, happening to himself, that I ever met in or out of print. I urged him to write you an account of it but feel sure he will not as he showed little interest. I enclose an account as he related it to me on separate sheet. If it interests you and you write him I think he would at least verify the case. It is specially valuable as coming from a man who is a student and a thinker, decidedly skeptical and materialistic, and most unlikely to be himself deluded or to lend himself to any theories of supernormal powers. I fail to see how a man of his mentality could have so pronounced an experience and be contented to drop the matter without investigation or any permanent interest.

Sincerely yours.

NETTA H. P——.

Chicago, Ill., Nov. 14 [1907].

Prof. James H. Hyslop,

Dear Sir:—I wrote you several weeks ago from Camden, Maine, reporting a singular experience of Dr. Hall, of Medford. I gave you his address and suggested that if the case interested you you should write him to verify my report. I write to-day to say that it will be impossible for you to do so as Dr. Hall died suddenly of appendicitis only a few days after my letter to you was written.

I arrived here on Friday last and found that Mrs. H——, Mr. P——'s sister with whom I spend winters, had been to Mrs. Slosson a day or two before. She is the sister who was so very ill last winter and about whom Mr. P—— had the strange experience and message in the South which I reported to you at the time. Her father died at our Camden home the last of August and she went to Mrs. Slosson to see if she could get any message from him. She did get several, not very significant, but when Mrs. Slosson told her he was present, she said he was accompanied by "the Judge" (by my father) by his own mother and by another man named Hall. Mrs. H——, who had not the faintest idea Dr. Hall was dead, said that was a mistake, that we had

no one connected with our families by the name of Hall, and changed the subject.

When Dr. Hall spent the Sunday at Camden with us about two weeks before his death, I told him all about Mrs. Slosson, and about Mr. P——'s experiences, which is what led up to his relating the strange dream I wrote you about. Dr. Hall attended my father, who died while on a visit to me, during his last illness, and also attended father P—— through a year of very critical illness which no one thought he would survive some years ago. So he was intimately acquainted with both men.

I report the little incident of Mrs. Slosson's mentioning Dr. Hall to Mrs. H—— as present, because trifling though it is, it seems to me to lend more color to the spiritistic hypothesis than any experience we have had. It certainly could not have been mind-reading, for Mrs. H—— was not only ignorant of Dr. Hall's death, but she had not seen him for ten years, she did not know of his visit to Camden, and no one has recently mentioned his name to her, so that no person could have been further from her thoughts. It almost looks as if Dr. Hall, having suddenly died and having very recently discussed all these subjects with us and learned of this channel of communication through Mrs. Slosson, had improved the first opportunity to try and reach us with a message.

Sincerely yours,

NETTA H. P——.

P. S. Father P—— told me shortly before his death that he had little desire for a future life, except that he would like to see his mother again and also my father, with whom he used to discuss all these subjects many years ago. Mrs. H—— knew nothing of this conversation. It seems a little significant that Mrs. Slosson should have mentioned them.

Case of Dr. W. L. Hall, Medford, Mass. [1807]

Dr. Hall, a young physician on Board of Health in New York, boarding with a friend also a physician, was much attached to an aunt who had brought him up as a child and who was then living in Maine. One night he had a very vivid and distressing dream, in which he received a telegram announcing critical illness of this aunt. He took the first train to reach her, dreamed the incidents of the journey and the people met upon it plainly, arrived to find his aunt dead and attended the funeral, which he dreamed out in every particular.

On waking he could not throw off the impression of this dream, nor later at breakfast with his friend's family. The door bell rang, and Dr. Hall said to his friend "that is a despatch for me, you go and see." The friend went and returned with the

telegram. "I want you to open it," said Dr. Hall, "but first I will write out what it contains." On a prescription blank from his pocket he wrote out the message, which was found to be accurate word for word. He took the train, as in his dream, met the identical people and lived the same incidents and found his aunt dead. The funeral was exactly as he dreamed it, even to trivial but rather odd details. For instance he dreamed that his aunt's pet cat lay curled under one of the trestles on which the coffin stood when he entered the room, and this was the case. Dr. Hall wrote out a careful and detailed account of this experience at the time, which he kept for many years and his friend witnessed it, vouching for the episode of the telegram.

[Jan. 24th, 1908.]

Incident of Dr. Hall.

Dr. Hall spent a Sunday with us at Camden, Maine, two weeks before his sudden death in October last. He came to advise me about an operation for tumor. He was more than a confirmed skeptic about a future life, and was positively convinced there is no life beyond the grave. We talked much on that subject and I told him of Mrs. Slosson, of Chicago, and our experiences and communications through her.

My sister-in-law, Mrs. H——, went to Mrs. Slosson early in November, in hopes to get a message from her father, who died at our house in Camden the first of September. Mrs. S. stated that her father had passed out of the body, without any intimation to that effect and although she knew that he was alive and in usual health at the time of our last reading six months before.

She told Mrs. H—— her father was present and with him his own mother and my father and another man named Hall. But she could give no message. Mrs. H——, who had no idea Dr. Hall was dead, and who knew we had never lost any relative or friend of that name, thought it an error and passed it over without remark. On relating her reading to Mr. H——, he asked if the name Hall might not perhaps be her old family physician Dr. Hall, and she responded it could not be, as he was alive.

The last conversation I had with father P—— he told me he had no belief in a future life and little interest in it, tho he added, he would like to see his own mother again and would rather like to meet my father, with whom he used to discuss all these subjects years ago. These were just the two mentioned by Mrs. Slosson to Mrs. H—— at her reading, although Mrs. H—— knew nothing of my last conversation with her father. Dr. Hall knew father P—— intimately for thirty years, during most of which he was his family physician. My father he did not know until two weeks before his death. My father was taken ill with pneumonia

while on a visit to me, and I called in Dr. Hall, who attended him until his death a fortnight later. I mention these facts, in case an acquaintanceship during life makes an association after death more possible or likely.

I reached Chicago a few days after Mrs. H——'s reading with Mrs. Slosson, and on her relating the incident to me, I informed her that Dr. Hall had died suddenly two weeks before and that he had recently learned through me of Mrs. Slosson's mediumistic powers, at which she was greatly astonished.

I had myself a reading with Mrs. Slosson a few weeks later, at which she told me Dr. Hall was present and gave me a message that he was altogether mistaken in thinking all of a man ended with the physical body, that he had been fully convinced of it, and remembered expressing himself very strongly to me on that point shortly before his death. And that that was why, he said, he came there and gave his name before I got to Chicago, to the other lady who did not know he was dead, as a test. We shall have to rule out this message to me as of no value whatever, as I found on questioning Mrs. H—— that she had seen Mrs. Slosson since she learned of me that Dr. Hall was dead, and had told her how he came to her and gave his name before she had any idea he was not living and also of his skeptical opinions, which, of course, invalidates the later message to me. I tried hard to get Dr. Hall to refer to his professional advice to me in Camden, but could get nothing definite from him, until I asked outright whether he still advised the operation, after which, of course, what she said had no evidential value. So I called my reading worthless as an evidence of supernormal powers and did not write you about it.

NETTA H. P——.

At a reading in November Mrs. Slosson told me my father was present and with him his own mother and Mrs. P——'s father and a man named Hall. At that time I had not heard of Dr. Hall's death, which I first learned from Mrs. P—— several days later. I had not seen Dr. Hall in ten years and no one had recently mentioned him to me.

EDITH P. H——.

When Mrs. H—— told me of her reading with Mrs. Slosson I suggested that possibly the name Hall might refer to her old family physician, but she said it could not be the case, as she knew he was living. Neither of us had any intimation of his death until Mrs. P—— arrived a few days later.

H. S. H——.

Mr. P——'s Report.

I reached my summer home at Camden, Maine, with father, mother and wife, on April 22, 1906. All were then well and happy. On the evening of our arrival began the series of experiences of which I spoke to you. I went into an unoccupied room after dark for a sleep. On entering it I distinctly saw at the further end a large oval or egg-shaped something of irregular outline and cloudy consistency, the surface of which seemed to be in constant motion. Toward the centre the appearance seemed more dense and I was distinctly conscious of the presence there of a concealed but unmistakable entity, malignant in character. I can give no description of its form except that it was not a human being. But whatever it was, it appeared to exhale horror. I had so very often described symptoms of creeping flesh, rising hair, etc. I forced myself to approach it with considerable difficulty and when I reached it it vanished.

This experience was repeated in various rooms in the house, but always when unoccupied and after dark, at intervals of two or three days for a number of weeks, after which time I never saw it again. The impression was so decidedly unpleasant that I frequently wondered if it could be a warning of death or other impending disaster. On the 10th of May my father was taken seriously ill and never recovered tho he did not die until August 29th.

This is the only death which has ever occurred in that house. I have returned to it every spring for the last ten years and never any other year had that or any similar experience.

I make a note here, as it seems to belong to the case, that I have been totally blind since two years of age, and under normal conditions have no memory or conception of sight.

On December 22, 1906, I visited Mrs. Slosson. Among other things I tried to get a message from my old friend, Ferdinand Dewey, musician and composer of Boston, who died six years ago. Mrs. Slosson claimed that he was present and I asked if he could tell me what had become of the manuscript of his last composition which I knew to be nearly finished at the time of his death. The reply was "Sister has it." I said Mr. Dewey had no sister or sister-in-law. Mrs. S. insisted that he kept repeating "Sister has it", and that she seemed to see it, an unfinished manuscript in a brown travelling bag in room where he died. She declared if I would find out who was with him at time of his death I would discover where to find the manuscript. I then remembered that Dr. Wardwell, of Beverly, Mass., at whose home Mr. Dewey passed away, had a daughter, an intimate friend of Dewey's, called Cecilia, often abbreviated to Sissy. I have written to try and ascertain her present address and if I can learn anything further will report it later. I realize that this inci-

dent is worthless unless it can be verified, but as you ask it I write it out.

E. B. P——.

Stoneham, Mass., March 14th, 1907.

Dear Mr. P——:

Your letter was duly received and would have been promptly answered but I sent it to my daughter hoping that she might give me more data than I possessed from which to answer it, and by reason of illness she failed to return it promptly, hence my delay. Ferdinand died at my house on the evening of May 14, 1900, I think some time between the hours of ten and twelve. His aunt from Vermont was with him and my daughter Cecilia spent most of the last twenty-four hours of his life at his bedside. In regard to the manuscript of which you speak I am ignorant and so is Cecilia.

My impression is that he had with him a brown or dark tan travelling bag and a canvas dress suit case which his aunt carried away with her unopened. She doubtless has his manuscripts with his other things and will gladly give you any information in her power. Una called Cecilia sister much of the time and Mr. D., as I recollect, used to call her the same. I have no doubt myself of the genuineness of many of the communications purporting to be from departed friends and have been interested in the subject for some years and would be glad to hear any further particulars of interest regarding our friend Dewey. It is no matter of surprise to me that so many and so much of the modern spiritual communications so-called, are confused and even void of meaning when the prophetic utterances of the ancient prophets or mediums to me seem equally so.

Cecilia sends to you kind regards and hopes to see you and your wife some day. Accept kind wishes and regards from

Yours truly,

P. G. WARDWELL.

Boston, April 4th, 1907.

My Dear Dr. Hyslop:

I am sure that you will be glad to know that Mrs. P——'s dreaded operation is safely over and she is doing as well as can be expected.

I had no communications from Starlight at the time and no abnormal experiences of any kind. I was perhaps too intensely alive on the objective plans to be in a receptive condition.

But I have something else to communicate which seems to me interesting.

Do you recall, or can you readily refer to my report concerning the communications from Mr. Dewey through Mrs. Slosson?

I sent you a written statement afterward. I tried to get from him information concerning a manuscript of his and was informed that "sister" had it, that it was in a brown travelling bag *not* the *suit* case. I thought it a mistake, as Dewey had no sister.

I have since communicated with Dr. Wardwell, at whose house Mr. Dewey died. His letter, which I enclose, clears up some of the points. I then wrote to Dewey's aunt in Vermont. She looked through Dewey's effects, found the manuscript, and sent it to me. It proves to be the one I enquired for, but she does not remember in which piece of baggage it was at the time of his death. With the exception of that link the chain seems to be complete.

This seems to me an important incident, and the element of telepathy is entirely eliminated, as I had no idea where the manuscript was or what baggage he had with him, or *who* was with him at his death. If you wish for any further details I will gladly do anything I can to secure them. I shall be glad to hear from you at any time at the above Boston address.

Cordially yours,

E. B. P—.

BOOK REVIEW.

Alchemy: Ancient and Modern. By H. Stanley Redgrove. B. Sc (London) F. C. S. William Rider and Son. London. 1911.

The subject of alchemy has no direct interest for psychic research, but those who are interested in the revival of older ideas which one stage of scientific investigation had ridiculed will be interested in a sober statement of the facts. The ancient doctrines of the alchemists have here received a scientific treatment historically and theoretically. The work has been done by a modern scientific man and well deserves reading by intelligent people. It does not bear upon our special problems. It concerns larger scientific and philosophic problems entirely within the limits of physics. But it points a lesson for the psychologist who might see that he may be called upon to recognize the same or a similar development in the doctrines of the ancients regarding some of the phenomena of abnormal psychology.

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THE CASE OF LIEUT. JAMES B. SUTTON.

By George A. Thacher.

Introduction.

By James H. Hyslop.

Mrs. J. N. Sutton on September 10th, 1910, wrote me a brief account of her experiences in connection with the death of her son, Lieut. James B. Sutton. Its tone showed a desire for help in a distressful situation. The experience was interesting enough for me to ask for a more detailed report of her experiences and such corroboration as might be possible. The reply to the request for further information was the following, with the omission only of those parts which represent some natural animadversions on the government and the desire for justice.

Portland, Oregon, October 5th, 1910.

My dear Professor:

Your good letter has been received. I am sure you would be much interested if I could tell you all the experiences I have had with those gone before. When I return East I will try to see you.

On Saturday evening, Oct. 12th, 1907, at 8.30 or 9 o'clock, I felt as if something hard struck me on the head and stunned me. I said "Mercy, what was that?" and like a knife was struck in my heart a sharp pain, and I knew something had happened to Jimmie. I cried out something has happened to Jimmie, Oh God save him. I went up stairs and spent the night in prayer and

tears, and all next day, until 1.30 o'clock P. M. The telephone rang, my husband answered it immediately and left the house. At 2.30 he returned. I was still in my room praying for my boy. When my husband came in the front door, Jimmie also entered. I said to my daughter: "Jimmie is here". She said: "Last night you thought he was killed or hurt, now you say he is here". No matter, I said, Jimmie is here. With that my husband came into the room and said to me: "Can you stand some bad news"? Anything. Is Jimmie hurt? He said: "He is dead". "Has he been ill", I asked. "No", said he. "Has he been hurt?" "No". "Then how can he be dead?" "He committed suicide", they say.

Hardly had the words left his mouth when Jimmie stood before me: "Mama, I never did", and reaching out his hands to me, he said: "My hands are as free from crime as they were when I was five years old. Oh, Mother, don't believe them. Adams struck me in the head with the butt of a gun and stunned me. I fell on my knees and they beat me worse than a dog in the street. Mama dear, if you could only see my forehead, you would know what they did to me. Don't give way, for you must clear my name. God will give you the men to bring those men to justice." I turned to my husband and daughters and said: "Do any of you see Jimmie or hear what he is saying?" They looked at one another and thought I had lost my mind. "Oh, I said, listen, he is here and I hear him and then told what I heard.

He said: "Mama, they beat me almost to death. I did not know I was shot until my soul went into eternity: they either knocked or struck me in the jaw, for there is a big lump on the left side. I never had a chance to defend myself."

Now we did not hear one thing from the Department, except what the telegram read—"It is reported from Annapolis Lieut. James N. Sutton committed suicide at 1.20 this morning Oct. 13th, 1907."—That was every word we heard until 7 o'clock Sunday night Oct. 13th, 1907, when a reporter for the paper came up and said he had some news and said my son had been to the Naval Dance, drank a little too much, on his way home got crazy mad and blew the *whole* top of his head off. Again my son told me it was not true, and for four days he never left my side for one moment, and kept saying: "Oh mother dear, if you could only see my forehead, you would know how they beat me." I promised I would see his forehead and I prayed God to let his remains stay just as he was when put in the casket, and after 23 months in the grave I had his body exhumed, and there upon his face and head were the marks of the blows he had received, a big lump still under his left jaw. All the cuts and blows looked as if they had just been made upon the living, even to the blow on the

forehead being blue and black. He also said they had put a bandage on his forehead to hide it, and so it was.

* * * * * [Irrelevant portions omitted.]

He also told me the gun they gave me, and said was his, was not his, and for me to trace it, and I would find out it came from the South. I did so. The gun was an old one, made when my son was 12 years old. I traced it to Tennessee. My son was never in Tennessee. His gun was a .32; this gun was a .38, and it was a .38 that killed him. Remember three Navy Doctors swore on the stand in July that there was not a scratch on my son's face, and no signs of his having received a beating, when 23 months later I find his face beaten to a pulp and one eye gone, four cuts on his face, left side from his mouth down to his jaw, and this big lump under his jaw.

* * * * * [Irrelevant portions omitted.]

Very sincerely,

ROSA B. SUTTON.

It was manifest to me at once what was necessary to give a story of this kind any credence. It was first confirmed by Mr. Sutton, but it was apparent that several things required to be done before any use of the facts was possible. (1) I required to know something about Mrs. Sutton's other experiences and their confirmation. (2) Due allowance had to be made, until corroborated, for Mrs. Sutton's liability to imagination in adding details to the case after knowledge of them. (3) Assurance had to be obtained that these details were mentioned before the information conveyed to me was received.

The first objection of the sceptic would be that the experience before the telegram came, if it had any apparent significance at all, was a coincidence. It is, however, no more this than hundreds of similar ones and their collective interest suggests that this one may have a claim to serious interpretation as a coincidence. It is noticeable that the time of the experience coincides closely with the events with which Mrs. Sutton identifies it and so is not the premonition which it offers to be. It is not apparently a case of reading into previous events the contents of later ones, tho without the confirmation of the daughter and husband we might entertain a suspicion of this kind. The experiences reported on the occasion of receiving the news of the son's

death might be subject to interpretation of an ordinary kind but for their corroboration also, a circumstance which I did not have at the time. I knew also that the gravity of the incident, taken in connection with the verdict of the Court of Inquiry which pronounced upon the death of Lieut. James B. Sutton, made it most important to have greater security for the facts. The consequence of all this was that I asked Mr. Thacher to make a careful investigation of the case and his Report follows.

As soon as he began he became personally interested in the whole situation and investigated it from two points of view. (1) He made a careful record of all Mrs. Sutton's various psychic experiences with such confirmation as each of them could secure. (2) He investigated the judicial aspects of the case wholly unrelated to Mrs. Sutton. He went into the evidence for the verdict of the Court. That has some bearing upon the experience of Mrs. Sutton as recorded. But the major part of the Report here published concerns Mrs. Sutton's general experiences. The other part of it would make a large document and cannot be printed here. I shall use only that part of it summarized which may be necessary to explain the significance of Mrs. Sutton's experience. The issue precipitated by this experience, at least for the general reader, is the truth of the verdict of suicide as against the claim of the communication that it was homicide. This question will come up in the later comments which I wish to make. Here I can only state it and indicate that it was this issue that made it necessary both to examine carefully into the evidence and to protect, if possible, this particular experience by the acceptability of other supernormal experiences in the life of Mrs. Sutton. How far this has actually been effected will have to be left to the individual reader to determine. Further comments will be reserved till later. The Report of Mr. Thacher must come first. The few footnotes in the Report are by the Editor.

Report of Mr. Thacher.

On the first of November, 1910, I received a letter from Dr. James H. Hyslop asking me to call on Mrs. Rosa B.

Sutton of Portland, Oregon, and learn what I could of her experiences and capacities as a psychic.

I saw Mrs. Sutton for the first time on Nov. 6 and had a long talk with her. I found her to be a woman of unusual intelligence and apparently vigorous health.

The immediate cause for the inquiry arose in connection with the shooting and death of her son Second Lieutenant James B. Sutton of the United States Marine Corps at the Marine Barracks, Annapolis, Maryland, on October 13, 1907. The question of the effect of that great shock and grief to a mother was evidently of the greatest importance in considering her sanity and mental balance. On the other hand to speak in a perfectly cold blooded fashion, it is evidently absurd to offer as any kind of an explanation of supernormal mental phenomena the fact that the subject has passed through such grief and mental distress as to cause even a split of personality—whatever that may mean. In other words, if dissociation of personality is such a mental state that the subject can and does acquire information unconsciously and by means other than the ordinary senses the problem concerns the nature of human personality in its deepest and most comprehensive form. The scientific student will feel grateful for the mental agony which shows the possibilities of the human mind. There has been nothing discovered so far to prove that dissociation, so called, is abnormal so long as it does not go to the point of creating alternating personalities.

However in the case of Mrs. Sutton there is no alternating personality and no lack of capacity for self-control. She is the seventh daughter in a large pioneer family—her father and mother crossed the plains to the Pacific coast in the early fifties—and she as well as two sisters and a brother whom I have become acquainted with are noticeable for good physical and mental development. Mrs. Sutton is the wife of James N. Sutton who holds a position of responsibility in the Southern Pacific Railroad. Mr. and Mrs. Sutton have had five children who reached maturity. One son went to the Naval Academy and one is at present at West Point. One daughter is the wife of an army officer and two daughters

are unmarried. The two unmarried daughters I have become acquainted with and they have every appearance of being what is called normal both physically and mentally. The two sons were both athletes and the survivor has made a record this year as the best basket ball player in the West Point team and has been given the credit in the newspapers for winning several games for West Point. He was a popular member of the Multnomah Athletic Club of Portland before going to West Point.

I have seen the family in somewhat intimate fashion for over three months and have observed Mrs. Sutton closely. She has a happy disposition naturally, and a sense of humor which is sometimes denied to members of her sex. She has the mental traits of mediumistic persons including a lively imagination and a certain nervous irritability at times. She is exceptionally bright and shrewd. * In studying a mass of testimony filling 1500 type-written pages and various documents and correspondence I have found her knowledge of the greatest assistance. She has mastered every detail of the hearings before two naval courts, and I can say from personal knowledge that it is a task demanding unusual persistence as well as legal training.

I have found that she sometimes gets her facts mixed with the implications from those facts, and that while she is unusually quick to see a point she does not possess the judicial ability to weigh evidence and assign the proper weight to different kinds of testimony. She is inclined by temperament to overstatement rather than understatement.

In speaking as I do without reserve I am placing the reader in my own position as an investigator so that he may start "fair" in estimating the value of this account of experiences.

Before deciding to attempt to get a history of this case I tried to learn if Mrs. Sutton had had previous experiences of supernormal character and of apparent communication from the dead, also if I could get any apparently supernormal phenomena to register close to the time of the occurrence in order that I might be able to verify them myself. I have been successful in both attempts, and so have felt justified

in undertaking the drudgery of studying all documents and official records in the case of the fatal shooting of Lieutenant Sutton at Annapolis.

The following statement describes an experience in 1884. It was written out by Mrs. Sutton at my request in November and Mr. Sutton certified to its accuracy.

In the year 1884 my brother Albert Brant died on the 20th day of May. On the morning of the 20th I sat down to breakfast, in Celilo, Ore., and just as I raised my cup of coffee to my lips, something told me that something had happened to my brother. I said to my husband, "Something has happened to Albert". Just then the telegraph instrument in the next room, commenced to tick and my husband went in to take the message which read, Can you come down we will bury Albert. He said: "That must be a mistake". I said, No, try again something is wrong. So he tried again and found that Albert was dead.

That night Albert came to me, he awakened me and told me the house was on fire. I awoke my husband and told him but he thought I was only nervous, so we went to sleep again. I was just dozing when Albert touched me on the cheek and said get up, your house is on fire. I heard the rumbling noise and again woke my husband but he would pay no attention and said I was only nervous so we again went to sleep and the third time Albert touched my shoulder and said if you don't get up you will burn up alive, with that I jumped out of bed, awakened my husband and said, "Now will you believe the house is on fire? He jumped up, the house was full of smoke. In the spare bedroom there was a hole burned, big enough for a man to crawl through. The fire was extinguished but we had to move out the next day.

The man who set fire to our house jumped into the Columbia river and was drowned.

My brother had not been dead twenty-four hours before his spirit came to me to save the lives of my two little girls, my husband and myself, as he was very fond of us. My mother told me afterwards that almost the last words he said were, I wish I could see Rosa and the little girls once more.

ROSA B. SUTTON.

I will state my brother Albert Brant lived and died in Vancouver, Wash.

The above is all true except that the man who set fire to the house did not jump into the river for 90 days.

J. N. SUTTON.

I have examined the registry of the Catholic church in Vancouver, Washington. Albert Brant's death occurred on May 20, 1884, and his body was interred in the Catholic cemetery in Vancouver. He was eighteen years and seven months old at the time of his death.

G. A. T.

The next experience recorded occurred some three years later. The account explains itself.

Statement of Mrs. Sutton.

When Jimmie Sutton was eighteen months old he was playing out on the back porch with five or six cigar boxes. I was in the kitchen busy with my work; no one was in the house but myself; my two little girls were in the yard playing.

There was a barrel of rain water on the porch where Jimmie was playing; somehow I was very nervous about this barrel of water on this particular morning and said to my husband I wish you would upset that barrel of water, I am afraid the baby (Jimmie) will fall in it; his little nose just came to the top of the barrel. My husband laughed and said, "how can he possibly fall in, he can just see the top of the water." I know, I said, but I don't care something tells me he is going to fall in. He laughed and went to the office.

Jimmie played Choo Choo cars with the cigar boxes; about 9.30 a voice like that of my father said, "Rose where is your baby?" I answered, out here on the porch playing Choo Choo cars. I thought my husband had returned, came in the front door and was playing a trick on me; I looked out and saw the little fellow playing happy as could be.

Perhaps I thought the voice like my father's because I was thinking of him.

In a few moments again the voice, very strong, said "Rose

where is your baby?" I looked out and saw him playing and said "he is out here playing; if you are so anxious about him why don't you come and see for yourself?"

In a few moments a very strong stern voice said, "Rose go get your baby." I started and looked out, the baby was gone and the cigar boxes were all piled up by the side of the barrel, I rushed out, the soles of his little feet were all I could see on top of the water; I pulled him out and worked with him, in a few minutes he came to but he was not out of danger for several hours.

No one in or out of the family ever called me Rose but my father.

My father had been dead for fourteen years. That afternoon when Mr. Sutton came home he upset the barrel of water.

ROSA B. SUTTON.

November 29th, 1910.

The above is an absolutely true statement as told me at the time of the occurrence.

J. N. SUTTON.

The next experience which I record was dictated to me and I wrote it out. After Mrs. Sutton had signed it I submitted it to Mr. Sutton and to Mrs. Bruin a sister of Mrs. Sutton, and to Mrs. Hodgson another sister. The confirmatory statements of Mr. Sutton and of Mrs. Sutton's sisters were written by them.

Statement of Mrs. Sutton about her Mother's death Twenty years ago.

We were living in Los Angeles, California, twenty years ago. My mother was living at that time in Vancouver, Washington. She had said when she died she would come to me. One morning she came and touched me and said, "I want to tell you something." She stood right by me and I said, "What are you doing here?" She said, "now don't be frightened, but I died last night between twelve and one o'clock." I said, "You died where?" She said, "in Portland." I said "What are you doing in Portland?" She

said, "I went to see Mary [her daughter and Mrs Sutton's sister] and was feeling so much better I thought I would go home. The Doctor wanted me to stay but I said I was going anyway, alive or dead, and I shall go dead." I told Mr. Sutton about it. In the forenoon of the same day we got a telegram saying that my mother had died between twelve and one. The telegram came about 9 o'clock.*

ROSA B. SUTTON.

