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¶ *All reports and narratives of personal and other experiences will be treated as private and confidential, unless express permission is given to use them and the names connected therewith.*

¶ All data and other editorial matter or correspondence should be addressed to Dr. James H. Hyslop, 519 West 149th Street, New York.

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MR. PODMORE'S LAST WORK.*

By James H. Hyslop.

In a review of a little book by the same author soon after his death we remarked that it was unfortunate that he had not the opportunity to reply to it in case it required such notice. The same statements could be repeated here. We are reviewing a book which the author cannot defend and it will be incumbent upon us to keep that fact in mind, tho regard for the truth and the future of psychic research may involve the duty to say some things which we would prefer not to say. They will involve a general review of Mr. Podmore's work from the beginning of his career. This, however, must be brief and only to enable readers to understand more clearly the meaning of his last work on both its negative and affirmative side.

In his Cambridge days he was somewhat enthusiastic in his hope of seeing scientific proof of survival and was interested in physical proofs of it, according to the statement of Dr. Hodgson to me before his own death, and it was the influence of his colleagues and especially the critical methods of Dr. Hodgson, that diverted him from these hopes and determined his reaction against that type of phenomena all his

* *The Newer Spiritualism.* By Frank Podmore. Henry Holt and Company, New York. 1911.

life. Mrs. Sidgwick in discussing his life remarks that in this early period he had addressed the National Spiritualist Alliance in a more liberal manner than his later writings would suggest, but she does not tell specifically what particular influences had turned him in the other direction, and no doubt we have no record of them in detail, as perhaps we should have, and may have if any biographer can get at them. But in any case he became a Coryphæus of scepticism, one of the most uncompromising critics of the evidence that the Society had, tho always defending the evidence for telepathy. In this, however, one cannot but think that, if telepathy had been a resource for the defence of a spiritistic theory he would have been as destructive a critic of its evidence as he was that of spiritism. As he approached the end of his career he yielded a little more than in his previous utterances, but only as he saw his colleagues moving faster than he did. Whether this was a mixture of conservative policy and revelation of what his prior hopes were is not clearly determinable, but his opposition to spiritistic theories, while it was still governed by his former standards, was less rancorous, tho he nowhere admitted the hypothesis even as a working one. His tendencies were not noticeable in anything but the admission that the investigation was worth while and that more facts were needed. His last work, the one under notice, shows more of this mellowing influence than any others, unless we except the one reviewed previously.

When it comes to the present work it consists of discussions of the physical and mental phenomena of spiritualism. Mr. Podmore places the physical first and the mental second. The only excuse which he offers for the consideration of the physical phenomena is the statement that the two types have always been associated and that spiritualists have been right in their insistence that the physical phenomena were evidence, if they could prove the genuineness of them. On this point I radically disagree. Not that the physical phenomena are not to be considered or that they have not been associated as asserted, but that they are wholly irrelevant to the problem which the spiritualist has to solve. Their association

with the mental phenomena is an important fact in the ultimate solution of the issue, but it is no part of the evidence for the existence of spirit until spirit has first been proved, and even then only incidental and secondary. It is only a concession to popular prejudice that they can be admitted into the problem at all.

The difficulty is just this. The popular mind cannot distinguish between the normal and the supernormal in psychology. It has no definite standards by which to estimate either field and to it telepathy is no more mysterious than association or memory. It seeks some exception to experience as a proof and it is the "wonderful" or miraculous that impresses it. Telepathy is not especially wonderful, not enough so to appear miraculous, and hence it resorts to physical miracles as its proof of the inexplicable. It thoroughly understands how exceptional telekinesis or the movement of objects without contact is to its experience. It never stops to think that in fact telekinesis is one of the widest laws of the physical universe and that haptokinesis, if I may here coin a term, or movement by contact, is comparatively narrow in its application. But haptokinesis is the law of ordinary and sensible experience. Hence the movement of a physical object without this contact seems so exceptional to the common mind that it will readily believe in spirits if only told that sprits cause it.

But it is with this point of view that I take radical issue. And I think it was only the failure on the part of Mr. Podmore to see the correct point of view that made him continue in his policy of putting the physical phenomena in the front. I think he failed to see the real nature of the problem. Possibly he saw that, in this way, he could best establish a presumption against the evidence for a spiritistic hypothesis. But I incline to think that it was really a survival of his early standard of the theory and that it was his first duty to have abandoned that standard which I think he never did. However this may be, the present work has the fault of first considering the phenomena which are the least important in the solution of the problem but thought to be the most important.

The Introduction is the best part of the book. I do not know that my points of disagreement with it are as numerous as the points of agreement, and if they were as numerous it is possible that those with which I agree represent the most important. I refer to them in this manner because I am not in any carping mood in these criticisms. Whatever may be said of Mr. Podmore's method and convictions we cannot say that he was blind to the weaknesses of some assumptions made by psychic researchers in their pursuit of ways to escape the spiritistic hypothesis. It may be that Mr. Podmore's sceptical treatment of telepathy and the subliminal were dictated by the desire to escape all presumptions for further advancement in the supernormal, but however this may be, he was not blind to the limitations which these doctrines have in the field of psychic phenomena. His motive may not have been the best, but it was conservative and justified by the facts.

I refer, in the above remarks, first to Mr. Myers' conception of the subliminal. Mr. Podmore states it fairly as representing an enlarged area of personality which was used by Mr. Myers to support the possibility of survival after death. Mr. Podmore admits that, if this view were made out, its cogency would be accepted. But his point of attack on it is the evidence. He calls attention to the fact that the subconscious, so far as known by science, is represented by confused, fragmentary and chaotic productions of normal experience, the "debris of the waking life" as Mr. Podmore states it. There are cases of well organized subconscious life that are not fragmentary and chaotic, but they do not transcend normal experience in the contents of their ideas. But so far as known by orthodox science the subconscious shows no traces whatever of the supernormal in its knowledge. It appears in no respect to be a vestigial or an incipient faculty of larger meaning than the normal personality. All this Mr. Podmore makes clear and I think it is legitimate criticism of the view of Mr. Myers while I still admit the possibility of Myers' theory, or of something which he chose to define in his manner. But I think it was unfortunately named, and the analogy of the spectrum unfortunately chosen to illus-

trate it. To a certain extent the spectrum might have represented the gamut of mental activities, but the lower and higher limits of it extending beyond the visible field should not have been designated or defined by the same term which included the "debris of waking life" and the revelations of a spiritual world.

The whole difficulty was this. Mr. Myers and his coadjutors adopted the fatal word "faculty" for explaining the phenomena, and Mr. Podmore admits the existence of enlarged faculty, inadvertently I think for his own position. But the idea has the tendency to express the phenomena of mind in terms of some special property, attribute or power which is supposed to originate or express facts which cannot be referred to other "faculties". But the fact is that it merely conceals a problem and does not offer a solution of it. What should have been done was to recognize that it was functions with which they were dealing and not "faculties", unless this was a mere synonym of function. But the term "functions" has the advantage of admitting that the "faculties", if I may use the term, of the normal and the supernormal are the same but the source of the information is different. In this way there would be nothing enlarged in the idea of the subconscious as a "faculty" or function, but simply powers with which we are familiar, while the phenomena exhibited by them would get their explanation, now from normal experience and now from transcendental transmission, transcendental meaning any source outside the individual mind in which the supernormal occurs.

Mr. Podmore falls into the illusion of calling telepathy and the supposedly subconscious calculations of Dr. Bramwell's subjects, in the mensuration of time and mathematical prodigies, subconscious "faculty", and to that extent deprives his criticism against Mr. Myers of its force. He concedes the existence of supernormal "faculty". This I do not grant except as a name for the facts, not as a name for the explanation of them. I do not believe that there is one iota of evidence for supernormal "faculty" of any kind, tho it may exist. The existence of supernormal phenomena or knowledge does not prove new faculties in the mind. It only

proves that the old limitations of knowledge do not hold good. It is still possible to explain the phenomena by the same functions that are active in normal experience stimulated differently from the ordinary manner. The phenomena themselves show the same mould as the normal and differ only in not presenting the same apparent sources. In the supernormal the source at least appears to be external to the subject and that it is so in the case of telepathy is conceded. It is the foreign mind that is supposedly the actor in the phenomena. It might be the same with Bramwell's experiments in the mensuration of time and the instances of mathematical prodigies. We do not require to invent "faculties" in such cases, but simply to use the old ones as media for the transmission of foreign intelligence. If I understand rightly the tendencies of modern brain physiology and neural processes, this is their conception of them. This tendency is to make the brain centers mere channels for the transmission of energy, not the originators of it. Accept that view and the basis of both Mr. Podmore's and Mr. Myers' conception of supernormal "faculties" would disappear.

Throughout Mr. Podmore's animadversions it is quite apparent that he has no objections to either the facts or the theory of Mr. Myers, provided they cannot be used as evidence or presumption of survival after death. This conclusion is the *bête noir* of Mr. Podmore everywhere. He can be as credulous as any one when it comes to telepathy and sub-conscious "faculties" of any conceivable range, provided they afford no leverage in favor of a soul or its survival. I doubt very much if he would ever have believed in telepathy, if he could not have used it against the evidence for spiritistic hypotheses. This fact is clearly indicated in his remarks about it and the sceptical limitations which he now and then ascribes to it. In this Introduction, he says: "Arguing from experimental results alone, then, we are not yet justified in claiming a transcendental origin for telepathy, even if we admit it as a fact in nature." This all depends on the application of the term "transcendental". If you limit its import to the supposed existence of spirit, Mr. Podmore is consistent, but telepathy implies something quite as transcendental

to the subject as spirits can be and it is in that the whole significance of the phenomenon lies. You do not gain anything by trying to assign an arbitrary limitation to the term transcendental. It does not help to appeal to possible vibrations between different living brains, as Mr. Podmore does immediately following the statement quoted. That does not prevent the suspicion that certain selective groups of incidents have a source beyond the living. The thing that Mr. Podmore has to explain is not the casual coincidences of mental states in different people, but the collective significance of large numbers of them pointing to the personal identity of deceased persons. That he makes no attempt whatever to discuss. It suffices with him to simply assert the possibility of telepathy without making himself responsible for the nature and meaning of that term. Moreover he assumes that the hypothetical vibrations which he posits explain something which in fact they do not do. If they represented any analogy with normal experience in the communication of knowledge he might make a point. But the fact is that his hypothetical vibrations only increase the difficulty of the problem. In normal communication of ideas we use exclusively symbolical methods. The vibrations that are employed in speech do not represent our thoughts at all. They are mere symbols which our intellectual functions, relying upon conventional rules, interpret. But in these hypothetical vibrations which Mr. Podmore employs there is nothing symbolical about them, and his explanation is quite as transcendental as are his facts, and only increase instead of diminishing the mystery of the phenomena.

His weakness, as well as his strength, is also shown in another fact. In estimating the general evidence for Mr. Myers' theory of the subliminal and survival, Mr. Podmore appeals to hysteria and various allied phenomena as curtailing this evidence. This position is only half true. It applies as an objection to popular views of the subject where insufficient allowance is made for the existence of such phenomena not having the supernormal source claimed for them. But it does not apply to the scientific position. Mr. Podmore always seems to have the public too much in view and seems

to think that our chief business is to attack that beast, instead of educating it. In this respect he goes about like an Irishman at Donnybrook Fair. What he forgets is that, however much hysteria, subliminal "faculties" or functions may limit the evidence, they do not limit the possible sources of the phenomena. Hysterical phenomena are not an objection to transcendental agencies, but a limitation of them. These phenomena can be used in a constructive theory of the facts, while they may be destructive at times of the evidence. Mr. Podmore never saw this. He did not know how to use hysteria and similar phenomena in a constructive way, as did Mr. Myers. Mr. Myers may have done his constructing in the wrong way, but I think his method was correct. The subconscious, he saw, is our machine or experimental apparatus with which to connect the transcendental, whether telepathic or spiritistic, with the normal. Mr. Myers saw this clearly. All that Mr. Podmore sees is that certain irresponsible persons appeal to phenomena, which are hysterical or similar, as spiritistic and to him it suffices to show that they are hysterical, without at the same time seeing that the conditions in which such phenomena occur may be the very necessary ones in the discovery of facts which transcends them. He simply stops with these facts as if they put an end to investigation, when in reality they simply open the possibilities to larger views. That is, Mr. Podmore is simply employing the popular conception of these phenomena to overthrow popular views in other directions, when he should see that the popular ideas are no more to be tolerated in hysteria than in spirits.

I shall turn next to that part of the volume which deals with the mental phenomena of spiritualism. I wish to confine my examination of Mr. Podmore's work to his method of presenting the case. I do not wish to investigate the merits of his opposition to spiritistic theories. On that point he is entitled to his opinions. The reaction from his earlier convictions carried with it a difficulty in admitting the hypothesis which it is not necessary to correct. It makes no difference whether the spiritistic theory be the true one or not when we are estimating the use of method in studying the facts. It is this last issue alone which I wish to consider, and what I want

to show is that Mr. Podmore could never discuss the problem from the standpoint of the real evidence. He always evaded the strong facts and chose for criticism and objection the irrelevant facts and incidents. He always did special pleading, and this without the use of the strong facts. He chose those which best served his purpose and did not always, if ever, mention the facts upon which his opponents based their contentions. One cannot go through the publications of the Society without being painfully impressed with this fact. I wish, therefore, to make clear the defects of his discussion of the facts and the issue.

In discussing the nature of the problem Mr. Podmore refers to many ordinary explanations of the phenomena which spiritualists usually neglect to take into account, and one of these is casual and fraudulent sources of information. This is all very well, but before asserting or implying that it occurs in any individual case it is the duty of the critic to show that the conditions are favorable to such a view of it. Mr. Podmore rarely, or never, assumes this duty. It is sufficient for him to insinuate it and to think that his imagination is sufficient evidence, knowing perhaps that the average Philistine will not go beyond his *ipse dixit* for belief. Take an instance, in which he quotes my own Report.

"A certain curious incident occurred at one of Professor Hyslop's séances, which is strongly suggestive. Professor Hyslop had an uncle, James McClellan, whose father was named John. James McClellan purported to communicate through Mrs. Piper, talked of John McClellan, and mentioned his going to the war and losing a finger there. These true statements were not true of John McClellan, the father of James. But they were true of another John McClellan, no connection of Professor Hyslop's, who had lived within a few miles of John, the father of James; and this other John McClellan is mentioned in the published history of the county."

Mr. Podmore referred to this same incident in his original review of my first Report (*Proceedings*, Eng. S. P. R., Vol. XVII, p. 388) and of it with some others he said: "I take it as axiomatic that if any information was given at these later séances which could, in the interval of five months and

a half which had elapsed between the first séance of the first series and the last of the later series, have been obtained by any fairly intelligent person, whether from registers, tombstones, old newspapers, directories, or any other sources,—this information is to be attributed to such sources.”

I replied to this in a later number of the *Proceedings* and showed facts which I shall repeat here, as the reader will remark that Mr. Podmore repeats his insinuation by the use of the expression that the incident is “strongly suggestive”, saying this in connection with remarks about the fraudulent acquisition of knowledge. Mr. Podmore does not come out directly and plainly and assert or insist that fraud is the actual explanation. He always takes refuge in possibilities or a “might be” which is so vague and elastic as to be worthless in nine cases out of ten even as an imaginary possibility, unless the exact situation be explained to the reader and he rarely has the frankness to explain that situation. He puts on the defendant the duty of a long and tedious account of the facts a second or a third time after they have been fully explained to him. He refuses to tell all the facts and then assumes that the reader will never discover his effrontery.

The insinuation in the passage quoted is that Mrs. Piper might have gotten the information about this John McClellan in the county history referred to, and readers would suppose I had been very negligent in not taking account of that fact. He does not tell the reader that I had taken account of it and told Mr. Podmore himself all that he knew about the incident. Again he does not tell the reader that the incident of the lost finger was not in that history. All that this history mentioned, and I said so in the Report, was that this John McClellan was an ensign in the war of 1812. I also called attention to the following facts which were not in that history or any published record. (1) The name Hathaway given in connection with John McClellan and which was the name of his son-in-law's cousin and that the family had disappeared from the county as early as 1825. (2) The names of the Williams three of them mentioned, as those of friends and relatives of this John McClellan. (3) That he was called “Uncle John” in the community as the communi-

cations intimated. (4) That he was probably a cousin, as intimated in the record, of the other John McClellan who was my uncle's father.

Now Mr. Podmore carefully conceals all this from the reader and picks out the isolated fact that a history of that county existed in which the name of John McClellan was mentioned. Readers will see how clearly he has perverted the truth and the fact is the less excusable in this later work after I had called his attention to his omissions in my reply to his previous animadversions. Moreover it is noticeable that he insinuates fraud on the part of Mrs. Piper in spite of the fact that he has elsewhere admitted that there was no evidence for this and that the best facts could not be accounted for on any such hypothesis. In the very review of my Report and immediately following the passage which I have quoted he did say: "That so little real information was given goes to show that at any rate the medium was not an adept in making inquiries." Mr. Podmore knew well enough that there was no ground for suspicion in this respect and that all the positive evidence was opposed to any habits of the kind. His type of remarks applies only to cases where these habits are known and admitted and raking up insinuations of this kind after admitting that there are no habits implying the possibility is a policy that can be characterized only in very vigorous language, especially when you suppress the facts which refute it.

Mr. Podmore follows his remarks on which I have animadverted with the consideration of the secondary consciousness and its characteristics, exempting it from normal fraud, but he does not say anything to lead one to suppose whether he meant to apply this conception to the situation we have been discussing. It is all vague and only its close relation to the incident in his book would suggest that he might have had this in mind when insinuating the suspicious character of the incident. But, if he does intend the insinuation, he is curiously oblivious of the fact that he would have to assume that Mrs. Piper goes into a trance to look up her information and then fails to get it as the book gives it but gets information that is wrong about the person named and

that it took me six months with the clue at hand to verify the real facts whose coincidental meaning he admits. All the while it could be proved that Mrs. Piper remained in a normal state in Arlington while the information had to be sought, not obtained, in an obscure book hardly known outside the county seven hundred miles distant from her home. All such situations make such abbreviated insinuations as his absurd, even tho we do not know what "might" have been done. What Mr. Podmore did not realize was that he was under obligations, in the circumstances, to prove that Mrs. Piper was in the habit of doing such things and that the circumstances were especially favorable for acquiring the information mentioned in my Report and not given in the history of the county. The whole situation creates a presumption against her doing it and hence the burden of proof rests on the affirmative, as it always does. Mr. Podmore only resorts to insinuations without evidence.

Again after referring to what he regards as general tendencies to find a head to which to fit caps, using Mr. Podmore's form of phrase, he goes on to illustrate this idea in two incidents of my Report. I quote the whole passage with reference to them.

"Where the context is not given the imagination of the sitter has to supply it, and the process bears a very close analogy to the corresponding process in the material world of building up a perception out of faint and inadequate sensory data. The result may be a visual image corresponding to the half guessed reality, or it may be altogether wide of the mark—an illusion in short. But the mental process is much the same, and it is often impossible to say just where the line which divides reality from illusion is overstepped. That it is sometimes overstepped will be clear to the reader who summons up the courage to study Professor Hyslop's monumental report already referred to. Here are two specimens of his interpretation of ambiguous utterances: Professor Hyslop's father purporting to communicate referred to a visit in company with his son, to the *mountains* and then a trip to the *lake* after leaving the *camp*. The statement is admitted to be false in every particular; but Professor Hyslop and his father

did once go together to a town called Champaign (generally pronounced *Shampane*, and so pronounced, according to the widow, tho Professor Hyslop thinks that he often called it *Campaign*). After this they went to Chicago and naturally visited the lake-shore whilst in the city. Professor Hyslop accordingly suggests a possible reconstruction of the trance statement as follows:

[Mr. Hyslop senior is supposed to be dictating to Rector who is writing through Mrs. Piper's hand.] "I am thinking of the time 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] 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."

"Or to take another illustration: The Hyslop control is asked if he remembers Samuel Cooper; the reply is that he was an old friend in the West, and that they used to have long talks on philosophical subjects. Of Samuel Cooper, an old neighbor of Mr. Hyslop's, the statement is false. But there was a Dr. *Joseph* Cooper, whom Mr. Hyslop knew, and with whom he may have conversed or corresponded on theological question in 1858. It is true that Joseph is not the same name as Samuel, that theology is not precisely philosophy, and that Dr. Cooper did not live west of Mr. Hyslop, but, unfortunately east. There was, however, a Cooper Memorial College founded after his death, of which Mr. Hyslop may have been thinking, or the mention of the talks on philosophy may have been intended to apply to correspondence on theology with Professor Hyslop's uncle. "The misunderstanding would probably be Rector's" (p. 500). On the whole Professor Hyslop thinks the incident "has considerable interest and importance" (p. 410)."

In his original criticism of these same passages Mr. Podmore had felt that the reconstruction suggested was not tolerable. In the work under review he has conceded the right to do such things and cannot be impeached for unfairness

on this point, so that I do not require to quote his language. But he has omitted, as he did in the original review, the important facts (1) that I had carefully explained that such a reconstruction and speculative interpretation was one that had to be indulged very cautiously and (2) that I had done it solely to show how *near* the truth a group of totally false facts were. Mr. Podmore's review of the incident implies that I was rescuing the actual statements from error and the reader would get no other impression from his account of it. This is totally false and it would have been only fair to have told the exact facts about the incident. This Mr. Podmore could not do in his interest to reflect on the work of other people. Further general remarks about it will be made later.

The reference to the Cooper incident are not less misrepresentative. (1) He does not tell the reader that Dr. Cooper did live "west" of the place from which the sittings were held and that I had deliberately assumed the point of view of the communicator's home to say that it was not west of that, thus deliberately representing it as false from that point of view, while I had the entire right to represent it from the point of view in which the communicator was presumably at the time, when it could have been regarded as correct. (2) He does not tell the reader that my father had actually known of this Cooper Memorial School before his death, so that it is not a mere assumption on my part that the communicator may have been thinking of this. It is implied in the facts, if they are suggestive at all. (3) The record in my Report definitely asserts that the correspondence was with my father and not with James McClellan. I had my mother's testimony to the fact and so stated it in the Report. (4) The record shows (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 52 and 420) that "religion" as well as philosophical subjects were actually mentioned in the communications. Mr. Podmore seizes on the distinction between "theology" and "philosophy", which is not great, to imply a discrepancy which he hides under the word "precisely", admitting in a sort of surreptitious manner what he wants the reader not to discover.

As I have remarked, however, Mr. Podmore concedes that the interpretation put upon these passages may not fall widely of the mark and he admits the right of such reconstruction, and even that a sympathetic imagination in this connection has its rights. This much was not conceded in his original review of the Report. But he asks here how we are to tell when the imagination has been too sympathetic. All that I have to say in reference to that is that if you cannot tell when the writer is overstepping the boundary here it would be best not to write on the subject at all. A confession of inability does not grant the right to assume authority on the subject. Besides why cannot an imagination be too unsympathetic?

Let me take another instance quoted from my Report I give it as Mr. Podmore states it with unimportant modifications.

"(What is the last sentence?)

I am with her.

(With whom?)

Yes, I have A... A * * [last word undecipherable; possibly either Alice or Annie.]

(Is it Alice?)

Alice.

(Alice who?)

I do not say Alice, I say Annie.

It need hardly be said that "Annie" had a meaning for the sitter, while Alice had none."

In his original review of my Report Mr. Podmore quotes this incident and his remark there is only: "This is quite in Phinuit's old style." He supposed that comparison with the Phinuit personality meant the final disposal of a fact against the possibility of the supernormal. He is always insinuating that a thing which is not evidence of the supernormal is evidence that it is not supernormal, and in this way puts himself on the level of the most ignorant people.

But here he insinuates that the "Annie" is a happy hit from guessing. He does not seem to see that his own quotation is against that. Here I had followed up the Alice

with questions that implied that it was correct and the control voluntarily corrects it to Annie which is right. That is not like guessing. You have to misrepresent or misconceive the situation in order to suggest guessing. You have to suppose that the control had said is it Alice and then finding that this was wrong to ask further is it Annie, or to have said it is Alice or Annie. Neither of these is done. The course taken has no resemblance to guessing. It may be chance for all that I care. I had not said more of it than the name Annie was correct as a hit. That does not mean that it is evidence. It only recognizes a hit. But the manner of giving it against the leading to Alice which I gave is against the insinuation Mr. Podmore makes and any intelligent person making an effort to do his own thinking on the data before Mr. Podmore's eyes would recognize that he misses the point entirely.

Again Mr. Podmore says: "At another sitting the control (assumed to be Professor Hyslop's father) asks: 'Do you mean F.?' Professor Hyslop replies: 'Yes, father, I mean F. If you can tell the rest.' The control replies: 'I can remember very well. Frad.'"

"In commenting on this Professor Hyslop remarks that the symbol printed as D bore in the original writing a strong resemblance to N K. The brother's name in fact was 'Frank'; but the ingenious portmanteau word framed by the spirit would apparently have stood equally well for Fred."

In his original review of the Report Mr. Podmore quotes this same incident and his remark about it is a little different from the one here, this later statement being a modification in deference, no doubt, to the nature of my reply. He said in the original review: "One cannot help wondering whether, if the brother's name had happened to be Fred, the resemblance of the last character N K would have seemed to Professor Hyslop quite so conspicuous." I replied to this, as my original record showed it was, that the reading was not mine but Dr. Hodgson's, and that altho Dr. Hodgson after the sitting recognized that it was clearly meant for N K we decided to let the hasty reading stand rather against than for the case. Mr. Podmore is discussing here the difficulties of

reading the automatic writing. The reader will notice in his modified statement that he avoids accusing me directly of misreading and stands by the possibility of supposing it equally fitting for Fred. Notice that he does not produce any evidence from the record for this. He simply imagines it after being frustrated by the reply to his insinuation about the reading and does not go to the original record to find that FRED... is given immediately after the Frad. Had he taken the pains to look for scientific facts he might have quoted the record in his own behalf, but he prefers his imagination while he can never excuse imagination when it is on the other side. It is on his own side. It is fortunate, however, that he did not make a reference to the FRED., as that was spontaneously indicated as incorrect without any doubt or denial by me. He has no ground to find fault with the reading of the automatic writing. He had not seen it and was told in my reply that the "A" in Frad was perfectly clear and that the resemblance to N K in the symbol printed as D justified our hypothesis that it was intended for NK. If I had happened to have a brother Fred and said that this might have been meant for that no one would have shouted more loudly than Mr. Podmore that this was not the record. But the actual record shows that such an interpretation was not intended and we must remain by the record. It was Frad or Frank or nothing that was intended, and the very absurdity of Frad was in favor of the genuineness of the phenomenon as against guessing or of the phenomenon as against guessing or chance coincidence.

In this connection Mr. Podmore's further remarks about the difficulty of interpreting the writing are "poppycok", as we would call it in America. There is no such difficulty in general and very rarely in important instances. It occasionally occurs and it is characteristic for Mr. Podmore to represent as general what is not general at all and he either knew this fact or was grossly ignorant of the records.

It all came of his perpetual habit of seeking incidents to which defenders of the spiritistic hypothesis attached no value and ignoring those for the spiritistic hypothesis was no

better than he represented it. History will very quickly assign him his place in that kind of work.

But the important criticism to be made against Mr. Podmore at this point is that these incidents are the only ones he has selected from the Report he is reviewing. I had not laid special weight upon them as representative. On the contrary I gave them minor value in comparison with incidents which I had emphasized. Readers would suppose from Mr. Podmore's discussion that these were the kind of incidents on which I had relied for my evidence and this is absolutely false. He carefully refrains, as he did in his original review, from referring to the really important incidents and thus completely garbles and misrepresents the facts. We have seen how elaborately he did this in the McClellan incidents and I have only to refer the reader to the original records to establish my assertion. (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 470-472, and *Journal Am. S. P. R.*, Vol. V., pp. 30-34.) I might take up much space here quoting the incidents on which I did lay stress, but readers may consult the original Report for these. All that I want to do is to show that Mr. Podmore cannot or will not represent a man's facts correctly and that suffices to discredit his whole work, by making it doubtful that you are getting the real facts in any instance. I am sure that any reader who will take the trouble to compare in detail his representations of either my Report or any other records of the Society will find that he cannot accept Mr. Podmore's statements about the facts in very many instances.

In the same connection Mr. Podmore makes a point of the contradictions and absurd explanations which the control sometimes or often makes of errors in the communications. He speaks of them as if they were fatal to the claims of spiritistic agency. Mr. Podmore ought to know better than this. All the contradictions and absurdities in the world will not prevent the phenomena from being spiritistic and this I boldly assert with a challenge for any one to refute it. It all comes from the purely *a priori* and unwarrantable assumptions that spirits would not commit errors, tell lies, or do absurd things. For all that we know spirits are worse than living human

beings. All the errors and absurdities in the world cannot be quoted against them in the effort of establishing their existence. They might be insane or devilish as you please. Whether they are so or not is a matter of evidence, not of assumption. But you cannot quote the absurdities of any record against the hypothesis of their existence. All these may limit the evidence, but not the explanation. What Mr. Podmore never learned was that absurdities and errors could never be quoted *against* the theory. They are perplexities *in* it, not objections to it.

I am not defending these absurdities and errors against consideration. I am only contending that they are wholly irrelevant to the problem of objection. The issue must be based upon the correct facts that are not due to ordinary explanations. When we have once found an hypothesis that explains the genuine facts we can take up errors and absurdities under it and refuse them any place whatever in the field of objections. Mr. Podmore acts and judges the evidence as if the subconscious of the psychic had nothing to do with its delivery. This is an inexcusable illusion, or possibly deliberate evasion, after admitting that hysteria and secondary personalities are so constantly associated with the genuine phenomena. When you are pressing subconscious activities into service, as Mr. Podmore constantly does to eliminate evidence, he might have seen that this would explain the absurdities while it did not explain the genuine facts, and it was not necessary on his own theory to assign the whole mass of facts to spirits, as he does, like his perpetual bugbears, indiscriminating spiritualists often do. But as usual Mr. Podmore must misrepresent the issue in order to get any leverage at all for his argument.

In his discussion of the ambiguities of the messages at times and the supposed evasions which he attributes to the trance personalities in explanation of their mistakes and failures, Mr. Podmore, while dealing with a real perplexity at times, makes as many mistakes in his treatment of the problem as the despised spirits do. Readers will have to ascertain the truth of this by comparing his own statements with the original and detailed records. I shall quote only one

glaring instance of it. He says: "In an analogous case, also through Mrs. Piper, a lady who was known to her friends as Kitty gave her name in the first instance as Kate. When at length she gave the right name she was asked why she called herself Kate before, and answered: 'Because I did it for Rector's understanding.'"

Mr. Podmore insinuates that this is a mistake or an evasion. It is nothing of the kind. It is a most rational explanation. "Kitty" is a nickname for Kate and is frequently used, and in the process of communicating might be understood by Rector for kitten, of which it is an equivalent and the name would have been still more absurd if so understood. To avoid confusion in his mind it was perfectly rational to give it Kate at first, as it could be explained later when the name Kitty could come through without confusion on Rector's part. Mr. Podmore here is ignorant of the commonest facts of names and psychology. I could take many other such incidents and I have a fear that all of them are as badly misunderstood or misrepresented.

In the same connection and after quoting Professor James on the improbability that the total mass of facts can be regarded as humbug and dream fabrication, that would seem to leave no department of the universe that was not run by pure deception, Mr. Podmore replies:

"It is with reluctance that I venture to express an opinion opposed to that of Professor James. There is no living man whose utterances on this subject carry greater weight. But the lesson which I have learned from history is precisely the reverse. Some eight or nine years ago, in reviewing the whole course of the spiritualistic movement, I wrote that 'Mrs. Piper would be a much more convincing apparition if she could have come to us out of the blue, instead of trailing behind her nebulous ancestry of magnetic somnambules, witch-ridden children, and ecstatic nuns.'"

In reviewing the book for the English *Proceedings*, the Rev. Bayfield indorses this statement. Now the strange thing about this is that Mr. Podmore's statement is a flat contradiction to the position he has always taken with evidential matters and is absolutely opposed to all scientific

method. Mr. Podmore has all along been insisting on the fact that the problem is accumulative or collective in its nature and hence that the more instances of the phenomena the stronger the evidence. Here he is asserting that, if Mrs. Piper had come alone in history, she would be convincing. Now here is a dilemma for him and his kind. Either Mrs. Piper is an exception to the types which he mentions or she belongs to the same class. If she is an exception to the class Mr. Podmore ought to have been convinced. If she belongs to that class she should not be a "convincing apparition" at all, unless the others were also. And in any case Mr. Podmore is announcing that he could be convinced by evidence that is not accumulative which contradicts all sane scientific procedure.

Now I have always been criticized for believing in the spiritistic hypothesis and it is commonly supposed that it was Mrs. Piper that did the work for me. This is not true and I was careful to state in my original Report that it was not the Piper case that had convinced me, but the total mass of phenomena on record. I was very careful to form and announce the basis in the cumulative and collective facts of all human experience. This was in strict conformity to scientific method in all other departments of intellectual activity. Now for the benefit of all who have thought me credulous and who admire Mr. Podmore I shall make this plain bold statement, which, I think, will throw the credulity upon Mr. Podmore. *If I had to depend on the work of Mrs. Piper alone for my hypothesis, in spite of the many years of experiments by Dr. Hodgson and others, I would believe anything possible before I accepted the spiritistic theory.* I should find myself embarrassed for an explanation, but I could not accept the view that spirits had manifested themselves but once in history. The really cogent evidence for them is not in the Piper case alone, but in the fact that all history has been permeated with the same phenomena and Mrs. Piper's work—fortunately there are others now—does nothing but supply a little better credentials in quality and quantity than are found in other instances. It only shows that other cases were probably genuine when we had either rejected them or refused to investi-

gate. If any other man than Mr. Podmore had taken the position he affirmed in this matter he would have been quick to assert the doctrine that I have here indicated. It was only his passion for contradiction that led him into this error, and I do not know any better embodiment of Mephistopheles, "der Geist der stets verneint", than Mr. Podmore, when it came to trying any constructive work.

Mr. Podmore continues his statement in reply to Professor James, and we shall see the issue.

"A large amount of evidence for and against the spiritistic theory has been accumulated in the intervening years, but the essential features of the problem remain unchanged. We have still to deal with the same protean figures—vengeful human ghosts, familiar spirits of Shaman or wizard, angels from the abyss, devils released from Jewish or mediæval hells, oracles of Olympian deities, spirits of angels and prophets, spirits of earth, air, and fire, spirits of the damned, spirits on furlough from purgatory, spirits floating in a Swedenborgian limbo, ghosts of fleas and archangels, decaying astral shells, spirits of the seven celestial spheres, spirits clothed in luminiferous ether—they have been with us from the first syllable of recorded time, and generation after generation they have shaped themselves to suit the changing fashion of the hour, the hidden or hinted fears and hopes of those who put their trust in them. To dismiss the whole matter as fraud would be not only uncharitable, but a blunder; it would be to misintrepret the essential nature of the phenomenon. Whatever sham or make-believe there may be in these still—after so many milleniums—undeciphered messages, we may be sure that the blame, if blame is appropriate at all, does not lie wholly on the spirit- or devil-possessed. From the Pythian priestess to modern clairvoyant she has been almost a passive instrument to be played upon by minds other than her own, by the hopes and fears of the whole race of man."

Does Mr. Podmore want us to believe that the "protean figures" which he denominates so picturesquely, either represent accurately and adequately the order of history or describe the Piper and similar phenomena, after admitting

that her apparition would be more convincing but for these? Then if history has been ruled by such ideas and alleged facts, why not regard them as all humbug and delusion? On what ground does he say that it would be both uncharitable and a blunder to regard them as fraud? Was not that exemption precisely the view taken by Professor James which Mr. Podmore here contradicts! Was not the whole meaning of the passage quoted from Professor James that these phenomena could not be regarded as fraud and that they had to be reckoned with as some kind of explicable events to escape the universal accusation against the forces at the basis of nature? But after denying his position Mr. Podmore agrees with him, expecting that the reader will forget the denial in the interest of a theory which here again reasserts the fraud which Mr. Podmore had denied!! And that theory is not clearly formulated or defended by one iota of evidence!

What is this theory which is to take the place of fraud? Clairvoyants are "the passive instruments to be played upon by minds other than their own, by the hopes and fears of the whole human race"!! Here is this universal fool telepathy for which there is not one iota of evidence in existence. The credulity that would believe this is such that it would entitle us to put any man in Bedlam. Then to think of the fraud and devilishness involved in such a process. Here is a process so intelligent as to mimic or simulate reality completely, so acute as to know how and what to select from living minds indiscriminately over the whole range of existence in the reproduction of the personal identity of the dead, and is yet lying about where it gets its information. Mr. Podmore exempts the poor spirits from all this because he does not accept their existence, but he throws the responsibility of the results upon the hopes and fears of the whole human race playing on the subconscious functions of clairvoyants, and never expressing those hopes and fears, but simulating the personality of the dead! An infinite and devilish intelligence concentrating all its activities on deceiving everybody but Mr. Podmore, and he confessing that the messages are still undecipherable!! What chance for truth of any kind if this is the process which we are to recognize? Is not the

whole thing gigantic fraud and delusion in nature, precisely what Professor James had said he could not believe? After tolerating such a theory as that and laying bare the secret devilishness of nature the only thing we can do is to take refuge in the terrific oracle of Oedipus: "Mayst thou ne'er know the truth of what thou art." It may be that nature is all that is implied in this doctrine, but for heaven's sake, let us not conceal it under the name of telepathy. Let us call things by their right names.

One of the curious traits of Mr. Podmore is his habit of discrediting any and all alleged facts if they show any superficial appearances of being explicable by spirits and then accepting the same facts if you can explain them by telepathy. This is clearly illustrated by his account of Cahagnet's cases. After showing that some of his dramatic incidents were not verified as communications from the dead, as we did not know whether the parties were dead or alive, he resorts to telepathy to explain them, when the facts to be explained have no better credentials for one theory than for the other. He does the same with the incidents of "the sevens" in a recent *Proceedings* of the English Society which we reviewed in the March number of this *Journal*. He accepts that group of incidents as put together by the reporters and explained by telepathy and seems glad to do so, since the hypothesis of its explanation by telepathy helps to support the extension of that theory to almost any complicated set of coincidences. But I am confident that, if the pretence had been made that the incidents were spiritistic no man would have shown more ingenuity to discredit the facts and their connection than Mr. Podmore. He would have torn any such claims to pieces. But he can accept miracles if you will only call them another name. It is the old policy of the sceptic who will believe any fact if he can explain it in his way and deny it if he cannot explain it so. It is not necessary to criticize minds of this sort, as they cannot be taken seriously. We can only laugh at them. They never seriously investigate. They sit in their libraries, read books, master phrases and throw them at your head with the facility of experts and you cannot reply because they are so evasive and irrelevant in much which

they do that you cannot make objection clear without writing a book.

The incidents which I chose to review in this criticism of the work were taken from my own Report and I would like to show the same faults in his discussion of other incidents. It will be impossible to do this because he has taken up such complicated incidents that it would take half a volume to show that he had not stated the actual facts and then elaborate criticism to show the unfairness of his method. It was even impossible for him to make the facts clear in any narrow compass himself and he was therefore hampered by the need of brevity. But narrower limits in a review will prevent my attempting to prove that he does not state these cases any better than he did the incidents of my own Report. Readers of the detailed record will easily and quickly detect his method of selecting certain features of the records and avoiding others. I can therefore extend to his whole treatment of the facts the criticism that I have proved to be just in his references to my Report. He selects the least cogent incidents and allows readers to think that these are all of the most important facts when the slightest knowledge of the records will show that they are very different from his representations.

I did not discover this weakness in his work until I examined parts of his *Modern Spiritualism* where I found that the facts were wholly different from his representations. His treatment of the work of Judge Edmunds was absurdly ignorant of the facts and what is worse totally disregarded the real character of them. It was the same with the work of Andrew Jackson Davis and Stainton Moses. There I had a chance to know the facts and I found that no reliance whatever could be put on Mr. Podmore's statements. The examination of them was prompted by his egregiously ignorant review of my own Report on the Piper case where I knew all the facts. I had previously supposed from his detailed discussion of cases that he was a careful student and critic of the phenomena and views of others. But here I found that he had neither knowledge in stating the facts correctly nor intellectual and scientific perspective. Hence I turned

to his work on *Modern Spiritualism* where I knew some of the facts to see if he had followed the same method and in the three cases named I found that they were not correctly represented at all. I do not mean by this reproach that I would take up the cudgels for any of those men. I regard Judge Edmunds' books as an entire mistake in respect of method and I also think that the work of Andrew Jackson Davis has been grossly exaggerated by all who have attached any importance to it in the subject of spiritualism. I confess I would not waste time on it for evidential problems. But his work has a perfectly tremendous importance in the psychological field of this subject and is not to be gauged entirely by its evidential limitations. Judge Edmunds laid too much stress on the non-evidential aspect of his work, and I would not accept a spiritistic interpretation of the facts on the evidence of any such work. But he and Davis deserved wholly different treatment from a man who claimed to have a knowledge of the problems of psychic research. Mr. Podmore was too anxious to estimate the issue solely from the miraculous point of view and pressed the antithesis between certain accepted limitations on human knowledge and new facts with more dogmatic assurance than the alleged phenomena justified, ignoring the psychological setting in which they occur. However this may be, I saw in his method and evasions that I could never rely upon him for the correct statement of any case or set of facts and from that point on I could never see any use in his work except to stir up the animals that were so rabid on spiritualism.

Mrs. Sidgwick, in her paper on his work generally, states that he was open-minded and an honest seeker for the truth. Those who lived in contact with him and knew him personally are the best judges of that matter. But I do not believe any dispassionate man who would read both sides of the question would ever come away from his books with the impression that there was any especial honesty about them. Mrs. Sidgwick admits that he was a "professional critic" and that is enough to ruin any man's character. A careful student of the problem and of all the facts will quickly discover that there is little first hand knowledge of the facts

and a great deal of irresponsible suspicions expressed or implied in his mode of treating the facts of others. These showed themselves in the search for imaginary difficulties and objections to cases where suspense of judgment was wiser. He was bent on destructive criticism without recognizing the fact that there is not a thing in the universe which you cannot object to if you are so minded. If men generally acted so toward facts in the civil courts we could not convict any one whatever of crime, and if physical science carped about its phenomena in the same way we should still have been in the ages of alchemy. In his attempts to explain away all sorts of facts Mr. Podmore was a *master of insinuation*. I never read a critic of psychic research who was so apt a master in this as he, and he would never hold himself responsible for the evidence of what he insinuated. He seemed to desire to suggest theories to readers for which he himself had no assurance that they were true. It is this sort of thing that could be brought forward to discredit the claim of honesty made for him. He was exceedingly cautious about his phraseology in such situations. He stated abstract possibilities in all sorts of situations where they were wholly irrelevant when true and often they were not true. Readers got the impression that these were his own explanations when, in fact, Mr. Podmore probably had not the slightest conviction that they were true. He never undertook to prove any of the hypotheses which he was so free to insinuate. He had no conception of his duties in this respect. He seemed never to dream that this was an inductive problem where every hypothesis was on the same level and required evidence. He acted toward the whole issue as if the sole object of psychic research was to convert or convince Mr. Podmore and that, if he were not convinced, the world must remain in darkness. He conceived the problem as one of demonstration instead of estimating the probabilities in an inductive question. For him it sufficed to conjure up some imaginary possibility and to throw it into the area as a decisive alternative without evidence of any kind, and one cannot read his criticisms and theories at these points without feeling the despair of a man who is expected to answer a critic who is assumed to know

all about the subject but does not show the most elementary knowledge of it. Mrs. Sidgwick thinks that the Society "will be fortunate, indeed, if it finds another critic equally friendly, learned, painstaking, and accurate to take his place." How friendly he was must be left to those who knew the man personally, but readers of his works would never suspect him of that virtue. He was certainly not learned, painstaking or accurate. I doubt if psychic research ever had a critic that was so pretentious in this respect and yet so utterly wanting in the characteristics named. He was so utterly warped by his feeling that science was criticism and destructive method that he could not state any case correctly unless he actually copied the whole of it. He was obsessed with the idea that psychic research was primarily engaged in destroying the illusions of the plebs and he always whipped his mind into the process of imagining all sorts of *a priori* suppositions that he might indulge an insinuation. Take his reference to the Lethe incident and the name Ceyx in Mr. Dorr's experiments. He suggests without asserting, tho most readers will think that he really believes, that telepathy obtained this name from the mind of Mr. Dorr on the assumption that Mr. Dorr had read the story as a boy. Notice that he does not say that Mr. Dorr did read the story. He has no evidence for that, and such facts as we have lend no support to the "assumption", but it suffices for Mr. Podmore to hide his real ignorance behind an insinuation and the awful credulity of telepathy in such a case.

I could go through his volume and give hundreds of such illustrations. "There can be no doubt" is a phrase which he often uses where there is no evidence at all on his side and perhaps none on the other side. Wherever he can indulge a possibility he quickly slips into a certainty that this possibility is a fact. He talks or insinuates confidently that the "Sleeping Preacher" practiced fraud and trickery. He presents not one iota of evidence for it and simply relies on the credulity of people who do not do their own thinking to accept his authority as final, especially that this authority is on the destructive side of the case. Take a similar statement about Mrs. Piper. He says, speaking of certain phenomena

in her case: "There is no reason to doubt that these earlier impersonations, at any rate, were wholly the creations of the medium's dream consciousness." Where is the evidence for this assertion. None is given and I doubt much if Mr. Podmore could give one iota of evidence for it. A great deal of illusion hides behind this word "creation". He takes no trouble to examine what he implies by that. It may be that the "dream consciousness" of Mrs. Piper, if we could be assured that we had any definite knowledge of what that "dream consciousness" was, could do a great deal, but I venture to say that we have not one iota of scientific evidence that it "creates" anything, however much it automatically and unconsciously colors both what comes to it and what is involuntarily aroused in it by external stimuli. All this abbreviated insinuation about it only muddles the real problem and a man who does not know how complicated the phenomena are at this point had best let them alone. But Mr. Podmore comes to the problem with no definite acquaintance with psychology and a perfectly well endowed suspicion about fraud everywhere if spirits are involved in the interpretation and with credulity if telepathy is involved. It is astounding to see what he believes about telepathy without one iota of evidence for the telepathy that he assumes. See the following statement about the "*Sevens*" incident.

"Mr. Piddington had for years been repeating *Seven* for all the world—that is the world within the range of his telepathic influence—to hear. His is a voice crying in the wilderness, however, until it happens that Mrs. Verrall reads the '*Divine Comedy*', and the idea of *Seven*, already latent in her mind, is reinforced by a series of Dante images."

What is the use of resorting to a complicated process of intercommunication between the minds of Mrs. Verrall and Mr. Piddington, and several others whom he does not mention in this passage, when the real question is whether there is any such telepathy as is assumed and why the selective character of it is confined to a coincidence of this kind. Notice, too, the cool limitation of the infinite process to "the world within the range of his telepathic influence". Why confine this to Mrs. Verrall and that group when the assump-

tion makes all living minds accessible to it? What ground has he or what evidence does he present that either the wider assumption or the limitation of it is a fact? None whatever. It is a pure *a priori* conjecture without a vestige of evidence or scientific excuse. We can picture to our imagination thoughts, like luminous vibrations, flying everywhere in the world and impinging on human minds. But picturing such things is not an excuse for either assuming them or asserting them to be facts. Mr. Podmore does not seem to know the difference.