The above is true as told me by Mrs. Sutton about four a. m. of the day she received the telegram.

J. N. SUTTON.

I was with my mother at the time she died which was about one o'clock A. M., Sept. 29, 1890.

ELIZABETH BRUIN.

I remember this occurrence very distinctly. I sent the telegram of my mother's death next morning.

MARY RAY KENDALL HODGSON.

As Mrs. Hodgson handed me back the above statement which she had just signed she said to me, "Yes, that's the fact about my mother. She said she was feeling much better and was going to her home in Vancouver.

(Vancouver is 7 miles from Portland) and then she passed so suddenly and without our expecting it."

I mention this remark of Mrs. Hodgson's because an incident of that sort would be naturally very strongly impressed upon her mind in connection with her mother's death.

G. A. T. (Nov. 28, 1910.)

The next incident which I record occurred in 1909. Mrs. Sutton wrote out the following account and signed it. I give

* As the Suttons now live in Portland it will be important for the reader to remember that, at the time of this experience about the death of her mother, as narrated, they were living in Los Angeles, some seven or eight hundred miles distant. As Vancouver, Ore., is only seven miles from Portland on the other side of the Columbia River, had the Suttons been living in Portland, the situation regarding possible previous information would have been less significant. But as they were living so far away the case is much more important.

a copy as the original was written on both sides of a sheet of paper.

"While in Washington D. C., while sleeping I found myself in Portland. Naturally I went to see my old friends. It seems I could only see three girls and I asked for the fourth one. Every one looked alarmed and said, 'you cannot see her'. I became very much frightened and said, 'no, she cannot die, we must save her'. I awakened with a start, got up and wrote a letter out here [Portland] to see if there was anything the matter with the girl. I was sure she was in danger if she was not really dead. An answer came to my letter saying my dream was true. At the time I was dreaming the mother, father and three daughters were waiting for this same girl to die. They did not think it was possible to save her. She had typhoid fever. This happened in the fall of 1909. She recovered, however, from the attack. The name of the family is Hincks."

ROSA B. SUTTON.

The Hincks family were next door neighbors and friends of the Suttons for a number of years in Portland. I called on them and made inquiries concerning this particular event. I was informed by three of the daughters including the one who was ill and Mrs. Hincks that Miss Dorothy Hincks was ill with typhoid fever in the fall of 1909 and that they feared she would not recover. The letter to a mutual friend from Mrs Sutton making inquiries they told me about. The daughter who was ill said she was very sick and that she learned of the letter after her recovery.

I called on the lady to whom the letter of inquiry was written by Mrs. Sutton. She informed me that she did not believe in dreams or anything of that sort and that she did not keep old letters. It was evident at the time that my inquiry was regarded as a bit of impertinent curiosity, and I learned later that that was the construction placed upon it. There are too many witnesses to the fact that such a letter was received to ignore them. The skeptic in this case did not propose to encourage what she thought folly, and so the evidence is incomplete, though it is good so far as it goes.

I have selected these few experiences from those related to me by Mrs. Sutton because the incidents were of enough importance to be capable of being verified by living witnesses, and naturally Mrs. Sutton's experiences were also remembered in connection with the occurrences.

I have other statements concerning clairvoyant and telepathic experiences, but they refer to trivial matters and cannot be verified so I omit them.

Some Experiments with Mrs. Sutton.

Mrs. Sutton seems to have all around mediumistic capacity. What she describes as visions are the most interesting to her, and from the information furnished in them they offer means of verification of the coincidence between the vision and the occurrence, of which she has no normal knowledge.

Upon my request she agreed to make memoranda of such experiences at the times of the occurrences and submit them to me. One of the best incidents came on Dec. 16, 1910. On that day I arrived at the Sutton home soon after one o'clock and Mrs. Sutton told me that that morning she had a dream or vision before waking and seemed to hear a voice say, "just step into that room." She continued, "I did so and saw a coffin and as I exclaimed 'who can be in that coffin?' I stepped nearer and saw the smiling face of sister Dorothy. She smiled at me very sweetly and said, 'your sister Mary will know.'"

Mrs. Sutton informed me that "Sister Dorothy" was her teacher in the convent school in Vancouver, and was her sister Mary's (Mrs. Hodgson's) teacher for a much longer period than she was hers. She added that it was her impression that Sister Dorothy had died some six months before. As the dream was of the premonitory type it occurred to me that Mrs. Sutton might be mistaken, and without mentioning it I called on Mrs. Hodgson on Dec. 19, and asked her about Sister Dorothy. She confirmed Mrs. Sutton's statement about Sister Dorothy having been her teacher in the convent and said that she (Mrs. Hodgson) had been something of a favorite of the Sisters, and that she regretted that she had not

called to see her in her last illness months ago. Mrs. Hodgson assured me that Sister Dorothy had been dead for six months, and so it seemed that the vision was not of the premonitory type after all. I wrote out this account at the time and planned to find out the exact date of Sister Dorothy's death at the first convenient opportunity.

On January 4, 1911, in the "Morning Oregonian" of Portland there was a portrait of Sister Dorothea and an interesting obituary notice. She had died in St. Vincents hospital in Portland on January 3. I called up Mrs. Hodgson by 'phone and she assured me that Sister Dorothea, whose portrait was printed in the Oregonian was not the Sister Dorothy whom she remembered as her teacher in the convent. Mrs. Sutton assured me with equal or greater positiveness that it was the same sister only that the portrait seemed to be that of a younger woman than Sister Dorothy.

Mrs. Sutton said that she was going to the hospital, which is very near her home on Hoyt street, to see the remains of Sister Dorothy and to make inquiries. On this day she gave me further particulars of her vision which she had not given on Dec. 16, saying that the coffin was black wood and that there seemed to be no handles. She also described the room and said that the sisters who showed her in did not speak but merely beckoned with their hands.

Later Mrs. Sutton told me that she attended the funeral and that while there were handles on the coffin they were concealed by a black pall; that the room corresponded with the room she saw in her vision, and that the sisters beckoned with their hands but did not speak.

On one evening, which was, I think, the day of the funeral, Mr. Sutton and I were smoking and talking, and he referred to this incident and voluntarily spoke of these details which Mrs. Sutton had mentioned to him. She also mentioned them to me before she had seen Sister Dorothea's body.

I went to see Mrs. Hodgson and she admitted that she had been mistaken in her statements to me, and that this was the Sister Dorothy who had been her teacher in the convent in Vancouver. I also went to see the Sister Superior

in charge of St. Vincents hospital and she informed me that Sister Dorothea was a teacher in the convent in Vancouver in the seventies. I also made inquiries among acquaintances of the family and learned that Mrs. Hodgson and Mrs. Sutton did attend the convent school in Vancouver at the time when the Sister Superior said Sister Dorothea taught there, so the matter seems to be definitely settled that Sister Dorothea who died on January 3d, 1911, was the sister Dorothy who was Mrs. Hodgson's teacher as well as Mrs. Sutton's in the convent over thirty years ago. Both Mrs. Hodgson and Mrs. Sutton expressed regret that they had not taken the vision as meaning something, but they were sure that Sister Dorothy was dead. However for my purposes the various complications, while they seemed at the time to deprive the incident of any evidential value, finally proved that Mrs. Sutton's vision was of the genuine premonitory type and that there was no chance for any deception in the matter, though I have no reason to suppose that Mrs. Sutton would attempt anything of the kind.

Vision of Another Type.

The next vision which I record purports to be an account of seeing a friend whom Mrs. Sutton had known for 36 hours was dead, and of this deceased friend's telling in vague fashion of the death of a mutual friend of which Mrs. Sutton was ignorant.

Portland, Oregon, Dec. 5, 1910.

Mrs. Sutton told me to-day of a vision she had yesterday (Sunday) morning at about 7 o'clock. On Friday, Dec. 2. she received word by telephone while I was present that Mrs. A. a close friend of hers, had died suddenly in San Francisco.

In her vision Mrs. A. came and got into bed with her and said in substance, "it was a terrible thing to die the way I did, but when I saw the look in her eyes I knew she could not live. I was so tired I just sank right down. After I was gone there was such screaming in the house that I thought, 'I wish they would keep quiet for the neighbors will hear them.'

There was some one down at the basement hammering at the door and no one let her in. She said poor mother, poor mother, poor little mother."

On Sunday afternoon Mrs. Sutton told me that she called a second time on Mrs. A.'s sister, who lives in Portland. (She had called on Saturday and mentioned the fact to me Saturday evening.) Mrs. Sutton told me that when she called Sunday she found that a letter had been received that day which had been written and mailed by Mrs. A. just before her death. This letter described the visit by Mrs. A. to a mutual friend of hers and Mrs. Sutton across the bay from San Francisco whom we will designate as Mrs. B. Mrs. B. was very ill and died while Mrs. A. was with her. On her way home Mrs. A. wrote (while on the boat) to her sister in Portland and told of Mrs. B.'s death. The same day after reaching home Mrs. A. had a seizure of heart failure and expired very suddenly.

Mrs. Sutton informed me that after the vision described she told her family of it before she called on Mrs. A.'s sister and consequently before she knew anything of Mrs. B.'s death.

I asked Miss Louise Sutton to tell me what she remembered of what her mother told her the day before about her vision of Mrs. A. Miss Louise said that her mother told her about the vision about 9 o'clock Sunday morning. The substance of Miss Louise's statement was that her mother said Mrs. A. came to her and told her that she was down in the basement or seemed to be and heard a thumping on the door. She saw the look in her eyes and knew that she could not live; and there was screaming in the house.

Some hours later I asked Mrs. Bruin, a sister of Mrs. Sutton who lives with her, what she remembered of Mrs. Sutton's account of her vision the day before. Mrs. Bruin said that Mrs. Sutton told of Mrs. A. coming to her and sitting on the side of her bed as if she were going to get in with her and saying that there was a hammering on the door in the basement and that when "I saw the look in that person's eyes I knew my time was come." Screaming in the house was also mentioned. Mrs. Bruin's impression was that

Mrs. A. (according to the story) was frightened by someone trying to break into the basement and that when Mrs. A. saw the look in this person's eyes she knew her time was come.

The point seems to be fairly established by the answers to my questions from Miss Sutton and Mrs. Bruin that in Mrs. Sutton's visions Mrs. A. told her of looking into some person's eyes and knowing from that look that the end of life had come for some one.

Mrs. Bruin is not interested in psychic impressions, automatic writing, visions, etc., and frankly calls the persons crazy who indulge in such vagaries, and so her recollection was apparently moulded by the most practical application of the incidents of the vision. Mrs. A. did not die in the basement I am told, and she just returned from a visit to a friend of hers and Mrs. Sutton who had died while she was with her. Mrs. Sutton knew of Mrs. A.'s death at the time of her vision of her, but she did not know of Mrs. B.'s death until the afternoon of the same day. There was no attempt of Mrs. A. in the vision to describe Mrs. B.'s death to Mrs. Sutton. It was simply a somewhat confused statement by the woman of the vision or dream to Mrs. Sutton of her own feelings on the assumption that Mrs. Sutton knew as much about the circumstances as Mrs. A. did.

Jan. 20, 1911.

In a letter from a mutual friend to Mrs. Sutton giving an account of Mrs. A.'s last hours, which I have had the privilege of reading, the accuracy of the previous account is confirmed in a general way. This friend however was not present at the time of Mrs. A.'s death but was told of the occurrences by Mrs. J. who was present. Mrs. A. told Mrs. J. that in these attacks of illness from which she suffered she left the back door open for the pain was so great that she thought she would die. She did die in the attack on this day after making arrangements in part at least for the funeral of her friend Mrs. B.

It is impossible to get any details directly from Mr. A. or from Mrs. J. who was present.

The points definitely settled are that Mrs. Sutton's friend, Mrs. A. died on Thursday after dinner 900 miles from Portland. Mrs. Sutton got the news on Friday afternoon. On Sunday morning she had a vision in which Mrs. A. told her that it was terrible to die the way she did and in a vague, dream-like fashion referred to another event—Mrs. B.'s death—without giving any name or definite information.

The unwillingness of the family to go into any particulars makes it impossible to confirm the details about the doors and other matters in Mrs. Sutton's vision.

This last vision, in the absence of confirmation of various details, might be classed as subjective with the exciting cause as the shock of the news of the death of this friend received 36 hours earlier, but for the fact that there is a direct allusion to some other person whose death occurred but a few hours before Mrs. A.'s—the woman of the vision. In view of Mrs. Sutton's ignorance of this other death at the time of the vision the dream seems to be removed from the subjective class, though it is not sufficiently clear cut and definite to say where it belongs. However its suggestiveness will be appreciated by psychic researchers.

Other Experiences.

Mrs. Sutton has related to me various experiences which are incapable of verification. They are in the nature of conversations with persons at a greater or less distance and occur while she is in a passive state or is asleep and dreaming. The following memorandum was handed to me by Mrs. Sutton on Nov. 18.

Nov. 17, 1910.

Last night while rushing around in my sleep I met Mr. Thacher. He seemed to be in just as big a hurry as I was. He was coming out of a big building and did not see me until I spoke to him. I said "When do you expect to come out and look over the evidence?" He said "Really, Mrs. Sutton I am so rushed or busy rather that I don't believe I will be able to do much if anything until Sunday. Then I hope to give my time to it." He smiled and passed on.

The account is correct enough in a general way, but Mr. Sutton knew that I planned to get to work at the beginning of the next week on the evidence and as a matter of fact I did. It was on the 16th that I told Mr. Sutton what I planned to do. If he related the conversation to his wife she knew in normal fashion what she made a note of next day as a vision. That would have been silly, and Mrs. Sutton is not given to that sort of thing. There is nothing in the vision but generalities however and I quote it as an illustration of a curious form of dream.

About Dec. 20th, Mrs. Sutton told me of a dream in which she went to hear Tetrizzini sing. She told me that she had never seen and knew nothing about her. The dream I neglected to write out at the time. Mrs. Sutton did go to hear Tetrizzini and told me about it. There were certain curious correspondences between her actual experiences and the dream as I remembered it. One was Tetrizzini's expressing herself by signs. Mrs. Sutton said that the time of her vision she did not know that Tetrizzini could not speak English.

A part of the program was a song by Tetrizzini from *Rigoletto*. In the dream that Mrs. Sutton told me of there was a male quartet from *Rigoletto*. The dream came ten days at least before the concert.

It is certain that the dream was far from exact as a correct account of the concert, and yet it had some correspondences that seem very curious as chance coincidences.

Mrs. Sutton has given me the details of two premonitory dreams, one of a death and one of an accident which I have noted for future reference, but neither has occurred up to the present time. The following is the first vision related to me by Mrs. Sutton.

On the 10th of November she told me of seeing a gentleman in a vision who lives on the Atlantic coast who had attended to some business for her. The vision was interrupted, but she noticed that this gentleman had on a suit of clothes that she had never seen him wear. She described the suit to me and I suggested that she write and find out if her clairvoyant vision was correct. She did not receive a response

until sometime in January. I was permitted to read the answer and learned that the description was accurate but the color was not what Mrs. Sutton mentioned. I had made a memorandum at the time Mrs. Sutton mentioned the vision to me and on reference to it I find that the color is described as a mixture of grey and white. Mrs. Sutton had this vision or impression while resting in a reclining position she told me and without being asleep so far as she knew.

Ouija Board and Table Tipping.

Mrs. Sutton uses the ouija board easily. I have been present several times when it was in use. The first communication usually purports to be her mother and her son Jimmie is also a communicator. I have seen no message received which had any evidential value.

On the evening of Nov. 10 we tried table-tipping with a small stand strongly made. I examined it thoroughly especially to discover if the rappings were caused by cracking or straining of the parts. So far as the ordinary table-tipping goes I am fairly well satisfied that it is due to unconscious muscular action. The name "automatism" describes it perfectly.

On this evening I noticed that the table almost invariably tipped towards Mrs. Sutton. I had my hands on the table but rested them so lightly that when the table moved my hands slipped over the surface. Bearing that point in mind there was one very curious incident. The table tipped readily in response to mental questions of the sitters, also in response to mental questions of the onlookers. The usual questions were asked as to deceased persons being present. I asked the question, mentally, if my mother were present and the table tipped toward Mrs. Sutton who sat opposite me and then it swung around on one leg and the top rested in my lap. My hands were touching it so lightly that the table moved under my fingers.

There were a few raps on the table. No messages were spelled out that had any evidential value.

On the evening of Nov. 14, tried crystal gazing and table tipping. Mrs. Sutton saw a tree and figures under it refer-

ring to place and time of her son's death at Annapolis. At the table tipping there were some raps on the table and we felt cool breezes on our heads and the table moved about a yard.

On only one occasion has the table responded to questions in such fashion as to give any message capable of being verified, and that is concerning a future event. I have no idea that there is anything in it. These automatisms are more or less consciously suggested by the sitters, though the raps cannot be explained in that way. I am entirely satisfied that the raps are objective, but they do not respond readily to questions.

Mrs. Sutton has told me of hearing footsteps in the house and of feeling touchings and of seeing objects move without contact. I have heard some blows on the walls. Mr. Sutton explained them by the hot air pipes from the furnace. One evening when Mrs. Sutton and one of her daughters spoke of having their dresses pulled, I heard these raps or blows. I don't know of any explanation except the hot air pipe, and I fail to grasp the *modus operandi* on that theory. The rappings, table tipplings and ouija board performances are easily obtained in the Sutton home but they don't seem to prove anything. Mr. Sutton remarks emphatically, "nothing in it!"

There really seems to be a telepathic rapport between Mrs. Sutton and one of her daughters. I have noticed it on several occasions. They find it a source of amusement apparently. They do not have sufficient patience to test it in scientific fashion, but find it a pleasant diversion when it manifests itself in the daily round without any effort. The incidents simply occur and are readily forgotten, unless there is some especial circumstance to fix them in mind. Mrs. Sutton tells of knowing about her children occasionally when they are away from her, especially if there is some event which is of greater interest than common. The members of the family admit the fact and call it curious and let it go at that. For instance, Mrs. Sutton tells of knowing of the outcome of a foot-ball game that one of her boys took part in before the news came in the papers. She says the usual re-

sponse to such statements on her part is a sarcastic "indeed another dream?" She says she has known if her boys had passed their examinations and of various things closely concerning them which they afterwards admitted to be true.

I have unavoidably seen a good deal of the daily life of the family. The members of the family indulge in a frankness of speech which is rather unusual, and Mrs. Sutton's dreams are generally received with impatience. They strike a slightly discordant note in the happy-hearted nonsense and chaff in which the younger members of the family like to indulge. One of the daughters remarked to me, "Mamma has too many dreams." Mrs. Sutton does not possess the spirit of Griselda, and so the members of the family, probably in a spirit of self-defense, sometimes exclaim rather contemptuously when a vision is related, apparently to counteract its effects and to ward off any discussion as to the deeper significance of such occurrences.

On the other hand, they do in serious moments frankly admit that there have been some very strong coincidences between Mrs. Sutton's dreams and the events they describe. They regard these things as remarkable and unquestionably cherish an undercurrent of feeling that "there is something in it" but they decline absolutely to admit that the claims of spiritualism are even partially proven by the coincidences that they have personal knowledge of. It would be fair to say that they decline to consider the matter. The family are Catholics and anything like Spiritualism as a faith is repugnant to them. The mental attitude of the family toward Mrs. Sutton's experiences is interesting because it is so similar to that of skeptical persons generally, and it is important because it bears on their credibility as witnesses to previous coincidental experiences or visions of Mrs. Sutton.

I have noticed in some of the visions which Mrs. Sutton has related to me certain indications of their being subjective, but in others there is no apparent reason for their origin. Some are clear cut and the coincidences are striking, but in other cases as in some I have recorded, the coincidence is rather vague and so far as its meaning anything is concerned it may be repudiated as a joke. On general principles Mrs.

Sutton is shown no mercy when she tells a new vision, but if the event proves that there is a sharp and clear coincidence she has the pleasure of saying, "there, I told you so, only you would not believe me."

This account of Mrs. Sutton's experiences in years past, as I have been able to gather them, and those of which I have personally been a witness, describes in a manner as fair to her and to the members of her family as I am capable of making it, the situation which existed when her son Lieut. James N. Sutton was shot to death at Annapolis soon after one o'clock A. M. on the 13th of October, 1907.

I have collected the statements of Mrs. Sutton, and of members of her family and friends in Portland as to what they remember of the things told them by Mrs. Sutton after her son's death and before detailed news had been received. The witnesses are all respectable, intelligent persons and their voluntary statements show, I think, that they do not attempt to tell more than they clearly remember.

I have examined the files of the morning Oregonian from October 14, 1907, to Nov. 1st, 1907. In the issue of the 14th the news is given as suicide. Same news reprinted from a Baltimore paper on Oct. 21st, on Oct. 23d, finding of verdict of suicide by Board of Inquest is given with the statement that Lieut. Sutton was not mentally responsible for his act. The statements explain themselves and I give them in succession without comment.

There are the statements of several persons which I am unable to furnish. Two are original and others are confirmatory. The husband of one witness was so certain that he knew what my theory was as he called it, that he was convinced that I could not do anything with the matter. Then the witness could not remember anything he said.

These statements which I have collected show very conclusively I think, that one does not ever remember an event, but does remember the impression or mental picture which the event produced. Where it is sharp and clear the impression and the facts correspond. Otherwise the impression is a synopsis or partial picture of the events which produced it. By bearing that in mind in considering the large number of

confirmatory statements, which follow Mrs. Sutton's statement, their true value will appear. They simply record the impressions produced upon the minds of the hearers at the time. The witnesses have consented that their names shall be printed if the account is printed. The remark of one indicates the mental attitude of all. She said, "It's true, why shouldn't I be willing to say so?" The statements follow.

Mrs. Sutton's Statement.

Portland, Ore. Nov. 10, 1910.

In reference to my premonition of the death of my son, James B. Sutton, Oct. 13, 1907, at Annapolis, Md. I will say that I was at home with my family in Portland, Ore. at the time. Jimmie, as we all called him, was my first boy and there was always a peculiarly close sympathy and love between us.*

All my life I have had curious experiences in the way of premonitions, concerning events not known to me in normal fashion; and I have frequently been able to tell what was happening to my children when they were separated from me.

Jimmie was always devoted to me and a letter which I received from him four days after his death, which was written at Annapolis, Oct. 11, and mailed the day before his death, told of his doings in the happiest spirit possible after referring to each of his sisters and his brother and talking of their personal interests, with messages of good-will to them, he spoke of the probabilities of his being transferred to a ship that was to come to the Pacific coast by way of the

* It was not strictly a premonition of her son's death that Mrs. Sutton had. She puts her experience in her narrative to me at 8.30 or 9 P. M. of October 12th and her son's death was reported as having occurred about 1.20 A. M. on October 13th. The difference in time between Annapolis, Md., and Portland, Ore., is about three hours. This would make Mrs. Sutton's experience coincide very nearly with the reported time of Lieut. Sutton's death. There is no assurance that either statement of time is perfectly accurate, so that the case for premonition or coincidence cannot be exactly determined. But the probability would be in favor of the coincidence under the circumstances, allowing for inaccuracy of Mrs. Sutton's memory and a similar inaccuracy in the reported time of his death. The fray which ended thus tragically also began some time before its issue.

"Horn" during the winter and promised to bring me all sorts of presents from the South American ports, that he expected to visit.

During the evening of Oct. 12, 1907, I had a terrible attack of pain and sensation of shock, in my head and went to my room upstairs, saying that something terrible had happened to Jimmie. The members of my family thought I was nervous and my daughter Louise went to my room with me and read aloud to me; that detail was impressed upon our minds afterwards because the book she was reading to me included the story of a murder.

After that night Jimmie seemed to me to be crying for help. At six o'clock next morning I went to mass, but I could not stay in the church and came home. After coming home Mr. Sutton was called to the telephone and I heard him say "I'll come down and get it." I thought it was something at the railroad office (Mr. Sutton has the personal charge and responsibility of handling all of the freight in the freight department of the Southern Pacific R. R. in Portland.)

When Mr. Sutton came back and entered the house (I was upstairs in my room with Louise) I said to her "Jimmie is here," Louise exclaimed, "Last night you said Jimmie was dead, and now you say he is here." Mr. Sutton went upstairs to the third floor and I said to Louise, "Jimmie has gone upstairs to put on his uniform" (he had told me that the next time I saw him, he would be in uniform) Louise said "you are foolish", and I replied to her, "You go up and see." She went and I began to dress to receive him. Louise came back and said "it's papa and he has such a strange look on his face and he's white as a ghost."

Mr. Sutton and my other daughter came down and with such strange set look on their faces. Mr. Sutton came to me and said, "Can you stand some bad news?" I said, "I can stand anything except bad news from Jimmie." He said, "It is very bad news and it is about Jimmie." I asked if he was sick or hurt and after answering my first question by "No" and said "He was shot, he committed suicide." I jumped up and said "It's a lie; Jimmie Sutton never committed suicide." Mr. Sutton responded, "Here is the tele-

gram, they would never dare to say so unless it was so." At that instant Jimmie stood right before me and said, "Mamma, I never killed myself; he held his hands out in front of him and said, my hands are as free from blood as when I was five years old." I turned to the others and asked them if they heard anything. They thought I was crazy. I said, "Listen, Jimmie says a man hit me on the head with the butt of a gun so that I fell on my knees; then three of them jumped on me and beat me worse than a dog in the street and tried to run my face in the ground. They broke my watch with a kick as I lay on the ground. They jumped on me with their feet and I wonder that my ribs were not broken. I did not know that I was shot until my soul went into eternity. Oh, Mamma, if you could see my forehead, and put your hand on my forehead, you would know what they did to me." He had his overcoat on over his uniform. Before he disappeared he said, "Mamma, don't lose your mind because you have got to clear my name."

On the morning of Wednesday, Oct. 16, I had a vision of Jimmie and he said "They put a bandage around my forehead and around to the back of my neck to try to hide what they had done. My face was all beaten up and discolored and my forehead broken and a lump under my left jaw. They put my body in a basement and left it there." He said, "Utley managed and directed the whole affair." He seemed to have his overcoat on and kept looking about for something. I said, "What is it you are looking for?" He answered, "It's my shoulder knot that I can't find."

One night he came to me and wakened me and said, "Don't move or open your eyes, I am permitted to show you my face." I kept my eyes shut and saw his face all discolored as I saw it in the coffin when his body was exhumed 23 months after his death. If I had not been prepared to see the way he had been beaten up it would have killed me.

The first night after we heard of Jimmie's death, my daughter Daisy had a dream in which she said some one seemed to show her a face, which she afterwards identified as one of the young officers present when Jimmie was killed. The face was unknown to her and the paper in which the

portrait was printed came to us after she had the dream. The face was that of the man whom Jimmie told me was the one who directed the whole affair, Lieut. Utley. Daisy was also told that Utley managed the entire affair.

About three weeks after Jimmie's death, my daughter, Mrs. Parker who went to Annapolis to his funeral, came back to Portland and brought his things.

She unpacked the trunk and handed me the things in it. She handed me Jimmie's watch; I opened it and found that the crystal was shattered into a hundred pieces. I said, "Jimmie is here, listen to his watch ticking." My daughter said, "You are crazy." I said, "Listen," the watch ticked for three minutes (it had stopped at 1.15) Jimmie says, "that's how long I suffered." My daughter shook me by the shoulders saying, "Mamma, you have lost your mind." I said, "Listen it's ticking again." It ran two minutes and stopped at 1.20. Jimmie said, "That's how much longer I lived." The watch was taken to a jeweler and he had difficulty in getting it to run. Afterwards my other son carried it and every night it stopped at 1.20 for a year; at last it was made to run by a New York firm.

I had other visions of my son, Jimmie. After the time I heard of his death on Sunday, Oct. 13, 1907, until Wednesday, Oct. 16, I often saw him about the house as a little child five years old. Sometimes when he comes to me I feel a light feathery touch on my face. Once I felt a hand on my shoulder, and I said "Jimmie, don't do that." And I have never felt it since. Some months after his death I was in a church and he came up and touched me on the shoulder and said, "You are a fine Sherlock Holmes; how do you suppose that blood got on the back of my hand?" Adams was shot in the finger and if the blood had been tested it would have been found that it was all Adam's blood; they tried to put the gun in my hand." The next year after Jimmie's death when the fleet was on the Pacific Coast and several vessels came to Portland, immediately after their arrival, I heard some one run up the steps of our house and I went to the door and saw Jimmie in full uniform, a blaze of glory and full of happiness. In a few seconds he disappeared. In the

last days of June, 1910, while I was in Washington, just before the close of the session of Congress, Jimmie came to me and said if he could come back and live for eighty years in peace and happiness he could not enjoy a moment of it if he knew that he would have to pass through such a death as he did. "Oh, Mamma, it was horrible."

Once while I was in church in Washington, in June, 1910, just at the elevation, I said to myself, "Oh my Heavenly Father, I don't see why Jimmie had to die," and he came to me and said, "To purify the Navy, Mamma."

On Nov. 5, the day before Mr. Thacher called to see me at the request of Dr. Hyslop, I saw Jimmie for a moment with a distressed and anxious look on his face. I had written a note to Mr. Thacher on Nov. 4, saying that I would be at home on Nov. 6, and would see him then if he called.

Since I saw my son's body exhumed at Arlington Cemetery and looked closely at his face and form in September of 1909, I have not had so many visions of him. I do, however, see him occasionally.

Often when I would sit down by myself Jimmie would come to me and say, "Mother, find that paper." I would look and finally I found the "Inventory" and he was happy, and said, "You see I did not have my guns."

Utley says in the Inventory, "I found Lt. Sutton's suit case contained pair trousers, shoes, shirt, revolver, belt and holster." He always kept them in his suit case at home so when he would go out to target practice, everything was ready and he would just pick up his suit case and go.

ROSA B. SUTTON.

Statement of James N. Sutton on Nov. 10, 1910, Concerning the Impressions of His Wife, Rosa B. Sutton, at the Time of the Death of Their Son Jimmie, at Annapolis, on Oct. 13, 1907, Which Were Related to Him at the Time of Their Occurrence at 784 Hoyt St., Portland, Ore.

I had a long conversation with Mr. Sutton at his home on the 10th of November, 1910, in relation to his wife's impressions—dreams he called them—at about the time of their

son's death, and before they knew of any facts in the case except that their son was dead and that he was reported to have committed suicide by shooting himself.

The conversation was general and included some account by Mr. Sutton of previous experiences of his wife which had coincided with the facts when she had no normal means of getting the information. Mr. Sutton is not a spiritualist, and he described some mediumistic séances that he had attended and how in some instances he had detected the mediums in fraudulent practices. He is decidedly skeptical about spirit return and communication, and offers as a first theory of his wife's impressions the intuitive perception of a mother concerning all matters affecting her children. His second theory admits the possibility of spirit return to a limited extent, still giving the mother's acute perceptions considerable credit in the matter of receiving impressions.

I asked Mr. Sutton to write out his recollections of what his wife told him at the time of their son's death, but he demurred and said that if I would prepare a statement he would examine it and correct it and sign it. It follows.

Portland, Ore., Nov. 10, 1910.

The evening before I received a telegram, saying that my son, Jimmie Sutton, had committed suicide at Annapolis, my wife complained of a feeling of shock and pain, saying that something terrible had happened to Jimmie. She went to her room and remained there in tears while our daughter Louise remained with her reading to her. We felt that she was suffering from nervousness. The next morning after receiving the telegram, when I told her that Jimmie was dead and that he had committed suicide, she exclaimed and said it was a lie; that Jimmie Sutton never committed suicide. She added, "Jimmie is here, and says, 'Mamma, I never killed myself.'" She asked us if we heard anything. I felt that she was gone, that her mind was overthrown. She said, "Listen, Jimmie says the son of a gun hit me on the head with the butt of a gun, so that I fell on my knees, then three of them jumped on me and beat me worse than a dog in the street and tried to run my face in the ground. They broke

my watch with a kick and jumped on me with their feet. Oh Mamma if you could see my forehead and put your hand on my forehead you would know what they did to me."

Our daughter, Mrs. Parker, left immediately for Annapolis to attend the funeral. Before she returned and before we got any further news, my wife, claiming that Jimmie was often with her told us what he said to her were the facts:—

1. That his face was all beaten up, bruised and discolored.
2. That his forehead was broken in.
3. That a bandage had been placed around his forehead and brought down about the back of his head to the nape of his neck.
4. That as the effect of the beating there was a lump under his jaw.
5. That his shoulder-knot was gone. Mrs Sutton said that he appeared to her with his overcoat on over his uniform and kept looking around as if he had lost something. She asked him what it was and he said: it was his shoulder-knot and couldn't rest until he found it.
6. That Lieut. Utley managed and directed the whole affair.
7. That his body was placed in a basement after his death and left there without attention.

On the night after we heard of Jimmie's death my daughter Daisy said she had a dream in which some one showed her a face of a man unknown to her; she afterwards identified it as the face of Lieut. Utley from a photograph printed with several others in the Army and Navy Journal. The most of all this was told me Wednesday A. M. October 16, 1907. The boy was killed Sunday, October 13, 1907. Mrs. Parker left for the East Monday evening, October 14th. Tuesday evening, October 15, she had a dream while on the short line train on the way east, so she wrote us, and on Wednesday 16th, Mrs. Sutton told me most of this. Ten days later my sister came down to see us and she also had a dream and told me of it in my house and it is all singular to me. But the most important or rather the most singular thing to me of all is the watch ticking when Mrs. Parker returned to Portland with Jimmie's clothing and belongings in his chest. Mrs.

Parker told me of this. She was on her knees by the trunk unpacking the things and handing them to her mother. After she handed Mrs. Sutton Jimmie's watch she noticed that her mother was crying and in a staggering condition; she jumped up and her mother said "Jimmie is here," the crystal of the watch was broken and the watch had stopped at 1.15. Mrs. Sutton said "Listen to the watch ticking." It ran for five minutes. Mrs. Sutton said, "Jimmie tells me that is how long I suffered." Then it began again and ticked two minutes more; "that's how much longer I lived" was what Mrs. Sutton said Jimmie told her. On the Wednesday morning, October 16, after Jimmie's death, Mrs. Sutton told me that she had had a vision of Jimmie and that he said, "the son of a gun crept up behind me and hit me on the head. I lived seven minutes and did not know until I was in Eternity that I was shot."*

J. N. SUTTON.

Portland, Ore., Nov. 22, 1910.

Mrs. Rosa B. Sutton is my sister, and I remember that after the death of her son at Annapolis on October 13, 1907, that Mr. Sutton and Mrs. Sutton both told me that Mrs. Sutton saw their son in a dream or vision after the news of his death came, and that he told her that they had killed him—shot him; that there were three or four mixed up in it and that they jumped on him. There were other things told me but my recollection about them is not clear.

GEO. W. BRANT, 551 Washington St.

Statement by E. B. Bruin.

My sister, Mrs. Rosa B. Sutton, has told me of numerous visions and premonitions she has had at different times, but being a trifle skeptical, I paid very little attention to the many instances she has related to me.

* There is a discrepancy of two minutes between the account of Mrs. Sutton and Mr. Sutton on this point of the time involved in the ticking of the watch. Mrs. Sutton made the whole five minutes, Mr. Sutton seven minutes. Asked about this difference Mr. Sutton adheres to his recollection of the incident and the matter will have to stand as narrated. But he admits that he might be mistaken. He preferred not to adjust his recollections to the need of a consistent story.

However, I remember distinctly of her telling, not only me but the family and numerous friends, of the vision or visions she has had of her son, James N. Sutton, who was murdered at Annapolis, October 13, 1907.

The day she was told Jimmie had committed suicide, he appeared to her and told her it was a lie; and said his hands were as free from blood as when he was a little child. A day or so after his death, Mrs. Sutton saw in a dream the road, the bridge he had to cross on his way to camp and the place he was killed. On one occasion he appeared to her and said he had been permitted to show her his face that she might know how he had been beaten and said, "Mother dear, if you could only place your hand on my forehead you would know what they did to me." She described to us how badly his face and head had been cut and bruised and said there was a big lump under his left jaw. All of this was corroborated twenty-three months later when Jimmie's body was exhumed and Mrs. Sutton saw that her vision had indeed been a reality.

When Jimmie's effects were brought home and his mother took his watch in her hand, although it had stopped at 1.15 October 13th, it began to tick and ticked three minutes and stopped, then Jimmie said to Mamma, "that's how long I suffered"; then it ticked again for two minutes and stopped and he said to his mother "that's how long I lived after I was unconscious."

E. B. BRUIN.

Portland, Ore., Nov. 22, 1910.

Mrs. Rosa B. Sutton is my sister and our homes are in Portland. On the Sunday (October 13, 1907) when the news came of Jimmie Sutton's death I was at my sister's home in the evening and she told me that Jimmie came to her and told her that they had killed him; that they hit him in the back of the head and kicked him and beat him worse than a dog.

A few days later she told me that Jimmie told her that they broke his forehead and punched him under the jaw making a lump there. She also spoke of their taking his head and beating it on the ground, and of his (Jimmie) telling her not

to lose her mind because she would have to clear his name. She said that Jimmie said he did not know he was shot until he was in eternity.

After Jimmie's clothing was brought home I remember of my sister's telling me that when she took his watch it began to tick and ran for a few minutes—I do not remember how many—and that there was something connected with it about the time that he suffered before his death.

MARY K. HODGSON.

Portland, Ore., Nov. 28, 1910.

Mrs. Rosa B. Sutton is my sister-in-law, and I remember about her telling me some time after her son's death that she had a vision of him and that he told her various things about his death. If they were recalled to me I could remember them, but they have mostly passed from my mind. I do, however, distinctly recall the fact that she told me that "Jimmie" said that they threw his body into the "slush" house or some such place. The idea conveyed was that of a rubbish heap.

NEPHI HODGSON.

Statement of Louise Sutton.

I remember the night of the 12th, October, 1907, about nine o'clock my mother suddenly exclaimed, "Jimmie, something has happened to Jimmie."

We were expecting company, but mother was so upset she went to her room and my brother and I spent the evening reading aloud to her and trying to stay her tears. The next day my father was called to the telephone and he seemed greatly excited and rushed from the house; about an hour later my mother and I heard him returning. Mother said, "Jimmie is here in the house, perhaps he has gone upstairs to put on his uniform (as he had said that the next time we saw him he would be in uniform), go upstairs and see if he is there." I went and found my father with my sister, they were both very pale; feeling something was wrong I went down stairs and told mother I didn't care to stay home for

dinner but would go to my aunt's. So I was not at home when my father told mother of Jimmie's death.

For several days, mother repeated that she saw Jimmie and heard him say "Mother dear, if you could only lay your hand on my forehead." She also described the condition of his face and was positive there was a lump under his left jaw.

After my sister's return from the East, mother found Jimmie's watch with the crystal smashed, among his effects and while she was holding it, it suddenly began to tick, it ticked a few minutes then stopped and she said, "That's how long he suffered." Suddenly the watch began ticking again and ticked for five minutes. After stopping the second time we couldn't make it run and the jeweler had it for weeks before he could make it run.

LOUISE SUTTON.

Portland, Ore., December 20, 1910.

On the evening of the day on which my sister Mrs. Parker, started from our home in Portland for Annapolis, which was the 14th of October, 1907, the day after we heard of Jimmie's death, I was lying down in my room and whether I was asleep or not there seemed to be a haze in the room and I saw an arm holding a cabinet photograph before me, and I got the impression of some one saying to me, "there is the picture of the man who was most interested in directing the fight that killed Jimmie." In the photograph were two figures. The head and face of one seemed to be rubbed out as by an eraser but the other was very distinct.

Some days later the Army and Navy Register of, I believe, the 19th of October, 1907, was sent to my mother and she called my attention to a picture printed in that number of fourteen officers and student officers of the Marine Corps—my brother Jimmie was in the group—and asked me, pointing to Lieut. Adams, if that was the man I saw in my dream, as she called it. I said no it was not, and turned away. She called me back and asked me to look at the other faces. I did look and recognized at the lower right corner the face I had seen on the photograph in my dream if it was a dream.

My mother looked at the names under the picture and told

me that the name of the officer whose photograph I had recognized was Lieut. Utley. I had never seen him nor any picture of him.

DAYSIE MAE SUTTON.

Portland, Ore., Nov. 14, 1910.

I remember that I called on Mrs. Sutton very soon after Jimmie's death. I went to school with Jimmie and knew him very well. Just lately we were talking about what a strange fate it was for Jimmie when we always thought that his pleasant ways and quiet habits and close attention to what he was doing would make him a distinguished man. My father used to say that Jimmie would make an Admiral.

When I called on Mrs. Sutton she said that Jimmie came to her and that his clothes were spotted with blood and the epaulette was torn from his shoulder. He said, "Oh, Mamma, they just beat me up and I fell down on my knees and then somebody shot me from the back. I was seven minutes in eternity before I knew what had happened to me. You have the right man in mind who killed me."

At another time Mrs. Sutton told me that when she had Jimmie's sword by her bed that Jimmie came and said, "Mamma, I know that you will get the man who murdered me."

DOROTHY HINCKS.

Portland, Ore., Nov. 14, 1910.

I remember that I called to see Mrs. Sutton on Tuesday night after the Sunday when the news came that Jimmie Sutton was dead. Mrs. Sutton told me that Jimmie came to her and said, "Mamma, they have got me at last. They came up behind my back and held me down and killed me. I did not know I was shot until I was in eternity."

Mrs. Sutton also told us that Jimmie came to her as a young child. I remember this distinctly.

MAY HINCKS.

Portland, Ore., Nov. 14, 1910.

I remember that I called on Mrs. Sutton at her home on the Sunday following the death of her son Jimmie. She

told me that Jimmie came to her and said that there was a white bandage around his head. Also—"There's a hole underneath the bandage in my forehead. They came up back of me and forced me to the ground, and Mamma how could I do anything when they were all down on top of me at the time—oh Mamma, they got me at last."

CHRISSIE HINCKS.

187 N. 15th St.,
Portland, Ore., Nov. 16, 1910.

Mr. Sutton's family and ours were next door neighbors on 15th Street for sixteen years. Jimmie Sutton was a favorite with all of us. When he was a boy in school here before he went to the Naval Academy at Annapolis, we used to see him at work with a small dynamo in the basement of the Sutton house as he was very fond of experimenting with electricity. He was obedient, good and industrious, and a perfect little gentleman. He came to see me and say good-bye before he went to Annapolis, as I remember very well.

When we heard of his death on October 13, 1907, it seemed a terrible thing that so ambitious a young man should be taken away so suddenly.

I called with two of my daughters on Mrs. Sutton on Tuesday, October 15. I remember distinctly that she said that Jimmie had come to her and said that he was in eternity before he knew what happened to him. Mrs. Sutton said other things that Jimmie told her but this is all that I distinctly remember.

About a couple of weeks later Mrs. Sutton told me of having a dream about Jimmie and that he said, "they got me at last Mamma." Mrs. Sutton told me that Mrs. Parker had the same dream on the same night and also that Mrs. Anisworth had a similar dream on that night. (It was Tuesday night, October 15.)

This is all that I remember about the messages which Mrs. Sutton said came from Jimmie at the time of his death. I loved Jimmie Sutton because he was so attached to his mother and sometimes wished he was my son.

MRS. JOHN HINCKS.

Portland, Ore., Nov. 30, 1910.

I called on Mrs. Rosa B. Sutton very soon after the death of her son "Jimmie", and she told me of her "vision" of him and that he told her he had been killed; that if she could see his face she would realize what they had done to him. Mrs. Sutton also mentioned the wound in his head and the bandage about his forehead and spoke of a lump under his jaw. She said that they threw him down and jumped on him and knocked his head on the ground.

I remember Mrs. Sutton telling me that his (Jimmie's) aunt also had a vision of him and that we talked about it a great deal. A few days after his death Mrs. Sutton said she saw him about the house and that he seemed to be like a young child of about five. She told me of hearing her son whistle as he went up the stairs as he used to do in his life time.

ELIZABETH GALLAGHER.

Portland, Ore., Feb. 8, 1911.

I am an old friend of Mrs. Sutton and saw her within a few days after her son's death in the fall of 1907. It is difficult after such a length of time to remember exactly what she told me but the substance of it was that her son Jimmie appeared to her and told her that she was not to believe a word of the story that he had committed suicide. He said that he was riding in an automobile and that he was pulled from the automobile by one of the Lieutenants and one of his epaulettes was pulled off; that he was struck a blow from behind on his head which made him helpless; that three of them beat him and knocked him down and jumped on him. He told her that they would tell her all sorts of stories but that she was not to believe any of them. There were other things that she told me but my recollection is not clear enough to say what they were.

MRS. KATHRYN KINSELLA.

Portland, Ore., Feb. 8, 1911.

I was in Seattle at the time of Lieut. Sutton's death in October of 1907. I came back to Portland a week later and

saw Mrs. Sutton immediately on my return. I remember very vividly that Mrs. Sutton told me that her son appeared to her one morning in a vision and said, "don't believe a word of it; they struck me in the head and got me before I knew anything about it." That is all that I remember of the occurrence.

ELIZABETH A. KINSELLA.

I remember that Miss Daisy Sutton told me that she had a dream very soon after her brother's death and saw a group of officers and that Jimmie pointed out one of them as the one who engineered the whole affair. She said that afterwards she saw a photograph of the officers and recognized the face of this particular officer.

ELIZABETH A. KINSELLA.

Portland, Ore., Feb. 14, 1911.

I called to see Mrs. Sutton on Monday the day after her son's death. She told me that she had a vision of Jimmie and that he told her that three of them had him down on the ground and that they killed him. She told me something about his head but I can't remember what it was except that there was a blow on the forehead.

I have known Mrs. Sutton a good many years and she has told me about many of her dreams and while people generally laugh about them I have known them to come true. I have known the family ever since I can remember, and my mother was a friend of Mrs. Sutton's mother in Vancouver, Washington, where Mrs. Sutton's family, the Brants, lived.

MRS. M. E. VANATTA.

I have personal knowledge of the statements of three persons, friends and relatives of the Sutton family, who say that they have seen the apparition of "Jimmie" Sutton since his death. I am not free to say who these persons are. One corroborates Mrs. Sutton's experience in that the apparition of Jimmie which came in a dream told that he did not kill himself but that "a man came up behind me and struck me on the head" etc. This experience occurred I am told,

within three days after the tragedy and without any knowledge of Mrs. Sutton's dream or vision of a similar nature.

The newspapers have described how Lieut. Sutton's sister had a dream on the train on her way to Annapolis at this same time, in which Lieut. Sutton appeared to his sister and told her that he had been murdered. The Sutton family vouch for the truth of that newspaper account from the statement to them of their daughter.

On the 8th of February, 1911, a lady told me that she saw an apparition of Jimmie Sutton a few weeks after his death. He was in his uniform with his sword by his side with his left hand on the hilt. He came in the room where she was and sat in a chair facing her, but there was no impression of anything being said.

The following week I read a letter dated February 8, 1911, on the Atlantic coast which described how the writer saw an apparition of Jimmie Sutton in his uniform with his sword on and his left hand on the hilt. The interesting point is that neither of these persons had ever seen Lieut. Sutton with his uniform or sword on. He had not been in Portland since his appointment to the Marine Corps, though he was looking forward to such a visit.

I am satisfied of the good faith of these witnesses, but considerations of a personal nature, which I regard as justifiable, prevent them from giving me their signed statements. They shrink from doing anything of the kind, and in fact do not desire to do it. At the same time there is no doubt in my mind that their statements as to their experiences are true, whatever they may mean.*

* Mr. Thacher adds the following incidents to his account which he assumed at the time could not be published. But I have since obtained permission to use the facts, especially the incident regarding the insurance of Lieut. Sutton's life. Mr. Thacher's account of this and other incidents follows.

"Young Sutton was so impressed with the idea that something was going to happen that he got his life insured for \$3,500, I believe, a few weeks before he was killed." There is no record of this premonition at the time of its occurrence, but the family attest its existence and the following is the statement about having taken out the insurance. It is dated September 3d, 1907, in a letter to his mother.

"I have taken out insurance (\$3,500) in the Navy Mutual Aid. It is cheap and sure. It is run by the Navy Department and the funds are in

Some of the visions which Mrs. Sutton describes in her statement are apparently entirely subjective. For instance, "After the time I heard of his death on Sunday, October 13, 1907, until Wednesday, October 16, I often saw him about the house as a little child of five years old." A friend of

the U. S. Treasury. Only naval and marine officers can join. It is made out to you and Dad. I'll send you the certificate later."

After Lieut. Sutton's death the insurance was paid. As readers will remark, there is no indication in the letter quoted that a premonition was the suggestion for taking out the insurance. The credibility of this must rest on the testimony of the family.

It is possible, however, that a statement made in a letter to his father on September 30th, 1907, may be construed as some evidence of this premonition. In it Lieut. Sutton says: "I feel in my bones something is going to happen, but it is the feeling most people laugh at." There is no assurance in this that the feeling points to the reason for taking out the insurance.

"A near relative of Mr. Sutton is a sensitive and she had a vision of Jimmie a few days after his death and he told her that a man came up behind him and struck him on the head. This experience was related to the Suttons before this relative knew of Mrs. Sutton's experience, so Mr. Sutton tells me. I tried to get a statement through Mr. Sutton's aid. He read me a letter of reply which admitted the fact, but this relative declined to permit it to be used.

"Jimmie's sister, Mrs. Parker, saw him in a vision, on her way to Annapolis and he told her he was murdered.

"These three visions, Mrs. Sutton's, the daughter's and Mr. Sutton's relative, seem to be contemporaneous as nearly as I can learn, and occurred about 72 hours after the death, but no memoranda were made, and it is impossible in any event to use the material. Another daughter had a vision of the man who engineered the whole thing, 48 hours after the death, and that vision I got a statement of which is with the material sent to you. I sent also a photograph of the officers from which she picked out the one described, or rather the one whom she saw in her vision. Lieut. Utley is the one.

"The brother Dan saw his brother's apparition long after his death in uniform and with his sword. He had never seen him in life in his uniform I am told. This brother is a cadet at West Point and was hazed nearly to death in 1908, on account of which performance seven cadets were dismissed from the academy. It is impossible to get his statement naturally.

"The remaining sister Louise has told me within ten days of hearing her name called when she was sitting alone. She tells of having her dress plucked. Mrs. Sutton tells me that after Jimmie's death Louise would waken in the night and cling to her and sob, 'Jimmie is calling me.'

"So it seems that Mrs. Sutton and her three daughters and one son have seen Jimmie's apparition or had the impression of his presence since his death as well as one of Mr. Sutton's relatives and a friend of the family also.

"There is no doubt that the brother and sisters would be glad to have the matter dropped, and two of them criticize the mother because she refuses to drop it."

Mrs. Sutton, who declined to sign any statement, told me that Mrs. Sutton told her of this vision. The interesting feature of this is the way the suggestion in the vision of October 13—"I never killed myself, my hands are as free from blood as when I was five years old,"—worked itself out subconsciously and then appeared as a vision which Mrs. Sutton could not distinguish in any way from other visions. Several of the last visions mentioned in the statement are probably entirely subjective and suggested by the percipients own long continued thoughts, though of course there is no proof of the fact. The vision in which "Jimmie" said if he could come back and live for eighty years in peace and happiness he could not enjoy a moment of it if he knew that he would have to pass through such a death as he did. "Oh, Mamma, it was horrible," is probably in the subjective class; also the one in church, "I said to myself, Oh, my Heavenly Father, I don't see why Jimmie had to die, and he came to me and said, 'to purify the navy, Mamma.'"

On the other hand Mrs. Sutton unquestionably has visions which correspond with actual happenings of which she could have no information in normal fashion. These the psychical researcher calls veridical hallucinations. However the psychic researcher does not call any hallucination veridical until it has been proven to be so, and even then if the skeptic chooses to call the occurrence a chance coincidence the psychic researcher permits him to do so on his own responsibility, and if the calculus of probabilities demonstrates that the skeptic is an ass then the skeptic is "hoist with his own petard."

In the case of Mrs. Sutton's visions, as she prefers to call them, the coincidence of the event with the vision is testified to in a number of instances running back for twenty years by her husband and also by her sisters. From an acquaintance of three months I can testify to two facts concerning the family. They are above the average in intelligence and they are not Spiritualists in any sense of the word. I have spent a portion of each day for over sixty days in the Sutton home studying and briefing the testimony at the naval courts, and reading and sorting a mass of letters and various docu-

ments. I have consequently had an unusually good opportunity for estimating the intelligence and sincerity of the members of the family.

I am satisfied that Mrs. Sutton's experiences, or impressions, in connection with the death of her son at Annapolis are as genuine as those other experiences which I have recorded, both those of years ago and those which I have had the opportunity of verifying. The statements describing them bear internal evidence that they are in the same class, I think.

There is also no doubt of the fact that Mrs. Sutton believes so firmly in the veridical nature of these communications (though she is a devout Catholic) that she has been sustained in one of the bravest and most persistent fights ever made by a woman to rehabilitate her son, who according to the findings of two naval courts lies in a suicide's grave.

The analysis of the testimony given before those courts, as well as the subsequently discovered testimony shows. I think, very conclusively that Lieutenant Sutton received a scalp wound an inch and a half long on the top of his head, which laid open the scalp to the bone, before the fatal shot was fired. There are also a number of other facts which indicate that it was a physical impossibility for him to have shot himself to death as the witnesses testify, as well as to have done many other things on which the findings of self-destruction are based. An examination of the analysis, and of the tracing of Lieut. Sutton's skull made at the time of exhuming his body, and of the account of the foot prints on his trousers will permit the reader to come to a final conclusion on the case.

This investigation, of course, concerns merely the veridical nature of Mrs. Sutton's visions. It is that alone which has made the copies and brief and analysis of official records necessary. The fact that the analysis of testimony as well as new testimony go to disprove the accuracy of the findings of the courts, and to prove that Mrs. Sutton's visions were actually veridical to a certain extent is merely an incident of the investigation. The official records and new testimony speak for themselves. Mrs. Sutton's visions belong to a type with

which psychical researchers are already familiar. This report presents them both, and gives the student an opportunity to study them.

As I have said, some of the visions are undoubtedly subjective. On the other hand the conclusions of the analysis of the testimony and of the new testimony indicate that some of the visions were veridical. The scalp wound on the head must have been made by a blow on the head. The vision describes one. The bruise on the forehead, the lump on the jaw, the jumping on the victim's body, also the incident about the inventory in connection with "you see I did not have my guns", may be construed as veridical if the analysis is accepted as accurate and logical. It will undoubtedly involve labor on the part of the student to examine the official records. I have endeavored to make the labor as easy as possible by making a brief of the testimony of the second court and by preparing a careful analysis, but the task is no light one.