We have proved the *fact* of telepathy. That is all the Society has ever proved about it. This means that it has proved a number of coincidences between two or more persons' present thoughts which require a causal explanation and cannot be due to chance or guessing. But in its application of this idea it has gone about assuming without any proof the extension to the process implied, but not known, to perfectly infinite selection from any or all living minds. There is absolutely no scientific excuse for such a thing. If Mr. Podmore or any one else had treated telepathy in its inception in that manner he would have been laughed out of court. All that the evidence shows is causal connection of some kind between living minds, and whether that is direct or indirect we do not know. It has not advanced one step toward determining what that cause is, whether it is direct or indirect between living minds, and you cannot assume either one of these without evidence distinct from that which proves the connection to be causal. We know absolutely nothing about the question whether present active mental states are communicated directly from one mind to another. All we know is that in some way A's thoughts are obtained by B in a manner that excludes chance from the explanation. In the second place there has been no investigation and no facts whatever to support the idea that the subconscious functions transmit thoughts without the intention of the normal consciousness. The recorded evidence of the Society does not even suggest such a thing, much less justify the assumption of it. Still further there is no suggestion anywhere in fact

that A can select from the subconscious of B what he pleases, and yet this is the assumption that we always meet in Mr. Podmore and his kind without the slightest realization of their scientific responsibilities for evidence. You can imagine what a howl of ridicule would be raised against spiritists if they neglected their scientific obligations in that manner. But Mr. Podmore can believe anything without evidence if you call it telepathy but could not believe in spirits on any amount of evidence. It was nothing but the respectability of scepticism and destructive criticism that ever gave his work a standing with the public. Those who had not the time or the inclination to do their own thinking were too glad to be relieved of that responsibility and to secure support for their prejudices or caution on the authority of Mr. Podmore. The same is true of many who want to believe in spirits. They are anxious to quote some man who has to ruin his scientific reputation to get the compliments of the credulous. Mr. Podmore kept in good company. He was cordially hated by the spiritists, mainly perhaps because they could not quote him in their favor. But there was nothing he ever said that necessitated the supposition that he was not convinced. He seems not to have denied the existence of spirits or the truth of the spiritistic hypothesis. He simply criticized the evidence and asked for more and better kinds of it. All that he has said in criticism of the hypothesis in the present volume is perfectly consistent with the truth of it and yet most people would say that he did not believe in it. From the insinuations which he makes and does not support; from the cautious way in which he makes all statements about it, and from the occasional appreciation of certain facts it is possible to maintain that he really believed in the theory, but would not gratify the spiritualists whom he had learned to despise, or alienate the scientific sceptic whose respect he valued, by being a martyr to so unpopular a doctrine. He probably cultivated his imagination in the concocting of objections and *a priori* difficulties until he paralyzed his judgment and until he had no ability to decide when he was dealing with evidence at all. He certainly had no guidance in a knowledge of psychology and was at the mercy of everything that

claimed to be wonderful, if only it was wonderful and inexplicable. Like the deluded majority he assumed that a thing had to be inexplicable in order to prove spirits. This was totally false. It is the fact that a thing is explicable by well known psychological laws and processes that give it its value, not the supposition that it could not be so explained. The proof in all cases is the explicability of the facts by an hypothesis, not that it cannot be explained by others. That proof and explicability might be the same thing seems never to have dawned on his mind, and that spirit explained when telepathy did not, because spirits represented well known mental laws while telepathy did not, never seems to have come within the range of his intellect, or if it did, he carefully suppressed the fact in the interest of respectability.

For all these reasons I shall venture on a prediction. He has had a great reputation as a student of psychic phenomena. But that reputation is limited to that type of mind which has been sceptical and destructive in its character. Any careful and open-minded reader who studies the original data to which he refers; who observes the misrepresentation of the facts which characterizes nearly all he did or said; who observes the perpetual insinuation of theories for which he gives either no evidence at all or very inadequate evidence, and who finds that there is no statement of the problem which has to be solved will come to the conclusion that he will get no light upon it from all that Mr. Podmore has done. I therefore venture the prediction that it will not be many years before it will be distinctly recognized that all he did was scientifically worthless. His work will not be used by any scientific students. It was wholly destructive and not constructive. History estimates men by their constructive work rather than their destructive labors. We may accord destructive criticism a place, but there is no permanent place for that sort of work and it was Mr. Podmore's misfortune that he did not qualify himself or his expression for constructive views. The failure to do so must carry the penalty of all such work and that is neglect by all who want to see constructive progress in science and knowledge.

Such a verdict is not a pleasant one to make. It involves

the risk of reproach for personal prejudice where my own theories are supposedly concerned. But readers will wholly mistake the animus of this review if they suppose the limitations named are any defence of those theories. I do not know whether Mr. Podmore's mind was made up or not on the subject. As already pointed out there are evidences in his later works that he inclined to a belief which he would not publicly indorse. But he may have been wholly unconvinced. For such a position he is not to be blamed or criticized. He had every right to withhold his judgment and he alone could determine the standards for his own convictions. No reproach or criticism whatever attaches to his doubts about the existence of a spiritual world, if he had those doubts. Every man has the right to respect for his difficulties and uncertainties and I accord all this unflinchingly to him or any one else. Spirits are not so important that we should admit or assert them in the face of manifestly defective evidence. Spirits themselves would hardly take it as a compliment to have their existence affirmed without adequate scientific evidence, and when Mr. Podmore has the right to define the evidence which shall convince him of their existence, it is not any predilection for their existence that should determine the unfavorable review of his work. It is the violation of scientific method at the points on which the insistence of it is made when that view is suggested. A scientific man cannot conduct a study in the manner of a demand for his own conviction before others can do their own thinking. It is the business of the psychic researcher to so ascertain and state his facts that, perhaps, others will be convinced of theories that the reporter does not himself hold. It is not the primary business of the scientific man to be convinced or to convince any one else, but to state the truth, the whole truth and nothing but the truth. He may still discredit theories of such facts as others may hold, but he can neither make his own conversion the price of others' beliefs nor write a brief which does not contain the significant facts in the problem. Nor should he be exposed to the suspicion of credulity for hypotheses which he does not sustain by evidence as an escape from what is superficially manifest. Scientific

method requires me, not so much to get rid of spirits or to believe in them, as it does to supply evidence for any theory advanced, regardless of the question whether it concerns things normal or supernormal. Hence Mr. Podmore is exposed to criticism for the irresponsible and unscientific use of insinuations and hypotheses for which he does not present one particle of scientific evidence. He had opportunities for great usefulness but they were sacrificed to the respectability of assumptions which simply nagged people without convincing them and offered neither evidence nor constructive conceptions of any group of facts whatever. Many of the most significant things were ignored in perfectly organic systems of phenomena and all in the interest of suggestions that seemed very plausible when the whole evidence was not stated. In pursuing that policy he forfeited the influence and respect which he might have obtained had he appeared less destructive than he was. He mistook the prejudices of scepticism for the love of truth and never appeared to realize that no amount of subterfuge or concealment will prevent the future from discovering our limitations in the advocacy of hypotheses that are larger and more preposterous than those which made us pause. These destructive theories may be true, but they cannot be forever used to explain things without accepting responsibility for evidence.

RECENT ENGLISH PROCEEDINGS.

By James H. Hyslop.

Readers will recall that we summarized and discussed some important incidents in the March *Journal* of experiments by Mr. Dorr in connection with the effort to arouse memories by giving a name or incident which the communicator should recognize. Mr. Dorr had asked the alleged Mr. Myers whether the name Lethe suggested anything or not and in the course of the experiments received a number of names and incidents which showed that the communicator knew Ovid very well, and as Mr. Myers was known to have been familiar with Ovid the inference was evident.

Recently and since that Report was published the English Society happened upon another psychic whose work resembles that of Mrs. Holland and Mrs. Piper. The name is Mrs. Willetts. She is not a professional psychic and pains were taken to guarantee the probity of her character in the Report. This, however, is a minor incident in the importance of the facts, in as much as honesty is not an important factor in this work if the experiments are conducted carefully enough. It is important only where the work is not conducted under the conditions which the early work of the Society imposed upon reporters and informants. Of course it was well to have emphasized the issue here as the usual rules of vigilance and espionage were not demanded or imposed in this case. There seems to have been no reason to do so.

Sir Oliver Lodge wrote the Report. It occurred to him to put to the alleged Mr. Myers communicating the same question about Lethe that Mr. Dorr had put to him through Mrs. Piper. The results are consonant with those obtained in Mr. Dorr's experiments and tend to confirm them very strongly. That chance coincidence is not the explanation is clear and only the risk of prior knowledge of the incidents can be invoked to diminish the importance of the facts.

Sir Oliver Lodge wrote out the question to be put to the alleged communicator by Mrs. Willetts at her own experiments. On Feb. 4th, 1910, the following occurred in the experiment. I put the question in parentheses and the message without enclosure, in accordance with our usual habits in the publications.

"(My dear Myers, I want to ask you a question—not an idle one. What does the word *Lethe* suggest to you? It may be that you will choose to answer piece-meal and at leisure. There is no hurry about it. Oliver Lodge.)

"Myers. the Will again to live, the river of forgetfulness, not reincarnation. Once only does the soul descend the way that leads to incarnation. the blending of the Essence with the instrument. Myers tu Marcellus. Eris, you know that line. you I mean [Mrs. Willett] Write it nevertheless and add Henry Sidgwick's in *Valle Reducta*. Add too the Doves and the Golden Bough amid the shadows. add too go not to *Lethe*. Myers. Myers, there was the door to which I found no key and Haggi Babba too. This is disconnected but not meaningless. the shining souls shining by the river brim. The Pain forgotten. more intimate link and connection that now I cannot give. it does not escape me. I see the bearing. Rose fluttering rose leaves blown like ghosts from an enchanter fleeing, Myers and Love. Love the essential essence, not spilt like water on the ground of far off forgotten pain. not, not Pause.

"'Darien the Peak in Darien the Peak. Myers. I have not done yet. To Lodge this may have meaning.'"

The remainder I need not quote. At first Sir Oliver Lodge did not see anything pertinent in the messages, but Mr. Piddington discovered the coincidences which are very striking. The result of investigation was that a reference to *Lethe* and the expression "will to live" were found in a translation by Mr. Myers himself of a passage in Virgil and also in a poem by Mr. Myers on "The Passing of Youth". Unfortunately for the evidential significance of the allusions Mrs. Willett had seen the poem in which the expressions were found. The denial of reincarnation in this connection, however, has more significance than might be observed at

first. In the first place it tends to negative the position taken by Sir Oliver Lodge in one of his recent works, in as much as we are told that "incarnation" occurs only once. But this may not be the reason here for the allusion, tho its departure from the habits of ancient thought may imply that it is this rejection. In any case, the subject is closely related to the forgetfulness of the past which has always been associated with the theory of reincarnation. Drinking the waters of Lethe were supposed to cause oblivion of the past and departed souls may be supposed to have drunk of its waters before becoming reincarnated to live again. All this, however, while very interesting and suggestive, may not be as cogent as desirable from the evidential point of view. "The blending of the essence with the instrument" is an allusion of more importance that Sir Oliver Lodge has noticed. It is either an explanation of the confusion that must attend communication when in contact with physical organisms or a suggestion of the effect of reincarnation on the reincarnated. It can hardly be the latter when the reincarnation is actually denied and hence it would be more probably an explanation of the difficulties of answering the question.

Suppose, however, that we ascribe the origin of the doctrine of reincarnation to the fact of spirits returning to control a living organism by temporary "possession", as in the case of Mrs. Piper and others where they claim to occupy it for the time as they once occupied their own bodies. Then we might suppose the story of Lethe to be an old and poetic interpretation of the confusions and mistakes of returning spirits, thus appearing to suffer a loss of memory. That in time came to be extended to the Platonic and other doctrines of reincarnation. Have we here an ancient suggestion of amnesia in spirits as they endeavor to control a living organism?

There were important coincidences in other references, but they, too, are implicated in the possibilities of subconscious knowledge due to having read the Virgilian material. The same objection might apply to the mention of "Tu Marcellus eris", as Mrs. Willetts had seen the words in connection with some script of Mrs. Verrall, but she did not

know the aptness of them in connection with Lethe and some other cross-correspondences.

A similar weakness attaches to the expression "in valle reducta" and association with Henry Sidgwick, as these had been associated in some other script, but here too Mrs. Willetts did not know the relation of it to Lethe.

Of the reference to the door to which he found no key and "Haggi Babba" Mrs. Verrall says:

"The first sentence introduces in a quotation from Omar Khayam the two words 'Door' and 'Key'. Each of these had occurred in interconnected scripts—Door in Miss Verrall's script (seen by Mrs. Willett), and Key in Mrs. Holland's (not seen by Mrs. Willett). Both words had been used together in the earlier Mac script of September 12, 1908, with which none of the three automatists was acquainted.

"The second sentence, 'Haggi Babba too' doubtless alludes to 'open Sesame' the magic formula of Ali Baba in one of the tales of the *Arabian Nights' Entertainments*. This story was known to Mrs. Willett in childhood, and was probably recalled by her reading Ruskin's *Sesame and Lillies* in the summer of 1909, as well as by the H. V. script of September 23rd, 1908, which she had seen in the spring of 1909. By the word 'too', Myers (Mrs. Willett's Myers) in this second sentence definitely links (a) the group of allusions to Sesame (Haggi Babba) with (b) the idea of a door without a key. This is precisely what I had failed to do when I read the sentence in the Mac script about a 'key that unlocks the DOOR', tho I now have no doubt that those words did form part of the group of allusions to Sesame in the Mac script.

"The first sentence, then, in Mrs. Willett's script gives evidence of supernormal knowledge of the Mac script, and does this by means of a quotation appropriate in a series of associations with Lethe, if among those associations are present the Virgilian and Platonic passages of the Sixth *Aeneid* and the Tenth Book of the Republic."

The allusion to "love" and ideas associated are very characteristic of Mr. Myers and might be more evidential but for the well known fact, tho the manner of using the ideas shows no evidence of subliminal fabrication by Mrs. Willett.

Sir Oliver Lodge thinks the allusion to the "Peak of Darien" has considerable literary significance in connection with the working of Mr. Myers' mind, but we cannot urge this on the sceptic.

On Feb. 5th another incident occurred of some interest in the automatic writing of Mrs. Willett. It was:—

"It is I who write, Myers. I need urgently to say, tell Lodge this word. Myers, Myers. get the word. I will spell it. Myers, yes the word is DORR."

The message was repeated on a second sheet with the name Dorr. Of the incident Sir Oliver Lodge says:

"Now it is manifest that this obtaining of the word Dorr as an answer to the question 'What does Lethe suggest to you?' is especially noteworthy, in as much as there is no classical or literary association about it that could be drawn from memory: it could be nothing but sheer information, obtained either telepathically from some member of the S. P. R. or as a part of the recollection of a Myers personality. No connection in fact exists between Lethe and Dorr, except the fact, unknown to Mrs. Willett, that a Mr. Dorr of Boston had asked a Myers control, through the entranced Mrs. Piper, a question about Lethe—the same question as the one which I now addressed to what purported to be the same personality communicating through Mrs. Willett.

"Miss Johnson informs me that Part LX. of Proceedings, tho dated March, 1910, was not issued from the printer till April 9, also that she posted a special copy to Mrs. Willett on April 19. Before that date Mrs. Willett was entirely in ignorance of the answers which Mr. Dorr had obtained through Mrs. Piper, and indeed of the fact that any such question had been put."

On Feb. 10, 1910, another interesting incident occurred. Mr. Myers purported to say: "I know what Lodge wants. He wants to prove that I have access to knowledge shown elsewhere. Dorr's scheme excellent. That I have to use different scribes means that I must show different aspects of thought underlying which unity is to be found."

Mr. Dorr's experiment was to start associations in the communicator and to have them used as cross correspond-

ence. The previous article in the March *Journal* shows how successful this was. But the chief interest which this passage has for me is its corroboration of the idea that I expressed in the same *Journal* when reviewing the paper of Miss Johnson. In apparent attempts to correct the illusions of the people who were explaining the "Sevens incidents" by telepathy Myers purported to suggest very much this sort of experiment through Mrs. Verrall and in doing it gave expression to this very idea of unity in the messages from various mediums, just as he had insisted in life that survival would be proved in this way more effectively than by reading post-humous letters. The idea which characterized his conception of the problem in life is here also as well as through the script of Mrs. Verrall. A little later the view which I claimed was a possible one in the group of incidents discussed by Miss Johnson comes out again in the emphatic reference to Mr. Piddington and the question of who does the selecting in the messages. We shall come to that again. For the present the chief interest of the incident under notice is its coincidence with ideas expressed elsewhere.

For the remainder of the episode I must quote the statements of Sir Oliver Lodge at some length.

"On May 1st, the following came from Myers (Willett Myers).

"I labored terribly to get clear with Dorr. The same plan might be carried out with more intelligence and less confusion to trance personalities. That is the difficulty. If the sitter has not got the knowledge which makes the matter intelligible, he blunders in and as it were alters the "points", switching the trains on to wrong points. But if on the other hand the sitter has got the knowledge, then you will say it is merely subliminal Piper groping about in the mind of the sitter. Those are the horns."

"But this Dorr episode was not quite finished with, even now; for on June 5th, 1910 I received the following script by post from Mrs. Willett.

"Pluto and Bees. Re Lethe. I said there was a pun *somewhere*. I meant in my own script, not in Plu... not in either Plato or others. I Myers made a pun. I got in a

word I wanted by wrapping it up in a quotation. Later I got the word itself after an effort which disturbed my machine and which Gurney deprecated as being exemplification of the End justifies the Means. Tell me Lodge can you find it now. Myers, I got the word in by choosing a quotation in which it occurs and which was known to the normal intelligence of my machine.

"Write the word Selection. Who selects, my friend Piddington? I address the question to Piddington. Who selects?"

"The statement about the pun had come in a script of March 7th, 1910, before Mrs. Willett had received Part LX. of *Proceedings*, in this way:

"Write again the Nightingale. I want that seen to. Pluto, not not Plato this time but Pluto. Bees, Bees the hum of Bees. Myers, there was a pun, but I do not want to say where."

"We had taken this to refer to some classical pun, and I had a long and fruitless hunt for it. The script of June 5th, 1910, which I have already quoted was in answer to a written statement about my failure to find a pun in connection with either Bees or Pluto or Lethe. The explanation given on June 5th clearly showed me what pun was intended, especially when taken in connection with the following communication which had come on May 6th, 1910.

"Edmund Gurney. Tell Lodge I don't want this to develop into trance. You have got that, we are doing something new.

[It then went on to say that the method now usually employed was telepathic, not telergic, and added—]

"If you want to see the labor of getting anything telergic done here [you] can see the word Dorr.

"That word had to be given in that way, after efforts had been made to convey it telepathically without success. It was a great strain on both sides. We don't want to move any atoms in the brain directly."

"Very well then, the meaning clearly is that the pun was in connection with the word "Dorr"; that is to say, the word "Dorr" had first been given as part of a quotation familiar

to the automatist, tho in as much as would probably not in that form be recognized, it was given the next day with special, almost unjustifiable, effort, in a quite exceptional manner, so as to get it clearly and unmistakeably recorded the day after the envelope containing the question had been opened.

"I naturally looked back, therefore, to see what familiar quotation was intended, in the script that had come immediately after the envelope had been opened (Feb. 4), and it quite plainly was the following.

" 'Go not to Lethe, Myers, Myers, there was the door to which I found no key and Haggi Babba too. This is disconnected but not meaningless.'

"The introduction 'Go not to Lethe' (From Keats *Ode to Melancholy*—quoted also in script of Miss Helen Verrall's of Nov. 5, 1908, which Mrs. Willett had seen—) is employed here, I presume, merely as a quotational way of switching the subject straight back to Lethe before introducing the word required to be given in answer to the question 'What does Lethe suggest to you?' The answer intended is that one of the suggestions conveyed by the word Lethe was the recollection of Mr. Dorr, who in America had asked precisely the same question through Mrs. Piper. And the mode of transmission adopted, in order to get this meaningless name recorded, is by stimulating the automatist to reproduce a familiar quotation from Omar Khayam—'There was the door to which I found no key.'

"By 'Haggi Babba' I understand an attempt at Ali Baba, of *Ali Baba and the Forty Thieves*, and a reference to the door of 'Open Sesame'. But whether or not that is so, the pun is clearly on the word 'door', showing that an effort was made to give this sort of key-word on the very first occasion the question had been seen (Feb. 4); tho it was not till the next day that it could be given, by special effort, in an unmistakeable, properly spelt, and clearly recognizable fashion."

The script of Feb. 10th, 1910, contained many more references than the one incident discussed. They are classical allusions tending to repeat the Lethe associations given through Mrs. Piper. Certain passages in it will not be in-

telligible unless we remember that Mr. Gurney purports to be the control of Mrs. Willett, or "chief manager", to use the language of Sir Oliver Lodge, during the automatic writing. I shall quote the entire record.

"Myers, yes I am ready. I know what Lodge wants. He wants me to prove that I have access to knowledge shown elsewhere. Myers give me his three answers all all together.

"Myers, there is an Ode I want, an Ode Horatian. Lydia, I referred to the Ode elsewhere. Write the word Seneca. Again filial piety. That was the motive that led him, the son to the father, Virgil. But Ulyss, there is a parallel, Ulysses. This is confused in Myers, confused in the script but not in *my mind*. The confusion is not in my thought, but in the expression of it as it reaches you, Lodge.

"The nightingale, but I no no no. Myers begin again. The nightingale but Shelley too, Myers as well. Once more ye laurels.

"Myers, this seems incoherent, Myers, but don't be discouraged, Myers.

"Dorr's scheme excellent, Myers. That I have to use different scribes means that I must show different aspects of thoughts underlying which unity is to be found.

"Strew on her roses, roses, Ganymede. Myers Mrs. Verrall might make something of that.

"Myers homeless in the heart of Paradise. Myers, where was the Sybil flavicomata. Myers, I have not finished. Myers wait. Myers, the draught of forgetfulness.

"What is Anaxagoras for. Not Anchises, that is not what I want, which only I remember: only you forget. There is a line of Swinburne's I want that Pagan singer of fair things and all dead things. Go thither and all forgotten days. Myers, something like that, *Swinburne*.

"By the waters of Babylon we sat down and wept when we remembered thee, oh Zion.

"Myers, Myers, get thee to a nunnery.

"The shepherds pipe, the Muses dance and better to rule among, no to slave among the living than King it mid the dead.

"Sleep the dream that flits by night. Sleep and his twin brothers, not brothers, single brother.

"His name was writ in water. Myers, Homer and Horace. The thought allied, but I cannot get it clear. Watts, Watts. You are getting Myers. You are getting *dim*. Enough. F."

It would take too much space to explain the meaning of all this in detail. Readers will have to go to Sir Oliver Lodge's paper and to previous publications to unravel the complications involved. Certain things Mrs. Willett knew and certain things she did not know, so that the organic whole has a relevancy to the Lethe question that seems to transcend Mrs. Willett's normal knowledge. The only important point for us is the general character of the messages which shows familiarity with the Lethe association of Virgil rather than Ovid. The latter governed the communications through Mrs. Piper. The connections with other cross correspondences are evident and in many cases without excuse from normal knowledge tho it would be tedious here to bring them out with the complications and explanations involved in estimating their value. Suffice it to say that Sir Oliver Lodge is not alone in the recognition of their significance.