The vital question of all—whether Lieut. Sutton committed suicide or was murdered—raises the point if his mother's vision was veridical in that matter. If it was veridical, the problem for psychic researchers touches the most profound inquiry connected with the research work—Do the so-called dead communicate with the living?

Here is the material for the study of the old question which the tragedy of the Prince of Denmark suggests in a purely literary form. Here is a tragic death of a promising youth in the twentieth century. Here are a grief-stricken mother and father demanding from the powerful officials of a great democracy that the stigma of suicide be removed from the name of their son, and that justice be done. Is the story of the testimony worth while?

Sitting With Mrs. J. Youmans on Nov. 13, 1910, at the Home of Mrs. James N. Sutton.

There have been some coincidences in this case which have come to the surface through Mrs. Youmans, a private medium whom I have known for several years. On October 9, 1910, nearly thirty days before I had met any member of

the Sutton family, or had any thought of doing so, I had a sitting with Mrs. Youmans. She is what is sometimes described as the subliminal type of medium, and while she goes into a trance and certain personalities (whom she refers to as the children) talk, yet the trance is a very light one and she slips into it and out of it very easily and with but little apparent discomfort. Mrs. Youmans' case is interesting as marking the boundary where the subliminal type shades into the possession type. So far as appearances go this is the possession type, but there are strong indication that it is the subliminal type as well. Of the trance personalities who generally appear, Alice, the baby, almost invariably appears first, and after some prattle she withdraws and May or Mattie or Florence, or all of them in succession appear and communicate. They talk like young girls of from ten to a dozen years of age—as they claim to be. When the last one goes Alice generally appears and chatters for a minute and then says good-bye, and Mrs. Youmans wakens in her normal condition. She says that she often sees these discarnate children and hears what they say, and her accounts are possibly of interest in considering the sporadic problems of telepathy and clairvoyance. Mrs. Youmans is not a professional medium in any sense of the word. I have never detected her in any attempt to deceive, and what is rather unusual, she does not, so far as I have observed, attempt to deceive herself. I have come to have confidence in the genuineness of her expressed desire to learn the meaning of the functionings of this strange personality which is her inheritance.

On October 9, 1910, May said to me, "I see a figure six in a ring. The ring dissolves but the six goes straight to you Mr. Thacher." May repeated this once or twice and then proceeded to interpret the symbol. "It means, I feel, that something of unusual interest is coming to you on November 6." (I made a record at the time.) On November 1st I received a letter from Dr. Hyslop of date October 26, 1910, asking me to call on Mrs. Rosa B. Sutton and learn all I could about her psychic capacity and personal character. I called at the family home on November 3, but found no one at home. That evening I wrote to Mrs. Sutton asking for an

appointment. On November 5 I received a reply asking me to call in the afternoon of November 6. I called on the 6th and heard the story of the occurrences which is made the subject of this report.

On November 10 I happened to mention the coincidence to Mr. Sutton and he asked me to bring Mrs. Youmans to their home. I saw Mrs. Youmans on November 11, and said that May made a hit on October 9 in regard to prediction of something interesting coming to me on November 6. I said nothing more than that, but asked if she would go with me to see the family involved in the matter. She gave her consent after reflection.

The trance personalities appeared in a hilarious mood, and chattered in amusing fashion, showing a childish jealousy of each other as well as affection. May informed me that I was having some dealings with a man who possessed certain symbols of a secret society. A curious symbolic expression was used to designate his rank in this secret society. As is frequently the case, May could not explain the symbolic expression and it was blind to me. The next day a possible explanation occurred to me of which I was in some doubt because I belong to no secret societies and consequently am decidedly ignorant on the subject. I asked Mr. Sutton if he held a position in a certain order and his response showed that May's symbol had a curious and pat significance. I am unable to describe it specifically because for certain personal reasons Mr. Sutton does not desire to have any mention made of it. I had had a long talk with Mr. Sutton prior to November 11.

At the same sitting on November 11, May offered various predictions that this matter would not fall flat but would be successful. She then said she saw the letter N. [Mrs. Youmans is of the visual type and the "children" describe in childish fashion what they see.] It has occurred several times in the past two years and a half that the identity of some alleged communicator has been indicated by an initial or two of the communicator's name. The letter N, for instance, at a sitting on July, 1910, was connected with an attempt to furnish an incident tending to prove the identity of

my mother, who died in 1908. A little after speaking of the letter N May said, "I see the letters P. M. over your head but the M is red." May could give no explanation. I remembered that at a previous sitting some time ago that red was one of her symbols for a violent or bloody death. The matter was impressed on my mind because it included a prophecy of death for a friend of mine.

The next day I looked in the dictionary and found that P. M. stands for passed midshipman among other things. On November 13 I inquired of the Sutton family if the son who was killed at Annapolis was a passed midshipman. I was told that he was a midshipman but had resigned and was subsequently appointed a second lieutenant in the Marine Corps. On November 14 I was at the Sutton home and met some young ladies who were old neighbors and friends of the family. One of them had been a schoolmate of Jimmie Sutton and in conversation with me said that her father greatly admired the young man's quiet, attentive persistence to what he had on hand and predicted that he would be an admiral. Mrs. Sutton here remarked that they wrote to Jimmie what their friend and neighbor had said, and Jimmie replied that he was thinking more about becoming a passed midshipman than an admiral. Later Mrs. Sutton showed me the letter from Jimmie. It confirms entirely the above account.

I am not endeavoring to force a coincidence out of this incident, but for over two years I have been puzzling over the vocabulary of symbols offered by this medium of the visual type who claims to see but who rarely claims to hear messages. I endeavor to study the symbols as I might study a cypher-code of which I am ignorant, and I have given here my mental processes, and the reader can judge for himself as to the probabilities of this last instance being a coincidence connecting me with the Sutton family. As I have said, Mrs. Youmans had no knowledge whatever through any normal source of my acquaintance and intercourse with this family.

At any rate I believe it to be fair in this study of mediumistic phenomena to mention these incidents in telling of the sitting at Mrs. Sutton's home

Mrs Youmans said soon after entering the house that the

"children" said they would meet three persons and that the matter would be talked over with two more. Mr. and Mrs. Sutton and Miss Louise were at home when we arrived so the "three" is obvious enough, but there are or were at that time two members of the family who were not present.

I had not mentioned the name of the family to Mrs. Youmans and had told her nothing about the different members.

It was our plan to keep Mrs. Youmans in ignorance of the name of the family, but after her remark about the number of persons that the "children" told her she was going to see, she saw an addressed letter on the parlor table, and Mrs. Sutton called her husband by name twice, so Mrs. Youmans' memory of the tragedy three years ago must be considered in reading what the trance personalities said.

There were one or two exclamations from Alice and then Mrs. Youmans in her normal personality said that there was some one in the room who was going on a journey—that she noticed the scent of a Pullman car.

Alice appeared and talked unintelligibly for a minute and then May Snyder began to talk. She devoted her attention to Miss Louise and talked about her dress and said she saw her carrying a beautiful sheaf of flowers. "There are others there—a wedding or a party. I see her in that dress. The dress is brand new. You look perfectly lovely."

[To Mrs. Sutton.]

There's a string—a chamois string with 9 beads on it—for time—months. Its something about a journey. I feel that there are two propositions and one back of the two—between now and the end of nine beads. Empty shells cartridge shells, there are two empty cartridges and one loaded with a soft nosed bullet. I guess you don't need outside information.

(G. A. T. Why?)

I feel it. There's too much. In front of my uncle [Mr. Sutton] I saw two tumbling in and one is right there—one did the business. Somebody hit me in the head here (placing her hand on back of her head). Somebody hit me on the chin and cracked me on the ground. I don't want to stay. I saw something awful, oh! Mr. Thacher, oh! must I stay?

(G. A. T. Please stay and tell us what you saw.)

[Answer in great distress.] Somebody killed somebody.

(Who was killed?)

Such a nice boy. They did! They did!

(Can you tell any more?)

About other guns?

(G. A. T. Yes, about other guns.)

I go away from here.

(Where?)

I see water—not west, but east of you.

(What else do you see?)

I don't see, I feel.

(What do you feel, May?)

I feel kind of sad. I don't like it. I don't want to stand in the dark. There's trees but its dark; its not so very dark. Revolver, oh, I wish I had not said revolver—wish I had not. Must I stay?

(G. A. T. Please stay and tell us.)

Does my head ache or don't it? putting her hand to her head.

I did not get it from my auntie [Mrs. Sutton] I got it back—back.

[Mrs. Youmans in her normal state is inclined to believe that she gets information by reading the minds of persons who are present. I have known the trance personalities to discuss the question of where they got their information. If they don't want to read the minds of the sitters they object to Nellie's (Mrs. Youmans' name) sitting nearer than about six feet. At this sitting the person nearest to Mrs. Youmans was probably nearer eight than six feet.]

[May.] I saw two and then three and then one slipped back.

I'm bad. Right back of me there's a tent and a tree close. They did—two of them did. Both are equally guilty. One was afraid and went away. The other he went about his business—he sneered at it. There's no drinking like it was said. Oh yes, there was some—a little—it was wine. It smelled sweet. I don't know it; its a light wine.

One told the truth. I can't get to him. Uncle Thacher, must I stay?)

(G. A. T. Yes, please stay, May, and tell us what you see.)

[May.] I see uniforms. I didn't before. That will be strength. I see colored lines around a place on the map. Is it Delaware? Isn't Delaware just a jog off from Delaware? Did they get across the line? They'd like to hush it, but they can't.

(Mr. Sutton. Who got shot?)

[May.] A nice boy.

(Mr. Sutton. Was the man who shot him in uniform?)

[May.] They all belong. There's a tent and then some other tents.

[I took notes in long hand and find I neglected to say when May went and Mattie, another trance personality appeared, but it was about at this point.]

[Mattie.] I'm not going to cry. I am going to stay. I'm mad. There was one on top. It was after night. They get him. They made a bruise on my jaw. My hand was caught under me when I fell.

(Which hand?)

Why this one of course, moving right hand. My head cracked back and it hurt here (putting hand near throat) and I can't get my breath.

There's a short one, a slight one who did not belong—he don't seem to be chumming with the others.

(Was he dark or light?)

He was light, he feels smaller.

(Were his clothes ragged?)

It isn't the same like they have. Its coming out all right don't you worry. I see a cross. Why do I see a cross? There's a beautiful cross before Auntie. It will be all right. [In other sittings I have known the symbol of the cross to mean a disincarnate being in the other world.]

I just saw those words, "I am" before my auntie. There's help somewhere. I'm not only one who has told you. Some one here has heard. It has been taken up twice. Next time it will stick.

Make haste slowly. Don't be discouraged. Something is coming. In December things will begin to unwind. Do you know a Democratic Congressman. I am going to see a good many. I saw a map of Delaware right next to Maryland. It is something about it. Did they go over line that night.

[At this point I was handed a sealed letter by Mrs. Sutton with the request that I hand it to the medium. I knew nothing of the contents of the letter nor anything concerning it. Medium took the letter and Mattie said:]

I know its about it. Its a can opener; it opens up. Can you keep next to the writer of this letter and reach him.

Mr. Thacher, in this is a can opener. I'm so cold.

(What makes you cold?)

That nice boy.

Who is it that can write? Somebody knows.

About that smudge, I feel as if I were a boy and want to deny. I am glad this thing finishes it. It will be a long and tough tussle but nothing like what it was. Its pretty good. At night time that boy comes close.

I see the rings of Saturn. Its something about it. What does it mean? Mars means war but what does Saturn mean?

[Speculation about this symbol is open of course. There are

commonly reckoned three rings which makes an obvious application possible by referring to the symbol of the three cartridges. A vocabulary of symbols is certainly unsatisfactory, but then all mediumistic phenomena are unsatisfactory. However, I doubt if any one who has experimented persistently with mediums will accuse the medium of manufacturing three fantastic signs. The thing is too automatic and the medium is too often ignorant of the meaning.]

(Mrs. Sutton: What about the writer of that letter?)

[Mattie.] Oh, he'll tell. Don't crowd him. Take it for granted he will tell. Believe with faith and it will make it come true.

[To Miss Louise.] What does 4-6 mean? Four parts out of six. He is that far over now. Why did I feel that I was going to be in this thing? When my knees ache (putting her hands on knees) I know I'm going into it.

[It's been my experience with Mrs. Youmans that when children complain of Nellie's limbs aching—I've known them to cry over it—that she seems to be farther from her normal condition than usual and that the results show supernormal information. On one occasion it was about the future.]

[Here there was a message from some female communicator.]

[Mattie.] I'm in a city. She wants to send my auntie her love. She had trouble with her heart and lungs. She's going to be a help. [Coming back to writer of letter she still held.] Something happens in his family that softens up his conscience. Help to send this boy of ours back [to him?]. He's not so bad, but he's—[Here Mattie mentioned a personal peculiarity of writer of letter which has heretofore kept him silent.]

As this is the end of talk about letter I will say here that after the sitting Mrs. Sutton opened the letter and gave it to me to read. I had not seen it before. The writer who did not sign his name, said that he knew that Jimmie Sutton was murdered and that he wished most fervently that the truth could be brought out. He expressed sympathy for the family. There was no attempt to disguise the hand-writing. Mrs. S. received it in 1909.

Mrs. Sutton as the result of a good deal of trouble has got the signature of a young man who was present on the night of the tragedy. A comparison of the hand-writing indicates quite strongly that he was the writer of the letter.*

*The photograph which I have of this letter sustains Mr. Thacher's statement that the handwriting is not disguised. As it was not signed the

The medium here recurred to the tragedy.

That boy was murdered—that's the fact. There was a tree and a tent. A great big fellow was the one. He was in his shirt sleeves. He was a big and heavy young man—not fat, but brawny. He was a leader—a bulldozer. Then one was slighter. They pitched on to that boy and then one run. The big one got on me and crushed me.

[Here the medium dropped the tragedy and talked about the outcome.]

It will be some months before it comes through. Its going to uproot that service so people won't be afraid to send their boys there. I see a cross. There's a gentleman going to help you a great deal. He has a cap with three or four points. Did you ever see a ground swell Mr. Thacher? Well there's going to be one here.

[End of sitting.]

I took notes of this sitting in long hand so some items have been missed, but there are no misstatements I think. "May" made many appeals to me not to have her stay and her story, disjointed as it was, was very dramatic.

From my knowledge of the medium I feel safe in saying that she did not consciously "make up" her story from her memory of the tragedy as printed in the papers in October of 1907 and in July, August and September of 1909.

The subliminal memory of that story is so reasonable and probable that the real value from a scientific standpoint is the acting of the trance personality. The skeptic must have admitted that "May" and "Mattie" are good actresses. I have no convictions as to who these personalities are or what they are. It is what they do and say and how they do it that interests me. In piecing out their story by suggestions as to probable meaning I am not claiming the truth of any of it, but am simply trying to make intelligible what may very

identity of the writer had to be conjectured and to ascertain whether the supposed person was the actual writer I made personal inquiries in Washington, D. C., for samples of the man's handwriting. But there were none on record with the Navy Department, except the man's signature of his name. As this was not sufficient to determine the case that source of evidence was abandoned. No one knew the man's address and so further inquiry was shut off and the circumstances made it doubtful whether we could secure the evidence if the address were accessible.

possibly be a purely subliminal impersonation. I do that in tentative fashion because of my experience with this medium. I am not judging her case. I am simply describing it as fully as I can. However here comes an interesting question. Admitting that the story of the tragedy was a subliminal impersonation—I can't say without studying the files of the newspapers whether all the facts have been printed—there is the question of coincidences before the sitting and the talk about the letter which was placed in the medium's hand. Mrs. Sutton arranged that without consulting me and I did not know what the letter contained.

The medium's story agreed generally with Mrs. Sutton's theory, so maybe this indicates mind reading, but there's one important discrepancy, the medium picks out a different man than Mrs. Sutton as the one who fired the fatal shot. Of course that may be chance, but forty-eight hours after the sitting Mrs. Youmans picked out the photograph of the man. This may be trifling but it is opposed so far as it goes to mind reading.

As to the coincidences before the sitting I know of no possible theory of explaining them aside from the supernormal unless we deny that they are anything but chance coincidences. The number of them rather militates against that idea but maybe that won't strain the skeptic's credulity any more than the belief that the subliminal impersonation was the real thing will strain the spiritualist's credulity.

On Monday, November 14, Mrs. Youmans wrote to me about her impressions which I add to the account of sitting the evening before because I know from experience that her after impressions are often clearer and more coherent—they seem to come to the surface better—and because the letter shows what kind of a person Mrs. Youmans is, and also because it shows the subliminal character of her impressions. The last is of interest in studying the possibilities of secondary personality as well as of the "possession" nature of the phenomena.

"Wm. (Mr. Youmans) took considerable wind out of my sails as soon as I mentioned the name, he instantly connected it with the Annapolis story, and couldn't see why it

had not appealed to me. I don't know why it did not. All I know is it certainly meant only one thing to me. I had noticed Mrs. Sutton's picture in the Society news a few days ago. There was no mention further than to state she had lately returned. I did not connect it at the time with Annapolis, nor the name Sutton when I saw the envelope. Though I had a distinct impression of seeing General Grant and of seeing two swords crossed and hanging on the wall. When I looked again, neither the picture nor the swords were to be seen. I am very sorry on their account that I heard their name, because it does weaken the evidence of good intentions on my part, but so far as I am concerned, I know it meant nothing to me until May said the word "uniform", from then on I was miserable, for I knew.

Now how much of this has been carried subconsciously in my mind since reading the newspaper account I do not know. I do not feel like taking the slightest credit, because so far as I can remember, there was not a new thing brought forward last night.

I am very grateful to you for not telling me anything; if you had I could not have gone. After May said the word "uniform" I saw a great deal plainer, but I wouldn't let her go into details. I feared she was getting too much help from Mrs. Sutton and myself.

I distinctly saw the large fellow, not his complexion, for I seemed to be at least ten feet from them and the light was not good, but he appeared to be in his shirt sleeves. My shoulders felt free and not set up in a stiff uniform. I had the impression of this young man running, also his feet seemed free; he must be a remarkably light man on his feet, or else he was in stocking feet, running shoes or something light, not in color, for he seemed light on his feet, very angry, has a habit of folding his arms when angry or excited, has good shoulders; in the dim light I took him to be finely built. I may be doing some man a great injustice. I do not know whether I saw an actual happening or Mrs. Sutton's mental picture of it, but I believe it to be an actual fact. Still I am afraid to say anything to them about this, because it might not be true and what we are after is the truth.

To me there was a slight rise directly from the road, the outline seemed like a rise. I know I stood near a tree. I felt as if I had just crossed a bridge but a short distance back and that something had rattled. I thought the sound was made by a loose board in a bridge, or by running over a stick of wood, board or like substance while I was crossing a bridge.

Here is something I would like very much to know. At times I felt that I was the one who was murdered. Especially so when I think of that bridge. I feel that I was riding along a dark road, not absolutely dark but it is night and I am late and in a hurry. I am always leaning forward to speak to a man who is in front of me, whether he is driving a team or a machine I am not sure but I lean towards it being a machine as I seem to move at too fast a gait for a horse. I am speaking to the man in front but I don't hear my words; just then I hear the sound of a board, like a loose board in a bridge. I turn and the man ahead of me turns also to make out what it is and we are so taken with finding out what that noise was that we unintentionally pass a man who is near a tree and who wants us to stop. I feel distinctly that I had no intention of rushing past this man and escape being questioned.

My hand bothers me so I can hardly write. Do not put this to the Suttons as a theory but it is strange to me. I am so sure of that bridge, so sure of looking back and of not trying to force my way past some given point. Now what beats me is I cannot form things and name them. They just appear to be there without naming or willing on my part. I seem to understand and yet be lacking.

I do not like to have this brought before the Suttons; they have had trouble enough without being misled by mediums, but if it ever comes up so you can, please get Mrs. Sutton to tell you as much as she knows about that night. I want very much to know.

Let us know how you are.

MRS. Y.

the manner of her son's death. That is a factor in the issue whether her experience was supernormal or not. But the first thing that we have to settle is whether any of the experiences have credentials meriting scientific attention. The sensational interest attaching to the issue of communication with the dead in correction of a verdict pronounced by a Court of Inquiry creates increased obligations for caution, and the suspicion of its character is heightened by the situation and the gravity of the accusations implied. Taken by itself the incident would labor under the scepticism that it was too isolated in the experience of Mrs. Sutton to be more than a coincidence or the result of transferring her later knowledge to an earlier moment, with the exception of the experience at the time of the son's death. The doubts thus naturally concentrating on that experience associated with those occurring or alleged to occur on the receipt of the telegram, as I have already remarked in the Introduction, required that the experience be not unusual in the life of Mrs. Sutton. The other experiences with their corroboration where there was no special mental interest to distort them have some weight in establishing a presumption in favor of similar experiences in any situation of the kind. They have their independent value as incidents possibly supernormal and apart from the issue most interesting to general readers. They have fair corroboration and are so like similarly recorded phenomena that there is nothing *a priori* against them. They may be supposed to be as likely as similarly accredited phenomena.

For the public, however, the central point of interest is in the apparent communication with the dead and the question whether the statements reported from that source are true and negate the evidence of the Court of Inquiry. Before making any statement on that matter we must first understand the issue and that will require a careful analysis of the problem and the source of the evidence necessary to solve it.

1. The first question with the psychic researcher is not whether we are communicating with the dead, but whether the experiences of Mrs. Sutton are credibly supernormal. This might not involve such communication after the facts were proved to have been credible. Such a view would de-

pend on the character of the phenomena and the extent to which so comprehensive a theory had otherwise been established. The facts here might constitute a part in such a theory, but they would not be sufficient to effect such an end by themselves. This, perhaps, goes without saying. But I desire to indicate clearly that the utmost that these phenomena, considering them adequately proved or confirmed, independently of the testimony of Mrs. Sutton, can do is to illustrate such a theory otherwise supported. Whether they will do this depends on their relevance and supernormal character. Some of them undoubtedly present at least superficial evidence of this, in that they are the kind of facts which might be expected on such a theory. Others, while they are not primary evidence of it, might be explained by it. For instance, assuming that the veridical nature of the communication about Lieut. Sutton's mode of death were established, this might be evidence of identity, but the incidents describing the condition of his body and articles he once possessed would not be primary evidence of such communication. This is perhaps the reason that the mind turns instinctively to the fundamental incident affecting the real issue. It seems natural to make it turn largely or wholly upon that particular characteristic or incident.

2. We must remember, however, that, whether the incident is supposed to illustrate or to be a part of the evidence of such a theory or not, the main circumstance on which interest concentrates depends for its truth on the facts connected with the inquests at Annapolis. The presumption will always be that the findings of the Court of Inquiry are not easily to be set aside. If we could suppose that alleged experiences of the kind told by Mrs. Sutton were *prima facie* true the presumption would be the other way. It is the reverse, however, and we are obliged to settle whether the statement of the communicator is true or not by the evidence produced for or against the verdict of suicide. That is, the whole case turns on the question whether the evidence adduced to prove Lieut. Sutton's suicide is true or false. The case thus turns on the veracity of witnesses to the acts which resulted in the death of Lieut. Sutton, not on the veracity of

Mrs. Sutton and those who confirm her experience. We may fully concede her experiences to have been truthfully told, and also even that there was supernormal information involved in all that affected the incidents about the boy's body and *post mortem* events, and yet be forced to admit that the experiences alleging homicide instead of suicide were subjective ones on her part; that is, explicable in some ordinary way like imagination, chance coincidence, inference, retro-cognition or the transfer of later knowledge into narratives of the past, etc. Hence whatever importance we attach to this particular incident will depend upon its relation to the verdict at the inquest. If the verdict at the inquest be false and there be adducible there evidence that Lieut. Sutton was killed by some of his comrades, the experience of Mrs. Sutton will have its weight.

3. There is a habit on the part of the public, even when it does not believe in spirit communication as a fact, of assuming that, if spirits communicate with the living, their messages are peculiarly sacred and unquestionable. With most people it is assumed that a spirit communication must be true if it at all be what it claims to be. The scepticism is directed to the fact of communication, not to the veracity of it when assumed to be that. This assumption I regard as wholly an error. There is no reason for supposing that spirits, granting their existence, are or should be either any more veracious or as having any better judgment of facts than the living. They may be as liable to error in statement as living people whether that error be intentional or unintentional. Their statements have to run a double gauntlet. First they have to be verified by the living in facts which are not transcendental to human experience. Secondly, they must form such a coherent whole as to be internally probable just as any human narrative must be. There are several things which make it necessary to reserve acceptance of a spiritistic communication after conceding that it is a fact. (1) Dr. Hodgson claimed and I have defended, at least tentatively, the hypothesis that discarnate spirits are in some sort of disturbed mental state when communicating, a supposition which would require us always to prove their statements, not to believe them on the authority

of their source. (2) Apparently in the experience of Dr. Hodgson those who had died a violent death, whether of suicide or homicide, were less clear and accurate in their communications than others dying a more natural death. (3) The abnormal condition of the medium or psychic at any time with the dream like trance would distort anything that passed through it. (4) Assuming that the medium is normal the messages have to traverse his or her subconsciousness and receive all the coloring of that subject. These four conditions will put a reservation on any communication from the dead, assuming that it occurs at all, until verified by their coincidence with independent mental or physical facts. Hence the whole case in this and similar instances will depend on what can be established by living human testimony. Let us, then, examine the facts on both sides.

It will be impossible to give the reader any summary of the evidence reported at the inquiry after Lieut. Sutton's death. That is too voluminous to publish here, and even a summary of it would exhaust two numbers of this *Journal*. Mr. Thacher has deposited with the Society a copy of the entire evidence on the case and besides this a critical examination of it. I have myself read both of them, and can only outline the facts and somewhat dogmatically pronounce judgment upon it.

The story is this. There was a dance at one of the Naval Academy halls. After it Lieut. Sutton took an automobile and with several others started to the camp. On the way a quarrel arose, the cause of which the evidence does not make clear, and a fight occurred between Lieut. Sutton and two or three others. He was thrown down and when he arose he was said to have threatened killing all his antagonists before morning. He was said to have gone to his tent and secured two revolvers, and in some way not made clear in the account was ordered or put under arrest. His antagonists closed in on him and apparently endeavored to wrest his arms from him. Several shots were fired and two persons wounded. Finally Lieut. Sutton was caught and thrown down and beaten rather severely and in the alleged struggle to get his weapons Lieut. Sutton, tho held down by two or three per-

sons, managed to get his arm out from under his breast and to shoot himself. He was said to have been under the influence of liquor, the testimony stating that he had bought a bottle of whiskey just before starting out with the automobile. He was said to have been unpopular with many of his fellow students and officers, and to have had frequent quarrels with them.

I shall state with similar brevity the main points in the evidence or lack of evidence. (1) There is nothing in the evidence which I have to make clear the origin or motive for the first quarrel. The testimony of disinterested parties contradicts with that of those who might be suspected for homicide. (2) There is no account in my evidence of what occurred between the end of this quarrel and the beginning of the second stage of the fray. (3) No intelligible motives are assigned for the quarrel. (4) No motive for the alleged suicide was established by the evidence and no attempt made to establish it. (5) The testimony of the parties on the first inquest did not consist with each other and was not always consistent with the facts on the part of each witness. (6) The testimony of each party on the second inquiry was not always consistent with the testimony of the same witness at the first inquest. (7) The examination of the body after exhumation two years later showed wounds and conditions which had no proper consideration in the earlier inquests and the direction of the bullet, as also shown in the original autopsy, was against the theory of suicide as testified, and the direct testimony of some witnesses made it appear impossible. (8) No attempt was made apparently to produce evidence for any form of homicide. Evidence for this is lacking.

In the discussion of the question the public will assume that the alternatives will be between suicide and murder, and the term suicide will be interpreted to mean deliberate self-destruction. Those who read the evidence, however, will recognize two other alternatives. In many cases the alternatives might be more limited, but the circumstances, assuming that the testimony is to be seriously treated at all, in this particular instance will enable a man to point to four instead of two hypotheses to explain the death of Lieut. Sut-

ton. Whether they are rational hypotheses would have to be determined by the evidence, but as abstract or *a priori* possibilities there will be four theories to consider. They are (1) Intentional suicide; (2) Accidental suicide; (3) Justifiable homicide, and (4) Unjustifiable homicide. It is the first and fourth of these hypotheses that have received the attention of the public. But the fourth was not explicitly investigated by the Court, tho it was implied in the manner of examining the witnesses. Let us examine these possibilities in the light of the testimony.

The most significant fact in the whole case is that no one put forward the plea of justifiable homicide; that is, self-defence on the part of officers endeavoring to put Lieut. Sutton under arrest and to protect themselves against his taking their lives. The superficial meaning of the evidence as indicated by the witnesses was that Lieut. Sutton was endeavoring to take vengeance for defeat or a fight. This would have been ample ground for self-defence against his action. But after stating real or alleged facts implying that he was the aggressor against his comrades' lives, no such defence is put in or considered for a moment. The whole testimony was intentionally for voluntary suicide on the part of Lieut. Sutton. Even on this point the testimony is not clear. It was avowedly dark and the witnesses attest only that they saw the flash of the pistol and apparently there was nothing but inference to impute the act to Lieut. Sutton. At any rate the plea of justifiable homicide seems not to have been thought of where it was more defensible by the testimony than was the theory of intentional suicide. Now, intelligent men who read the testimony and observe its contradictions and the situation for the witnesses themselves, and who note the circumstances that this testimony indicates a motive for homicide on the part of some of the main witnesses and no motive for suicide on the part of Lieut. Sutton, and who also observe that the autopsy shows very unlikely conditions for suicide will question a verdict of voluntary suicide. That is, briefly stated, the whole situation makes it appear intrinsically absurd that Lieut. Sutton committed suicide intentionally, tho the direct testimony centering about the last act

alleges this, but without any evidence which could not be construed as an effort to escape suspicion for homicide. It is impossible here to enumerate the facts which sustain such a view. It might even be that intentional suicide was committed, but it is certain that there is not adequate evidence for this view. The testimony of the men to that effect must always labor under the suspicion of having been manufactured to insure self-protection and the circumstances admitted or asserted by the same parties, involving the events that led up to the final catastrophe and the darkness which made all observations dubious, disqualify all that purports to be evidence. If the parties testifying had been disinterested in the outcome it would be different, but they would be deeply implicated in any verdict against suicide. The result is that there is no adequate proof of voluntary suicide while the exact situation and antecedents make such an hypothesis so absurd superficially that it ought to require a great deal of the most excellent evidence to establish a presumption on such a matter. That ought to be clear to any impartial study of the testimony.*

The theory of accidental suicide might fare better. It is quite consistent with all the facts real or alleged. Accepting the story of the original quarrel, the going back to the tent to secure his guns by Lieut. Sutton, the endeavor to arrest him and to secure his revolvers, and the last struggle to disarm him, as alleged in some instances—accepting this con-

* The Report of Dr. Vaughan after his necropsy contains a few statements of importance, bearing upon the nature of the case.

He found no general fractures, but he did find a bruise upon the forehead and another bruise on the left side of the lower jaw, corroborating the statements made by Mrs. Sutton before the body was exhumed.

In regard to the bullet hole in the skull and the direction of the bullet's passage the Report says. "The bullet hole was three inches above the top of the right ear. A small fragment of the bullet was found embedded in the left side of occipital bone just above the groove of the lateral sinus or left side of the head."

Also it records that grains of powder were found on the edge of the bullet hole. The cutting away of the hair about the bullet hole prevented the discovery of powder grains there, and besides it was thought that they could not have penetrated the skin because of the resistance of the hair.

It would seem that it was possible for Lieut. Sutton to have shot himself, tho Dr. Vaughan deems it improbable, as most students of the evidence would admit.

ception of the situation we might well imagine that, while some one or more of the men were trying to get Lieut. Sutton's guns away from him, as asserted, he may have endeavored to shoot his antagonists in the manner described, and in the half-dazed condition or uncertainty as to the position of his hand and arm, possibly even held by one of the men, the bullet may have penetrated his own brain in this accidental manner, the shot being intended for another. This is perfectly conceivable in the case, disregarding the lump on the jaw and the gash on the head, and it might even be imagined or claimed that criminal intent was not present in his restrainers. That would have to be a matter of evidence independently. But no such claim or possibility has been advanced in the trials. The witnesses who were naturally associated with the affair and liable to suspicion for homicide seem never to have thought of this alternative, which perfectly honest and innocent people would most likely see and present. On the contrary some of them confess frankly to hating Lieut. Sutton and in spite of claiming that it was suicide admit that they would have been killed had Sutton survived. They seem to have been wholly unconscious of what such a confession meant in support of motives that might well lead to homicide in the case, when the whole thing could easily be covered up. At this point it is that a plea of justifiable homicide might arise. Assuming that they not only feared Lieut. Sutton's vengeance, as asserted or implied, but that they were duty bound to protect themselves against his shooting them, they might well have claimed that he was shot in self-defence. It would have been as easy to manufacture evidence for this as for intentional suicide and the whole story makes this a more rational alternative than the one actually chosen. But apparently, conscious of foul play, or the feeling that this would be the more probable one, they seem to have chosen a course that is less consistent with the whole facts than justifiable homicide. The hypothesis that is most consistent with the testimony is accidental suicide, and next to this stands justifiable homicide. But neither of these claims seems to have been thought of by any that was a party to either the acts or the inquests. This circumstance

is so much against the claim that is apparently ridiculous in the light of the testimony, namely intentional suicide. If the hypotheses of accidental suicide and justifiable homicide are to be rejected, most readers, I think, would decide for unjustifiable homicide, and this verdict would sustain the claims of Mrs. Sutton and to that extent support the veridical and supernormal character of the message from her son. Whatever difficulties we entertained regarding that experience would arise, not from the testimony of the witnesses before the Court of Inquiry, but from the reaction of her own mind on receiving the telegram. If that could be eliminated the coincidence would be much stronger.

Now when it comes to the evidence for murder or unjustifiable homicide the situation is a difficult one. We may suppose that intentional suicide is absurd, but that does not permit us to infer that homicide is the necessary alternative. No evidence was adduced at the trials to prove homicide, tho that it was a possibility was implied by the cross-examination of the witnesses in the second inquest. The fundamental difficulty in such an issue as homicide is that the witnesses must be the defendants in such a charge. The men who testified to suicide must be treated as the criminals in a trial for murder and their evidence becomes incompetent. In a situation of that kind they would be free from obligation to testify at all and if they did all evidence not involving a confession would be disqualified by their interest in self-protection. The only testimony in a civil court that would be accepted would be that for suicide and considering that the witnesses are the accused in the alternative view the incompetency of their evidence in that issue would imply a similar-incompetency on that of suicide. Hence the peculiar circumstances are such that there is no hope of obtaining evidence for unjustifiable homicide. The only persons who can give evidence are the accused and the case would have to rest on circumstantial evidence which these same witnesses would have to supply for the most part. Unwary admissions and contradictions in the testimony may be used to disqualify the witnesses, but not to prove the accusation of homicide. Hence no matter what we may personally believe from the

absurdity of the theory of intentional suicide or the weakness of the evidence, we are without satisfactory proof of unjustifiable homicide, which would ordinarily be required to establish the veridical nature of Mrs. Sutton's experience and the claim of the communicator. To absolutely establish the truth of the communicator's statements on the point of murder would require legal proof of homicide and disproof of intentional suicide. But that seems impossible in the case. All that we can do is to weigh the probabilities from the evidence and these are difficult because the testimony for suicide is incompetent on the ground that the witnesses are the accused in the alternative hypothesis. The circumstantial evidence coming from unwary admissions points toward that result and the testimony of disinterested parties points more strongly still toward that. But it is a case where science can announce no proved verdict and the individual will have to be left to his own judgment and the real or alleged facts, the two most consistent hypotheses not having received any investigation. Non-proven is the most that can be said, whatever we may privately think or believe in such a case.

I have said that accidental suicide is more consistent with all the testimony than any other hypothesis. This statement, however, is based on the assumption that the testimony as a whole is acceptable. But this assumption is not a necessary one and there is much in the testimony, and especially in much circumstantial evidence to contradict it. The mere suspicion of homicide would justify hesitation in accepting certain statements of the witnesses. As remarked, the witnesses to suicide are defendants in the case of homicide, and that circumstance will make at least some of their testimony incompetent. If then the jury may discard all the testimony of witnesses that are interested or contradict themselves there is little left on which to base a judgment on any issue. But there is much circumstantial evidence in the case which points directly to hypotheses that are not so favorable to the witnesses. If we accept the statements which unconsciously admit facts incompatible with suicide of any kind we may have a presumption for homicide of

some kind. Sifting the evidence, as I think any jury has a right to do, the argument for suicide of any kind is weakened. It is only when we accept without question the testimony of the witnesses that we can say that accidental suicide is the most consistent theory. But when we eliminate the interested and contradictory testimony most persons would suspect that homicide is the best explanation of the facts. The proved bruises on the head point in that direction, tho they do not prove it. But the whole situation makes that a tenable view.

It is merely the legal aspect of the case that requires us to say that nothing can be proved. Each individual has the privilege of admitting or excluding what he shall believe or disbelieve in a case of this kind where the witnesses and the accused are the same persons. In forming personal opinions we may indulge some liberties, but not in estimating the case by the standards of civil jurisprudence. Hence when we say that the evidence favors one hypothesis more than another it is only in the inductive nature of the problem that this view finds its justification. The legal situation is different. But apart from legal technicalities which may be necessary for the protection of human rights in situations where passion cannot be allowed any reins, I think most readers of the evidence would accord homicide a strong claim in the case.

So much for the question whether the evidence at the inquests sustains the claim of the communicator for homicide. We then have a critical examination of Mrs. Sutton's experiences before us. This involves the negative and positive side of them.

1. The introduction of the name of Lieut. Adams in her account to me (p. 598) and of Lieut. Utley in the later narratives suggests the doubt that this may be due to the transfer of later knowledge and inferences into the memories of earlier experiences. It is so unusual to get proper names so readily in phenomena of this kind that the psychic researcher must raise that question. There is no proof that this view is the correct one, but as soon as such transfers do take place in human experience we must discount this cir-

cumstance accordingly, even if it throws some retrogressive doubt, upon other incidents. Besides additions of this kind might have escaped the observations of the confirming witnesses, tho that is less likely than the retrocognition of Mrs. Sutton. But as she had long been familiar with the facts before the record was made there is that weakness in the whole of it.

2. The exclamation on the receipt of the telegram, tho accepted as unimpeachable by corroboration, is amenable to the explanation that it was a natural belief of a mother in her son and inference from general knowledge of his character, regardless of what we think of the other incidents associated with the exclamation. Such a revolt against the announced verdict of the telegram might be especially natural to a Catholic who believed that suicide meant the loss of her son's salvation. Hence we will have to reserve some assurance about this characteristic of the incidents.

3. On the other hand there are incidents in the narrative that are not amenable to such an explanation. The first is Mrs. Sutton's experience some fifteen or more hours before the telegram came. That is so well confirmed by other testimony than her own that chance coincidence is perhaps the only alternative to the supernormal, tho it articulates with the other incidents that look less like chance.

4. There is the corroboration by more than one witness that certain details, such as the beating, the broken watch, the lump on the jaw, and the loss of his epaulet, were mentioned to them long before they were verified as facts. This would appear to protect them against the suspicion of retrocognition.*

5. The existence of a large number of other experiences, verified and corroborated by the testimony of others, is so much evidence in favor of the integrity of this particular in-

* In regard to several items which Mrs. Sutton was said to have mentioned to her lawyer before the exhumation I saw this lawyer personally and he confirmed them, promising to write out the confirmation if Mrs. Sutton would refreshen his memory as to all of them, tho he named several of them to me at the time. I secured a memorandum of them from Mrs. Sutton and communicated them to him, but he failed to keep his promise or write out the corroboration.

cident, even tho it does not prove it. Mrs. Sutton's statements in disinterested situations seem to stand the test and make more credible the occurrence and acceptability of those in which we may suppose her more probably interested.

On the whole, therefore, I would say that there is much to sustain the contention of Mrs. Sutton. It would have been very much more valuable evidence if she or some of the witnesses had appreciated the scientific as well as evidential importance of making a record of the exact facts in her experiences at the time. She might have protected them against the doubts based upon retrocognition or the transfer of later knowledge to earlier events. While the corroboration of others as to their accuracy must have its weight persons do not always analyze the incidents in giving confirmation and the case has to have its value measured by its place in a collective mass of similar instances. It does not prove a crucial one where it might have been this, or at least much stronger if this simple precaution had been made. To un-biassed students the evidence for Lieut. Sutton's suicide is not at all satisfactory and such evidence as we have does not wholly impeach her testimony as to her experiences when learning the death of her son. While the evidence does not absolutely prove the case it deserves serious consideration and will put the case among those which may collectively prove much for psychic research.

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NOTES IN THE ESTIMATION OF THE BURTON CASE.

By Dr. J. W. Coleman (pseudonym).

In the case which was recently reported in the "Proceedings," and known as the "Burton Case," I feel that full justice was not done to this young lady by the investigators. As a believer in the survival of human personality after bodily death, and a believer in the possibility of communication with this human personality, I must protest against the attitude taken by the investigators, and also instance one of the more recent works which tends to speak authoritatively, "Studies in Spiritism." This is an account of sittings with Mrs. Piper, by Amy E. Tanner and G. Stanley Hall. While Dr. Tanner appears as the author, to the reader it would seem that she was properly the secretary, rather than the author. To indicate the bias in this report, I wish to quote from the introduction, by G. Stanley Hall, page 23:—"Thus we enjoyed some of the grim satisfaction of revenge upon the spirit world, the denizens of which have from time immemorial fooled and misled the sons of man."

This fairly shows the animus of the whole book, and certainly the scientific world cannot point the finger of scorn at spiritualists, when the investigators, who wish to class themselves as scientific, show the bias of their intent by such an introduction. Again, on page 45, these authors insist that

every word spoken must be put in the record, and the only credit they give Dr. Hyslop is that he put down every word, but note that he failed to record "his manner, inflections and muscular tension!!!" But on page 254, in quoting an experience of their own, they say, "The control tried to divert us by referring to some private affairs, totally unconnected with the sitting." But they fail to note what was said. Presumably it was a hit which was unpleasant to the sitters and something they did not care to have known? At least, Dr. Hyslop should be given credit for baring his private affairs to the reader, for the sake of science, without reservation. And these scientific investigators failed to give any inkling as to what this "totally unconnected" information was. It would perhaps be better to allow the future reader of this book to decide whether it was wholly and "totally unconnected" with the sitters or not. Left as it is, there will always be the suspicion that this may have been one of the best bits of evidence in the whole investigation. The unwillingness of the scientific world to accept the verdict, whatever the conclusions may be, is shown again in the case of Dr. Hodgson. While he was a pronounced skeptic, exposing the various frauds, both conscious and unconscious, which have crept into spiritism, he was held as a prophet and gladly followed as a leader; but after his conversion to the possibility of the survival of human personality and communication with it, he seemed less acceptable to the English Society. Reverting to the Burton case, Mr. F. W. H. Myers and Dr. Hodgson believed that mediumship was a normal function of human nature. Dr. Hyslop evidently believes that hysteria is a disease of mediumship. Whether this is the true condition or not will probably not be settled until we can psychologically dissect the entire phenomenon. But there are several conclusions with which one could agree,—either the condition just stated, or that hysteria is a disease which renders the personality sensitive enough to the external influences to allow them to manifest, lessening the strength and balance of the primary personality and increasing the powers and control of the secondary personality. There seems to be quite as much evidence that hysteria

is the necessary portal through which mediumship enters, as it is that it is a disease of mediumship. It would seem that anything which lessens the importance of the primary personality and gives freedom to the secondary, is one that will increase the mediumship up to certain degrees. For brevity's sake we will not make a long argument of the possibilities of this case, but point to the actual records and incidents where the possibility of the supernormal has not been accurately weighed. And I think here the spiritualists should be condemned for not accepting the very fair scientific statement, that an enormous amount of the so-called phenomena is trance deception. This is a very fair and evident conclusion for the scientific man to arrive at, and no doubt can be absolutely proven. The scientific spiritualist should ask no more than as much as is reasonably susceptible of proof; but he should ask everything which properly strengthens his case. He must also realize that muscular activity may be fired off by the psychic effort to accomplish something, without physical contact, causing, as it were, the pressure to issue in this muscular automatism before the psychic wish can be accomplished. The raps that occurred in the stage of developing mediumship were investigated by these gentlemen and it is interesting to note that they were not denied nor explained by trance deception or by any other method. These scientific gentlemen, until they have given us a better explanation, must accept logically the possibility that it was a supernormal phenomenon. It would seem the part of wisdom to develop a medium along the most favorable lines, without too much regard for testing at every angle, depending on what got through and was known to be true, for the truth of the process. In the Burton case, the physical weakness of the medium, the self-centering due to family interest, followed by these long physical and mentally wearisome experiments, all would tend to weaken and slow the development of genuine phenomena, and offer us the hysterical manifestations to take the place of genuine, by the secondary desire to get results. It needs but little experience in the development of a medium to know the holy, ignorant awe with which a young girl would be regarded who did

these things, and a worse environment to develop true mediumship would be difficult to imagine. We have only to imagine, as a simile, a child beginning the study of music under similar circumstances; and we would see that the ignorant applause of mediocre accomplishments on attempts at composition would have ruined a Mozart. To those who knew Mrs. Piper before Dr. Hodgson's management and after, no further explanation is necessary. If we are ever able to develop mediumship as we do music, it will not be a common thing to find great geniuses. Many can play rag-time and many can cause raps, but few can play Chopin or get intelligent communications. It is important that testing and ignorant development be stopped, and an intelligent body of men set themselves to try and develop a medium properly, choosing from among the few who can resist the deadly habit of muscular automatism, hysteria and secondary "muddleness." When a man builds a machine, he does not test it until it is finished, at least not to the extent of rejecting it. It has always seemed to me that the spiritualists themselves do not believe in the truth of the phenomena, as they are constantly seeking for tests and stronger phenomena to convince them. The very title of this report in the Proceedings is misleading. It is true that it is a study of a case of hysteria, but it is hysteria plus X. And in reading the review of the case, it would seem as tho the investigators were almost afraid to say that it stands for 99% hysteria and 1% genuine phenomena; but at least they have been brave enough not to deny that it really occurred, and wise enough not to attempt to explain it. There is certainly a residue which to the end of the book is unexplained, inexplicable and undigested by any modern explanation. In fairness to Miss Burton, she should have been given this minority report. There are glimpses of this, as on page 26, where it says, "There are occasional vistas of the supernormal, unless she be given credit for unconscious genius at deception that is wholly incompatible with her normal experience." This is not wholly fair; the writer might have said, "unless she has unconsciously invented a method for producing lights which we are unable to duplicate in appearance after ap-

proximately two years' experimenting." (Page 605, line 20.) It is only fair to this medium to have the investigators frankly state that they have never seen any lights like these, except others similarly produced, nor can they reproduce them in any similarity by matches, electricity or phosphorus. One cannot so easily label a case, "Hysteria," and dismiss it, with two such important phenomena left, not only unexplained, but impossible to explain unless as in anæsthesias, which apparently controvert the known facts of nerve distribution. They are phenomena common to hysteria, as the medical profession know it. In other words, if it has been a common experience to find that hysterics can produce lights such as these, we may properly classify them as hysterical phenomena, even tho we cannot explain them, and we may with an easy conscience, for the time at least, say that the possible production of these lights may be a part of the complex condition known as hysteria. It is interesting to note here, however, that Charcot so befuddled his patients by suggestions of anæsthesia that no one seemingly finds it so frequent as this great investigator.

Spiritualists of intelligence are under deep thanks to these gentlemen for their painstaking and thankless investigation. Fortunately for our side of the question, they have given us a detailed record from which we may deduce a few grains of comfort for our side of the argument; for not only was there a physical residue, but a fair mental one. Excluding chance co-incidence, the hits under certain circumstances are too good to be explained as yet by any hypothesis that leaves out some survival of human intelligence that has command of other human knowledge. By this statement I do not exclude telepathy, whatever that may mean; (and no-one would be more pleased to have telepathy scientifically defined than the spiritualist).

On page 31, the statement is made that "music and darkness are wholly indefensible from the standpoint of human consciousness." Let us see:—The development was begun without music. Black Cloud protested against darkness but the suggestion was made and reiterated so often that these two conditions were adopted. Can we then subscribe to the

above statement, when we consider how children of older growth, artists and musicians, are so impressed, and at the mercy of their mascots or some fetich that they are really and actually unable to give the highest expression of their thoughts and art without their beloved and particular "brass god" present at every performance? This fact brings us back to the statement made before, that this medium was not properly developed and should not be held accountable for the bizarre grouping of environment that was piled up round her. That she can do without them is shown by the statement of the investigators, that automatic writing and her visions were done without music and in a red light. This suggestion was acceptable to her because she had never attempted to do either of them with the light accompaniment. And I have no doubt that a wise and persistent continuance of the same suggestion would render her capable of doing her other phenomena without music and darkness, or that the same suggestion could be made so it would render it impossible for her to have automatic writing without these adjuncts.

Until we know the scientific conditions which must surround these phenomena, we cannot say that anything or nothing is necessary or unnecessary. Much has been learned about the influence of light, etc., on structures which at first sight would seem impossible. The physiologist knows, for instance, that the eye adapted to darkness has an entirely different histological makeup of the rods and cones from that of an eye adapted to the light. Unless this fact were known, one would not think these two eyes the same. And it is quite possible that we may find that a stream of white light can set up such metabolic changes as to be the precursor of heavy shocks to the poorly protected nervous system. True, it does seem unnecessary and may often be, but when we consider that those psychics who have been getting results for many years, and in many lands, oftentimes without communications with each other, all subscribe to the same set of conditions, we must be extremely chary of denying their necessity unless we are in a position to absolutely state what really occurs. It would not be impossible to suppose that

there may be certain changes in the nervous system of the brain, which render these influences more easily recorded when this structure is dark adapted than when light adapted. That this is true, is strongly supported by the experiment, on page 34, showing that the medium, when in a trance condition, was severely shocked by the effect of white light. Here too our ideal body of experimenters could assume that these conditions were necessary and arrange an hypothesis which would take into account the various conditions of darkness, music, rapport, etc. Spiritualists feel that if the subject were not of such terrifically human importance, a calmer judgment would have accepted many of their contentions ere this. Psychologists would readily grant that very little would be found necessary to throw off center the brain in which the prime control was submerged to a secondary region. If glove anæsthesia were connected with spiritualism it would be denied now by lots of physicians, but the fact that it had no such great human interest renders the truth of it beyond cavil. Altho neurologists, to explain the process by which this anæsthesia is induced, resort to an explanation which does not explain it, i. e., cortical inhibition. The scientific world generally accepts the theory of a secondary personality; I might accept this with the further explanation, that it is more sensitive to outside sources, such as a spirit, than the primary, and that the secondary personality in certain people, called mediums, is much more sensitive and more to the front than in others, and that this is the easiest gate of entrance to the mentality of one whose brain is plastic enough to be easily suggestible. This is of importance when we are willing to accept losses of sensation, not authorized by our knowledge of nerve distribution, explainable only by cortical inhibition. Why, then, do we not elaborate an hypothesis which would explain the observed facts of spirit control such as we are reasonably unanimous on? During many experiments which resulted favorably to the claims of the medium, the investigators seemingly have not given them due prominence, and I instance when her hands were tied to the cross-piece of the table, with fine silk, when a hand lifted her dress. This they did not lay any stress upon, as it seems to

be difficult for them to explain. It may have been only a proper caution that caused the experimentists to discount the temperature test, but in this tying test there does not seem to be any ambiguity in the report or reasonable doubt but that she was securely tied by the hands first and that later these knots were found intact. On page 627, Dr. Hyslop admits this possibility and he complains that the skeptic accepts every report on fraud and doubts those which tell the other way. This is a fault of both the scientific investigator and the spiritualist, and it is no doubt true that if spirit return is ever proven, it will be by those whom professed spiritualists regard as their enemies. One should not expect too much of such an unknown means of communication, as the perfecting of the telephone showed difficulties of the early beginnings of what is now so perfect an instrument. We regret that it seems impossible for men to judge of our belief by the ordinary standards of human consciousness. Logically speaking, if we believe that one word or one truth has ever gotten through from the other side, our contention is proven, and only the means of communication need development. And if in these communications and investigations, such as the one under discussion, there be a sufficiently regular, unexplained, constant residue in properly performed experiments, we must ask the scientific man to either explain this residuum or admit the possibility of its being supernormal. Logically, perhaps, we cannot compel him to acknowledge that this is its character, but he must at least admit of its possibility, unless he can explain it more fully.

It also seems that the same conclusion should be reached about the raps. Investigators admit that they were heard at such distance and that their locus so clearly defined as to preclude Miss Burton's physical participation in their making. As far as the rest of the physical phenomena is concerned, Miss Burton gains a distinct triumph when the investigations conclude with the decision that primarily she is honest and that they found her secondary personality made no attempt to deceive them. The photographs which clearly show a participation in the phenomena will be easily explainable to all spiritualists with the explanation that we

believe they were produced by the unconscious participation of her muscular activity, while trying to produce some physical effects without conscious participation. This is beautifully shown in her constantly returning her hands to the custody of the investigator, but making impulsive jerks and efforts, but which were not efforts to regain their liberty. If the possibility of this were more freely admitted by spiritualists, we are convinced the scientific world would respect us the more, as every intelligent investigator will admit that he has frequently seen such evidence of unconscious participation, where the attempt was to get phenomena without contact. It is to be regretted that the medium and her friends should deceive themselves with such sweeping statements as are made on page 14. They certainly do more harm to the cause than good. It strikes the unprejudiced observer that even the rope-tying is not thrown absolutely out of court by these investigations, as Dr. Hyslop very fairly states on page 79.

Mental Phenomena:—To the writer, the mental phenomena are the strongest and most promising proof of her mediumship. There seems to be the glimmering of the genuine thing. And circumstantially speaking, I think the evidence is very strong; for instance, the one of holding of the pencil (page 89), when certain communicators are supposed to be writing. Much of the other phenomena, such as getting of the name "Myers," is lessened by the fact that the published volume of Dr. Hyslop's work would give anyone who read these works an inkling as to what to supply. These investigators have not been forgetful of this, and have found that the only set of the books in town is at the public library, and these were carefully checked up and it was found that they had never been in the possession of anyone who would let them see them. All of these instances have a tremendous aggregate value and it seems as tho the percentage of hits was much higher than one would ordinarily expect for such a new phrase of development as this was for Miss Burton.