I shall call attention only to one non-evidential incident, and this is the reference to confusion in the communications. The same claim is made here through Mrs. Willett as through Mrs. Chenoweth that the confusion is due to the "expression", that is, limitations of transmission in the medium. One phrase apparently implies that it is confusion in Myers and not in Gurney, the control. But this interpretation depends on the punctuation and the question whether the connection is as it seems. If we regard the sentence as unfinished after the first "confused in" and the name "Myers", the usual interjection of Mrs. Willett, the expression goes with "script", and this is most probably the meaning. Nothing is then implied in the case regarding the condition of Myers' mind, as a consequence of this view and the confusion is said or implied to be in the conditions affecting transmission, the "expression" as indicated. It is apparent throughout, however, that the confusion would seem to be

equally in the mind of Mr. Myers, as the nature of the fragmentary messages would seem to imply. This is not clear, as not much can be assigned to the limitations of the medium, especially as many incidents tend to show a disposition on the part of the communicators to use the actual knowledge of the medium to get their messages through, disguising their own ideas, as in the case of the words "door" and "Dorr". It is possible that the Report which we next publish may throw light on the matter by showing laws of association and communication that indicate additional influences to those expressed in limitations of the psychic, tho not at all confirming the dream or trance theory of the communicator's condition. I cannot take up this matter here. All that we can remark is that the superficial appearance of the messages would imply a dream like condition of Myers, tho there might be none of this in Gurney, the control. Only when we understand more about the matter will we be able to unravel this perplexity and I think the next Proceedings will tend to supply this knowledge.

There is a number of interesting non-evidential messages bearing upon the method of experimenting which are exceedingly interesting. I cannot summarize them in any way but to remark that they have the same characteristics as statements made from time immemorial through psychics, and they insist that sitters and experimenters have as much to do with securing communications as do the mediums. I am glad that Sir Oliver Lodge has called attention to this, as many experimenters are sadly in need of suggestion and advice on this matter. Some people will have to learn a little humility about this matter before they can expect results of any kind, and we are fast arriving at a position where we can wholly disregard the demands of the average sceptic.

Mrs. Verrall has a long and carefully critical paper on the same records, studying the meaning of the classical allusions and their possible transcendence of the normal knowledge of Mrs. Willett. We cannot even summarize this, as it involves too many complications and refinements to bring out the significance of the facts. I may say, however, of it and all these communications turning upon classical knowledge

that they lend themselves admirably to the use of the sceptic. He will not examine them in their details, but rest at once upon the general knowledge of the subject and the proved opportunities of the psychic to have known some of the facts, to have once seen others and forgotten them, and some acquaintance with the Society's records. It will require a sympathetic person to estimate fairly the evidence for the supernormal in them. The sceptic of the Podmorean and worse type will reject the matter summarily on the difficulty of proving the absence of previous knowledge, so that evidence for him will have to be more clear cut. The feeling of many readers will be that the subject is too confused and too complex to form any opinions on the details, especially when confronted by the assurance that some of the facts are known to the psychic.

This is not a criticism of the report. It is a recognition of the fact that other directions would offer surer sources of evidential matter, unless some very ignorant and commonplace medium could be corralled and systematically experimented with. The contrast between previous knowledge and such allusions would then assure a more favorable consideration. It is true that these conditions might set up an obstacle to classical allusions at all.

The conclusion of Sir Oliver Lodge recognizes the liabilities in this direction and bases his conviction regarding the supernormal in the phenomena on incidents not exposed to criticism of this sort. Readers who do not have the patience to examine the case will be satisfied with this conclusion and we shall be content with quoting it. On this he is bold and clear, as usual, and in the statement that he does not believe in pressing normal theories because they are normal the present writer is in entire agreement with him. There is a foolish superstition that you must concede all you can to the sceptic. This is true if you are trying to convert him, but it is not true if you are trying to do scientific work. The sceptic must now convert himself. Enough has been done to show that the sceptic's assumptions were not true and no more deference should be paid to his preju-

dices or judgment. With the following, then, Sir Oliver Lodge closes his paper.

"The problem that has to be solved is how it comes about that all those appropriate literary and classical reminiscences flow from Mrs. Willett's hand in response to a given stimulus; and I confess that I cannot conceive any normal explanation for it, except the supposition of fraud on the part of Mrs. Willett. Fraud, I mean in this sense,—that instead of really opening the envelope and reading the question for the first time on February 4th, 1910, as recorded on page 121 above,—just when she was ready for her automatic writing, with no source of information open to her except her own knowledge,—she had in reality and contrary to her statements which I fully believe, opened the envelope some weeks previously, had industriously studied the subject with the aid of classical friends, and was retailing information thus normally obtained.

"Such a supposition—grotesque to any one who knows Mrs. Willett—is one that by a stranger may be preferred to any other, in this particular instance, notwithstanding the fact that it conspicuously fails to account for knowledge of what had come through in certain scripts of other automatists—scripts which were *certainly* unknown to Mrs. Willett. And—if I may paraphrase a sentence of Henry Sidgwick's in an early address to the Society, *Proceedings*, Vol. I., p. 12—it will be an indication of the value and success of the effort made by the communicators, and of the test which they have supplied us with, if such a supposition is seriously urged as competent to furnish a normal explanation.

"It may be said—for such things are often said—that it is the most scientific course to press a normal explanation at all hazards, and in the face of every obstacle, before admitting anything else. With this contention, plausible as it sounds, and true tho it is in many cases, I do not agree. The scientific attitude is to find if possible the *true* solution, not the most plausible or superficial one of any problem. And it is by no means scientific to ignore a number of the facts and conditions, when devising even a provisional explanation. Some view which occurs to a casual reader ought not to be

allowed to supersede and over-power the deliberate judgment of a careful student of the facts. I assert that no careful student of the phenomena—that is, no one who painstakingly scrutinizes the whole of the evidence—can be permanently satisfied, in this case, with a normal explanation; and I have not scrupled to indicate throughout my own view.

“For instance, at the outset, the kind of references and classical allusions which would be given by a fraudulent writer would surely be of an inferior and less scholarly description than those which have actually been obtained. Moreover, altho the hypothesis of fraud may manage to survive in connection with the occurrences on a particular date, when Mrs. Willett was alone, it will not explain what happened on other days, when I was present myself and put questions and received answers without giving any sort of opportunity for ‘hunting things up.’

“People will no doubt say,—oh that was telepathy! Yes, but that is not a normal explanation; and it is entirely different from the hypothesis of fraud. The same explanation will not fit the two sets of circumstances; telepathy will not explain the one, fraud will not explain the other.

“The only alternative which will explain both, is the supposition that Mrs. Willett is a classical scholar in disguise. But then that will not explain the obtaining of the word ‘Dorr’, nor for knowledge shown of the writings of other automatists. Some other hypothesis has to be invented for all that: and no doubt one will be forthcoming. But it is almost proverbial in science that whenever a fresh hypothesis has to be invented for every fresh case, it is an indication that the explorer is off the track of truth. He feels secure and happy in his advance only when one and the same hypothesis will account for everything—both old and new—which he encounters.

“The one hypothesis which seems to me most nearly to satisfy that condition, in this case, is that we are in indirect touch with some part of the surviving personality of a scholar—and that scholar F. W. H. Myers.”

I do not know why Sir Oliver Lodge feels the necessity of using the phrase “some part of the surviving personality”

unless it is in deference to the confused nature of many messages, and this may require some form of expression to indicate its presence. But I think the phrase exposes implications which are not admissible. While it is true that the hypothesis of communication with Mr. Myers has fragmentary data in its support we might still be in touch with the whole of his personality tho the evidence of being in touch with it at all be fragmentary. The fact is in life we are in the same relation. If we take the contents of conversation with a friend as the measure of his personality we are in touch only with a part of it, but we do not regard it as proper to use the phrase quoted. We are, in fact, "in touch" with the whole of one's personality, tho the whole of that personality does not express itself. Consequently there is no more reason for using it with reference to the dead than in reference to the living. It lends support to the idea that a part of our personality perished when we have no more evidence of that than we have that in ordinary conversation there is nothing to our friend's personality beyond what we get in conversation. What is wanted here is an explanation of the fragmentary and confused nature of the messages and we shall never find this until we publish and examine the whole of the non-evidential matter.

Miss Johnson has a paper on the automatic writing of Mrs. Holland. This is the third report on her work and deals with additional cross correspondences. They are too complicated to summarize here and it would not be profitable to the general reader who must have more clearly defined incidents than such as are here dealt with. But readers may be interested in a concession by Miss Johnson, who, after discussing a telepathic hypothesis to account for the facts, remarks that there seems to be a plan or design about them that would assume a form of telepathy for which the evidence is not sufficient. Then she adds: "Nevertheless the question whether any mind beyond those of the automatists is concerned remains open; spirit agency is not yet proved conclusively. And before this is conclusively proved it may seem immature to discuss by what particular process it might work, so that some justification is required for the

attempt to formulate so dubious a speculation as the one here brought forward." Then follows an apology for the spiritistic theory. This expresses the position by Miss Johnson in which her conjuring with telepathy is a mere scientific makeshift and more or less confessedly so. The reference to "dubious speculation" concedes this.

But it does not occur to Miss Johnson that the discussion of certain hypothetical processes involved in obtaining the facts may be a part of the proof she demands. The unity of the non-evidential with the evidential is one of the best tests of any hypothesis whatever for the facts. Nothing is more apparent than the absurdity of much that comes on the ground of its subliminal manufacture where there has been no experience with the subject of historical spiritualism. If it articulates rationally with existing knowledge and with the supernormal in the phenomena it does just what a spiritistic theory ought to supply and contradicts all the telepathy and secondary personality we know. It is not mere incidents in the supernormal that will determine the case. That Sir Oliver Lodge as a scientific man sees clearly enough. But it is the articulation of the phenomena, evidential and non-evidential, with each other and with the existing body of knowledge. The unity of the explanation is the most fundamental demand that can be made on the student, and whatever theory we adopt or reject, it is certain that telepathy has not a leg to stand upon in the unities of the problem.

In two passages Miss Johnson refers to telepathy with the explanation "whether from the incarnate or discarnate", and thus deprives it of the meaning which it has usually had in psychic research. We have generally found telepathy used as an objection to the spiritistic hypothesis, assuming that it would be only between the living. Here, however, a concession is made that will always make it necessary to qualify the telepathy of which we speak.

Mrs. Verrall also has a short paper on the automatic script of Miss Verrall, her daughter. It deals also with various cross correspondences and other material having the same value as other records in the same Report. The details

would be too tedious for examination. All, however, point in the direction of but one conclusion and that toward the spiritistic theory. It is apparent in the Report that soon we shall find others besides Sir Oliver Lodge yielding allegiance to that view.

EDITORIAL.

Endowment Fund.

We are very glad to announce the fact that another codicil of a will for \$5,000 has been made in behalf of the work for psychic research. This in the end will guarantee an endowment of \$50,000. It is hoped that this example will be followed by many others.

A member of the Society has suggested to us the propriety of asking other members to make provision for the continued payment of membership fees after death. This member has made this provision himself. It is equivalent to the payment of a Life Membership.

There are many members who will be unable to take Life Memberships as suggested in a previous editorial, but to such I would suggest that they make it a plan to canvass those who are interested in the work and who are able to take Life Memberships. As we have shown 500 Life Members would give us an endowment of \$100,000. Of Life Fellows (\$500) 200 would give the same \$100,000. We learn on all sides that there are even thousands interested in the work who do not see the opportunity or feel the duty to support it, tho waiting anxiously for the results. This spirit is entirely wrong. It is intellectual beggary. Very many of this class can perpetuate the work by a little consideration of their duties, and none but members can bring this home to them. Where members cannot take Life Memberships themselves they may induce half a dozen others to do it.

We also have Memorial Memberships which are the same as Life Memberships (\$200). There are already three of these and they are as much open to members of the Society who wish in this manner to memorialize any one as any other form of endowment.

CORRESPONDENCE.

Soon after I had published the review of Mr. Henry Frank's Book, "Psychic Phenomena, Science and Immortality", in the *Journal* of September last I received a circular with the following reply to my strictures. As soon as I received it I wrote Mr. Frank that I would be glad to publish a reply in the *Journal* and this follows in due order.

"My recent work on 'Psychic Phenomena, Science and Immortality,' has called out most interesting comments from many diverse points of view. Such men as Sir William Crookes, Sir Oliver Lodge, Ernst Hæckel, and other distinguished scholars, while not wholly agreeing, or perhaps wholly disagreeing, with me, have, nevertheless, spoken in terms of highest respect. But it remained for Professor James H. Hyslop to exhibit what I might call the 'psychicum odium' (a sort of substitute of modern spiritualistic warfare for the old theological kind). Hyslop is rabid, frothing at the mouth, mad to the marrow. He somehow conceived that he and his select confreres of 'psychical researchers' had fenced off the universe and preempted it as their especial preserves. Therefore, he and his ilk seem to be inspired, I had almost said, maddened by the idea that any one else who attempts to poach on his preserves is an intruder, an imposter, a monster. Hence he is always loaded and, soon as he sees any one approaching who he thinks has a gun of his own to fire, he lets loose his whole battery of Hyslopian sophistry, charging the air with a rhetorical fusillade that is truly formidable. He publishes a little journal, privately circulated, supported chiefly by his own purse for the gratifications of his personal vanity, and utilizes it on all available occasions for the utter demolition of all whom he conceives as possible rivals of his cosmic sovereignty. Great men, one after the other, have been successfully reduced to smithereens by the rapid fire of Hyslop's Mauser rifle. Such men as the late lamented John Jay Hudson, the scholarly and prolific Frank Podmore, the brilliant and justly famous Stanley Hall, the masterful Hugo Muensterberg, of Harvard, and many others, have, one after the other, gone mournfully down to intellectual perdition, because of their temerity in uttering opinions contrary to the spiritistic convictions of Hyslop and his little group. Therefore, I cannot but feel myself justly honored, in that I, too, have

been made to feel the fire of this quondam Columbia professor's flaming batteries, and lie already mortally wounded besides my famous companions on the field of controversy.

"In the aforementioned periodical of which Mr. Hyslop is editor he devotes twelve of its valuable pages to the complete accomplishment of my demise. His apology for occupying so much space is that 'universities will not notice such a book and the public . . . will assume that academic silence is so much approval of this sort of thing.' Therefore, as 'this sort of thing' so raises the gorge of this critic he will make a sacrifice of his aloofness and himself become the only university that will forever silence this sort of thing! How many universities, by the way, are paying, say not respectful, but even incidental attention to Hyslop's 'sort of thing,' that he is periodically exuding! As an exhibition of the cheerful temper that prompted his criticism mark the noble motive he attributes to me in selecting a title to the work: 'Apparently he wanted a tag for a title that would attract readers,' he says. Curious how people give themselves away when they attempt to attribute motives to others! Look up the title of some of Hyslop's books which he doesn't dare to call straight out 'Spiritualism,' but entitles in such a way as to beguile the unsuspecting world of culture! His entire criticism of twelve closely printed pages is exceedingly amusing to me. Of course, unless he felt that I had really contributed something of consequence to the thinking world he would not have felt himself called upon to warn the feeble-minded public that it must avoid 'this sort of thing,' lest it might discern some of Hyslop's palpable absurdities, which are exposed in my book. I cannot say more in this limited space. And I have written this much merely to let loose a big laugh that has been hidden in my risibles ever since I read the criticism that Hyslop published. He writes me in a private letter that he has given my book 'perfect fits.' Fits it is all right, for it is all too evident that the book forced Hyslop to throw a fit. In the forthcoming second edition I shall take up each point Hyslop advances and expose the feebleness and ridiculousness of the critique. It is time that somebody let Hyslop know that he doesn't know everything that is to be known, even though he did once hold a chair in Columbia. There may be psychical researchers who have dared to find out certain truths for themselves even without asking the Society for Psychical Research for the privilege. And I promise my readers that in my reply I shall use neither a gloved hand nor a sheathed sword.

HENRY FRANK."

The author is wrong about my paying for the *Journal* out of my own pocket. I cannot claim that credit. I wish

I could. He may learn through this statement that it is other people's money which I have the misfortune to use. He has his imagination to thank for his statement.

Moreover Hudson's name is not John Jay, but Thompson Jay, and I did not say to Mr. Frank in my letter anything about "perfect fits". I used the phrase "particular fits", quite different in meaning from the one he attributes to me.

We offered the author an opportunity to reply because this *Journal* does not exist to publish or defend the prejudices of its editor, and the editor will not reply to the criticism further than in some footnotes on matters of fact.

Readers will note that the editor is accused by Mr. Frank of explaining his facts by spirits and generally taking that view. There was not one word of defence for the spiritistic theory in the criticism and indeed the theory was not assumed for a moment. The strange part of it is that the editor should be so roundly abused for defending a theory which he did not defend and which it was the ostensible object of Mr. Frank's book to prove.

The review is too long to publish all of it and so, in accordance with the express permission of Mr. Frank, I have selected those portions of it that are most pertinent to my criticism. It would be much easier to reply to what I have omitted than to what I have quoted.

REPLY TO PROF. HYSLOP'S CRITICISMS.

Professor Hyslop belongs to that class of philosophers who, having rallied to a certain standard, will fight for it to the last ditch. Having boldly proclaimed himself a Spiritualist, he will listen to no argument, fact or hypothesis that in aught may qualify his convictions. The spirit of his attack upon my book "*Psychic Phenomena, Science and Immortality*" may be detected in one of the first sentences. He says "Apparently he wanted a tag for a title that would attract readers". We all know that when one attributes cunning or insincerity to another, he but reflects his own nature in the attribution. I will however pass over all these foolish flings in the early part of his criticism, as, if I choose, I might equal them by attributing motives to Hyslop that seem almost too apparent in his career to need ad-

vertising. Let us see how many holes he really did puncture into my hypothesis and the structure of my argument.*

To reveal, however, the jesuitical sophistry of this critic, let me first explain his manner of attempting to explode an argument. I had said in my preface that faith always glossed the conditions of the alleged future life by a "picture of bliss" as the foundation of hope. But that if the future life were as the present one few would desire it as "it is fraught with dismay and disappointment". This attitude he ridicules as one of pessimism, wholly missing the point that the desirability of that life will depend for us wholly upon its possibilities of happiness. Who can question that if every human being were condemned to live eternally the life which is allotted to him here he would rebel? Who wants to live this kind of a life forever? Yet I argued that if "Nature has set for us" such a life we must accept it with resignation. This he ridicules because I "manifest the same interest in Nature as the ordinary orthodox man does in Providence". Then he adds "this very 'Nature' has made it imperative to wish and to govern our actions according to those wishes". That may be true; but this same Nature has also evolved the high powers of the Reason whereby we may analyze those wishes and qualify, neutralize or supplant them. But what good would it do us to refuse to wish to live forever if it "was set" by the laws of Nature that we must so live? Hyslop flies off on a tangent, infuriated by the term Nature as the bull by a red rag, and cries "The term 'Nature' is a great subterfuge for men who have lost their bearings in philosophy". One might retort the term "Spirit" is indeed such a subterfuge, but a thousand fold more enticing. For we do define Nature, but as I shall soon show where is the definition of Spirit Hyslop or any other philosopher of his class presents that can satisfy either philosophy or science? The arguments of this critic are truly amusing because of their simplicity. He exclaims "If a man who has not money enough to buy his next meal acted purely on the abstract principle of 'taking what Nature has set for him' he would not work for bread but simply starve". This is certainly strange logic from a man who once held a chair of Logic, I believe, in Columbia University. Whatever man may be he is the product of Nature's Laws. Therefore if Nature has suffered him to be without money enough for the next meal, she has also supplied him with an appetite, and that appetite goads him with

* I neither assumed nor defended spiritualism or even the existence of spirit in my review of the book. This I was careful to avoid. I was merely playing sceptic with the author's reasoning. The whole animus of the criticism was directed to show that his fundamental conceptions, so far as they were his own, involved him in ideas that he did not admit while he was trying to prove what was not in his premises!—Editor.

pain, and that pain drives him to work, and will not let him starve. He doesn't need to contemplate any "principle" at all. He simply acts on Nature's compulsion, and he is automatically preserved. That is precisely what I meant, and Hyslop must have known it, when I said we must take what Nature has set for us does not mean she has also set starvation.

But Nature has not built up any powers for us to resist the future life if it is a fact. If death did not prevail in this life, and we wished to die, all our wishing could not accomplish it. Just as all our wishing now to live forever on this planet is unavailable. That is what I meant by abiding by what Nature has set for us. The future life is not at all a problem of our desires, whether we will it or not; it is simply a problem of Nature, whether such an existence is a fact or not a fact in the unfoldings of eternity. To this view Hyslop's man without a penny in his pocket and an appetite has no more relevancy than to say the moving of my pen, being a natural act, interferes with the moving of the sun.

So much for Professor Hyslop's bugaboo of Nature worship. From this point the critic plunges into the substance of my argument, but would first try to make his readers think that he is treating me with utmost fairness. He does "not wish to make statements dogmatically"... "before pronouncing generally on his work," he says. Yet instantly he becomes dogmatical. He cries in retort to my statement that "The same law prevails in the psychological as in the material world", that it "is not true in any concrete sense affecting my problem." He insists, however, that "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." Here the cunning logician befogs his readers because he does not explain what he means by "the same." If he means to imply that by my argument it would be inferred that in appearance, in work accomplished, in velocity of vibration, in dynamic energy or in thermic effect, chemical affinity is not the same as mechanical impulsion, then he would be right. But of course this critic knew that in my book I did not say or imply that such was the fact. What I undertook to show was merely that fundamentally, that is in their ultimate nature, the same law prevails in the psychological as in the material world. I had been showing that fundamentally all phenomena in the most diverse planes of Nature were but modifications of the ether; variable vibrations of an ultimate substance. The difference between all forms of organic and inorganic matter is the result of modifications affected by the impingement of external forces." I said, and that was the identical law that prevailed in both

material and psychological worlds. Of this fact Hyslop gives his readers no hint; but he would make it appear that I proclaimed identity in function or some other quality between chemical affinity and mechanical impulsion. Each world, he says, "is separate in its particular characteristics". Well where in my book had I stated or implied anything contrary to this ostensible fact? I was not referring at all to characteristics, or functions, but merely to the law of etherial modifications, or the ultimate law of motions, which identically prevailed in all world or planes of Nature. In order to twist my argument from its course, however, Professor Hyslop makes it appear that I declared that the characteristics of chemical affinity and mechanical impulsion, of psychological and material actions, were the same.*

By this easy method of verbal perversion this jesuitical Spiritualist seeks to throw sand in the eyes of those who may read my book.

Again, he makes a vociferous objection to my referring to "organized centres of thought" or "centres of ideation". "There is," he admits, "a very loud speculative belief", but "no such assurance as the author indicates about them". In short what Hyslop does not accept as an article of his belief is "speculative" even "loud"; but what he chooses to accept is quiet and assuring. "Physiology has not yet settled that question" he exclaims, referring to brain localizations. This critic who naively says he does not intend to be dogmatic boldly sets his face against the highest physiological authorities. He denies that there are organized centres and intimates that I keep my

*The author wholly misses my point in the talk about nature. Again I was applying the same scepticism of that general concept that he and his kind indulge when the bugaboo of theology comes up. Some people can only enthuse about the negative of something which they do not understand and whose character is wholly imaginary to them. I was standing for science, not for metaphysics, even tho I admit the value of metaphysics, and the author did not see this. He had appealed to science and gave us metaphysics. I wanted science and only showed that most of the talk about nature is metaphysics and had metaphysics at that. The title to his work was "Science and Immortality", with "Psychic Phenomena" as a part of the subject, and he gave us metaphysics instead of science which in its proper meaning deals with facts. We have adopted the phrase in modern times that "Nature does this" "Nature does that" etc., instead of saying "God does it" with theology. The fact is that "Nature" does nothing. "Nature" is the thing done and to be explained, and is not an explanatory term, tho the phrases in which we use it express causality and explanation in their form of statement and hence lead into all sorts of illusions. Now all statements about "Nature" are either merely statements of fact, of phenomenal events to be explained, or they are statements of causality and hence metaphysical, whether made by physicists and chemists or mediæval theologians. In the former meaning they are not explanatory, but the thing to be explained. In the latter their explanatory character is sub-

readers in the dark about them. But he would only need to refer to a number of authorities I cite in the book, and especially David Ferrier, one of the highest, on p. 103 where the positive statement is made; "Each sensory centre is the *organic basis of consciousness of its own special sensory impressions*", etc. In this same statement Ferrier explains the very thing for which I contend and which Hyslop with such apparent ignorance attempts to confute, namely that these organic centres are centres of ideation, that is mental forces that effect distinctive modifications in the nerve paths. One wonders at the audacity of a man who is himself no authority on physiology setting his own dictum up against such authorities as Maudsley, Montgomery, Mercier, Ferrier, Meynert, Hering, Romanes and a host of others. I will quote only Dr. Andrew Wilson, late lecturer on Comparative anatomy in the Edinburgh Medical School.*

"This much at least is *certain* that the living matter of the brain cells is the *seat* of those particular changes and actions arising from the play of the nerve force which can be converted into force or energy of other kinds. Thus a thought arising in, or produced by, certain brain cells can be converted at once into movements either simple or complex. The act of writing or of speaking, for instance, involves a whole series of brain actions, the main features of which is the *conversion of thought*,—which need not manifest itself externally at all—into a variety of actions having for their object a definite purpose. We have thus arrived at the conclusion that the brain cell is the *seat* of those actions or processes which are generally spoken of under the name of 'thought' and 'consciousness', etc. (Physiology of the Human Body, p. 110—italics are, of course, my own.)

"In view of such an authentic statement what becomes of Hyslop's query, 'But why conceive of them (organized centres) as forces'?"

The scientific terms "Nature", "Forces", "Energy" "Ether" have for such biased philosophers as Hyslop become a particular source of irritation.

"What are forces"? he exclaims. "Physics regards 'forces' as matter in motion." Even so, then when a cell in the brain vibrates is it not matter in motion? Therefore why question

ject to the same criticism and doubts as the despised ideas of theology and are just as good or just as bad. It makes no difference to me which. "Spirit" too may be a subterfuge. This does not make "Nature" less so. As I was not defending the existence of spirit I am indifferent to either side of the question.—Editor.

* The author's authorities wrote previous to 1894 at least in most cases, and Maudsley especially is out of date on this question. I do not dispute any of them. All I have to say is that the whole subject is at sixes and sevens since 1894.

that the brain action is evidence of a cell force? Force, however, is not matter in motion, but the motion of matter. As Ochorovics says, "when we see it we call it motion; when it is invisible we call it energy or force". Force is the action. Matter is the instrument on which the action plays. But in the last analysis force and matter are essentially the same, as they are but variable perceptions of energy, or vibrations of the ether, according to the sensibility of the person apprehending them. We do not see the force; we see only something on which the force plays. Or better said we are not capable of discerning the finer qualities of the ether, the higher velocities or frequencies, for we have no physical faculties to detect them. But when the frequencies are at greater intervals, (the waves of the vibrations, or periodicities of oscillation, longer), then they fall within the scope of our senses and we apprehend them as phrase of matter.

At this point this undogmatic critic becomes startlingly dogmatic. "We have no knowledge whatever that thought is matter in motion." Here, to begin with, he makes a definition of his own as to what thought is and then discards it as if he were controverting me. I nowhere said that "Thought is matter in motion." I may have called thought a force; but that is a wholly different thing. A force is not what is ordinarily meant by matter. I grant you that as above explained, in the last analysis they are essentially the same. But as ordinarily understood they are different. For a force is a form of motion wholly beyond the apprehension of the human senses; but matter in motion is something the human senses do apprehend. I speak now in the ordinary language of people; not in the more careful sense in which these terms are properly used by philosophical scientists.

This we are now authorised in saying, namely, that thought is generated by the brain cells. "Here it would seem that we stand on fairly firm ground assuming that the brain cell is a generator of that particular kind of energy to which, in one of its manifestations, at least, we apply the name of "thought". (Wilson) Ferrier has shown us that these brain cells aggregate in certain centres the modifications which we call memory and consciousness, and that each sensory centre issues in its own specific memory and consciousness. He also shows us that when the involved energy within these centres is released then we experience what we call memory, consciousness and self consciousness. Thought, then, is a force whose manifestations are variable with the energy involved in and released from the brain cells. It would seem then that our dogmatic critic is hardly right when he so positively declares "The statement cannot be made which the author affirms so confidently."

Referring to the radio-active body, which in my book I called

the corpuscular body, and which the critic describes as "astral", he says, "After you have got your astral body you still have to prove that consciousness is a function rather than of the grosser physical body, and *Mr. Frank has not attempted that.*" For a critic this criticism is exceedingly careless; for "*that*" is precisely what Mr. Frank "*has attempted*". I do not say proved; for as I promised in my book I avoided all dogmatism. Had this critic read the book with such care as he should he would have found that on p. 531 where I am summarising the entire argument of the book in eighteen sequential propositions, I say "This immaterial emanation of radiant matter... is the substantial garment of sentiency, volition and consciousness. In short, the will, which is the centre force of personality or self-consciousness, is itself radiant substance."

This much for careless reading and still more careless criticism. With another swing of the dogmatic sledge Hyslop smites my description of the "old" and the "new" psychology.

He makes what must be regarded as little less than a brutally insulting assertion when he says "The author has not studied the 'old psychology' intelligently enough to put his words together rightly." The excuse for this insult is that 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". "It is astonishing that one who presumes to set himself up as an authority in psychology and philosophy would have the temerity to make such erroneous admissions. Since the time of Descartes philosophy has undertaken to interpret the elements of the mind, the ego, the soul. "Since Descartes limited Psychology to the domain of consciousness, the term *mind* has been rigidly employed for the self knowing principle alone. Mind, therefore, is to be understood as the subject of the various internal phenomena of which we are conscious, or that subject of which consciousness is the general phenomena.... What Mind is in itself, that is, apart from its manifestations, we philosophically know nothing, and accordingly, what we *mean by mind* is simply that *which perceives, thinks, feels, wills, desires, etc.*" ("The Metaphysics of Sir Wm. Hamilton", by Francis Bowen, p. 101.)

Thus we see what we call mind, or soul, or ego, is constituted, *so far as we can know it*, of its phenomena, that is of "psychical of psychic elements?"

What then does Prof. Hyslop mean by such a ridiculous statement that the old psychology never asserted the existence of psychic elements?

Again he makes another truthful statement. He says, "Nor

did it ever suppose that the unity of any elements constituted an entity of any kind, especially a supernormal entity."

If this is true then what about Hamilton's objection to Descartes' definition of the soul as constituting the thinking entity made up of its own thoughts? ("Metaphysics" 235). What about Hume, to whom "our thinking ego is nothing but a bundle of individual impressions and ideas, out of whose union in the imagination, the notion of a whole, as a subject of that which is felt and thought, is formed? What about Kant who resolved all consciousness philosophically into a series of phenomena which were allusions; that, in short when our ego was analyzed, instead of being a real unity, it consisted of a series of phenomena which we construed into a unity. Consciousness therefore was merely phenomenal, or a unity founded on an illusion.*

Referring to my statement that the soul in the old psychology was thought to be something wholly apart from the body, he says, "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."

Now is such a statement warranted by the history of philosophy? In the composition of water the identity and independence of both oxygen and hydrogen are lost. The two elements are still there, but their union is complete in the fusion, resulting in water. So long as they combine in the water they do not exist as hydrogen and oxygen, but only as water. In short their identity is lost. Now was this the meaning of the ancient psychology which conceived the interrelation of mind and body, or soul and substance? Rather did they not postulate that there was mere association of soul and body, but that there was never complete mingling or fusion? Was the identity of the soul ever lost in its union with the body? Certainly not. The ego, the soul, the spiritual entity, was conceived to be something wholly apart and always distant from the body, howbeit associated with

* The author does not quote Hamilton, but Bowen about Hamilton and even does not see that the quotation sustains the position I took in my statement. If he would read Hamilton instead of Bowen he would see that Hamilton's view is garbled by the author he quotes. But that makes no difference, since the quotation as it stands definitely makes mind the subject of mental states and does not identify it with the states themselves. It is the "new psychology" that believes in "psychical elements" and makes a point of this view against the "old". I simply repeat my assertion that the "old psychology" did not believe in constituting mind of elements. Any man who knows anything whatever of the history of psychology knows this. It is not evidence to quote a few phrases out of their context to settle this, but to see the fundamental conceptions of the system. It was the modern empiricists, beginning with Hume, that introduced the idea of "psychic-elements" into the concep-

it. As says Hamilton, "The conscious Ego is not itself a mere modification, nor a series of modifications of any subject, but it is itself something different from all its modifications, and a *self-existent entity*." Wherein then, can any possible parallel be discerned between the union of oxygen and hydrogen in water and the union of the mind and body, or the soul and the organs it actuates? *

Referring to my statement, "Vital force is but a differentiated form of universal energy", etc., he says, "The author makes this as a statement of facts. He ought to know that it is nothing but pure metaphysics". Well, even so. There is a rational and an irrational metaphysics. The metaphysics which is merely assertive, claiming knowledge which is purely *a priori*, ending in supernaturalism and superstition, of course should be no part of a rationalist's armor. But a metaphysics, which is the essential basis of all thought, purely hypothetical, as a ground work for the discovery of knowledge and reality, this, even such an agnostic as Huxley, and such an atheist as Hæckel, both accede to. The latter distinctly says, "If we restrict the term 'physics' to the empirical study of phenomena, we may give the name of metaphysics to every hypothesis and theory that is introduced to fill up the gaps. In this sense the indispensable theories of science may be described as metaphysical."

The difference between the scientific term force and the metaphysical term spirit, is that the one is assumed to be a natural inherent quality of matter, coordinated and evolved with it; whereas the other is assumed to be a wholly differentiated and divergent element, foreign to and in its expressions contradictory of the matter with which it is associated. It is for this reason that it is dangerous to use the term "spirit" in a scientific sense, lest it be assumed to connote its metaphysical or theological

tion of mind, using this term in its phenomenal, not its metaphysical sense as employed by the "old psychology".

If the reader will compare my criticism with this he will find that I said "super-phenomenal entity", not "super-normal entity". My meaning was wholly different from what he implies.

I was not in the least concerned with the merits of the issue, but its historical character, and whatever views I hold are consistent with either the affirmative or the negative of the doctrine of "psychical elements". I shall not commit my beliefs to the fortunes of any such doctrine, even tho it be true.

Let me note also that Hamilton, Bowen also, italicizes the word "that" in the statement. Mr. Frank omits that. Hamilton emphasized the subject as well as the mental states and makes the subject the mind. Mr. Frank distorts his meaning entirely and misses the point. Moreover Hume was the father of the "new psychology" and was not an adherent of the "old".—Editor.

* The author in asserting that the identity of the elements is lost in the compound of oxygen and hydrogen does not seem to know that this

meaning. Even long before the development of modern scientific methods Dugald Stewart, the Scotch philosopher condemned its use in psychology, and Sir William Hamilton thoroughly agreed with him. It is a dangerous term to use in any supposed scientific sense. For its meaning is confusing.

Professor Hyslop however is altogether too rapid in his denunciation of this mechanical theory of vitalism. He says "The author... does not seem to know that biologists are very far from admitting anything of the kind.

Now what biologists are very far from admitting it? I know of course that there is not an unanimity of opinion, but I also know, as Wallace admits, that the great majority of scientists and biologists do admit and defend it. I know that about all the great German biologists are almost to a man in favor of it. The same is true of the eminent British authorities and even in our country the same is largely true.

But whatever the authorities may say we know that there can be no true knowledge of the universe unless we grant the uniformity of Nature's laws and methods. We know that differentiable forms of energy which we call forces are the operating powers of matter. Now, whatever else vitality may be, it is the expression of energy. That is, it is a form of motion. Motion and force are one and the same, save only that what we call motion we see, whereas in its invisible modes we call it force. It may safely be said that motion is everywhere identical. We cannot think of motion as anything but a substance or form of matter moving, that is passing from one point of space to another. When we can see this passage of matter we acknowledge it to be a motion. But when the activity operates in a substance or form of matter so subtle, that its action is beyond the detection of the senses, and we cannot see the passage from one space to another, but must determine it by instruments, we regard it as a force. Forces are distinguishable not because they are in their nature different the one from the other; but because the rapidity of their movements differs, their rate of vibration is not the same;

is flatly contrary to the view of one large school of chemists and is not affirmed by the other school. From the time of the atomists, location was the determinant element in compounds and this was conceived for the very purpose of explaining compounds consistently with the conservation of energy and that general conception was never contested till recently and the chemists that deny the satisfactory nature of explanations by juxtaposition and affirm the continuity of the compound do not pretend to claim that the elements lose their identity. They may or may not. It may or may not be true. I do not care which and it makes no difference for the point I was making which had nothing to do with the relation of the soul to the body. The point I was making was that oxygen was different from hydrogen even while we called it matter and that difference was the essential fact in explaining things which hydrogen alone would not explain.—Editor.

and we call them one or the other force according to the velocity of their waves or rays, determined by their length or measurement.

With such an interpretation of force, vitalism must be construed to be in the same class as all other natural forces. For vitality is a form of energy, a phase of motion, and as far as we can determine nothing else. What it may be in itself or in its inherent nature we do not know, any more than we can know the thing in itself, as Kant put it, of anything. But that fact does not bankrupt science or make it necessary that we assume irrational agencies that cause the activities we contemplate.*

Professor Hyslop attempts to give a lesson in dynamics and to make it very plain that "force in science is one thing and in metaphysics another", and then in the next sentence stumbles into a pitfall. Referring to my description of the recently discovered "intra-atomic force", on which I lay much stress as a possible source of so-called psychic phenomena, he says, "But what is intra-atomic force if not spirit. . . . Whenever you put any new 'force' into the atom you have forever cut yourself loose from avoiding the use of the term spirit."

Nothing could better illustrate the danger I have above pointed out of dragging in this metaphysical term into a scientific discussion. Intra-atomic force, spirit, indeed! Manifestly Hyslop is not free from the theological bias, and cannot but think of force as *something*, as an entity. He does not seem to be able to distinguish mentally between motion and the matter that motion moves. He takes the view apparently of the old scientists who believed in "Phlogiston". It was something, an entity, put into the substance that caused it to burn. This is the attitude of the old science which conceived electricity, heat, etc. to be things. This was the state of mind that easily permitted the introduction or superimposition of deities, or demons, or spirits in substances, as foreign to the substance, yet actually existing within it.

So Hyslop seems to have the notion that a force is a something stuck into a material body. That is the reason he thinks of spirit as a soul distinct from the body and put into it. That was the idea of the old school men, and it is that theological conception which has so deeply penetrated the traditional thought of the race as to make clear, scientific thinking very difficult.

Now I have said, force is a form of motion. It is an activity, a process, a passing, a motion. It is not a thing put into something else. It is a part, an inherent element or quality of the thing itself. It is impossible to conceive of matter without think-

* In his reply to what I said about the position of biologists, he wholly misses what I affirmed. I did not deny "neo-vitalism". That I

ing of motion; for matter in all its phases from densest to rarest is in a state of flux or motion. Therefore force or forces are always acting in matter, and there is no such thing as matter unattended by or free from the inherent presence of some form of force. For a force is merely a varying velocity of vibrations. When it is one vibration, or rate of velocity, we call it one force; when it is another we call it another force.*

Now the discovery of intra-atomic energy does not by any means mean that "a new force has been put into the atom"; it means merely that we have discovered that Nature has always been releasing this heretofore unknown energy within the atom, by the gradual dissolution of the atom itself. For all the ages of human learning it had not been known that the atom was not an ultimate unit of matter, but that it was itself a composite unit made up of specific units of electricity, and that some of these units, the negative charges, were being released or shot off

recognize is held by many men. What I denied was that the view that biologists explained life as "the differentiated form of the universal energy which emanates from and permeates the primal ether." What I showed in my remark was that the conception explained everything whatsoever, if it explained anything at all, and what I affirm here is that it explains nothing. What the "neo-vitalists" in biology do is to make life something else than the ordinary chemical agencies and hence hold to something between matter and what is ordinarily regarded as spirit. The author was only making a general statement to explain a particular when the same statement would explain everything in the universe if it explained anything.—Editor.

* I can easily dispose of the long discussion about "force". I did not give my definition of it. I have none. I stated what physical science holds and the author was appealing to that. The logical consequence was that his own view and method conflicted with his premises. That was all I was doing. I was not defending either spiritualism or materialism. I had no theory in the criticism. I did not conceive it as an entity or as anything else. And I do not care whether it is such or not. My argument was *ad hominem* not *ad rem*. That is I used his own premises and not my own ideas. His supposition of what my ideas are is pure imagination and there is not a statement in my criticism, and for that matter in anything I ever wrote, that would enable this author or any one else to find what I think force is. I do not know and do not care.

I gave the scientific definition of "force" and the one that prevails in scientific minds. Some define it as "any cause of motion", or the "effort that has direction and magnitude" etc. The fact is that scarcely any two scientific men agree on its meaning, except when they regard it as matter in motion which is all they require for scientific purposes. Metaphysics may require more. In making it "the motion of matter" and denying what I had given the author chooses to differ with scientists generally. With that I have nothing to do. But just collate his various definitions of force. Here it is "motion of matter". In a moment he says it "plays on matter". The motion of matter plays on matter as its instrument! "We do not see force, but only something on which force plays. "Now the "motion of matter" is visible. Later he says I do "not seem to be able to apprehend force as an inherent quality of sub-

from the surface of the atom, at a rate of velocity almost equal to that of light.

Does this mean that any new force has been put into the atom, and therefore we shall be compelled to call it spirit? It seems to me that in this statement, Prof. Hyslop wholly discards every fundamental of physical science and discloses the reason that he feels he must call himself a Spiritualist.

Again he makes an erroneous statement. Indeed if I had the time and patience I should have to take up almost every sentence singly in this criticism and expose its inaccuracy. He says, "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."

Now where in my book do I say that the intra-atomic force is different from the known forces? Just the contrary, I insist that science shows all forces are in their nature one, and their difference lies alone in their degrees of activity. The difference lies not in the nature of the force but in the work that it accomplishes. This intra-atomic force is only different from other forces in the fact that its effect upon matter and its achievements in nature are different. But so are those of electricity different from heat, and those of light different from chemical affinity, but that is not saying these forces are in their nature different, or that we must assume the presence of "spirit" to understand the way they accomplish their work.*

So far as a force initiating action and evidencing intelligence goes why that is essentially what all forces in nature do. They all initiate a motion or a modification of a motion, and these

stance", and this after telling us that it "plays on matter" as an instrument. How a thing can be an "inherent quality" of a substance and "play on it" at the same time it would be difficult to decide. The latter definition of it implies that it is outside the thing on which it plays and that is what the author vehemently denies. In an earlier statement he talked of the "impingement of external forces". In another statement he says we "cannot think of motion as anything but a substance or form of matter moving." Here it is a substance. Elsewhere it is something inherent in matter or substance, and not substance at all. If it be a substance and in matter, what about the law of impenetrability. With this I may leave the author to himself.—Editor.

* In this reply he does not quote what I said. He leaves out what I said to state what I did not say. I do not have to maintain that "intra-atomic force" is spirit. He supposes that this is my view. It is not. It is the view which he must take with his own conception both of force and spirit. I am not committed to any of these things. It is an evasion of the issue to attribute any theory to me in my criticism. If I have defended a spiritistic theory elsewhere it is on the basis of facts, not general principles and authorities, which are the only things this author deals in. He accuses me of the theological bias and interested in the old ideas.

activities and modifications are all that we mean by the intelligence that exists in Nature. These motions are intelligent because they accord with our reason; if our reason were contrary to what it is, the universe would be unintelligent and insane. What we call intelligence is a problem of the intellect, a point of view. Therefore because a force evidences intelligent activity does not mean that it is the evidence of the presence of a spirit, whose nature is different from that of the substance which is affected. It merely means that the activity, or the motion in the substance, is such that to us it appears intelligent. But what we call our intelligence is the hereditary habit of thinking, brought on by ages of similar experience, which causes us to accept certain things as intelligent and others as unintelligent. The forces of Nature in short work together logically. Is such a logical relation the bestowal of an extraneous spirit, or is it the evolution of activities operating eternally in universal matter? The science of evolution teaches us that the latter deduction is the most reasonable, and it is difficult to find an experience or phenomenon that compels a different deduction.

Again he says, "Unless 'force' be an initiating cause it only refers the real cause back another step." Here again the critic seems to be suffering from the metaphysical bias. He does not seem able to apprehend force as an inherent quality of substance, and insists on regarding it as something behind matter. He is struggling with the First Cause, the great enigma of all metaphysics and theology, because it attempts to conceive of an objective counterpart to a subjective motion. He says, "Either we do not know what the real cause can be or have to seek it in some sort of self activity, which is to abandon physical 'force' altogether". Here again he intimates that the force contemplated is not a self activity but a something outside of the activity and caused by its impingement. But that is not the scientific conception of monistic philosophy.

Le Bon says, "It is quite erroneous to speak of energy as a kind of entity having a real existence analogous to that of matter." Matter and energy are essentially one and the same. In

The contrary is the fact. It is the author that is dealing with medical methods. He is using physical and metaphysical speculations as evidence when they are nothing of the kind to me or to any real scientist. There is not a single statement in the book that involves evidence. When he is accused of not attempting proof he shows that he quoted a certain author, as if the opinions of other men were evidence!

The whole of my criticisms was directed against his method and his logic and not against his opinions. I do not know what his opinions are and I doubt if any person can tell what they are. All you can do is to show that his concepts in their accepted philosophic usage involve what he denies. What the explanation of things may be the critic need not care.—Editor.

one state we apprehend it as energy in another as matter. "Matter is velocity, and as substance animated by velocity is also energy, matter may be considered a particular form of energy". (Le Bon). Energy is the one only cause or initiation of all material phenomena; if you call it spirit it does not make the fact any clearer but introduces a confusing term with a metaphysical or theological connotation.

From this point the criticism becomes mere quibbling. He decries my using the term "force" when referring to one of the predictive experiments of Dr. Maxwell with his medium. He exclaims, "What has force to do with predictions"? (No, he prints two exclamations—!! after that query). "Intelligence", he says, "is the proper explanation of forecasting future events". As a matter of fact the critic is unduly excited, for if he will again refer to the text he will find that the sentences he quotes and exclaims against were not written with reference to predictions at all. It is at the beginning of another paragraph and the introduction of a new theme in the discussion. Nevertheless the use of the term force, even in this sense, would by no means be inaccurate. For what he calls intelligence is nothing more than a description of certain mental activities that we regard as intelligent. What that intelligence is in its nature, separate from its physical expression in the motions of the brain, of course we do not know. But the fact that its exercise is manifested by physical action, or, cellular motion, clearly proves that it is a force or energy actuating the cranial organ. If we know anything whatsoever about spirit we know that its presence is evidenced only by some sort of physical activity, some sort of motion however subtle or concealed. And when we speak of the intelligence of spirit we can mean nothing more than that the evidence of its activity, or its manifestation to the senses, is of a sequential or logical nature. But the activity, the manifestations, is necessarily exhibited in a series of motions, primarily in the brain and ultimately in the acts or deed of the body. In this sense the term spirit means activity, expression, or the source of the excitation of the nerve or brain centres of a living organism. Therefore it is essentially a force, and the two terms are equivalent.

BOOK REVIEWS.

"John Silence; Physician Extraordinary," by Algernon Blackwood.
John W. Luce & Company, 1909.

It is not often that works of fiction can receive serious attention in the publications of a magazine devoted to psychic research and investigation. The book under review should, however, form an exception to this rule, since it is not only of extreme interest to all students of these outlying phenomena, but may be found of great use and help in certain directions,—not by furnishing exact scientific information,—but by stimulating the imagination in the way that Jules Verne stimulated scientific thought and experiment.