The "Whirlwind" incident is a capital one (page 96),—also the getting of the name, "F. W. H. Myers." There seems to be the same inherent difficulty in getting his name

through here that the English reports show. But there are many successful attempts, such as "R. H." and "W. J."—and strongest of all is the name, "Newbold." One could read the entire English Proceedings without consciously having one's attention drawn to this name, and there is a dramatic play of personality certainly to be considered. One is constantly impressed, in reading over the history of the mental phenomena, that it is either genuine or we must look to Dr. Hyslop for some influence he has upon mediums by which they have, in this instance, acquired information of which he was in possession. It would be interesting to have a series of sittings with Dr. Hyslop and see if he can telepathically influence the mind of mediums, using matter previously arranged. To one who has read the whole Proceedings through carefully, there is a marked retrocession of Dan and her usual controls and this is carried out very intelligently and faithfully, the whole atmosphere is changed both in the use of words, construction of sentences, and manner of giving information. The whole report shows a consistent change in personality, such as we would expect upon the introduction of new spirits on attempting to communicate. Probably for the average reader Dr. Hyslop is too much the scientist and not the popular investigator. From one point of view, the various statements look as tho the Doctor were cleverly offering strong proof of the supernormal, but wished the reader to arrive at that decision without anything but the most subtle suggestions. He insidiously calls attention to the psychology of the phenomena and states that the primary interest of the case is not whether it is supernormal or not; but to hundreds of his readers this is the only solution they are interested in. The report, however, is fairer than we should expect from scientific investigators, considering the known amount of trance deception that is found in this case. It would be interesting to have the investigators, in their summary of "fraud, trance deception and spirits" as the possible explanations of the phenomena, enlighten us as to their real thoughts and how trance deception could affect the mental phenomena as related. This unread, lethargic, aphasic-in-the-trance medium

is doing exceedingly well to translate "whirlwind" as "windmill," and draw a picture of it. Dr. Hyslop's valuable personal experience in *re* sharpshooting (p. 117) should suggest to his readers that mediums with an average mentality cannot be expected to have a faculty of verbally describing visualization. Her ability to do this is not consistent with what is known of the medium in her primary state. Her own mind seems inhibited by her secondary personality. This is again shown in the inability to see the cross in Dr. Hyslop's and Dr. Hamilton's experiments. (Page 495-593.) It would seem here as tho the control would not allow her explanation to come out, but were trying to influence her conception of the cross.

If, for the sake of argument, we take the spiritistic theory as possible, we should probably not expect anything better from this medium than these investigators got; i. e., at least two unexplainable physical phenomena and an exceedingly strong showing of mental phenomena. This latter was truly remarkable in a medium who had never even been properly talked to for the development of psychic phenomena. In all of her mental work there is a saneness and flow of communication, all properly identified, just enough dramatic play and just enough misses to constitute a fairly possible verdict of a small amount of genuine supernormal, mixed, almost lost, in a great mass of trance deception, vague in-shots from unknown sources, and the unidentified miscellany that these mediums throw off in their exceedingly sensitive condition. This Dr. Hyslop (on page 161) acknowledges fairly. In reading this over we should ask ourselves why the difficulty should increase so characteristically for the Hodgson communications when Dan and Lenore have no trouble. Paragraph on page 162 is the gist of the whole criticism and can only be interpreted as very much in Miss Burton's favor. Here again the value of complete reports is shown, as a student is often perplexed as to the exact amount of suggestion and help given to the sitters. The most careful scrutiny of the records shows no trace or suggestion of the names, "Newbold", "Myers", or "Rector". To the scientist, the whole text is necessary for a careful verdict. He then can

give chance coincidence and suggestion their value according to his knowledge. I have failed to find in the detailed report any probable method by which any trance deception could account for this. These cases should be properly judged, at least at the present stage of our knowledge, exactly as the alienist judges insanity, by the picture present of the acts and thoughts of the patient. One or two delusions are not sufficient to make a man insane; i. e., for an ordinary Roman Catholic to believe that his teeth would grow in again after adult age would be evidence that his mind was impaired. But if a Christian Scientist believed this it would not be unusual for his sect. So in judging these cases, in the lack of definite information, we may lay greater value on dramatic play, misses, inability of certain communications to get through properly, (and this is a constant we have in all mediums,) with others a certain fluency not compatible with their knowledge in a normal state. The use of certain terms, certain characteristics, utterances or modes of physical control, all form a picture which we may or may not recognize as pointing to a possibility of supernormal intelligence. By such a summing-up we recognize a condition of the mind, as insanity, and yet we know that there is no sound legal definition for this condition, as applied generally to mankind. Here too we must insist, at least in our records, that the scientific latitude given other branches of sciences, be extended to this department during its formative period. There are many conditions which we do not take into account as bearing upon the case with which certain communications are received. The medium who is so unfortunate,—and I use the term advisedly,—as to get her information symbolically, will always score many misses. This has always occurred in the most intelligent sign languages, as they are all exceedingly broad and capable of many interpretations. The medium who hears the name spoken has great advantages over the one just described. And some of the best evidence has been the swift strokes that have come through during the early waking consciousness. It would be extremely interesting, with a good medium, to plainly help her over the rough spots and then judge the value of communications by the

balance that might get through; but for this sort of experiment the most exact stenographic records are necessary. In both Mrs. Piper and Mrs. Smead it would seem that hysteria had but a slight value, except as regards Phinuit. These are the "Da Vincis" of their world. Most of the mediums are commonplace hysterics, and in many, so given to trance deception and in some instances conscious fraud, as to be of no use at all. It is seeing this aspect of mediumship so constantly present, that leads to the judgment that there is a strong connection between hysteria and mediumship. As Mrs. Piper was developed by Dr. Hodgson, this left, and it might be true in Miss Burton, were she properly developed. The right mixture we do not know as yet.

EXPERIMENTS OF DR. OCHOROVICS.

Report of a Commission of Naturalists.

Translated by James H. Hyslop.*

An article published by Professor Cybulski in the *Gazette Medicale* and reprinted by an evening journal produced a double impression. A certain number of physicians who were opposed to everything new and a large part of the uninformed public took seriously the denials of these medical men. But the intelligent public, some of the physicians, and especially the men of science were generally shocked by the violent and pretentious language of the man who, without making any examination whatever of the subject, without having seen the experiments of Dr. Ochorovics, and with a perfectly evident ignorance of the literature of mediumship, libelled and denied everything.

Some of the physicians wrote to Dr. Ochorovics and requested him to submit his experiments to the investigation of a group of naturalists. He promptly consented and promised, in spite of the unfavorable condition of the medium, caused by various moral influences, especially the attacks that appeared in some of the papers, to do all in his power to make the experiments successful.

The first sitting took place on the 30th of October at the Museum Laboratory. To get the medium acquainted with the assistants we first performed some electrical experiments which interested them all: the Roentgen rays, the currents of Tesla, the alternating currents of Thompson (which produced the levitation of a copper ring) and finally the principal phenomena of radium.

We remarked on the occasion that Mlle. Tomczyk [the

* If those who are familiar with French find that there are technical errors in this article they must attribute them to my imperfect knowledge of French, especially in ideas that might affect the strict accuracy so necessary in material of this kind.

medium] seemed to manifest an exceptional sensibility to the influence of the currents of Tesla and of radium. The first of these produced a shock in her that was not perceptible to the assistants, and the little tube containing a particle of radium provoked, on the hand of the medium, a red spot that persisted after some seconds of application.

We then proceeded to the following experiments more properly called mediumistic for which, according to the statement of Dr. Ochorovics, it was necessary to hypnotize the subject. The hypnosis was effected by placing the right hand of Dr. Ochorovics on the head of the medium who entered the hypnotic state in about two minutes. After a short period of general depression the medium slept about two minutes. Then she returned to a new consciousness of being present with the assistants and did not remember any normal impressions for a whole hour.

A careful examination was made of the hands of the medium, of the table, etc., and having accomplished this we proceeded to the experiments, of which we describe here only the three principal ones and abridge this account from the detailed Report.

The first experiment was the *levitation without contact* of a little metal bell with a handle of wood. Cf. Figs. II, III, IV.

"After a few moments of waiting and expectation, during which the medium held her two hands together, saying that she felt herself 'accumulating the current', the bell, having been inspected by the assistants, was placed on the table by M. Kalinowski, in front of the medium. She placed her hands one on each side of the bell at a distance from ten to twenty centimetres.

"Some minutes later the bell began to move. After several efforts it rose about two centimetres and moved off from the medium. We verified the fact that, during these movements, the hands of the medium did not budge. But a complete levitation was not obtained. The acts engaging the medium had the effect of moving the bell in various directions and of reversing the movements at the end. On the request of the assistants *it moved and occupied the position it had at first*, without leaving the support of the table in the

meantime. The imperfect success of this experiment was attributed by the medium to the weakness of the current.

"About fifteen minutes later, the medium declared that she felt a larger amount of force and asked again for the bell, assuring us that she would succeed better this time and requesting a photograph of her self guarding the bell for a photograph with magnesium light. Then actually after a few efforts the bell was completely levitated.

"The levitation of the bell at first was little noticeable, but in a moment *it arose to some height in front of the medium.* This moment was seized by M. Georges Richard for making a photograph with three pieces of apparatus. Immediately after the flash of magnesium the bell fell on the table. The assistants were able to guarantee again that the hands of the medium had been examined before the experiment. After the examination the medium did not touch any one nor conceal her hands, and she did not touch the bell either before or during the experiment, and the movements of the bell and of her hands were not always synchronous, but the movements were independent of this circumstance, while the bell was placed (always by one of the assistants, M. Kalinowski), before or after the apposition of the medium's hands on the table. Finally *no one observed, either during the examination of the hands, before or after the experiments, or at the moment of the trial or on the photographs taken, any material connection between the hands of the medium and the object levitated.*"

There was a repetition of the classical experiment with the balance or of an *apparent change of weight*, described and illustrated in an earlier number of the *Annales*.

"On one of the trays of a suspension balance we placed a little celluloid ball, which would determine the lowering of the tray. On request as to what position the hands of the medium should be held in, Mr. Sonowski indicated that the position should be *under the balance.*

"Some minutes later, the tray with the ball *arose violently and then was arrested, while the ball leaped off the tray, as if hurled by a jerk of some kind.*"

In the interval which followed this experiment the medium felt fatigued and asked that we show her again some of

the electrical experiments which had been made in her waking state. During the repetition of the experiment we observed an interesting fact. The muscular force of the medium which had been 55 in the right hand and 35 in the left, according to the scale of Basset's dynamometer, (on the average an inferior force, according to the statement of Dr. Ochorovics) was enormously increased, in the right hand of the medium, following her prolonged contact with a large tube of rarified air, which shone at a distance under the action of Tesla's current. The force of this hand increased from 25 to 130. The increase was only transitory and disappeared after a few minutes. This fact which had not been carefully observed, according to the statement of the Commission, should receive further verification.

The third experiment is relatively new and had not been tried by Dr. Ochorovics except once previous to the séances of the Commission. It was, so to speak a *chemical* experiment, for it involved the production of a *chemical reaction at a distance*.

"After resting the medium, we proceeded, at the proposition of Dr. Ochorovics, to experiments with solutions of ferrocyanide of potassium and chloride of iron, with a view of effecting a transfer of the particles of one of the liquids to the other. The experiment was carried out in the following manner. The medium moved her hand, at an altitude varying several centimetres, from right to left, above a white cardboard, on which had been placed two large drops of the two liquids above mentioned, at a distance from each other of 25 to 30 millimetres.

"Some minutes afterward, we remarked the appearance of a blue color in the two liquids at the same time, and outside the general bluish coloration, some small darker stains with a diameter of $\frac{1}{2}$ to 1 centimetre, apparently proving that the particles transported showed an extremely small diameter. Beyond we remarked, in the direction of the movements of the hands of the medium, between the drops and along the cardboard, a large number of blue lines cutting, at different angles the right line which united the middle of the two drops. These last presented unequal circumferences, broken

in divers directions. Most of the lines seemed to have been produced by the drops of the two solutions already mixed.

"A second cardboard, on which we placed two other drops identical with the preceding but which were not influenced by the medium, remained unchanged.

"The examination of the medium's hands, effected immediately after the experiment, revealed no trace of Prussian blue."

The Report of this séance was signed by MM. Jean Sosnowski, candidate in the Natural Sciences and Assistant in the chair of physiology at the Imperial University of Varsovie; Stanislas Kalinowski, candidate in the Physico-Mathematical Sciences and Director of the Physical Laboratory of the Museum; Bohdan Zatorski, Chemist and Master in the Natural Sciences; Joseph Leski, Master in the Natural Sciences and Director of the Museum; Pierre Lebiedzinski, Chemical Engineer; Ladislas Kislanski, Engineer and President of the Museum; Georges Richard, Photographer.

The next séance was on November 21st. Having noticed the exhaustion of the medium on the previous occasion, it was necessary to wait several weeks before arranging a second experimental séance, demanded by the Commission with a view to a better understanding of the conditions of these strange phenomena and for the purpose of drawing some general conclusions. The report of this second séance was so remarkable that we do not hesitate to reproduce it *in extenso*. In spite of its brevity and its theoretical reservations, quite justifiable, it contains a very complete description of the phenomena and shows a rigid impartiality which transcends all objections. It is, perhaps, the best documentary report which has ever been made of a mediumistic séance.

"The second séance took place on November 21st, 1909, in the Laboratory of the Museum of Industry and Agriculture, during which Dr. Ochorovics continued his experiments with the medium Mlle. Stanislaw Tomczyk.

"Present: MM. Leopold Janikowski, Secretary of the Museum; Stanislas Kalinowski, Director of the Laboratory; Pierre Bebiedzinski, Chemical Engineer; Joseph Leski, Di-

rector of the Museum; Jean Sosnowski, Assistant in Physiology in the University of Varsovie; Bohdan Zatorski, formerly Director of Chemical Manufactures.

"The séance began with reading an account of the former séance on the previous 30th of October. Following this, M. Lebiedzinski showed the photographs made in his laboratory with the object of showing the invisibility on the negatives of any threads. They were taken under the same conditions as those of the bell levitated on the 30th of October, at the same distance of two metres, with the same magnesium power and the same apparatus. The focal distance of the apparatus was about 90 millimetres. At this distance, it gave an image about twenty times less than the object. It was proved that even a silk cocoon thread, whose thickness did not exceed $1/150$ of a millimetre and whose image was subject to a reduction of about $1/20$, was still visible on the plate to the naked eye, and also a black sewing thread much thicker, *while on the negative of October 30th no thread was perceptible, even with the aid of a magnifying glass.*

"After thus proving that photography constitutes a decisive means of having control under these conditions, the experiment with the medium proceeded.

"At 8 o'clock and 52 minutes Dr. Ochorovics hypnotized Mlle. Tomczyk, by holding his hand above her head, after executing a few 'passes', which lasted, on this occasion, a minute and a half. As soon as the medium was in a condition of active hypnosis ('trance') we proceeded to apply the means for control, more rigidly than in the séance of October 30th, to wit:

"1. In the presence of all the assistants the medium turned up her sleeves to her elbows, washed her hands with soap, and dried them with a towel provided for this purpose.

"2. After bandaging the eyes of the medium we examined her hands and fingers, under the clear light of an oil light, one after the other, and passed a penknife between her finger nails and the flesh.

"3. MM. Kalinowski and Sosnowski, took the medium by the hands and conducted her to the table which had previously been wiped. From this time she did not withdraw

her hands from the table, nor touch herself, nor any one else, nor any object intended for experimentation.

"4. For illuminating the room an oil lamp was supplied and placed at a distance of two metres behind and a little at the side of the medium. The conditions of light were better than at the preceding séance, as the medium did not project her shadow on the table."

"For aiding observation and control, Dr. Ochorovics proposed to require the medium to produce a *horizontal* movement in a direction from one hand to the other while her hands, placed on both sides of the object should remain as immobile as possible.

"We took a celluloid ball about six centimetres in diameter, as the object with which to experiment. For avoiding the influence of any trembling or shaking in the table, and, in general, for limiting the movements of the ball, we placed it on a dynamometer of Basset, having the form of an elongated O, and the point of whose hand marked a small projection in the middle of the apparatus. These two objects were examined by M. Sosnowski and placed on the table in such a manner that the axis, a little longer than the dynamometer, was perpendicular to the position of the arm of the medium and the ball occupied the left angle.

"The hands of the medium were held above the table at a height of 2 or 3 centimetres and at a distance of 2 or 3 centimetres from the end of the dynamometer.

"After a brief period of waiting, we remarked some insignificant movements of the ball which, immediately following, *rolled as much as one-half the distance on the dynamometer*. This displacement was repeated twice, tho the ball was not able to overcome the little obstacle formed by the needle or hand of the dynamometer in the middle. During these movements the medium several times raised her hands above the table as much as 10 centimetres. At her request, Dr. Ochorovics put his hands behind the medium's head after which the ball rolled again to the center of the dynamometer, but instead of continuing its course it jumped on to the table and turned toward the medium. She then moved her hands toward the ball, without touching it, and ordered it to re-

mount the dynamometer, which it did immediately after some ascending actions were executed by the hands of the medium and whose amplitude was about 15 centimetres. During the execution of these movements the ball remained immobile and did not move until after their cessation. A few minutes later, under similar conditions, the ball, which was then at a right angle to the dynamometer, *rolled over the whole length of the apparatus to the left side and fell on the table.*

"After this experiment we remarked a curious phenomenon: the heating of the ball at the temperature of the body, or even—according to the opinions of several of the assistants—a little more. But as this phenomenon was not attended to and consequently as the temperature of the ball was not taken immediately, the Commission did not consider the fact as sufficiently established.

"A new examination of the hands immediately after this last experiment revealed the fact that the hands, previously warm, were now cold and moist."

The second experiment consisted of an attempt at mediumistic action through a transparent screen. With this in view we took a celluloid funnel and cut off the tube. M. Kalinowski, with the consent of the medium, stopped the hole, thus made, with a piece of cork. As the object to be moved we took a small ball, also celluloid, of 4 centimetres in diameter. This ball was first examined by the assistants, placed on the table by M. Leski, and covered by the inverted funnel, that is, with its apex in the air.



Figure V.

"The hands of the medium, after another examination, were placed flat on the table, on both sides of the funnel. At first they remained immobile some minutes and then the medium raised them to an altitude of 1 to 2 centimetres. Some ten seconds later the funnel itself moved first, but immedi-

ately, at the request of the assistants, it remained still, while the ball, confined on the inside rolled toward the body of the medium and a little to the left and returned at once to its first position in the middle of the funnel.

"During these first two movements, the hands of the medium were as much as 1 to 2 centimetres from the sides of the funnel. Before the third experiment, the medium requested that she be able to place her hands against the funnel. We all agreed to this, assuming that, under these conditions, the experiment was still quite conclusive. When this experiment was finished the hands were again examined."

In the third experiment we proposed to obtain a complete levitation without contact. The object chosen for it was a small glass bottle, 11 centimetres high and partly filled with Cologne water. After the inspection of her hands the medium joined them together for "accumulating the current" and then placed them on both sides of the bottle which had been put on the table by M. Janikowski. Then she executed certain movements, requesting the flask to levitate, it moved several times, but was not completely levitated. Then the medium asked permission to magnetize the bottle, which was done accordingly, on condition that she neither touched it nor made movements about the neck of it. In conformity with this requirement, the medium made several passes, vertical and horizontal, only about the side of the bottle, during which her hands were held at various distances from the object. While one of these passes was being made, because of a slipping of her elbow, the medium touched the cork of the bottle, and this circumstance required on her part a new examination of the hands and the bottle. When this was effected and the flask placed again on the table, the medium held her hands on both sides of the bottle at a distance of from 6 to 8 centimetres. After a brief delay, when the medium began to raise her hands, the bottle also arose slowly, at first only a few centimetres and then to a height of from 30 to 40 centimetres above the table, rested a moment and then fell on the table.

"Following this experiment and after another examination of her hands the medium commenced to tremble all over her body and to sob, complaining of complete exhaustion. We decided to let her rest awhile, after which we intended to perform some further experiments, previously contrived by the Commission, but seeing the medium's fatigue the plan was given up and Mlle. Tomczyk, at her own request, was reawakened by Dr. Ochorovics. Half an hour later we ascertained that her pulse showed 110 beats per minute.

"In the course of the experiments described above, the Commission confirmed the following facts which, on the one hand, concerning the conditions of the experiments, and, on the other, characterize the phenomena.

A. Relative to the Conditions of Control During the Experiments.

"1. Before each experiment the hands of the medium were carefully examined.

"2. The same inspection was made of the objects used in the experiments. They were always placed on the table by one of the assistants, and the medium, once examined, did not touch either the objects or her own body or any other person or object, except the table which had also been examined.

"3. The phenomena observed never presented themselves spontaneously, but were announced and expected beforehand, a fact which permitted strict observation and the use of his eyes by each person present, with concentration of attention.

"4. Neither during the experiments nor during the inspection of the hands of the medium, did any one discover a foreign means of transmitting movements of the medium's hands to the objects displaced.

"5. In the second experiment, the object displaced was separated from the hands of the medium by an impenetrable screen.

B. Relative to the Mechanism of the Observed Movements.

"6. In the second and third experiments, when the movements of objects were repeated several times, the repeated movement was effected in spite of the fact that, at the moment before, the medium removed her hands at a distance of from 30 to 60 centimetres, gesticulated in various ways and did not again bring her hands near each other, before putting them near the object to provoke the repeated movement of it.

"7. Between the movements of the medium's hands and the movements of the objects levitated or displaced, there were frequent inconsonances both in space and time relations.

"(a) In the first and second experiments the objects frequently remained immobile, during which the hands of the medium performed vigorous actions, and were levitated or displaced; on the contrary, when the hands were at rest, absolutely or relatively, the difference of time amounted to several seconds.

"(b) When the movement of the objects was synchronous with that of the medium's hands (in the first and second experiment) the space traversed by the object was almost always greater than the space traversed by the hands.

"In generally having observed the circumstances under which these events occurred and the characteristic movements produced, the undersigned, without entering into any discussion concerning the causes and nature of the phenomena, incomprehensible to them, consider them worthy of study and further elucidation.

C. Relative to the Physiological Phenomena.

"8. The experiments were not made in a normal condition of the medium, but under hypnosis. In this condition the medium seems to present a very marked visual hyperæsthesia: for she frequently opened or closed her eyes in the

light and opened them to see the non-illuminated parts of the room.

"9. Before the experiments the hands of the medium were generally warm and immediately after each experiment were cold and moist.

"10. Immediately before and during the phenomena we could observe a notable increase in the action of the heart, deep and accelerated aspirations, accompanied by a bright flush of the cheeks. After the experiments we several times confirmed an acceleration of the pulse.

"11. After each experiment the medium manifested more or less fatigue, characterized by a tendency to lethargy, headache and even, after the last experiment, a nervous shock.

"Signed: L. Janikowski, S. Kalinowski, P. Lebiedzinski, J. Leski, J. Sosnowski, B. Zatorski."

Besides the Report of the Commission a well known alienist, Dr. Przychodzki, who assisted at an experimental séance with Mlle. Tomczyk, published an open letter in which he declared not only the reality of the facts, but also the basis of the hypotheses of Dr. Ochorovics.

At last, also, the Psychological Society, which had at first manifested much hostility to Dr. Ochorovics, invited him to one of its meetings. He there read a paper on "The Importance of Mediumship in the Progress of Psychology."

Dr. Ochorovics is not alone as a witness of the phenomena. That, of course, is clear in the testimony of his assistants. But I refer here to the observations of accepted authorities outside of his own laboratory. Professor Flournoy publishes his own views of the case in his recent work "Esprits et Mediums" (Spirits and Mediums) and he speaks very frankly and one might even say boldly in support of telekinetic phenomena. I also translate a passage on the case.

"I speak first of Mlle. Tomczyk to whom Dr. Ochorovics has devoted so many astonishing papers and with whom he wished me to have five séances in the spring of 1909. The first, which I had in Paris, did not leave any doubt in my mind regarding the genuineness of telekinetic phenomena of

a simple kind. The conditions were excellent. It was on the 26th of May at 5 o'clock in the afternoon, and in spite of the fact that the window curtains were let down about halfway, the light was fully sufficient. There were four of us, including the medium, around a small table on which was a large letter scale which Mlle. Tomczyk pressed down in several efforts some 80 grams, and a celluloid ball which she made jump or come and go in various directions chosen, etc., always at a distance of several centimetres between her fingers and the object. There were facts in particular which one cannot describe or recall in all their details, but that which I remember perfectly is that at the moment and during the whole séance where I constantly had in mind the hypothesis of invisible mechanism (threads, hair, needles, magnets, etc.) it was perfectly clear that this theory did not hold good in the face of the observed facts. Moreover since I felt and examined the fingers of the medium at various times during the séance, it was impossible to reconcile this hypothesis with the course of the effected movements and positions taken by the hands relatively to the objects for displacing them. These seemed as if carried along ceaselessly by a plane of force that was variable in intensity and direction, but impossible to reproduce by any system of needles or threads, whether flexible or rigid.

"On his departure from Paris with his medium, at the beginning of May, Dr. Ochorovics wished to pass through Geneva to make a series of experiments at which M. Claparède, M. Cellier, M. Battelli, and my son should be present to assist. Unfortunately, exhausted by the several weeks experiments which had been held in Paris, Mlle. Tomczyk did not at all have the confidence in herself that we had expected. In three séances where we were all present, she succeeded by strenuous efforts and after long and ineffectual attempts in moving some small objects without contact, but it was in a light so insufficient that she had frequently to open her eyes in order to assure herself that she was not the victim of an illusion. Moreover, the medium tried to perform for us certain other more complicated experiments which were manifestly pure fraud. On the whole our feelings were

divided about the matter. M. Battelli thought that the movements of objects at a distance could be explained by the use either of a hair or a thread held between the hands of the medium, or some rigid body, too fine to be seen, and therefore from her person and with which, bending over, she would push the objects on the table. My other colleagues and myself, admitting that this hypothesis sufficed to explain certain incidents, held to the view, nevertheless, that we had witnessed certain phenomena difficult to explain by these mechanical artifices and that appeared to prove the existence of other forces still unknown.

" Mlle. Tomczyk, as the presence of several observers was always a constraint, desired to give me a special séance, where she repeated the same performances, movements of small objects on the table under my eyes, but in a much better light. This séance, tho not so good as the one I had in Paris, enabled me to convince myself anew, and with perfect certitude, of the reality of several telekinetic phenomena which could be produced under certain conditions excluding, in my opinion, the use of any assignable mechanical means.

" But a curious incident occurred which showed to me once more the puerile and degenerative conditions of secondary consciousness in which mediumistic powers manifest themselves. Mlle. Tomczyk did not wish to leave me until I had also witnessed a phenomenon of *apport* which was found to be so naïve and trivial that, tho not a conjurer, I detected it at once and repeated it frequently in my family who were taken in by me. In the semi-darkness and in a manner of affectation too long to describe, she let fall into my hand, which she made me hold open between her waist and her arm, a little pack of cards enclosed in its cardboard box, about three and a half centimetres in length and one and a half in width. It was still quite warm from the heat of her armpit where it had been concealed. But have we the right to charge with fraud these farcical performances with which somnambulic personalities of mediums expect to please us? Is it not as if we accused infants of lying and trying to deceive us when they tell us of the exploits of a big Indian chief or of the silly doings of their dolls? I am inclined to

believe that these trance personalities see no essential difference between these telekinetic forces (supernormal to us), which they use as naturally as we do our muscular forces, and the other means of action which they share with us and which we call normal. Seeing that we interest ourselves in their deeds and are enraptured with some of them, they amuse themselves at inventing them for us without distinguishing between the processes of their fabrication and other phenomena, and they do not comprehend the distinction between *genuine* and *fraudulent* which we introduce between actions that probably do not differ more among themselves, so far as consciousness is concerned, than in our own case the act of lifting a grain of powder when giving it a toss or blowing on it.