The first story, especially, entitled "A Psychical Invasion," deals with the case of *obsession* and tells of the means Dr. Silence employed in order to free the unfortunate case from the undesirable influence. Of course, there are certain experiments which cannot be accepted seriously, and the reader must read the book, *cum frano* exercising his own judgment throughout. But in view of the danger which possible "obsession" opens before us, it is wise to know everything that can be known upon this subject, in order to be in a better position, if possible, for dealing with such cases when they arise, and to advise persons suffering in this manner to the best advantage.

Some of the advice offered by John Silence cannot fail to be of interest, and perhaps benefit; and I call the book to the attention of our readers, hoping that its pages may be found helpful as well as interesting to all those undertaking the investigation of these problems.

H. CARRINGTON.

"An Introduction to Social Psychology," by William McDougall.
John W. Luce & Company, Boston, 1909.

This interesting book is divided into two sections, the first dealing with the mental characters in man of primary importance for his life and society; the second, with the operation of the primary tendencies of the human mind in the life of societies. Chapters are devoted to the nature of instincts, innate tendencies, the growth of self-consciousness, volition, the instinct of pugnacity, the gregarious instinct, imitation, habit, play, etc. It is

probable that some of the author's statements, such as "The child's self-consciousness is, then, nourished and molded by the reflection of himself that he finds in the minds of his fellows," will be questioned; and the author naturally ignores the work of all those writers (with the exception of Prof. James, whom he he cannot ignore) who have interested themselves in psychic research. Still, on the whole, the book will be found eminently readable to those interested in the subject, and can be recommended as a useful compendium of psychological knowledge on this special branch of science.

H. CARRINGTON.

"What Is Life?" by Frederick Hovenden. Chapman & Hall, London. 6/s net.

This book is divided into three parts: part one being a "statement of the case" and is a mere outline of the discussion that follows. Part two presents facts supposedly proving the case, and part three is composed of an attack on what is called the "spurious Bible", that is, the regular Bible as used in churches, and a defence of the legality of believing in what our author calls the "Great Stone Bible",—really meaning the Book of Nature.

It is doubtless true that the book contains valuable truths and many facts of great interest. The theme of the book is surely one of the most interesting that can possibly be presented to the human mind. The nature of the life or vital force animating the organism being one of the most fascinating problems ever presented in philosophical science. One must find fault, however, with the conclusions of the author when he attacks certain problems. One finds too frequent references to earlier books by the same author, and in glancing through the list of names and works quoted, one finds hardly a single noted scientist of recent times. Büchner, Huxley, Hæckel, Tyndall, Spencer, Darwin, Geikie, Reade, Laing, Pasteur—these are all names which have figured prominently during the past century of thought, but which to-day can hardly be brought forward as representing up-to-date science. Sir Oliver Lodge is the only name found representing what might be called the modern school.

Such being the case, it is only natural that the author's conclusions should be such that they run counter to many of the developments of science as taught by this school, and really are a quarter of a century old in many ways. Like Hæckel, our author is a better scientist than a philosopher, and while one can rarely find fault with his facts, one can frequently find fault with his conclusions and deductions. The chief conclusion, roughly speaking, is that a kind of materialistic monism is sufficient to explain the universe

and all that is in it, including life,—which conclusion has already been reached by Hæckel and others and is too well known to need re-statement. All the objections that have been urged against Hæckel's philosophy might be urged with equal impunity against that of the author of this book.

HEREWARD CARRINGTON.

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THE CHURCH AND PSYCHICAL RESEARCH.

By Louis W. Moxey, Jr.

Nineteen hundred years removal from the spirit phenomena of the Bible, and the men who witnessed them, and vouched for their occurrence, is imposing a greater and greater strain upon faith, but while this is a truth which few would care to deny, the fact remains there has been little or no effort made on the part of the Church to relieve this tension.

In discussing the question of the "CHURCH AND PSYCHICAL RESEARCH", I am not called upon to defend either. Whether the claims of both are true need not concern us at present, although I fail to perceive how the claim of the psychical researcher can be false and the dogma of the Church true. What I shall endeavor to do is to call the reader's attention to the fact, that the spirit phenomena found in the Bible and that collected by the English and American Societies are identical; further to emphasize the fact that the psychical researcher is practically the only scientific worker likely to prove the fundamental dogma of the Church true, and that such being the case the psychical researcher should receive, more than any other scientific worker, the support of the Church.

In approaching the subject in this manner, I can avoid defending any view, theological or otherwise, nor need I be

concerned as to the interpretation of the experiences recorded in the Bible. I shall also avoid treating the subject from the standpoint of "Spiritualism" as vulgarly understood, although I can discover no a priori reasons for accepting as true certain phenomena of the Bible and rejecting as false similar phenomena of "Spiritualism". I pursue this method of treating the subject however, so as to eliminate at the start any consideration of physical phenomena, a large number of which appear in the old Testament. Neither do I wish to be understood as assuming that the Church* is antagonistic to Psychical Research although I have never been able to discover that it looked upon the work in any too friendly a manner, which seems exceedingly strange when one bears in mind the fact, that the Christian Religion was founded primarily on a psychical phenomenon, which if false undermines, according to the Apostle Paul, the entire "Christian Faith".†

As I previously said, the Old Testament records will be practically eliminated. There is however one instance which I desire to call to the attention of the reader, as it is a good example of a phenomenon often met with in psychical research work. It is recorded in the first book of Samuel, 28th chapter, verses 7-21, where Saul is described as holding an interview with the Spirit of Samuel at which time the death of Saul and his sons, together with the destruction of the army of Israel is prophesied. Beside this case there are numerous others and the magicians, soothsayers, fortune tellers and enchanters of the Old Testament correspond exactly with the mediums of modern spiritualism. That spiritistic practices were undoubtedly well known to the ancient Jews can be concluded from numerous passages in the books of the Pen-

* When I use the word "Church" I have in mind the Protestant Church. The Romanish Church, while admitting the reality of spiritistic phenomena, forbids her members to take any part in their production. See Editorial "The Catholic Church and Psychical Research" in *Journal of the American Society for Psychical Research*, Vol. I, pages 394-97.

† The readers' attention is called to the 15th chapter of 1st Corinthians, here the importance of Jesus' resurrection being a fact is dwelt upon by the Apostle.

tateuch beside those of 1st and 2nd Kings, 1st and 2nd Samuel, Isaiah and Daniel.

Psychical research work embraces the subjects of Apparitions, Telepathy, Clairvoyance, Premonitions, Mediumistic Phenomena, Visions of the Dying, Coincidences, Illusions, Hallucinations and all residual phenomena that tend to illustrate obscure mental processes and in considering the psychical phenomena of the New Testament a large number of the above subjects are met with.

In the life of Jesus as recorded by Matthew we find for example the following—the prophesy of the recovery of health of the centurion's servant, 8th chapter, verses 5-13; the Transfiguration, 17th chapter, verses 1-3; the denial of Peter and the crowing of the cock, 26th chapter, verses 33-35* beside numerous other phenomena which can be classed psychical, such as the healing of the sick and the casting out of demons, the latter being quite a usual phenomenon met with at the Salpetriere and at present is receiving considerable attention by a number of Psychiatrists such as Janet of France, Bramwell of England and Prince and Sidis of America.

In Mark the 10th chapter, verses 32-34, we find the prophesy of Jesus as to his trial, death and resurrection. The nature of the appearance of Jesus to his disciples after his death I will dwell upon later, more in detail.

In Luke the 2d chapter, verses 36-39, a short account is given by one—Anna a prophetess. In this instance the author of Luke tells us the tribe she was a member of, that she was a faithful attendant at the temple and when he calls her a prophetess it is to be presupposed that she has either demonstrated to him or to others her mediumistic power.

There is one point I desire to call to the attention of the reader which is applicable not only to the verses above but to those which are to follow—viz.—their authenticity. It is hard to say what may or may not be authentic when the work of the scholars like Pfleiderer, Harnack, Loisy and

* The reader will note no classification of these phenomena has been attempted, as this is wholly beyond the scope of the paper.

others is completed, but whatever the result may be, it would not effect my argument as the Church's early faith rested upon the genuine as well as the spurious passages.

In Acts the 9th chapter, verses 3-5, we find the record of Paul's experience on the road to Damascus. The conversion of Paul here recorded has been the subject of endless discussion, lasting in modern times from that of Lord Lytleton to John Fiske; a satisfactory theory, taking in all the facts, is still missing—unless one accepts a theory built upon the knowledge gained by the study of obscure mental processes.* In Acts the 10th chapter verses 9-16 we have recorded the experiences of Peter on the house top. The apostle is here described as falling into a trance and seeing as it were a sheet let down from heaven containing all manner of beasts, fowls and creeping things, with the command to kill and eat. The going into a trance as did the apostle Peter is the same process followed by the psychological medium before any phenomena is possible. Then again we find believers sending relief by the hands of many as well as by the hands of Barnabas and Paul to those stricken by famine, which event was prophesied by certain persons who came down from Jerusalem to Antioch as recorded in the 11th chapter of Acts, verses 27-30. In Acts the 21st chapter, verses 10-14, we find a prophet tells Paul that should he persist in going up to Jerusalem he would surely be arrested,† which subsequently was the truth but what is to be especially noted in this instance is the fact that the author of Acts (a companion of Paul and supposed to be the author of Luke) was not only acquainted with another person possessing mediumistic power, but believed in the reliability of the person's prophesy to such an extent, that he and others endeavored to prevail upon Paul not to go to Jerusalem.‡

* I do not mean to infer that this phenomenon was necessarily a subjective hallucination. It might have been a veridical one, having the same extra-organic significance that it was supposed to have as physical phenomenon.

† (True) Premonitions similar to the one above are a frequent occurrence in psychical research work.

‡ Acts 21-22 "and when we heard these things both we and they of that place besought him (Paul) not to go up to Jerusalem."

There is one objection to Psychical Research work that might be urged by the Church which I will pause to consider, and that is (to use the words of one) that "Spiritualism * is a blast from hell", but while it merits little consideration † I will answer this objection from the Church's premise viz:— that "God in Biblical times used intermediaries from the spirit world", and ask if this was true then, why is it not true now? Has God changed? Does not the Church assert that it is supreme faith to believe in the unchangeability and goodness of God. If then this method of communication was not unworthy of God two thousand years ago, is the Church quite sure that it is now? Are we not commanded "to try the spirits"; why try them if they were all bad? "Beloved", says John, "believe not every spirit"— that implies that there are some to be believed and some that are not to be believed; "but try the spirits, whether they are of God". That God uses intermediaries to carry on His work between the spirit world and this world would be in accordance with the way He does His work on earth. God, if spirit communication is true, might be only refining, exalting His earth methods, known to us all.‡ It has been said that Galileo contended that the world moves from the West to the East, but Darwin demonstrated that it moves from down to up.

But to proceed to more of Paul's experiences. Paul like Peter went into trances, one instance of which you will find recorded in the 22d chapter of Acts, verses 17-21. Then again we have Paul's vision of an angel while on a voyage as recorded in the 27th chapter of Acts, verses 23-24; also the record of another vision in 2d Corinthians, the 12th chapter, verses 1-5, which latter one evidently was a source of great comfort to Paul. In fact the truth which I am here endeavor-

* Spiritualism correctly speaking is not a religion.

† What immediately follows is a compendium of pages 66-68 of Dr. Funk's book "The Widow's mite and other psychic phenomena."

‡ I am not defending mediumistic investigations for the sake of satisfying man's morbid curiosity, but for the sake of scientifically ascertaining whether the facts are as represented.

oring to bring to the readers attention is that the Apostles were not ignorant of the phenomena which our psychical societies are investigating, nor did they treat it with contempt, but rather placed considerable confidence in the same, their actual opinion of the phenomena being expressed in the words of Paul as recorded in I. Corinthians, 12th chapter, verses 4-11 which I will quote in full—"Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestations of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophesy; and to another discernings of the spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit dividing to each one severally as he will".

The criticism of the scientific theologian in regard to the authenticity of parts of the Synoptic Gospels, cannot be applied to the Pauline documents. Prof. Gardner whose standing as a scholar can hardly be questioned, in the introduction of his recent book—"The Religious Experiences of St. Paul", says "we may not venture to cast aside extreme timidity, and read the letters of Paul as we read those of Cicero", "and we must after all, go back to these Epistles, not only as being the earliest in date of all the documents of Christianity (this is almost beyond dispute) but as being the safest basis for tracing the history of the Church after the departure of the Founder and even as throwing back light upon the conditions amidst which Christianity arose".

But to go back to the nature of Jesus reappearance to his disciples. The mythical theory of Strauss has ceased to carry any weight. The vision hypothesis alone remains intact being strengthened every day by the result obtained in the study of abnormal mental conditions, although the question

still remains—was the apparition of Jesus a subjective or veridical one? The vision hypothesis however has been rejected by the Church for the very good reason that it holds to a physical resurrection and in its early history it stopped watching for facts and indulged in philosophical illusions; instead of searching for positive evidence it was contented with negative ones; instead of appealing to the intellect* it appealed to the emotions with the result that scepticism soon wrought havoc. It failed to see that if the vision hypothesis could be confirmed in numerous other cases and under satisfactory conditions, a strong presumption would be raised as to the apparition of Jesus being a veridical one—viz:—produced by stimuli external or extra-organic. Why the Church has made no effort to confirm the facts it already has in its possession, or for that matter, why even man has not applied, to the problem which most profoundly concerns him, the same methods of inquiry which he uses in attacking all other problems he has found the most efficacious, is past my comprehension.

The psychical researcher is the only person who has taken up the problem in a scientific manner. He assumes that if a spiritual world exists, and if that world has at any epoch been manifest, or even discoverable, then it ought to be manifest or discoverable now. He starts out to first discover if there is such a thing as a supersensible reality with the possibility that consciousness survives death, and then proceeds to find evidence which would make survival of personal consciousness an imperative hypothesis.

The first problem which the psychical researcher took up and proved was that of "thought reading" afterwards termed "telepathy" † which has been defined as the "communication of impressions of any kind from one mind to another independently of the recognized channels of sense".

* I do not altogether agree with writers like Mr. H. W. Garrod, the author of "The Religion of all Good Men", that the difficulty in accepting Christianity is moral and not intellectual. There are moral difficulties of course, but these are not unsurmountable.

† Telepathy is the name for an observed order of facts, but not the cause of them.

The results may be far reaching for if living mind can transfer its thoughts to another living mind without the use of physical means or of sensory impressions a discarnate mind might do the same.

The second problem which was attacked was that of "apparitions". Here the process was much slower, as no consideration could be given to a phenomenon when the recipient was known to be in an abnormal mental condition. The best results were obtained in collecting as many records as were possible of apparitions of persons in or about the crisis of death and of persons some time deceased. After years of work, a committee of the English Society who had carefully gone over the data announced its conviction in the following language:— "Between deaths and apparitions of the dying person a connection exists which is not due to chance. This we hold as a proved fact". *

The third problem which the society took up was "Mediumistic Phenomena", in the hope of establishing communication with discarnate consciousness for in the absence "of such evidence as that which might be supplied by communication there is no conclusive evidence that there is any soul at all, for the materialistic theory accounts quite naturally, and furnished very forcible evidence, that consciousness is a function of the physical organism, and that theory has to be accepted if all the evidence is on its affirmative, and none on the negative side that offsets it, no matter whether we regard this materialistic theory as proved or not".

The work in this direction has been exceedingly difficult as the influence of secondary personality has to be taken into consideration, and all fraud, chance coincidence, and the like eliminated. The discarnate personality must be in an isolated condition, and the facts given through mediumistic or other sources must represent supernormal knowledge, or illustrate and prove the personal identity of the person represented as communicating to be of value as evidence.

That the problem of a future life will finally be solved I

* The psychical researcher has proven beyond dispute that apparitions correctly speaking do occur. Whether the phenomena are the result of a disordered brain or of external agencies is the problem to be solved.

have no doubts and as far as one dare prophesy I believe it will be decided by the psychical researcher.* Whether the Church will support the work remains to be seen. That serious discussing of the Resurrection as described in the New Testament has almost passed out of notice even in the field of theology, is a deplorable fact, though nothing can be clearer in the Biblical literature of the past than the importance and central place occupied by the Resurrection.

Dogma after dogma of the Church has been destroyed. The German scholars have shown that a large portion of the Church's dogma arose from much earlier records than the Bible. The study of comparative religions by theologians like Tiele, trace the similarity of many of the world's religions during the early stages of their development. The fall of man, upon which a greater portion of dogma rests, is more than likely of Zoroastrian origin, and the story of creation as told in Genesis has been replaced by the evolutionary theory, but the belief in a future life based upon evidence would give the Church a weapon of inestimable value when dealing with ethical maxims.†

The Church by its dealings in the past has divorced the intellectual man from her folds. The intellectual man in one sense or another governs us. If he is associated with a religious and ethical view of the cosmos he inspires law and custom with his ideas. The intellectual man, in the absence of evidence however, has become a materialist. The effect on the poor man, has been that he has ceased to cultivate any spiritual ideals, refusing to put off the indemnity‡ for

* Had the psychical researcher received anywhere near the support that the other ridiculous efforts of men have (such as converting the world in a year, etc.), much greater progress might have been made.

† While some of the orthodox clergy have shown a tendency to study some psychological phenomena it would seem it was with the idea (in the light of some recent publications) of getting the subconscious mind into doing duty as an apologist for some particular dogma which they believe essential to Christianity. The Heterodox on the other hand have shown little interest in the matter, rejecting the resurrection of Jesus and transforming their Easter service into a ritual of Mithras Sunday.

‡ Labor unions and socialism can be traced to this effect. It is also to be noticed how many of the clergy are out and out socialists, who at the root are nothing more or less than materialists.

what is refused him here, to another world for which there is no evidence.

The results of psychical research work on the other hand has vindicated the faith of its founders.* Whether the Church will seize the opportunity presented by this science to recuperate its losses, remains to be seen, but in the words of Myers one thing is certain, "what the age needs is not an abandonment of effort but an increase; the time is ripe for a study of unseen things as strenuous and sincere as that which Science has made familiar for the problems of earth. For now the scientific instinct,—so newly developed in mankind—seems likely to spread until it becomes as dominant as was in time past the religious; and if there be the narrowest chink through which man can look forth from his planetary cage, our descendants will not leave that chink neglected or unwidened. The scheme of knowledge which can commend itself to such seekers must be a scheme which, while it transcends our present knowledge steadily continues it; a scheme not catastrophic, but evolutionary; not promulgated and closed in a moment, but gradually unfolding itself to progressive inquiry."

"It may be for some generations to come that the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world;—to find at last the 'substance of things hoped for, the evidence of things not seen'."

* One of its founders, the late F. W. H. Myers, in his book on the "Survival of Personality" says—"I venture now on a bold saying; for I predict that in consequence of the new evidence, all reasonable men a century hence will believe the Resurrection of Christ, whereas, in default of the new evidence no reasonable man, a century hence would have believed it."

SOME INSTANCES OF PSYCHIC PHENOMENA IN CHILDREN.

By James H. Hyslop.

The following cases are those of very young children. The first two could neither read nor write when the phenomena occurred. The third could not read or write when they began, but was commencing to learn to write normally when I experimented with him. The explanation of the facts is not important: the record of them is.

First Case.

Planchette Writing.

This case is a son of one of the well known Professors in a Scottish University and for that reason I have been asked to withhold the names. I got the incident from the father and mother personally, after having had my attention called to it by a friend. The father is a scientific man of European standing and, as the record will show, certifies the truth of the facts. The mother is not less intelligent and offers no explanation of the phenomena. The following is the account signed by both and by the friend present.

April 9th, 1911.

One evening in the late autumn of 1888, when Professor E. B. Tylor of Oxford, the first Gifford Lecturer at ——— University, was delivering his first course of lectures, he and Mrs. Tylor came to dine with us. In connection with some conversation which I had had with the Professor I had procured a "planchette" to show him. I am under the impression that he had not seen one before. My husband, my sister (Miss H. E. M——) and I were in the drawing room awaiting our guests, and my oldest boy, then three years old—he was born in October 1885—was playing beside us. My husband sat by the fire reading a large volume which he had just brought in from the college library, and which neither my sister nor I had seen before, and of the contents and even the title of which we were both entirely ignorant. We were at a distance from him discussing "planchette", with which we were familiar and with which we had

experimented before, tho not for some years. On these occasions it had been responsive to my sister's touch but not to mine. It occurred to us to try whether it would write for the little boy, who at that time did not even know the letters of the alphabet. As a matter of fact he did not begin to learn them till several years later. Before saying anything to the child we arranged to ask him three questions, as simple as possible, such as a baby of that age could understand.

(1) What is your name?

The answer to this question in our minds was "Boysie", the pet name by which he was always called.

(2) What is the name of the man who lectures?

The answer to this in our minds was "Professor Tylor".

(3) What book is Daddie reading?

The answer to this neither my sister nor I knew.

Having arranged our questions, we placed "planchette" on a sheet of paper on a small table, so that the little boy, while standing could just place his hands, slightly raised, upon it. My sister stood behind him with the tips of her fingers resting very lightly on his shoulders. I stood facing him, at the opposite side of the table, but not in contact with it. The first question was put and "planchette" immediately wrote in a neat, small "copy-book" hand, "Andrew Mitchell R——", the boy's real name, not the pet name we had in our minds. To the second question the answer came as promptly "Professor R——", not, again, the answer we expected. To the third question the answer was equally prompt, but the point of the pencil had become blunted and the writing was very faint. We could only see that it was, apparently, a somewhat lengthy title. We therefore removed the pencil and sharpened the point and put the question a second time. This time the answer was quite clear and in the same neat hand as the others, "Athenæum Paper". On re-examining the faint writing we were able to see that it was the same. I then inquired of my husband what book he was reading and he replied that it was a bound volume of "The Athenæum", which he had brought in order to look up some old reference. It was the first (and I think the last) time he ever had such a volume in the house, and neither my sister nor I nor the child had ever seen one before. Altho my husband took no active part in the experiment, he was observing all that was done and vouches for the accuracy of this account of it, which I have written at the request of my friend Miss Henrietta O. Jones. We did not continue the experiment, as I feared it might be harmful to the boy, who by this time was beginning to look dreamy and absent-minded.

When the incident was related to Professor Tylor he declared that my sister must have moved the boy's hands while she had

her fingers on his shoulders—which is, of course, an absurdity. We saw and know, but do not pretend to explain, what took place.

A. M. R.—,
H. E. M.—

Read and confirmed.

W. M. R.—.

I made inquiries regarding the distance the experimenters were from Professor R— and their exact relation to him. The replies with diagrams were to the effect that Professor R— was five yards distant, Miss M. had her back to him, between him and the child. Mrs. R— stood facing him, as he sat by the grate reading the book with the back of it toward the experimenters. The boy evidently could not see his father as Miss M— was in the way and the father was at his right. Mrs. R— adds that Miss M— simply had her finger tips on the boy's shoulders. The book was bound in boards and was of the size of "the American Sunday School Times" and had the outward appearance of a paper. Neither Mrs. R—, nor Miss M— nor the boy had ever seen it before or touched it.

Of course, the first explanation that would suggest itself was the one that Professor Tylor mentioned, but he seems not to have attempted to prove that one could do the writing in that way. If the fingers or hands had been on the arm holding it in the proper way, the planchette might have been moved unconsciously to write, but if we accept the statement that Miss M— had only her finger tips on the shoulders of the child it will not seem easy to account for the writing in that manner. Especially it would not seem rational for the mind to write names not intended and not in the mind and especially a fact which the ladies did not know. It is not necessary to have an explanation. If the facts are correctly reported it is not easy to offer a normal explanation, and there is no evidence that they are incorrectly reported. Such theories as Professor Tylor's need verification as much as any others and are not to be made without offering proof.

Second Case.

The following case is that of a child of a respectable

English family long resident in this country. As usual it is necessary to suppress names. I learned the facts casually in conversation with the father and mother. This too was automatic writing with the planchette. The original writing was not kept, as the parents did not recognize its scientific value, tho perfectly aware of its significance as coming from a child that could not read or write. Besides there was no person or place to serve as a means of preservation, so far as they knew. Hence all that we have is the general account of what happened. The following is the narrative written in response to my request.

March 12th, 1911.

Professor Hyslop:

Dear Sir:

About my little girl Florence before she could read or write, planchette would answer any question I asked, as soon as she put her hands on it, and the spelling was always correct, and generally the writing was much plainer than when we grown people worked it. Our writing is always done under the name of "Stanford White". One day when Florence was playing with planchette I said: "Ask Mr. White whom he likes best in this home?" and it wrote "Tuddy", my nickname with the children. I asked "Why?" Mr. White wrote "because so good". Very complimentary to me! This was before Florence could read or write.

Sincerely yours,

S— S— M—.

I made inquiries regarding the amount of her automatic writing, her age, how it originated, how soon after death of Stanford White, whether she wrote before his death, and any reason for his appearance. The reply was as follows:

March 20th, 1911.

My dear Dr. Hyslop:

Thanks for your letter of the 17th. Will answer the questions you ask as clearly as I can remember the circumstances.

Florence wrote a great deal. Many questions she would ask herself and we would have to read the answers for her. She had just begun to go to school, but hardly knew her letters and could not possibly read writing. She would write at any time we asked her, or whenever she felt like playing with planchette. I could not estimate how much writing she did, but it was a good deal.

She was seven and a half years old when she first commenced writing. She began writing with planchette just as we elders did, for fun, after I found it worked so readily for her. I did not encourage her using it very often, as I did not know what effect it might have on so young a child, and for the past year I do not think she wrote at all. Not long ago she tried again and it wrote as readily as before.

The girls got planchette for a Christmas present in 1908. At first it would not write for any of us, but finally began and at once said he was Stanford White. Sometimes when we write some one else will answer and say: "Mr. White has gone away", generally to France. Then in a little while he comes back, and tells us where he has been.

Florence never did any planchette writing until we had ours and it has rarely written under any other name.

I met Stanford White only once. He came to lunch with us while down here on Mr. C——'s business. But Mr. M—— knew him quite well. He commenced writing for us, as I have said, in Dec., 1908, immediately after we got planchette and has written for us ever since.

One night we were writing when Mr. C—— was here. The expressions used were identically the same that Stanford White used when alive. Of course we were perfectly unconscious of it, but Mr. C—— was much struck by it and told us how remarkable he thought it was. He was writing for Isabel, my eldest daughter, and me at the time. I hope this is the information you desire.

Sincerely yours,

S—— S—— M——.

The important fact in this case is not the purported communicator or control, but the fact that a child wrote automatically intelligent statements tho normally she could not read or write. It is merely interesting that the control claimed to be a man once met by the family and more or less recently deceased. The identity of Stanford White should have been investigated while the opportunity offered, and it seems that certain features of the writing indicated this to Mr. C—— as well as to the M—— family. But as no records were kept we have no assurance that the recognition was uninfluenced by preconceptions and misinterpretations of the contents. There remains, however, the fact of automatic writing which cannot be explained by normal education and experience.

Third Case.

The father of the following case first wrote me from Mexico regarding it, sending a paper which contained an official report of some experiments with the child. I made inquiries and received some corroborative statements regarding the facts. Finally the father stopped in New York while on his way to Europe with the child and permitted me to experiment with the boy briefly. Unfortunately I was not in the city when the father called and he was sailing for Europe the next day after I had the first opportunity to see the child. In his correspondence and personal conversation with me the father showed that he was not a believer in spirits but thought the boy's work was wholly a subliminal product. There was nothing in his mental attitude that would prejudice his judgment before sceptics of a spiritistic theory. He did not believe in this interpretation of the facts. The following represents the material in the order in which it came to me and then comes the record of my own experiments. I have had it translated from the original Spanish by a competent student of that language and hence give it in English.

San Juan Bautista, Tabasco, Mexico,
March 26th, 1910.

My distinguished Sir:

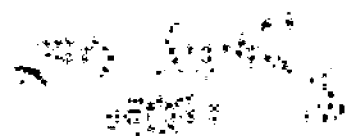
Your name being known not only through your general reputation but more especially on account of your interest of every kind of psychical investigation and desiring on my part to co-operate, even though in a modest degree, in the advancement of so transcendental a branch of science, I am pleased to state that by separate post I am sending to you a copy of "*El Correo de Tabasco*" in which is given a detailed account of the rare faculty discovered by chance and recently in one of my sons, a child of six years of age.

Altho the sending of this periodical relieves me from entering into details, nevertheless I shall gladly furnish you with whatever other fact you may desire to know out of those that I have accumulated, being particular in this the sole means by which I can lend my humble co-operation to that which is alluded to above.

If deemed necessary I shall send through diplomatic channels a sworn copy of the account of what occurred in the presence



MIGUEL ALBERTO MANTILLA



of certain designated persons in this city registering the feats for reference.

Respectfully,
V. M. Mantilla.

[The following is a translation of the original affidavits made by the several parties named and mentioned in the correspondence of Senor Victor Manuel Mantilla—Editor.]

Documento Importante.

For the purpose of completing the reports which the press of this city and of the capital of the Republic have been publishing in regard to the rare phenomenon of "cronomancia" observed in a child of six years, Miguel Alberto Mantilla, son of our distinguished friend, Don Victor M. Mantilla. Various distinguished gentlemen have advised us as to the advantage of giving publicity to the following copy faithfully set down, of the testimony given before the Notary Public, Senor Lic. Jose Calderon, which contains a formal statement of the occurrence, in order to prove the facts which are therein detailed, which took place on February 3rd last.

Number 55.

In the city of San Juan Bautista, Capital of the State of Tabasco, United States of Mexico, at 8 o'clock in the morning of the 4th day of March, 1910, before me, Jose Ventura Calderon, Notary Public of the States of Chipas and Tabasco, residing in this city, with a commission of authority corresponding to the Central Judicial Department, accompanied by the witnesses concerned as will be later explained, appeared Senors Victor Manuel Mantilla, a Spanish gentlemen, 36 years of age, a director of the Board of the National Bank of Mexico, residing in this city, Thomas G. Pellicer, fifty years of age, married, a surgeon of the Faculty of Mexico, Juan Graham Casaus, 39 years of age, married, a surgeon of the Faculty of Mexico, Andres Iduarte, 36 years of age, married, advocate and judge of the district in the State, Theodore Abaunza, 45 years of age, widower, director of the Bank of Tabasco, and Francisco Pellicer, 53 years of age, married and advocate, all these gentlemen presenting themselves in legal capacity and in full enjoyment of their civil rights. I, the notary not knowing anything to the contrary, conscious of their personal obligation in what they do, with the exception of Don Victor Manuel Mantilla, in charge of the Vice-Consul, and the licentiate Don Andres Iduarte through his federal employment, whom I know and trust and they say:

That Don Victor Manuel Mantilla solicited from the Court

of First Instance of the Center the protocolization specified in an office which is as follows to the letter:

A seal which declares. Civil Court of the First Instance. Central Department, Tabasco, No. 760. In an affair relative to the matters of voluntary jurisdiction advanced by Senor Victor Manuel Mantilla soliciting the formal recording of an occurrence there has been provided a warrant of the following tenor:

San Juan Bautista, February 23, 1910.

Presented himself Senor Victor Manuel Mantilla, a resident of this city, soliciting the formal recording of the document which accompanies, for his own proper reasons, as set forth in the petition, commissioning for the purpose the Notary Public, Jose Ventura Calderon, to whose care would be entrusted that original document in order that he may lay before anyone interested the evidence in case it is requested. Bear witness: Hidalgo Estrada; Raul Moheno. Firmas. (A flourish of the pen under the name of each subscriber which is necessary to make a signature valid in Spanish law).

With a view of obtaining one's approval of what is befitting in the written warrant the original account accompanies it on a separate sheet useful for reference. Liberty and Constitution. San Juan Bautista, Feb. 28, 1910. The judge of the Civil Court and Hda., T. Hidalgo Estrada. Firma.

To the Notary Public, Lic. Jose Ventura Calderon, party. In accord with the notary's office witnessed that under the number 35 is recorded an appendix to this protocol. That according to article 54 of the notarial law, at their request and by a previous judicial mandate, the six witnesses appearing swore to this formal statement under the following clauses:

First. The occurrence ordered to be recorded is stated exactly as follows: A coat of arms or emblem of fifty cents is legally cancelled. At the margin a seal which states: Court of First Instance Civil, Central Department, Tabasco. "In the city of San Juan Bautista de Tabasco (United States of Mexico) on the 3rd of February, 1910, we, the following witnesses have set our hands and seals.

That the child Miguel Alberto Mantilla, born in this city on the 30th of January, 1904, son of Senor don Victor Manuel Mantilla, a native of Valladolid, Spain, Director of the board of the National Bank and in charge of the Spanish Vice-Consul in this city, and of his wife, Adelina Molina Mantilla, a native of Matanzas, Cuba, possesses the rare and surprising faculty of resolving as quickly as he is asked and with entire precision without waiting to make mental calculations and to all appearance without any effort, the questions indicated below:

What days of the week coincide with the date of a known

month and year? What dates of a month correspond to a day and year determined upon? What years will have, in a month indicated, a certain date which coincides with any given day of the week? This alike in regard to years past as well as those in future taking into account leap years. He has been asked repeatedly on what date falls, for example, the second Sunday of a month and year indicated? In what year will there be a month, having a given day of the week with the date indicated, for example, What day will the 17th of a given month and year be? All of which he answers with accuracy and without showing doubt or hesitation. Of all this we have made repeated proofs both in groups and singly, and we have always obtained the same results.

Wherefore, considering that the phenomena in question appears to be effected by means beyond the normal and ordinary and in such view of it is worthy of diligent and conscientious study by men of science, we have established the present record with the assurance that it will be serviceable to the cause of truth, sealing it with a ring in order that it may not be changed.

T. G. Pellicer, Director of the General Hospital; Andres Iduarte, Judge of the District, Professor of Psychology; J. C. Santa-Anna, Advocate and Deputy; Dr. T. Salazar R., Deputy; Juan Graham Casassus, Doctor of Law; Teofilo Bernardo, Merchant; Alferdo Galindo, Accountant; Francisco Posada, Merchant; Jose Gurdíel, Professor of Pedagogy; Jose M. Hernandez Cepeda, Merchant; L. Graham C., Magistrate of the Supreme Tribunal of Justice; Juan Graham Ponz; Teodoro Abaunza, Director of the Bank of Tabasco, S. A.; R. Becerra Fabre, Advocate; Esteban S. Herrero, Merchant; Arcadio Zentella, Director General of Public Instruction; Manuel D. Prieto, Major Official in charge of the General Secretaryship of the Governor; Mariano Olivera, Deputy; Juan Becerra Cortes, Merchant; Arcadio Zentella S., Druggist; F. Pellicer, Advocate; Roman Romano, Jr., Director of the Light and Water Companies; C. M. Maldonado, Professor of History of the Institute of Jaurez and of English in the Spanish Institute of Tabasco; David F. Espana, Professor of Piano; Jose Carranza Silva, Dentist. Firmas. In accordance with the document witnessed that under the number 36 stands an appendix to this protocol.

Second. The Senior Doctors don Tomas G. Pellicer and don Juan Graham Casassus, the licentiate don Andres Iduarte, don Teodoro Abaunza and the licentiate don Francisco Pellicer, by way of explanation of that which is stated in the record in which is embodied the preceding clause, declare. That on asking the child Miguel Alberto Mantilla and Molina, in the form expressed, the questioners did not know the day nor dates involved and only

after examining the almanacs did they determine the accuracy of the reply; a proceeding which can in no way be regarded as a phenomenon of suggestion or thought transmission. So they declare, swear and seal, as the record was read to them, of which are qualified witnesses, the senores Juan Vidal Sanchez and Juan Perez, 62 and 32 years of age respectively, the former married, the latter unmarried, both merchants of this city, and legally capacitated, whom I know and trust, of all that which has taken place in my presence and of the closing of this record at 12 o'clock in the morning of the same day in which it was begun, I, the Notary, administer the oath. V. M. Mantilla; T. Abaunza; F. Pellicer; T. G. Pellicer; Andres Iduarte; Juan Graham Casasus; J. Vidal Sanchez; Jaun Perez. Before me, J. Ventura Calderon. Firmas. The seal which declares: Lic. Jose Ventura Calderon. Notary Public, Republic of Mexico, Tabasco.

I give my pledge that this first copy is faithfully drawn from the original protocol in my possession. And at the petition of don Victor Manuel Mantilla I deliver the present copy in these two sheets, prefaced and sealed conformably with the law and the seal, name and firma in the proper place, on the 4th day of the same month and year in which I took the oath of office.

J. Ventura Calderon. Firma.

[The following is a reply to inquiries and all answers explain themselves except the 4th and this is made clear in the supplementary statement at the end.—Editor.]

San Juan Bautista, May 20th, 1910.

Senor James H. Hyslop,

President of the American Society for Psychic Investigations,
New York.

Very distinguished Sir:

It is a very great pleasure to me to refer to your kind letter of the 6th of this month.

I note with pleasure, in view of the fact that you are so prominent and intellectual a person, that you are interested in the knowledge of the rare faculty with which my son Miguel Alberto is endowed. And in compliance with your desires in this particular, I pass on to give a complete reply to each one of your questions without presuming to add on my own part any other data or consideration than that which, in my opinion, may serve for the study of the case referred to.

I. The child was born in this city on January 30, 1904. Therefore, he is 6 years, 3 months and 20 days old.

II. I discovered his "Time mania" on the night of February 1st, that is, two days after he was six years old.

III. Never has the child been able to give a satisfactory explanation of how he discovered or acquired the faculty which he possesses, nor of the means which he employs to determine what days of the week coincide with a given date of the month and year, or vice versa. To my questions on this point at first he almost always gave definite answers. The first time he said in a vague and indefinite manner that he saw the months passing in a black ball which flitted about. In a little while he corrected this, saying that he did not see such a ball; later, in order to further rectify the statement, after suggesting that his responses might be the result of a calculation, he said that he was too young to be able to explain it; that he would do so when he became seven years old. For the past two months he has invariably replied: Do not ask me how I do it, because I do not know.

IV. I reply that no one has ever suggested anything that could have the least relation to his faculty, either in the form you indicate or in any other of the kind.

V. The child having been born with a defective foot, which is causing an enlargement of his right leg, I have concerned myself until now solely with his physical development and have deferred until later his intellectual training. Only for two months of the past year he attended for two hours daily a school for children whose teachers had special instructions not to teach him anything. Nevertheless he has known how to read moderately since he was five years old, because after copying with a typewriter the titles of periodicals and other imprints of that kind, he was accustomed to ask what it meant. He knew then how to write imperfectly before he knew how to read.

VI. Among the most cultivated persons here who have observed the phenomenon are eight doctors (Drs. T. G. Pellicer, Juan Muldoon, Nicandro L. Melo, Fernando Formento, Erasmo Marin, Juan Graham Casassus, Manuel Mestre Gorgoy, and T. Salazar Rebolledo). But none as yet has ventured to express the result of his investigations. In the capital of the Republic in the spiritualistic scientific periodical only, which I sent you under separate cover, has the matter been treated of extensively, although I believe that the conclusions formed are by no means convincing. The rest of the periodicals of Mexico accepted the notices of the phenomenon with a certain incredulity, some of them even taking it as a joke.

VII. The illustrious Professor, Dr. Charles Richet, of Paris, addressed to me a personal letter expressing great interest in the matter which he stated would be noticed in "The Annals of Psychic Science". But he omitted to express his opinion.

VIII. I do not know whether you refer to a certain science

the account sent you, or to the explanations I am giving now. If it is the first, I may state that my brother, Jose Maria, will send you from the city of Mexico, legalized by the Minister of Foreign Relations, the evidence of the detailed and sworn account of the occurrence. If it is the second, permit me to say that you can confirm the authenticity of my signature at the close of this letter as being the same with that which I use as cashier or president of the branch in this city of the National Bank of Mexico by referring to anyone of the banks of New York which are listed in the enclosed note, but more especially those of Messrs. Maitland, Coppel & Co. and A. Iselin & Co.

IX. Among the persons who sign the account which are most capable, in any point of view, to give any proof of the matter in question I cite to you Dr. Thomas G. Pellicer (actual physician of the child), Lic. Justo Cecillio Santa-Anna, Professor Jose Gurdíel, and Theodore Abaunza, cashier or president of the Bank of Tabasco.

Although I believe I have replied to all of your questions, I consider it proper to supplement to a certain extent my reply to No. four. From the beginning of the past year, when first the child began to read in the manner indicated, my wife and I have observed and commented upon more than once his unusual propensity for examining almanacs of 1909, of all kinds, to the extent that I have had to buy dozens of the well-known calendars of the House of Bristol. And besides, for more than a year, he has frequently asked us if such a Saint's day or festival would fall on Thursday or would coincide with a Sabbath, until on the 1st of February we saw fit to take note, as it caused us deep concern, of the rare faculty which he possessed.

Without pretending, naturally, to incline your mind to determined conclusions, I cannot omit saying that the personal impression which the revelation of the faculty produced upon me that the examination of the almanac of 1909 made by my son evoked in him records of the facts spontaneously in the form of exact calculations, anterior without doubt to his birth. And I am the more confirmed in this idea that the processes of his rapid calculations are the results of what Myers in his "Human Personality," calls subliminal consciousness, rather than the supernormal or normal consciousness, since the child does not know, consciously, how to add, subtract, multiply or divide, in which state of ignorance I purposely intend to keep him from day to day, in order that the common theories may not avail to explain the phenomenon. Interesting note. Scarcely three weeks ago he asked me how many days are in the year.

It will not be superfluous for me to make clear to you, and this may serve as a partial defense of my knowingly venturing to offer an explanation, that when the questions put to the child

relate to this year or to the one preceding or following (1909 to 1911) he responds as quickly as anyone can give an answer to the most simple question, this quickness diminishing in direct proportion to the proximity of the year about which he is questioned to the present moment. Referring to the years included between 1907 and 1920 inclusive, never does he mistake a day no matter how slight may be the attention he gives. From 1900 to 1906 he makes a mistake sometimes, excepting when he forms a purpose, which he announces beforehand, not to make a mistake, in which case he is infallible. In regard to years preceding 1900 and following 1920 his uncertainty is even greater. Nevertheless, when reference is made to the years of a past age as 1810, 1830, and others, he replies with mathematical exactness, manifesting great pleasure.

If I have possibly made this letter longer than you desire, I confess that I have been moved not simply by the desire to please myself. But in part I have been guided by the purpose of co-operating in a humble measure in solving or developing the still nascent studies of experimental psychology with the personal hope that the greater the sum of the facts that can be accumulated the greater will be the probability that you can give, in view of your great knowledge in this branch of learning, a scientific explanation of a matter which certainly ought to be of interest to every human being on account of the mystery which it involves. Upon me, the father of the child, Miguel Alberto, it has had a profound effect and further it has not failed to produce the immense satisfaction of believing that there has been encountered in the matter which gave rise to this letter an eloquent proof in favor of the spiritualistic philosophy in which I believe.

I close, then, distinguished professor, fervently begging that in return for the good will that I have in serving you, you will be pleased to honor me by communicating to me the result of your particular investigations.

Receive with the testimony of my admiration and respect for you the sincere offers which I make of my humble services.

Yours etc.,

V. M. Mantilla.

[The following letter is a corroborative statement from Dr. Pellicer in response to my request for it.—Editor.]

San Juan Bautista, Mexico, July 27, 1910.

Senor James H. Hyslop,
New York.

My dear Sir:

Your favor of the 11th of July was duly received to which I have the honor to reply.

In compliance with your request regarding the child, Miguel Alberto Mantilla, I ought to say that the child is brachiocephalic and his head and face are well developed, the expression of his face being bright and sane.

He was born with a defective foot on the right leg, to which in English the name of Club Foot is given, and although he was operated upon to correct the defect, the foot having become larger from this, yet it did not get entirely well and accordingly the limb has much atrophied.

The child is very intelligent, bright, restless and very responsive. He has a very sound memory. With reference to this quality I took occasion to prove it by means of the following occurrence. In the past year he took a journey to Mexico, and I not recalling the exact date on which he set out on the journey, asked him for this purpose and he replied immediately giving the day and date, which both turned out to be correct as was proven by reference to my medical letter files in which were noted the final recommendations of the day on which he set out on the journey.

The Mantilla child can read only with difficulty and knows nothing of arithmetic, except in a very limited way (*manera empirica*) and it is by this very remarkable mental faculty which he possesses for distinguishing dates, that he gives the day, the month and year, or inversely designating the day of the week when the date is given. This faculty astonishes even more when one takes into account the fact that the child, without making any mental effort answers rapidly and without error the questions put to him. During these experiences he is always restless and inattentive to his surroundings and aside from this circumstance answers promptly the questions which are put to him in one of the following forms. For example, to what date corresponds the third Tuesday of the month of August, 1940? Or again, on what day of the week will December 20, 1935, fall? Or again, in what years will Thursday fall on the 10th of October in the present age? To all these questions the child replies quickly and to the last question he replies without method and goes on citing the years without following any order, first, the most distant years, then, the nearest, etc., etc., but always with an accuracy truly wonderful.

This case constitutes a phenomenon worthy of being studied by the savants who devote their attention to the diverse manifestations of the mental life and ought to awaken great interest among all the societies of the world which are devoted to psychic investigation.

Trusting that this information may be of some value to you I am pleased to subscribe myself your obedient servant.

T. G. Pellicer.

In reply to further inquiries regarding various possibilities in the child's experiences I learn that only on one occasion did the boy show indications of telepathy and the incident is not described in the reply, so that we do not know whether the facts were evidence of this or not. In regard to the boy's dreams the father says: "Altho before discovering his faculty I was accustomed to question him respecting his dreams, neither then nor afterward could I obtain from the child any reply which would direct my attention to their nature."

All my inquiries regarding possible clairvoyance, apparitions, consciousness of presence or outside agents were answered in the negative. Automatic writing had not been tried. The boy reports no sensation of a noticeable kind in connection with the work.

The following is further confirmation of the general character of the boy's phenomena and adds an incident or two of the mediumistic type which suggests that, perhaps, there may have been other similar experiences not observed or recorded. The account is by one who had witnessed some of the incidents.

San Juan Bautista, Mexico, March 10th, 1911.

Professor Hyslop,

Dear Sir:

The boy's father is the Manager of the National Bank in this place. On the evening of the 1st of February, 1910, while taking supper with his wife and his son, Miguel Alberto, his wife asked her husband: "Will you close the Bank to-morrow?" (The 2nd of Feb. is a holiday in the Catholic church). "No," answered he, "because there are several holidays, the 5th and the 23rd. Then the child spoke up: "Oh, Father! You will shut it by all means, because that day is Sunday." "How do you know?" asked the father. "That is very easy to me," said the boy. "I can guess many things much more difficult than that."

The father was astonished on hearing that and began asking the child many more questions which the boy answered accurately. Senor Mantilla, who is an intelligent man saw the interest of science in the facts and some days later invited his friends to witness the phenomena and had them certified.

To illustrate the kind of phenomena. "On what date will the first Sunday of April be in 1918? Or in what year will Saturday, the 25th of May be?" Always the child answered such questions with wonderful accuracy.

I think it is proper to tell you an incident which occurred some time since. The child was coming from Mexico City with his mother and when they were to take the boat at Vera Cruz, the boy resisted going on board, saying: "I see the waves like mountains and the steamer in great danger". The sea was very quiet at the time and he showed so much resistance that they had to use force to put him on the boat.

You should know that the officer had not yet received any news of the bad weather from Galveston. A few hours after the steamer had started a heavy storm arose and the vessel was in danger for several hours.

My father one day asked him: "What day of the week was the 24th of January, 1839?" (my father's birthday). The child answered, "Thursday" which was correct. "And the same date in the year 2000?" "Monday," answered the boy at once. This is correct.

Yours truly,
Bolivin Maldonado.