"In conclusion, without pronouncing on the facts and theories which Dr. Ochorovics had published on the subject of Mlle. Tomczyk, I think I have proved in the presence of the medium, in spite of doubtful or manifestly fraudulent incidents, some very evident telekinesis, implying a certain supernormal power apparently of the same kind as that of Eusapia Palladino and so supporting that of Eusapia."

There was published in the English edition of the *Annales* a translation of some farther experiments by Dr. Ochorovics and I would like to quote the whole article, but this is not the place to do so, as it is accessible to English readers. But I may call attention to a circumstance in the case that is very important in understanding it. This feature of it is not remarked in the article which we have translated. It was no part of the author to discuss that aspect of it when demonstrating to his colleagues and securing from them the corroboration of the phenomena of telekinesis. In the larger question, however, it is important to note the accessory phenomena as a part of the whole. In this case there is the fact that a little personality calling herself Stasia is associated with the phenomena. What this personality is Dr. Ochorovics does not pretend to decide, as the quotation will show. But it represents the form of an independent reality after the type of mediumistic phenomena generally and whether we choose to regard it as a secondary personality or a discarnate

reality of some kind makes no difference in the problem. It is a circumstance which allies the case to that whole type of mediumistic cases and shows that any hypothesis assumed must take the type into account. This would not appear from the bare narrative of the experiments for telekinesis. In the translated paper Dr. Ochorovics says:—

“A problem of the highest theoretical importance—that of the personality of little Stasia—remains unsolved. It appeared clear to me at first that it was a simple etheric and psychical double. My later experiments have somewhat shaken this ‘*animic*’ point of view, using the terminology of Aksakof, and especially an unexpected phenomenon—the obtaining of a little Stasia’s photograph as announced and realized in an empty room, with all light excluded, while the medium, in a normal condition, and myself, were in an adjoining room. This phenomenon, I say, threw a new light—or rather new doubts—on the problem of this strange personification. From the psychological point of view I do not possess any serious proof in favor of the independent existence of this ‘*spirit*’, who said herself that she was not the spirit of any dead person. On the other hand it seems that the early statements of the medium, who herself considered it as her ‘*double*’, were based on a misunderstanding. From the physiological point of view, the dependence, while certain, cannot be immediate. This strange ‘*person*’ who does not seem to exist outside these phenomena, sometimes manifests herself, however, in an unexpected manner, now sympathetic with the medium, now playing mischievous tricks on her—always at the expense of her forces. It is certainly a part of her being, but an almost autonomous and independent part.

“In a word—until I have had more ample information—I wait expectantly, keeping to my *animic* point of view, yet without preconceived notions. And if I do not publish all the details of the photograph ‘of a spirit without the presence of the medium’ it is because I wish first to complete the study and verification of the phenomenon, dividing it into its constituent parts, since the integral repetition of it is for the moment impossible.

"The last point which I wish to raise is the following: the reader has seen that the study of a conjuring trick has led us to altogether unexpected results—into a very serious branch of research. This circumstance ought not to be astonishing.

"The connection between mediumship and conjuring is more intimate than is usually believed. Only people are most usually mistaken in regarding mediums as clever conjurers. The connection is just the reverse. Man has so little invention, that he cannot even lie 'of whole cloth'. Even in his prejudices he only goes by things observed; badly observed be it understood. Even in his most fantastic creations, he respects and imitates something even without suspecting that he does so. The science of mediumistic phenomena is as old as the world: forgotten, profaned, and ridiculed after the decline of the ancient religions, it has given place to a much more popular science, more easy, less fatiguing—that of conjuring; but I have no doubt myself that the majority of conjuring tricks are only a coarse *imitation*, often ingenious, of *true mediumistic phenomena*."

These last remarks about the relation between mediumship and conjuring is a view which many of us have considered favorably and had to suppress our view of it out of deference to men who arrogate to themselves the right to reduce to the level of conjuring what has actually given rise to their inferior performances. This class has been in authority in this country when it should have sat at the feet of scientific psychology. It is important to have a man like Dr. Ochorovics frankly stating the facts which put the investigation where it belongs.

One experiment is mentioned in the English edition of the Annals which is represented in Figures VI and VII. Dr. Ochorovics wished to photograph an arrow against a white background while it was levitated and at the same time to show that it could not be held by a thread. The illustrations mentioned show the result attained.

Nor can we pass by the incident here buried up in a general statement. It must not be allowed to go unnoticed. I refer to the photograph of Stasia in another and empty

room while Dr. Ochorovics and the medium remained in another room. The statement of Dr. Ochorovics will not be challenged by any scientific man who knows anything about his character and work. The experiment is unique in that line and does not have the accessories of the ordinary tricks of "spirit photography", and whatever we may think of the incident the author has no explanation and reserves a detailed account of it for further investigation which is precisely what a scientific man would do.

There is a large number of other phenomena described in this same article and in other papers. Some of them are quite as impressive as any that we have indicated or illustrated by cuts. The same precautions were taken to perform experiments that the critic could not vitiate by theories of threads and that is an important measure. In connection with them the author discusses certain phenomena revealed by experimental methods which the photograph does not discover and they are two or three types of *rays* connecting the medium and the object. But he recognizes that the future is required to determine the nature of these and their relation to the phenomena.

I have remarked that Stasia remained a puzzle to Dr. Ochorovics because he had no evidence that satisfied him of her existence independent of the secondary personality of Mlle. Tomczyk, and for science it makes no difference. But an unexpected phenomenon occurred which readers should have along with the others as a part of the results, and so incredible to most of us that we shall have to receive it with the usual caution. Whether credible or not readers should know what the claims are regarding it, and with the account we may examine the criticism of Fontenay. The following is a summary of the article by Dr. Ochorovics in the July number of the *Annales des Sciences Psychiques* for 1909.

"I continued my investigations of the displacements of small objects when an unexpected phenomenon—I might call it an unheard of one—changed partly the direction of my inquiries. This phenomenon was so improbable that I decided not to publish the results before verifying, in part at least, the possibility of the fact. Prudence required this,

not because of personal doubts, but because, in spite of theoretical improbabilities, the conditions of the experiments were, *for me*, irreproachable.

"Was it possible to convince others? No: but this was the least of my perplexities. I had already had enough trouble, while experimenting to convince myself, without wasting my time in trying to convince others. I pursued my own course as an investigator and the pleasure which I felt in finding, from time to time, some new truth is not even comparable to the little satisfaction of self respect which the approbation of official science would bring me. It will come sooner or later—better later than too soon, if the radical reform which these facts ought to bring to the entire field of physiology and psychology, would not degenerate into a conventional use of them.

"This said in passing, I shall try to narrate for the unbiassed reader the events of my mediumistic adventure as exactly as possible.

"I came to Paris at the invitation of M. Richet at the beginning of March (1909) and occupied, Miss Tomczyk and myself, two continuous rooms in a private pension.

"The first six séances of an official character were held in the presence of MM. Richet, Maxwell, de Vesme and the Mme. Curie and were more or less good ones, tho always sensibly weaker than when I held them alone with the medium. In the course of the seventh there occurred an annoying incident. In the cardboard through which the medium was reading we found a pinhole perfectly visible and made from the inside out. This hole was not there a moment before and must have been made after the application of the masque to the face of the medium. It was found, however, a little to one side and not in front of the eye (left). Knowing that Stasia manifested a special liking for this sort of trick, more or less badly performed, I was confined, in this particular séance, to convenient admonitions addressed to the medium's 'guide' and to changing the card. But in an official séance, with strangers, such an incident would necessarily produce a bad impression, doubly embarrassing to me.

"Following my habit of absolute frankness, after the séance and before awakening the medium, I stated to her that she was suspected of fraud. I had not been able to do this sooner: for, owing to some delicacy wholly out of place, they did not think that I should speak immediately and holding myself aside, in order to see what the medium was reading, I had not been able to observe the fact myself.

"Mlle. Tomczyk, who is excessively sensitive to this sort of objection, not only in her normal, but also in her somnambulic state, resented very vigorously this accusation. There followed a nervous crisis which prevented my awakening her at the house of M. Richet and I was compelled to conduct her asleep to her room.

"The next day similar painful scenes occurred with the 'Great Stasia' (the normal Mlle. Tomczyk) who resented the charge without doubting the cause of it, and it was therefore necessary to narrate the incident to the medium in her normal state in order to attack the mediunistic power from all sides.*

"I had been harsh toward this poor creature and certain members of our circle had even blamed me for my action, but it was necessary for perfecting her mediumship.

"Everytime I did this, I obtained an improvement very noticeable in the purity and even the strength of the phenomena. I noticed, therefore, after an inevitable crisis and indisposition of some hours a like effect. The future confirms my expectation and I am certain, that, without this unfortunate crisis, I would not have had any extraordinary phenomena by which I could begin this investigation. Apart from all feelings of honesty the subconsciousness of the medium makes a grand effort to produce unusual phenomena.

"Four hours later, just before dinner, Mlle. Tomczyk was walking back and forth in my room talking. As she was passing a travelling bag it made a movement as if to follow

* I may have made a mistake here in identifying the "Great Stasia" (Grand Stasia) with Mlle. Tomczyk, but that is my understanding of the distinction between her and the "Little Stasia" (Petit Stasia) of the record. The present passage does not seem consistent with my interpretation, but the others do and it may require other reports on the case to clear that up.—Editor.

and as this phenomenon was repeated several times, I said, probably Stasia was to say something. Put your hand on the back of the chair and recite the alphabet.

"By this means, that is to say by automatic raps, we obtained the following message.

"I wish to have a photograph of myself taken. Prepare the apparatus. Place it near the middle of the room. Adjust it for two metres."

[Both of us laughed, believing it a trick of Stasia.]

"(Must I prepare a magnesium lamp?)

"There is no need of magnesium."

"(And where shall I put the medium?)

"I do not need the medium. Look for something new, for example, but much better."

"Hardly had it been prepared, when the dinner clock struck and we walked across the corridor to enter the dining hall and were seated about a dozen meters from our rooms.

"Toward the end of the repast I remarked a slight tremor in the table and Mlle. Tomczyk said to me:—

"The little Stasia is pulling at my dress and shaking my chair. She seems to be furious!"

"She will not forget that we are not at Wisla. She promised me to behave at table."

"Curious to know what she would call this attack of Stasia (who had manifested herself for the first time in Paris) when all the others had left the table, we went back into my room, where, by automatic movements of the chair, we obtained the following communication.

"The chamber maid came in. It was stopped."

"A heavy stroke with some anger followed and then silence. I called the maid.

"(Mademoiselle, did you go into the room?)

"Yes, to make the bed: sooner than usual, as I wished to go out."

"(Did you go in with a light?)

"With a small night lamp which I placed on the night table; but noticing that there was some apparatus in the room, I quickly left."

"It was useless to wait any longer and I went in to see

the condition of the plates. Strange to say the apparatus on the mantelpiece, nearer the night table, had not been covered, since, on the plate farther away, the action of the light was visible, without causing a definite image. It is therefore probable that some actinic influence was exercised on the apparatus and that it had not occurred before the lamp was brought in which was too far off and acting from the side.

"In spite of the fact that the experiment was a failure and that, for commencing it, Stasia 'had no need of a medium', this last had a crisis for a minute, as always after a phenomenon a little more intense, and only in this case, for there was no normal attack.

"The next day (the 29th of March), Mlle. Tomczyk felt weak and dejected. Also I had no intention of experimenting with her, not even to the extent of making bromide copies in the evening which we had frequently done. I still had a supply of plates and films and no need of new purchases. The weather was bad: it was raining and blowing, the wind being cold and penetrating. Meanwhile the idea or impulse came to me that I should go to the Photo Supply Store on the Boulevard Monparnasse and purchase, among other things, a case of Lumiere plates, 'sigma' type for my camera 9 x 12 (provided with an excellent anastigmatic Sutter lens).

"After dinner, another movement of the bag, as the day before, indicated the presence of the little Stasia. I paid no attention to it, not wishing to fatigue the medium, and I asked her to cease. But instead of obeying she caused a violent heaving of the arm chair on which Mlle. Tomczyk was sitting, in front of me. I had, therefore, to yield and there came the following.

"'I want to photograph myself. Put the camera 9 x 12 on the table, near the window. Fix it half a meter distant and put a chair before the table. Then give me something with which to cover up myself.'

"(Can you photograph such as you are?)

"'No.'

"She did not desire anything more at the time, and as a mask of some kind was asked for she ended in the decision for a Turkish towel which she found in the room.

"I opened the new box of plates, 'sigma', and after having loaded the camera above mentioned, I questioned little Stasia.

"(What more should I do?)

"'Nothing. You go and close the door.'

"(Must I be prepared for a fresh developer?)

"'No; you will serve better.'

"Mlle. Tomczyk left the room first, carrying the lamp with her. I stretched the towel on the back of the chair, opened the shutter of the camera, and then joined the medium in my room, closing the door behind me.

"The room of Mlle. Tomczyk was the last in the hall, mine next to the last, and by a happy coincidence there was no one in the other rooms opposite. The last boarders had gone on a journey, the servant was no longer in the house, and only Mme. Summer, proprietor of the pension, was in her own room at the other end of the hall.

"We were seated waiting for the phenomenon with less incredulity than the day before. All at once, Mlle. Tomczyk, who was seated in front of the door of the other room (always closed and barricaded by a large and heavy washstand of marble, and covered by a large curtain, *but under which was a crevice or chink*), exclaimed with some excitement.

"'I saw as it were a flash of lightning pass under the door!'

"She was able to see it because I had lowered the light precisely on account of this crevice, and the view of Mlle. Tomczyk was naturally in that direction. But what difference does this make when I could not see it myself! It is true that this was not possible, being seated as I was at the side and in front of the crevice obstructed by the travelling bag.

"I had not looked at the watch, but not more than two or three minutes passed away (possibly less, for the time did not seem very long), when the towel rack, on which the left hand of the medium was resting, started up (without excitement this time but rather joyously), and the following message was communicated.

“‘It is done. Go and develop the plates.’ [Cf. Fig. VIII.]

“Mlle. Tomczyk was enchanted with this new incident and brightened up in an extraordinary manner. She was sure of a brilliant success after several hours of despondency.

“ (You rejoice very much, said I, but it can only be a farcical trick of Stasia.)

“‘Oh, no! When she speaks of anything with this assurance there is a reason.’

“I was the first to go into the medium’s room, without a light at first, in order to close the shutter of the camera. Immediately after I lit the lamp and examined the instrument.

“A single alteration struck me immediately: the towel which I had left on the back of the chair was not there. It was found rumpled up in a bunch on the table beside the photographic apparatus. I proceeded to develop the negatives myself, with comprehensible curiosity. A half hour passed and I could see nothing. Three quarters and nothing observable.

“ (You see, said I, this is a joke.)

“‘It is not possible, said she. I saw the light. Look again.’

“Soon after appeared an image clearly defined and which, strange to say, completed itself so quickly that, having never seen one come out so rapidly, after three quarters of an hour of watching, and fearing that the image would be too dark, I interrupted the development and found it sufficiently clear and colored, and all not too dense.

“The joy of the medium passed all bounds. She wanted to kiss the phototype at the risk of wetting her lips in the discovery.

“‘ (Be reasonable, said I, you will have time to kiss it when it is dry.)

“‘Oh my little dear! How pretty it is.’

“ (Is it little Stasia?)

“‘I have never seen her face, only once. She appeared to me in my normal state, but I could see only her hair,

nearly from behind, and I think that this is she. Oh! What a head of hair! This is not yet very distinctly indicated.'

"Interrogated in the somnambulic state, she told me that it was the little Stasia, but she said this without much assurance. It is possible that the apparent size of the picture and its still greater clearness in the plate, might have caused a different impression. She had very frequently seen this personality, but always with a degree of materialization much less developed. Whatever it may be this picture does not resemble the medium and in this connection the assertions of the medium are at fault. She always says that Stasia is jollier than she is, that her nose is not curved (Mlle. Tomczyk detests her own nose which is a little unshapely), but that she fully resembled herself.

"We passed a part of the night washing and then artificially drying the plate, with much care, but not without an accident, for the lower part of it had been injured slightly. Toward four in the morning, rather fatigued, I took leave of the medium and went to my room, at first to collect my memories and to fix the details of the evening. But soon I heard raps lightly made on the wall and more distinctly on the door.

"(Is that you rapping, Mademoiselle?)

"'No, she said.'

[But I scarcely heard her voice.]

"(Is it little Stasia?)

"'I do not know. I do not feel well. I do not dare to speak to you, knowing how you will be wearied; but presently, she said I am afraid.'

"I returned to her room and seeing her growing faint I put her to sleep by putting my hand on her head.

"Then broke out a frightful attack, more violent than ever, *with foaming at the mouth*. She suffocated and in her convulsive movements, during which her power was greatly increased, she tried to dash her head against the wall or any object whatever. In spite of my familiarity with such things, and my superior power, I was not able to hinder her from falling to the floor, and then I had the utmost difficulty, in resisting the blows which she continually dealt with her arms

and especially with her head, flinging it about and throwing it against the stone floor, as if with extraordinary energy.

"The attack lasted more than a half hour, an hour possibly. At last she became exhausted and I raised her up and laid her on the bed.

"One time when awakened, and seeing the hour late, she besought me to go to bed. We both had the need of it. Unfortunately everything pays in this bad world!"

Dr. Ochorovics then follows this narration of the facts with a discussion of what we have in the result. The reader will remark that he takes a thoroughly critical view of his own facts. I also translate that, as it helps to give a right estimation of the phenomena and shows that the experimenter had no credulity in accepting and discussing his results.

"Now that the reader is in possession of all the data of this incident and before him is an exact representation of the picture (Figure VII), we shall try to estimate its value as a mediumistic product.

"In the first place, is it really a phenomenon? Let us see. A previous preparation of the plate is excluded because this was provided against by a new and intact case of plates.

"A confederate? There was no person in the house. Mlle. Tomczyk did not know a word of French to make an arrangement with any one whatever and no one entered her room. On the other hand, with any one put at fifty centimetres away the head of an adult would not be seen on the plate: the head of an infant even would have been much too large. Finally, in examining very carefully the relative position of the camera, the table and the chair, I arrived at this conclusion, that it was physically impossible for any living person, adult or not, to place herself in the position necessary to obtain a negative such as this: seated, the head would be beyond the level of the camera; kneeling down she would not be able to show an image of her stomach. Only a person smaller than an infant of six years, having a head still smaller, and with neither legs nor stomach, could possibly take a position necessary for producing a corresponding negative.

"From the point of view of optics we could say that the

conditions were admirably chosen to prove the *impossibility* of confederacy on the part of any living person.

"Was it a photograph then? A reproduction of photogravure? A picture cut out and placed before the opening of the camera to imitate a portrait?

"This is the only hypothesis that can be discussed and it is necessary to say that the first impression is favorable to that view. Moreover, the margin which surrounds the image presents the remains of a clearer background badly cut out.,

"But precisely this apparent lack of skill causes reflection. Would Mlle. Tomczyk, who is very adroit, be so imprudent as to leave so compromising a margin, if she could easily avoid it? It is just as if she had tried to create suspicion. It would, moreover, have been so easy, even leaving the margin intact, to cover it by surrounding the card with a veil of some kind, as that is habitually done in materializations.

"A made photograph and serving as a model is excluded for several reasons: 1. A picture of cabinet form, or even one not so large, would have produced a head much smaller; 2. One would hardly photograph himself with a towel on the stomach; 3. We do not have anything resembling such enigmatical ornaments about the head.

"It would be necessary, therefore, to suppose some special and long lived preparation: it would be necessary to cut a photogravure of large size or a picture in oil, to paste it, or at least to fasten it on a dark background (something easily recognizable in a reproduction), to surround it with a napkin, to hold the whole, or to fix the whole on a vertical plane, to make sufficient artificial light: in fine, to dissimulate the entire arrangement.

"When? By whom? Since no stranger had entered the room and Mlle. Tomczyk, who left first and entered last, had not quit my presence for a moment.

"Moreover the hypothesis of an artificial background, obstructing the rest of the piece is inconsistent with the appearance of the towel which visibly embraces the waist of the figure, with traces of the back of the chair which shines a little under the rays of the light.

"One more detail: in comparing the sheet of blotting

paper, which was transported at the time of the occurrence, cut in two and folded on two sides at an angle of about 95 degrees, we can see that it is quite the same which served to form the breast of the phantom. But in the photograph this paper is *covered again* by the hair visibly collected in front, to cover the shoulders, which are either invisible or not formed at all. The hair is poorly outlined, especially below, and as if formed in a mass in spite of sufficient light.

"The light which made the photograph possible did not happen at any point of unique interest. It occurred on the left side, but it illuminated the image in part above (on the right where the border which surrounds the head is the most brilliant), in part below, as it fell on the left half of the towel and projecting its shadow on the blotting paper; and then the edge of the figure presents beyond a peculiar light of its own. The soft part of the towel appears to be out from its position and somewhat approaching the camera. The soft part of this object curves from the back of the chair too much for its distance from the objective of the camera. The left side of this back, still more removed (for the chair was placed a little obliquely) is not recognizable, tho still visible in the very feeble proofs.

"Ought we to suppose a mixed phenomenon, partly veridical and partly tricked?

"The medium did not have anything in her baggage resembling this portrait; nothing like it existed in the house and since her arrival in Paris Mlle. Tomczyk has never gone out without me, but little Stasia can produce apports. Seeing the incomplete amount of her materializations, to give us a photograph was she able to procure some picture, cut it, ornament it with the blotting paper, envelope it in the Turkish towel, hold it before the camera, produce a flash of light with the aid of a little magnesium powder concealed during the experiments which we have been lately making; in fine, to juggle the whole thing with the aid of mediumistic means?

"This supposition—already extraordinary in itself—is moreover contradicted by the position of the hair *over* the blotting paper, by the absence of details of the room (for a flash of magnesium, sufficient to photograph a figure, does

not present any limit to the picture), and by the double, if not triple, source of the light, not to mention more profound problems raised on the subject of cutting out a picture made by the medium.

"The principal source of the light which illumined the forehead of the phantom and the top of the left side of the head seems to have come from above. But a magnesium light shining above the head in front of the camera would have for its effect, not to photograph the form, but to fog the plate, and the plate was not wholly fogged. The latent image would be very long in showing itself, but it is clear and transparent. In the upper left corner of the plate, the background is only slightly darkened indicating the direction of the illumination. (I should add that the plate is so easy to copy that, with some sensitive bromide paper and an ordinary petroleum lamp, one would hardly have time to open the window before the copy was made.)

"It remains to say a few words about the mysterious border which, at first inspection, produces the impression of an outline badly cut. In fact, this supposed cutting is not at first sight badly done. Except at one point (near the left shoulder) where the hair is badly indicated and where it is a little too heavy; and except in three other points, where it appears too thin, where it is not clear, and where the hair is best indicated, it is everywhere rigorously parallel in the contour. It is therefore not badly made. But the most interesting thing is that it is not carved work.

"Examine carefully with a lens this marginal light which seems to betray the background of a figure cut out, and it presents as a detail *sui generis* in an intimate relation to the rest of it.

"First, we see that it surrounds, not only the interior part of the cheek, but also the interior part on the side of the left eye and even a part of the front where it gradually disappears. It is therefore not the edge of the paper which she forgot to cut, but an apparition inherent in the figure.

"Secondly, under the magnifying glass, this border is decomposed into a series of rings or juxtaposed globules, now only a little clearer than the rest and now fairly glittering

from its own or reflected light. They are moreover very regular and form as it were a chaplet of small brilliant disks.

"What does this mean? On the whole it is not a chance or accidental addition. It ought to have some significance and explanation.

"In closing and making a resume of our reflections, we must admit that these facts have not taught us any important thing. The reality of the phenomenon has probably become a little more probable, but not comprehensible, and the phenomenon itself is far too extraordinary (possibly unique of its kind) to find a relative confirmation by analogy. Men have many times photographed "spirits". They have obtained transcendental photographs of phantoms as Aksakof calls them, invisible to the eye of those that are not psychic, but so far as I know, we have never known a phantom to photograph itself in an empty and dark room, apparently without the intervention of a medium.

"In consequence, I have resolved to try to obtain, if not a complete repetition of the phenomenon before witnesses, something that is probably impossible, but at least a partial repetition rendering the fact as a whole experimentally and theoretically probable.

"Having observed that I would discover nothing more by personal reflections on it, I decided to interrogate little Stasia herself for an explanation."

The following account represents the interrogation of little Stasia, the trance personality of Mlle. Tomczyk, and is, of course, a mediumistic incident purporting to be a communication with an independent personality. There is no evidence of personal identity and the critic and psychiatrist would refer it all to the subconscious of Mlle. Tomczyk and there can be no present disproof of that view. But it is not important to disprove it. The important thing is the psychology of the situation, and that will turn on the question whether the normal Mlle. Tomczyk could form such a theory of the facts as her trance personality's statements imply. There is no present answer to that question. But that is no reason for denying an interest in the communications, as they may be called. They are a part of the phenomenon, and

especially show that in all physical incidents of the kind we should not forget to note the mental aspects of such cases. I therefore quote this part of the article.

"Interrogated in her normal state regarding the phenomenon, Mlle. Tomczyk had nothing to say beyond what I knew already and which I had myself witnessed. She had absolutely no special sensation in connection with it. No immediate fatigue, no anxiety or nervous shock whatever at the time of the phenomenon or even several hours afterward. In fact, her feelings were quite normal. The depression which she had felt during the journey disappeared with the occurrence of the phenomenon and she was extraordinarily excited and enthused by her success. But that is all. I suppose only that the intense joy which she experienced when she saw the photograph, and following this the feverish interest which this last excited, retarded the attack caused by nervous exhaustion. She was like the soldier who did not feel his wound until after the battle had ended.

"Interrogated in the hypnotic trance she did not know anything more, rather less, for she did not recall well the details of her journey and it was necessary, in order to obtain slight responses, to aid her concerning the adventure of 'the Great Stasia' (normal Mlle. Tomczyk). It was therefore indicated that an appeal should be made to her.

"She came the next day (during the hypnotic trance of the medium) and accorded me a long interview of which I give an exact reproduction from notes made at the time.

"I was photographed under the conditions which you know in order to prove that I am not a "force" which emanates from the medium, but in fact an independent being. Now it pains me to see that you are not satisfied with the phenomenon. Very well, I am not able to either repeat it or to give you any better proof.'

"(You are mistaken, my dear, in thinking that I am not satisfied. I am fully satisfied and am very grateful for all that you have done for me so willingly and with an extraordinary pains which I would never exact of myself. Only, as I have always been frank with you, I must say to you that I have had some deception from you at the same time. You

spirits have a droll vein of coquetry, you wish to appear funny, conventionally dressed and also like what is possible with us, simple incarnate beings. You announced a photograph of a spirit and gave me the picture of a woman, a beautiful woman, gracefully posed, a little hastily dressed but nevertheless dressed, and resembling in all characteristics a young woman who poses before a camera, if it is not a picture carved out of paper.) *

“ ‘ You can search throughout the world and you will not find any such person or any such picture.’ ”

“ (That is possible, but you understand that this is my impression, and if I should show this photograph to any one that is a stranger to spiritistic phenomena, pretending that here is the photograph of a spirit, he would laugh at my credulity. He would say: You have a reproduction of something, curiously arranged, that is all.) ”

“ ‘ It is you that is droll! You wish to have a photograph of a spirit and you do not wish it to be like men! But if we do not make them like men, if we do not photograph such as you are, there is nothing in the photographing of spirits. I am not laughing at you and others have little interest for me.’ ”

“ (But you understand the importance of investigating what you do and especially the importance of scientific questions to which this investigation should be devoted.) ”

“ ‘ I do not understand science. I produce phenomena for you two, you and the medium.’ ”

“ (Could you repeat the same experiment in the presence of the gentlemen of our circle?) ”

* It is clear from these statements of Dr. Ochorovics what his difficulty is with the hypothesis of spirits. He has an *a priori* conception of what they are or ought to be before he accepts their claims or the possibility of them. Whether they should appear dressed or not, like the incarnate or not, depends as much on the method of communication as upon the manner of their existence. If they have to communicate by telepathically induced hallucinations, or if they simply form and illuminate an etherial replica, whatever this may be, it is easy to see why they would appear as they do. We are not required to take the form of their appearance as indicative of their exact nature. We do not do this with matter in sense perception right in our own normal physical life. We have no right to form any conception of a spirit except such as the scientific facts necessitate.—Editor.

"That is impossible. Neither with you nor with them. This would put the life of the medium in danger."

"(Will you try to reproduce the phenomenon in parts? I shall explain later how I understand it, and in the meantime will you tell me how you proceeded to make the photograph?)

"What do you wish me to tell? Ask me questions."

"(Very well. Tell me first what your position was in relation to the camera.)

"I was seated on the chair in front of the camera."

"(Have you a body as we have?)

"No, I have succeeded superficially in materializing my features, somewhat badly the hair and neck. The rest was fluidic.

"(And what would you call this clearer margin surrounding the figure?)

"I do not know how to explain that. It would be like little balls. *I could not form myself without them.* I was made out of *vapor*, which condensed in me and embraced everything around. Only it was much rarified to become visible and it is only on the surface of my features, which being more condensed forms these little balls that you see and that Stasia calls "sequins" (French word for a gold coin). But they are not sequins: they are little balls *which carry matter to me.* They are brighter because they reflect light. You are mistaken likewise in thinking that they form a kind of edge in the picture. They are these globules and, if you look at them closely you will find them on the mass of hair and even on the figure, only, being transparent, you do not see on the photograph those which would still be a little better supplied with matter, where the materialization was more imperfect. You can see them like more or less round spots." (This was the fact and I had not previously remarked this detail.)

"(Whence came the light? Was your body luminous of itself?)

"No, I made a separate light for myself.

"(How?)

"Oh, you would not understand that and I would not know how to tell you."

" (Would you try just the same to state precisely your recollections? Where this light was? Or, more particularly, at what point it originated?)

" 'At the left and above the camera. The "Great Stasia" saw the light and told you of it.'

" (Yes, but she saw only one light and it seems to me there should have been two of them.)

" 'There was only one light, only it illuminated my form from two points above and below at the left. I do not know how to explain that.'

" (You have told me that you made the light. Was it by a single act of will or otherwise?)

" 'By my will at first and then, a fact which I cannot explain, it produced a *phosphorescence of the air*.'

" (Let the question of the light go for a moment and tell me more about the materialization. Would you say that that this was only superficial?)

" 'Yes, as all materializations.'

" (Nevertheless some have seen complete materializations which have the appearance of an absolutely living body in which one can hear the heart beat, which will walk about with the observer arm in arm.)

" 'That is not possible.'

" (This is not possible for you, but is it for other spirits?)

" 'I never observed the like. We have no organs, no organic functions, neither lungs, stomach nor heart.'

" (You cannot then fall in love?)

" 'Yes in thought, but when we materialize we form only a superficial appearance.'

" (Where do you get this necessary matter?)

" 'From the environment, I do not know, everywhere.'

" [She did not say: 'from the medium', probably to emphasize her independence.]

" (You call yourself 'Little Stasia', that is, you signed this in the first communication. Are you really little?)

" 'The medium sees me small, because she sees everything small. But I can make myself large or small.'

" (During the photographing process were you large or small?)

" 'Neither large nor small.'

" [Nevertheless the picture proves that she ought to have been very small.]

" (You say you have no lungs, yet at the last séance you breathed into the trumpet.)

" 'I made the air pass my mouth.'

" [The experiment was suggested by M. Richet with a flask of barium oxide to see if it would disturb the respiration of the phantom, that is, to test if this last would disengage carbonic acid. It was not effected.]

" (What is the color of your hair?)

" 'The color of the hair depends on the degree of materialization.'

" (And the eyes?)

" 'I have blue eyes and I cannot change them to dark.'

" (The medium always says that you resemble her and that you are her double, and yet you do not resemble her in any way.)

" 'I resemble her more than the other and as respects the word "double" she does not understand it. I am connected with two existences, with two young girls of twenty years who were born at the same hour and who, at five years, died together. This is the one you know. The other lives in England and of whom I cannot give the name. Moreover she cannot confirm my statement, for she does not suspect my existence. She is not a medium, or at least she does not obtain phenomena, but she supplies me with power. She is an invalid and has convulsions. When I cause these phenomena she is asleep. When I am there she is awake.'

" (Then she must sometimes sleep in the street.)

" [This observation somewhat embarrassed the spirit which added.]

" 'I prefer to hold séances in the evening.' [At Wisla we hold them at 5 in the afternoon.] 'Moreover she cannot fall into the street when she rests in bed.'

" [The next séance should have taken place in the afternoon, but Mlle. Tomczyk, without knowing why, asked me, after this conversation with little Stasia, to postpone the sitting till 9 in the evening.]

" (Would you understand English from this connection with the young English girl?)

" 'No, and I have never talked with this other one.'

" (What have you done besides these séances? What have you seen since our last interview?)

" 'Oh! you want to know everything. It is not permitted to me to tell everything. What have I seen? I have seen nothing, for generally I see nothing when I do not force myself to see something purposely.'

" (On the whole, then, you claim to be an independent spirit and not the double of the "Great Stasia" (Mlle. Tomczyk) or of this poor little English girl. Are you then the spirit of some one else?)

" 'No. Do not ask me for more. I cannot tell you anything more.'

" (Would you prefer to be in your world or would you like better to be with us?)

" 'I do not know what to say. I would prefer to be with you. [She reflects.] No, I prefer to remain what I am.'

" (After the death of the two young girls, what became of you? Did you die also?)

" 'No, I ceased to produce phenomena, for I had nothing whence I could take power.'

" (What is the reason for this dependence on the two young girls?)

" 'A parental resemblance which I cannot explain.'

" [To give some account of the ideas which characterized this bizarre personification, I put still further questions whose answers follow.]

" (Is there any hell?)

" 'I do not understand what is meant by Hell.'

" (And paradise?)

" 'Paradise is in us.'

" (And purgatory?)

" 'I never understood what was meant by purgatory.'

" (Does the devil exist?)

" 'No.'

" (Is it possible that you are the devil and are trying to pass yourself off for something good?)

" 'You are a brute.'

" (Do you say any daily prayer, as does Mlle. Tomczyk?)

" 'No.'

" (Do you experience any pleasures? Do you ever suffer sorrow?)

" 'It gives me pleasure when you believe me. We do not have other pleasures. Our life is calm and uniform.'

" (And very tiresome, no doubt.)

" 'No, for we are constantly learning. Each year we learn more.'

" (Did you exist before the birth of the "Great Stasia"? [Mlle. Tomczyk.]

" 'Yes, but do not ask me such questions, if you do not want me to tell you lies. I should be quite pleased if I could tell you all! But it is not permitted to me to tell everything.'

" (Why?)

" 'Do you ask me that. Probably it would be too great a revolution in the world if I told everything.'

" (So much the better! For this revolution would be beneficial to humanity.)

" 'That is not permitted.'

" (But then you live in a slavery worse than ours!)

" 'No, we have more liberty.'

" (I do not understand that.)

" 'Do you understand when you will be dead?'

" (I want to learn a little more. Tell me at least who it is that prevents you from telling me these things?)

" 'Do not ask me that.'

" (Do spirits generally tell the truth?)

" 'Not always. There are many spirits who want to talk nonsense to you all the time. Then men frequently attribute to spirits their own reveries.'

" (That is true. But we are far from our experiments and you have not yet told me what the wet blotting paper means.)

" 'I made a trunk for the body because my stomach was not materialized.'

" (Yes, but why was it moist?)

" 'Because it contained the vapor of which I was formed. The

less a part of the body is materialized the more moist it is. When it is completely materialized, it is dry, like your skin. But it is necessary that I go now.'

"(Very well, but before we part will you promise me to give me, when you can, some photographs less suspicious? I do not ask for an entire materialization. On the contrary, I prefer a partial one. Do you understand?)

" 'I will do what I can.'

"(I want to thank you for so long and so interesting a conversation.)

"It appeared, according to the medium, that at this moment the little Stasia came near me and gave a bow in front and at my right hand, but I saw nothing."

In the August number of the *Annales des Sciences Psychiques*, 1910, M. Fontenay undertakes a critical examination of this picture to ascertain whether such an effect might be produced artificially. He photographed the bust of a statue and set about a series of calculations which showed that the picture of Stasia had no such perspective as some might expect and that its flatness suggested that it was made from a picture cut out of paper and put on a dark background. He also produced a silhouette effect artificially, and then by puncturing the dark background with a pin succeeded in producing the margin effect of the picture of Stasia made by Dr. Ochorovics. He also took a photograph and covering it with a Turkish towel and something like blotting paper to cover the breast and reproduced a picture very much resembling that of Stasia by Dr. Ochorovics. After a remark that certain issues are psychological M. Fontenay proceeds with his criticism.

"But this is not the important question. Suppose even that Mlle. Tomczyk, during an attack of somnambulism, if not awake, had succeeded, while Dr. Ochorovics was out, in photographing a carved picture placed on a chair with a Turkish towel in the first effort (something quite easy after all) this would not explain the fact that, on the 29th of March, this very picture was found reproduced all at once after an hour's fruitless exposure on a plate which Dr. Ochorovics

went to purchase. This is the point that especially requires explanation.

"But let me first state clearly that, so far as I am concerned, I do not see any possibly normal explanation, if Dr. Ochorovics, who is a serious and conscientious investigator, answers in the negative the following two sets of questions on which I find no explicit information in his article.

"1. Was Mlle. Tomczyk with him when he opened the case of new plates? Was she not able, in the darkness or dim light of the cabinet (room) to substitute a plate already printed with a form before the plate was taken from the case? Could she not have effected this substitution, on the other hand, before the immersion of the plate in the developer?

"2. Did Dr. Ochorovics, during the long period of development, take his eyes off the plate while Mlle. Tomczyk was near him?

"None of these questions is impertinent. We know indeed that the true investigator is not suspicious, not enough suspicious. He is too much absorbed in the effort to ascertain the truth to admit without difficulty that he involuntarily induces an error, especially when the problem is connected with some one who has long assisted him in his researches and whose habitual loyalty is known to him.

"If Dr. Ochorovics cannot give a negative reply to the two sets of questions and especially the second, then I think we will be permitted to consider the following hypotheses.

"First, suppose Mlle. Tomczyk, after having taken a card photograph, just as indicated above drew a positive in outline and then with this made a second negative plate which was to be substituted for the new plate either before putting it in the frame or before the immersion.

"I do not believe this hypothesis. For the sake of correct method I am obliged to formulate it, but I do not believe it because Dr. Ochorovics should be particularly alert at the moment of inserting the plate in the frame and in its immersion, and then especially because this does not explain the delayed development.

"Secondly, in the course of the development, for example

at the end of a half or three-quarters of an hour, if Dr. Ochorovics was absent or some distance away for an instant, Mlle. Tomczyk might have substituted either as mentioned above a negative already made from a virgin plate, or applied her positive to the glass or gelatine of the immersed plate and impressed it by contact while removing the red glass of the lamp, while lighting a match or making some sort of light such as she described.

"At least Dr. Ochorovics does not declare this inadmissible and hence this hypothesis seems to me to be fair.

"(a) It is, indeed, difficult to keep the attention very closely for three-quarters of an hour on an occupation so fastidious as developing a plate on which nothing appears.

"(b) The positive of Mlle. Tomczyk could be pelliculated or on paper, the positive being more relevant than an undeveloped negative plate which, in consequence, would have to be held carefully under cover of the light.

"The idea that the immersed plate was printed *through the back* in the course of the long development is quite plausible, as the description which Dr. Ochorovics gives of his operations wholly conforms to this hypothesis. We know that a thickened plate (like Sigma I think) is feebly affected through the back and immersed in a developer even of some energy comes out slowly then very quickly; for the reducer must first traverse the inert portion of the emulsion before it reaches the thin part affected. But if Mlle. Tomczyk had made the plate as I have assumed, she ought to have printed it through the back in the fear of fraying the moist gelatine.

"I shall be permitted, in this connection, to suggest a slight criticism of Dr. Ochorovics. It is quite regrettable that he did not number his plates with a pencil when he loaded his camera. Even in matters less delicate, and where no substitution is conjecturable, it is a practice which we generally find important. Especially it is a good way to be sure that the plates have not been put in the camera on the wrong side, for then the pencil would not mark it and you would be forewarned.

"But if Dr. Ochorovics answers my questions in the negative it would seem impossible, in my humble opinion at least,

to contest the view that we must find ourselves in the presence of a very supernormal phenomenon, and we might say unique in the annals of the subject. But I must refuse to believe that we have here under our eyes a direct photograph of an ectoplasm (to use a word happily coined by Professor Richet), at least an ectoplasm of three dimensions. I repeat that I think we are before a photograph of a photograph; before the photograph of a plane object, cut out and placed on the back of the chair and a towel.

"Dr. Ochorovics recognizes that Stasia has the power to produce apparitions. What, then, might have occurred? She might have brought in the carved picture; she might have brought in some magnesium; she might have operated as I have supposed in order to get the plate. It is extraordinary; it is insane, if you wish. But this is the least removed from known precedents."

There are further criticisms, but they are not so important as those which I have quoted from M. Fontenay. But the most important one is implied in his own experiment in reproducing the type of picture concerned and of which we cannot give the cuts. He took a photograph and dressed it as he supposes possible in the case of the experiment of Dr. Ochorovics and photographed this and the result is quite an exact reproduction of the effect in the picture of Stasia. That is, her picture is very closely like the one made by M. Fontenay. It is true that the conditions are not the same as with Dr. Ochorovics and that is a matter of much importance. But the mere fact of producing a flat picture imitative of that of Stasia shows that an objection is at least suggested. It does not seem probable that a genuine picture would coincide in character with a fraudulent or artificial one of this kind. It is true that we have no assurance that a transcendental being *must* be of three dimensions, tho this would be the most natural supposition, if they were assumed to have dimension at all. But that they should have all the properties except the third dimension and yet take a photograph without this dimension and coincide with a trick photograph does not seem likely. Hence the force of M. Fontenay's result.

But he treats the experiment fairly in the admission that, if Dr. Ochorovics observed the precautions suggested in his questions, he has no normal explanation of the phenomenon. Apparently there are gaps in the description of the phenomenon, and it is only the well known character of Dr. Ochorovics that will protect him against hasty criticism. It should be noted, also, that he is not so assured of his result as the criticism of M. Fontenay might imply. He fully recognized that the experiment should be repeated and expressed the desire to have it so. He anticipated most of the points brought forward by his critic and at least endeavored to remove them, and when we look at the conditions as described, whatever the force of the objection from the comparison of the picture of M. Fontenay with that of Dr. Ochorovics, we must admit that there is still more to be done to explain the facts, tho we do not go so far as to admit the probability that there is anything supernormal in this phenomenon of Dr. Ochorovics. It is one thing to question its supernormal character and another to offer an explanation that will apply to the special circumstances. We do not pretend to do either. The fact that Stasia does perform little tricks is so much in favor of suspicion, and the case as a whole has many features in it very like Miss Burton. It therefore illustrates the need of vigilance if we are to prove the existence of the supernormal in it, while we concede freedom of action as the price of anything either normal or supernormal.

Another experiment of considerable interest is reported by Dr. Ochorovics in the the English edition of the *Annals of Psychic Science*. In it the author endeavored to overcome an objection which the ordinary sceptic would raise. This objection would be the existence of a thread connecting Mlle. Tomczyk's hands and the article levitated. The reader, however, must remember that Dr. Ochorovics discusses the phenomena with certain invisible "rays" as he calls them in mind which produce the same effect as a physical thread. I shall note this again after describing the experiment.

Mlle. Tomczyk was asked to levitate an arrow. The background was white so that the experiment could be photographed and this is represented in Figures VI and VII.

The psychic held her two hands one on each side of the arrow as represented. His own description follows.

"At the instant of one of the levitations of the arrow (on the white wall as a background) I had directed the medium to remove her right hand slowly in a downward direction, with the intention that the arrow should remain suspended in the air. The experiment succeeded. The arrow descended a short distance, being less upheld by the rays from the right hand, but it remained in the air, and the photograph shows that the straight line, joining the medium's two hands passed *underneath* the object—a fact which excluded the employment of a hair. It is needless to add that this hair was never found, albeit the medium gradually became accustomed to a careful inspection of her hands, the object and the table, immediately before and after the phenomenon. The form of the objects exercised an influence on the phenomenon, but not a decisive one. Balls, squares, cylinders, discs, or an egg did not present any projection for the attachment of a hair or thread, but were raised all the same, tho their levitation demanded a better disposition on the medium's part.

"Chance showed me another simple but very instructive relation. Having obtained and photographed the levitation of a round metallic compass, I was not satisfied with the result, seeing that the compass which was raised with the ring upwards and the surface almost perpendicular with the line joining the medium's hands, appeared as tho it was suspended on a thread. I therefore asked little Stasia to cause it to rise with the ring to one side, which could not be done by a thread. This was done without difficulty.

"*'I raised it', said little Stasia, 'at first with the ring upwards, because that was the position in which you presented it to the medium; but it is quite different, place it crosswise and I will raise it crosswise.'*

"When the medium had 'accumulated the current' the rigid rays surround and clasp the object in the given position, which, most frequently, remained the same while it was being raised. In this very simple manner we can, therefore,

give to the phenomenon a much more demonstrative appearance."

Dr. Ochorovics has investigated a number of "rays" which have apparently been photographed by him in connection with these experiments, and he distinguishes two kinds at least, and one of them is what he calls "rigid rays" which seem to perform the functions of physical agencies. They are not visible to the eye and can be photographed only in a special manner. He thinks it is these "rigid rays" that enable the trance personality to levitate such objects as the above mentioned arrow and similar articles. We might call them "invisible threads" to make the matter intelligible, tho they are not physical as we know the physical by the senses.

The experiments have that weight which the character and authority of Dr. Ochorovics gives them. It will require the repetition of such experiments to establish the case, tho the variety of them performed by Dr. Ochorovics, with his authority as a scientific man, will go far to silence the doubts of certain critics. We assume here only the function of a reporter, citing the authority and support of Professor Richet and his publication for the facts narrated. It is hoped that such experiments may be continued and also that this country may find the men and means to study similar phenomena.

TREASURER'S REPORT.

The following is the Treasurer's Report for the quarter ending September 30th. 1911.

Receipts.

Membership Fees.....	\$215.00
Endowment	3,170.00
Sundries	51.12
Total	<u>\$3,436.12</u>

Expenses.

Publications	\$285.89
Rent of Office.....	123.00
Investigations	95.38
Insurance	77.50
Printing	59.00
Office Expenses.....	36.07
Stamps	23.64
Sundries	15.80
Total	<u>\$716.28</u>

JAMES H. HYSLOP, Treasurer.



Figure 1.

BOOK REVIEWS.

The Uncaused Being and the Criterion of Truth. By E. Z. Derr, M. D. Sherman, French and Company, Boston, 1911.

This little book of one hundred and ten pages is a criticism of Professor James work on Pluralism, a "*Pluralistic Universe*". It is a philosophic treatise and has no bearing upon the problems of psychic research. The author has not studied the history of philosophy in vain, and directs some able criticisms against Professor James. The reviewer thinks, however, that the terms Pantheism, Theism, Materialism and similar theories need to be better and more clearly defined than they are in this book and than they usually are in order to make criticism of any of them profitable. I doubt if any two writers used them in the same sense. In spite of this limitation the author points to the fundamental conceptions which have to be reckoned with in writers of this age.

The Appendix has a criticism of Sir Oliver Lodge's "*Ether of Space*". There seem to be the same logical difficulties with this stupendous metaphysics of physics as infected scholastic theology, and perhaps it is as well that this development should take its course and then people will know what science is.

The Essentials of Psychology. By W. B. Pillsbury. Professor of Psychology, University of Michigan. The Macmillan Company, New York, 1911.

This is an excellent little manual for all who wish to get an elementary knowledge of normal psychology. It is entirely free from the technicalities of the usual text-book. It fights shy of all questions that are of real interest and importance in psychology, but nevertheless it is one of the best books for lay readers to study if they wish to lay a foundation for psychic research. We forget that psychic research is not a special science, but a field in general psychology, a neglected field, it is true but yet a field of it, and there is no clue to its perplexities short of thorough knowledge of normal psychology. There are many incidental points in which we might indicate a difference of opinion with the author, but they do not affect the real merits of the book.

A Text-Book of Psychology. By Edward Bradford Titchener. The Macmillan Company. New York. 1910.

Professor Titchener is always thorough in his work and whether one agree with him or not on special points, he has always the merits of careful scientific methods. The present book was written to take the place of a former one out of date

and out of print. The author preferred not to rewrite his work and much less to reprint the old one. But publishers and students alike urged it and prevailed. It has no special interest for the psychic researcher. This does not mean that the psychic researcher has no interest in psychology: for he does and to a very large extent. But this treatise on normal psychology and more particularly of the experimental type supplemented by considerable introspection, has only the interest of all books on the subject for those studying the alleged supernormal, and whatever value it will have for such students will be enhanced by the character and work of the author.

The book is intended for academic students and so is designed for those who are concerned primarily with academic problems. To the present critic it seems to have the fault of nearly all modern psychologies. It does less elementary work than is necessary for beginners and represents too much the results of the author's studies rather than methods that enable the academic student to do his own work in the subject. In other respects it is well adapted to its object and will help psychic researchers as all normal psychology must.

ERRATA

- Page 8, line 35. For 'says that, "admit that these' read 'says that I "admit that those'.
- Page 19, line 12. For 'differ with' read 'differ from'.
- Page 21, line 15. For 'McLellen' read 'McLELLEN'.
- Page 21, line 34. For 'of course had' read 'of course have had'.
- Page 23, line 24. For 'true or not and say' read 'true or not I say'.
- Page 38, line 30. For 'demoninations' read 'denominations'.
- Page 40, line 38. For 'cuttter' read 'cutter'.
- Page 43, line 34. For 'will insinuate' read 'could insinuate'.
- Page 47, line 24. For 'Illinios' read 'Illinois'.
- Page 53, line 31. For 'Germiside' read 'Germicide'.
- Page 58, line 7. For 'herc' read 'here'.
- Page 74, line 28. For 'communicaton' read 'communication'.
- Page 82, line 19. For 'mediums' read 'mediumship'.
- Page 101, line 5. For 'grewsome' read 'gruesome'.
- Page 106, line 37. For 'staid' read 'stayed'.
- Page 117, lines 3 and 6. For 'sight of hand' read 'sleight of hand'.
- Page 117, line 37. For 'easier' read 'more easily'.
- Page 165, line 17. For 'affects' read 'effects'.
- Page 366, line 32. For 'choose' read 'choosing'.
- Page 457, line 34. For 'polythesism' read 'polytheism'.
- Page 568, line 26. For 'Slossen' read 'Slosson'.
- Page 595, line 35. For 'plans' read 'plane'.
- Pages 597, 600, 601, 619. For 'Lieutenant James B. Sutton' read 'Lieutenant James N. Sutton'.
- Page 663, line 27. For 'epaulet' read 'epaulette'.

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Sundries	15.80
Total	<u>\$716.28</u>

JAMES H. HYSLOP, Treasurer.



Figure I.



Figure II.



Figure III.



Figure IV.



Figure VIII.

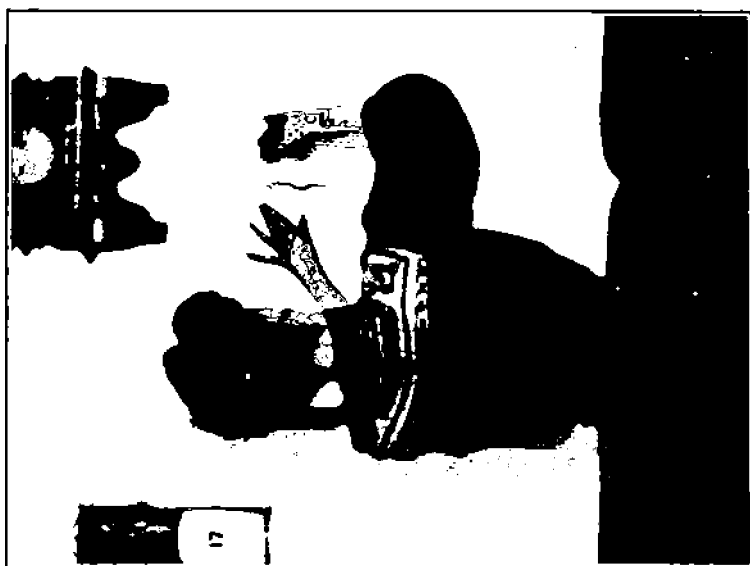


Figure VI.

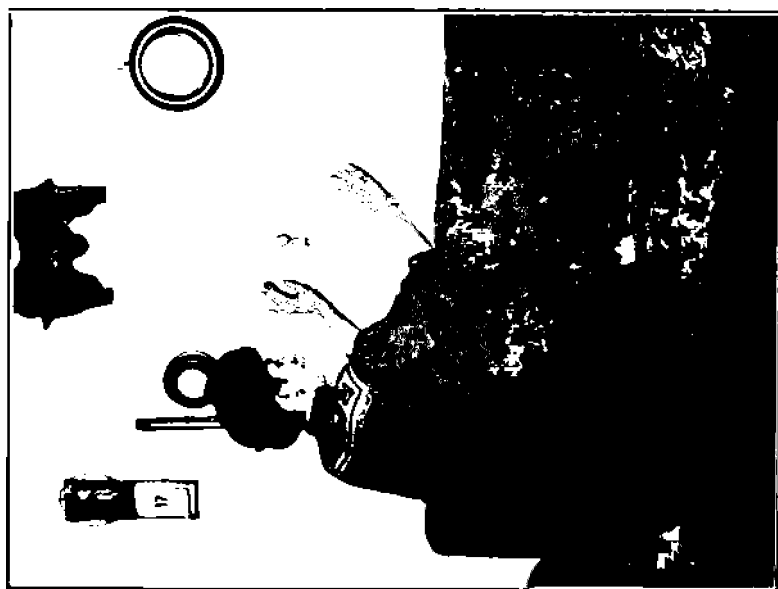


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