The incident of fearing the waves might be nothing more than a coincidence associated with a child's fear of the sea. There is nothing to prove this hypothesis, but it is apparent that we cannot attach evidential value to the incident alone. Nevertheless it belongs to a type and deserves recording when associated with other phenomena suggesting unusual capacities.

On the family's arrival in New York I took the first opportunity to call on them and to see the child. The following is my report of what occurred.

EXPERIMENTS.

May 14, 1911.

Mr. Mantilla informed me some time ago that he expected to be in New York on his way to Europe about the first of May. He was a little delayed, but I saw him and his son to-day and had a few experiments with the child. In the first set of experiments I named the year and the date of the month and the child was to tell the day of the week on which this date fell. In the second series I named the day of the week and the date in the month to have the year given on which that day and date fell. The following represent the results.

First Series.

July 4th, 1876.	Tuesday.
August 18th, 1854.	Friday.
Sept. 10th, 1910.	Saturday.
Oct. 1st, 1901.	Tuesday.
June 6th, 1900.	Wednesday.

Second Series.

Friday, Feb. 4th—1910, 1916, 1922, 2000.
Wednesday, Aug. 10th—1910, 1928.

[He then corrected this by saying that it was Thursday for those years, and then because he had made a mistake asked that it be erased from the account, not liking to make mistakes and also saying that this last was also a mistake.]

Sunday, Dec. 15th—1907, 1901, 1811, 1822, 1805, 1918,
1929, 2002, 1630, 1799.
Wednesday, Aug. 10th—1921.

The boy did not always do this instantly, but he was not long about it. He never occupied more than a quarter of a minute, except in the case where he made a mistake and when he tried to give the result in English which he was anxious

to do. When he did it in Spanish he was quite prompt. The boy cannot read, but can write letters.

I tried automatic writing. The boy knows the alphabet. All that I could remark in the experiment to get automatic writing was that after considerable delay he made some scrawls, the pencil moving unsystematically and betraying no signs of either conscious effort to write or unconscious intelligence. The movements might have been interpreted as reflexes or reflex associates of his nervous movements of his legs and body in the chair in which he sat. But finally he made symbols which are evidently efforts to write the first three letters of the alphabet. The only interest that these had was the boy's apparent curiosity to see what went on when the hand made them. He looked at his hand as if he were surprised. He had not been watching it but looking about, laughing half ashamed of himself, etc. Whether this was shamming indifference I could not tell, but recognize this as possible. He also made certain lines which might be interpreted to be attempts to make the same symbol which I have remarked as purporting to come from Professor James through Mrs. C——. I have no assurance whatever that this resemblance is significant and that it is not is supported by the explanation of the child that it was an effort to draw a boat.

The only suggestive thing in all the efforts was the apparent attempt to change the pencil from its position between thumb and finger to the first and second fingers, as was done with Miss Burton and the Greek boy. It is impossible to describe with any accuracy the movements of the pencil which suggested this. But the first indications of it were the relaxation of the hold by thumb and finger and then fumbling it and getting the lower end between the first and second fingers and trying to write. After watching the efforts for some time I deliberately placed the pencil between the two fingers and it was then that the letters of the alphabet were made apparently with more ease, tho the child, I learned, had never been in the habit of holding the pencil in this way. I returned it to its place between thumb and finger and after a few moments there were repeated efforts to get it between

the first and second fingers again. But they met with no success.

I have a two century calendar and examination of it shows that all the answers can be verified in it as correct, except the years 1522, 1538, and 1630. Examination for these had to be made elsewhere. The calendar shows that the answer of the child for the second question in the second series of experiments was correct and not erroneous as he thought.

When it comes to the dates of 1522 and 1528 I should describe the difficulties I had in ascertaining the facts. I first examined a perpetual calendar at Columbia University and found what I may have known at one time but had forgotten, namely, that the calendar had been changed from the Julian to the Gregorian in 1582. Calendars previous to this time have to make allowance for what is called "Old Style" and "New Style". I shall not explain to readers the complications which made the change of calendar necessary and which make it difficult to determine the years previous to 1582 in which a special day of the week will fall on a certain date. But if readers wish to find how difficult it is they may try it for themselves, unless they know the principles on which all calendars are based. In the calendar of Columbia University I resolved to test the matter by investigating for the date of Dec. 15th, 1630 as well as those of 1522 and 1528, as a means of checking any possible error in regard to the latter two dates. I found for 1630, Dec. 15th fell on Sunday as the boy said. But 1522 and 1528 were years prior to 1582 when the Gregorian Calendar was adopted for the Julian, and I had to examine whether the boy was correct or false for either the "Old" or the "New Style". I found that Sunday was correct for Dec. 15th in 1630, but I was uncertain of the case for 1522 and 1528. I then tried the Carnegie Library and found no satisfactory material there with which to work. It was the same with the Boston Library. I could determine nothing. I then applied to the Smithsonian Institution in Washington and to the Harvard College Observatory. From the last two I obtained the same information and I shall make the whole matter clear by comparing the boy's statements with the results of inquiries.

Boy's Statements.

February 4th, 1522—Friday.

August 10th, 1528—Wednesday.

December 15th, 1630—Sunday.

I then put the inquiries of the authorities mentioned in the following manner, in tabular form representing what the boy said and what I wanted in terms of "Old" and "New Style."

	Boy	Old Style	New Style
February 4th, 1522	Friday	Tuesday	(Saturday)
August 10, 1528	Wednesday	Monday	(Friday)
December 15th, 1630	Sunday	Wednesday	(Sunday)

In my inquiries I stated that I wanted the days for both "Old" and "New Style", tho I had found the "Old Style", which was as in the above table. I have enclosed the authorities' replies in parentheses, and the reader will observe that the boy was correct for 1630 in the "New Style" but wrong for 1522 and 1528. For "Old Style" all his answers for the three dates would have been wrong, but he would have been wrong in "Old Style" for all his other dates, as they are all correct for "New Style", and this was for all years after 1582. The interesting circumstance is that his errors are directly related to the time previous to the adoption of the Gregorian Calendar. Had I known this liability at the time I might have experimented further with dates prior to 1582. But I had all too few experiments for determining anything except that chance coincidence and guessing would not explain the boy's answers.

But there is a curious thing to be noted that may possibly explain the error in the boy's statements for 1522 and 1528. If readers will remember that the Calendar had lost 10 days from the beginning of the Christian era to the 16th century, they will see the perplexities of determining the days of the week. That is, before 1582, when the Calendar was changed chronologists could have either dropped the 10 days and started with the given date or could have added 10 days and

begun the date which that addition would imply. Thus, as solar time in 1582 had lost 10 days, according to the Calendar, the chronologist could either add 10 days to the civil calendar and make it coincide with the solar calendar or make the civil calendar coincide with the solar by subtracting the ten days and simply calling the solar date by the date of the civil calendar, which is equivalent to adding the 10 days. But it affects the day of the week without affecting celestial time.

For instance, take the date of Feb. 4th, 1522. If this be reckoned as ten days previous to solar time, Feb. 14th would coincide with it and the calendar makers could simply call it Feb. 14th instead of the 4th. But they could as well call the time that coincided with solar time as Feb. 4th dropping the 10 days out of account. If, then, they retained the same day of the week for this transposed Feb. 4th or the supposed Feb. 14th there would be some confusion. Retaining it for the transposed 4th would involve a change of the days of the week for all past chronology. But calculating forward the 10 days and calling this new Feb. 4th by the day which would be the 10th from the old style would leave the days the same for the past while the actual time was altered. Hence the difficulty in determining the day for the old and new style.

Now the old style puts Feb. 4th on Tuesday and the new style on Saturday. But starting with this Tuesday in old style and assuming that Feb. 4th of the old style would be Feb. 14th of the new and counting the days forward for the 10 days we would have *Friday* as the name of the day which is equivalent to the date Feb. 4th, just as the boy gave it. But this starts with the day of the old style and the calculation may have been made on that basis.

Then for the date of Aug. 10th which would be Aug. 20th for the new style we found that the boy was wrong. But if Aug. 10th had been assumed to be the corrected date for new style, the calculation would have to be backward, the old style would have been Aug. 1st. The day of the week for that, assuming that it was Friday of the new style would be counting backward, Wednesday, just as the boy said.

It is, of course, not possible to tell what the process of calculation was, but it is interesting to see that the mistakes

in accordance with the usual way of stating the case are correct for another way of stating it, and the answers may not be wholly wrong after all. All depends on what the order of calculation involved and that is not determinable, except that it was *not* the order of the accepted form of statement and conception of the situation. Apparently the mind had assumed the old style for one and the new style for the other and ran in different directions for the result. At least there is a coincidence here which may not be due to chance.

The question is to account for these answers by any normal knowledge of the child. We must remember that the boy cannot read or write, according to the testimony of the parents, save that he can write the letters of the alphabet. He had shown an interest in the calendar for 1909. But this is not sufficient to account for his miscellaneous and correct indication of other years. If the boy had access to a perpetual calendar which did not require turning leaves, but which presented the whole thing in diagram form he might remember certain coincidences, but I doubt very much if there is any such diagram in existence, and if it were it would hardly suffice for the kind of answers here given. The father had a perpetual calendar which he had obtained after the child exhibited the phenomena in order to investigate the boy's answers. During my experiments this book was not in the room, but was brought in after the answers were made and my record written. We then tested most of the answers and found them correct. The father did not know English and I had to employ an interpreter to have my questions put to the boy, so that the father did not know the meaning of my questions until put by the interpreter to the child and as he himself did not know the answers until we with himself consulted the calendar he could not have known the answers and there was no evidence of communication between him and the boy. I took care to watch for that, less for any reason to distrust him than for the necessity of taking such an hypothesis into account: for I found the man perfectly honorable and frank. Had I had opportunities for further experiment I should have obtained a stranger to the family as an interpreter and conducted the experiments with the par-

ents out of the room, but there was no time for this. I have no reason to distrust the results on that account as I was on the alert for indications of communication with the child, and as there was no mercenary interest in the case, either present or projected, and as the family has respectable connections the burden of proof is on the man who would explain the phenomena by such an hypothesis. I do not venture to explain them at all. The evidence points to some explanation not normal, whatever it be. The child's work resembles in some respects that of the son of Dr. Boris Sidis, who at an early age worked out for himself some similar phenomena in connection with the calendar, but this was long after he had learned to read. The present case offers more perplexity. I have tried to obtain some simple rule or formula for determining the answers to such questions and cannot find it, even in the *Encyclopædia Britannica*. So far as I can see the only explanation which the sceptic can present is that of collusion between parents and child, but this does not satisfy me under the circumstances. There is no reason for this when the facts are recognized. There is no reasonable motive for this and the explanation offered by the father himself is so in accord with what we usually regard as the scientific and normal explanation that there is the less reason to suspect the applicability of fraud and collusion. Apparently all the evidence points to some unusual source of information for the child, tho that view may not be proved to perfect satisfaction. The reader may remark some traces of psychic power in the case, but these are few and obscure, and are perhaps insufficient to associate the explanation with any proved process of acquiring supernormal information. But when we exempt the parents from collusion—and there is no evidence to inculcate them—I think the evidence is for something supernormal, tho we cannot assign it a recognizable character.

I need hardly say that I do not accept or admit the hypothesis of collusion as suggested. All that I admit is that the conditions were present that make it conceivable to the men who did not know the people or witness the exact facts as I did. It simply happens that the supernormal source of

the boy's information lacks the kind of proof in my experiments that the sceptic demands, when he will not take the trouble to critically examine the facts as a whole. Some of those facts cannot be even stated by me as they involve a sense perception of details in regard to position, movements or silence, attitude and various incidents which could not be reported in the experiments without a kinematic picture of them. It is those circumstances which prompt me to attach more weight to the results than any one can do who did not witness the facts or have an acquaintance with the parties concerned. Such persons as hold out against the unusual nature of the boy's work must experiment and investigate for themselves or supply me with the means to investigate as I should like to do and as such phenomena deserve to be investigated.

I may refer, however, to a well reported case which will show that this one is no exception. I mean the case mentioned by Mr. Myers on *Human Personality and its Survival of Bodily Death* (Vol. I p. 81.) The boy was only 6 years of age when the phenomenon occurred. He was walking with his father before breakfast and suddenly asked his father at what hour he, the child, was born. The father told him and then the child asked what time it was then and the father replied, 7.50 A. M. The boy walked a few hundred yards and gave the number of seconds that had elapsed since his birth. The father took a note of it and made a calculation and found that the boy had made a mistake of 172,800 seconds and told him so. The boy made a ready reply that his father had failed to take account of the fact that the years 1820 and 1824 were leap-years and that he had left out two days as a consequence. The father found the boy correct. The case of Mangiamale at 10 years was much the same. Mathematical prodigies have shown similar phenomena in many cases, so that we do not require to be sceptical of the possibility of such facts, but merely of the nature of the evidence.

TESTS OF A PROFESSIONAL MEDIUM.

I published one record which I obtained through Miss Gaule, whom I had previously called Mrs. Rathbun in the publication of the Thompson case. Cf. *Journal Am. S. P. R.*, Vol. V, pp. 418-441, and *Proceedings Am. S. P. R.*, Vol. II, pp. 99-105, 133-155, 274-282. That sitting was under strictly test conditions and so were the present incidents. The reader can determine that for himself by reading the facts. I publish them primarily because they are from a professional psychic, as it is time to frankly recognize that psychic phenomena are not wholly dependent for their evidential character upon private persons, when we obtain proper exclusion of previous knowledge of the facts from them. These incidents prove that the supernormal is possible in such cases and hence it will only be a question of the method pursued with that class to determine the nature and limits of their powers.

The experiment at "psychometry", as the reporter calls it, involves a good cross reference. The person who wrote the letter was known in the Chenoweth sittings as "Lady Violet", because she had given Mrs. Chenoweth some violets. This was the name given her by Starlight, the little control, and there was absolutely no way for Mrs. Rathbun (Miss Gaule) to know the fact but through the reporter herself, and much less had she any chance to know the hand-writing.

The other incidents involve events going on either at the time of the sitting or so near to it that only unnecessary collusion would account for them.

The husband of "Lady Violet" was dead and was a very nervous man. He had been a communicator through Mrs. Chenoweth, and the lady at this time was planning to spend a considerable period in Europe.

The important things were given before the envelope was torn. The real name could have easily been gotten after removing the letter, as it was on one side of the sheet, but nothing that was said could have been so obtained. The

hand-writing was very large and probably gave rise to the use of the term "plebeian", the medium thinking this might characterize the writer. All the padding observable is characteristic.

CROSS REFERENCE.

Excerpt from Record of Sitting of April 4, 1908.

Medium, (Miss Gaule), Mrs. Riedinger, Mrs. Rathbun. Time, 9 P. M.

Present, Mr. Riedinger and Miss Allen (stenographer.)

[Medium half rises from chair and gazes intently with wide open, unwinking eyes, as if at some one opposite, paying no attention to anyone else in the room, even when addressed. In a few minutes, half rising from chair, she said:]

You are who?

[Pause. Medium sits back again in chair, eyes, still unwinking, for several minutes.]

There is the father of James, holding by the hand a newly born spirit.

Excerpt from Automatic Record of April 6, 1908.

Mrs. Chenoweth.

(Have you tried at the Piper light?)

You mean this spirit?

(Yes.)

Yes, and are still trying. We are experimenting all the time.

(Yes.)

We have tried at one other place, too.

(Yes.)

You know, I think about it.

(Can you say what light that was?)

It is another lady, I know, but I cannot write it now. But it is a familiar light to me.

(Yes, that is right.)

You know, we try so often to use the new ones that I thought I would say "familiar" and that be *that* much.

Excerpt from Automatic Record of April 7, 1908.

But look—She has been to—She has been—You know your friend George? * * * Well, he has been watching her as she was taken by your father to another place, you know.

(Yes.)

that your father thought if she could get something through it would be mighty good. * * * And he says, "We had—" Oh, say, but look!

I had lost an aunt about ten days previous to these sittings and as it was in another city and I desired to watch for a test I had not mentioned the fact of her death to a single person. This was the first apparent evidence of her return. Later through Mrs. Chenoweth I received excellent evidence of identity. The interest of the present records is their relation to the problem of cross reference.

JAMES H. HYSLOP.

On the evening of Saturday, June 27, in answer to a question of Mr. Crandall's I mentioned that Dr. Hyslop was away from the city and I did not know when he would return or exactly where he had gone.

Mrs. Riedinger was present and her control "Fustie" instantly remarked, "I'll tell you where he is. He's gone to Worcester! I hope he will get a better photograph man. He will get what he wants. She will be nice to him. She is all right, really.

"I see that picture. That spirit artist's signature begins with "R" and there is an "S" in it, too."

To the best of my knowledge and belief, Mrs. Riedinger had no conscious knowledge of any facts which would make the above matter pertinent to Dr. Hyslop's whereabouts and occupation at the time this message was given.

G. ALLEN.

June 29th, 1908.

I had not told any one where I was going except Mr. Jones and I had not told Miss Allen even that I was going until about fifteen minutes before I started. This was about 7 a. m., Saturday, June 27th. My trip was to Worcester, Mass., to photograph a picture or sketch of Mr. Gifford's, the one which was standing on his easel when Mr. Thompson saw it. Mr. Gifford's initials for his two Christian names are here correct, but Miss Gaule knew the case at this time well enough to know Mr. Gifford's full name, which had been published in the papers two or three times in connection with that of Mr. Thompson. But she could not have possibly known that I was going to Worcester or that I intended to photograph any picture, without being told either by Mr. Jones or myself. Mr. Crandall did not know that I was going and has confirmed this statement this evening to me.

"She" probably refers to Mrs. Gifford. I have had some fears that she would not receive me favorably on the matter, but I have not mentioned this to any one but Mr. Jones and Mr. Thompson and Miss Allen, and Mr. Henry Rutgers Marshall, none of these having been in communication with Mrs. Riedinger except Miss Allen and Mr. Jones. The statement is very pertinent and from two letters which I have received lately from Mrs. G. I would infer that she will receive me favorably.

JAMES H. HYSLOP.

[I was favorably received by Mrs. Gifford and later correspondence showed that the Report was fully appreciated.—J. H. H.]

135 West 90th Street, New York City, May 1, 1908.
American Institute for Scientific Research,
New York City.
Gentlemen,—

The following may have interest for you: Last Wednesday evening I went to dinner with Mr. and Mrs. [Margaret Gaule.] Riedinger. As I entered the house, Mrs. Riedinger mentioned that she had been hearing two names all the afternoon; one was "Stuart" and the other was "Ellis" and that she had connected them with me.

When we were seated at the table in her dining room, she said, "I just hear somebody say, 'Poor Alice! She doesn't want to go.' That's funny! There is someone named 'Alice' in your house and she seems to be going somewhere that she doesn't want to."

I asked Mrs. Riedinger if she could give me any more of that association and she said, "Yes; her name is 'Mary,' too. She is putting her hat on now. It is a green hat with a green wing on it. There is something about her gloves. Whether it is a pair of yours that she is wearing, or whether one doesn't fasten right—She is going somewhere and she isn't particularly keen about it. I think she is going to the theatre, and she doesn't want to go. *Your father* tells me this."

Mr. Jones, who was at the table, noted the time by his watch as 7.20.

There was in my apartment at that time a lady named "Alice Mary Ellis" for whom I had bought a theatre ticket that evening, but she did not care to have it and I had given it to her, unbeknown to anyone else, as I was leaving the house to go to

Mrs. Riedinger's. I had thought she would wear a blue outfit with a blue plumed hat but, instead, she wore an old green hat with a green wing on it; in fastening her gloves, she could not find a buttoner, so left the wrist of her left glove unfastened, causing her some annoyance; then, while wishing that I had not bought her the theatre ticket, she went out of the house at exactly 7.20 by a timepiece on the mantel which had been set by Mr. Jones a few hours before to correspond exactly with his watch.

To the best of my knowledge and belief, not one of the facts correctly stated to me by Mrs. Riedinger at her table there could have been known to her normally.

The name "Stuart" still has no meaning to me.

Respectfully submitted,

G. ALLEN.

N. B.—Mrs. Riedinger had no knowledge that my mother was living with me or that she had married a man named "Ellis."

New York, September 18, 1908.

This evening Mrs. Riedinger was talking with me when "Fustie" said, "I was up to see Mary Alice and she got something for you for a waist today, didn't she?"

In answer to questions, "Fustie" stated, the first time, with out guessing, that the waist pattern was four yards of silky material; that the color was violet and that it had been given to me that afternoon by my mother.

It was true that, just before I went to see Mrs. Riedinger this evening my mother had given me four yards of violet silk for a waist pattern and the only way Mrs. Riedinger could have known of it before "Fustie" told me would have been that my mother telephoned her the incident while I was on my way down there—which she did not do. This was the first time in twenty years that my mother had bought any material for clothing for me.

G. ALLEN.

Sunday, July 19, 1908.

My dear Mr. Hyslop,—

The enclosed letter came for you yesterday from Lady Violet, as I was going out to go to Miss Gaule's, so I slipped it in another envelope and asked Miss Gaule to psychometrize it, with the following result:

I don't get Dr. Hyslop by this. I get you. You yourself, absolutely. [Pause.]

(Now, I don't want to bother you this hot night, but I should like your impressions, as you hold that envelope.)

Don't take down what I say. Just let me talk a little, first.

(Never mind what I do. It's your first impression that I want.)

[Miss Gaule made no further objection to my noting her remarks and the following is *verbatim*.]

When I touch it I am nervous. I am nervous restless, fidgetty—and I can't tell you why, but I just seem to feel as though some things were not just like I would want them to be.

I feel as though there are two others that would be interested in the reading of this, besides yourself—if that would be right? And I find this has been somewhere in the mail; had something to do with the mail. Tell me if I am right, please?

(I'll tell you nothing. I want your impressions, only.)

Well, it has, because I feel a postmark. I don't go far out of the city with it. If I do go out of the city it is not very far away.

The writer, when writing,—the attitude seems to have been of a nervous—I feel—Oh, it is not exactly committal—if that is the word. I feel like I am evading; like between the lines there is something and I don't know my own power when I write it. I want to know my own power—But there is a trembling something, as though either to the sender things are not right—or to the writer, when things were written—

There is a death! There is a spirit here of someone that was dear, very dear, oh, very, very dear! They are nervous. The spirit of a man who is very interested in the writer of this and I also get with this the desire from another person to have you get something for them and send it to them. Now, if you can understand me? [Pause.]

And I also see water—Whether it is islands or a big ocean or what there may be, but a confusion about the conditions of the home of the writer. There is a restlessness. That is the way I feel. Yet toward you—if they are interested in you, directly, the feeling is the very kindest.

(They are not, in the least. That is a letter you have in there and I am interested to see what impression it gives you.)

I don't know if it is to you or Doctor or what it may be,—The reason I feel the kindness. It is as this: Sending out the kindest thoughts, that there may come an answer for help. [Pause.]

This is a piteous kind of a something, do you know? I am nervous, restless and fidgetty when I touch it but there is a spirit hovering very near the writer of the letter.

Is the writer of this very ordinary? Because there is something extremely plebeian about the surroundings or the individual (I cannot understand that at all.)

Maybe it is an influence connected with it. Oh, the odor of flowers, too! Mercy! Flowers everywhere, everywhere.

(What kind of flowers?)

Very sweet they smell.

(What is the odor?)

Purple violets! My, how strange! And there is someone—I am going to tell you: There is someone here. There is a man that is anxious—very anxious to communicate and wants to communicate with the writer. There is so much. This might have been—That has not been—There is someone around this person—or comes in touch with them—who is not exactly for their good I do not mean morally speaking, but very ordinary; more so than the writer. But, there is a restlessness, nervousness, sadness. There is a peculiar grief around me when I touch this.

(I should like to locate that plebeian influence.)

Shall I take it out?

(Yes, unwrap it now.)

[Medium tears off portion of outer wrapping and drops whole thing on floor.]

Now, do you know, I can't! Just hand me the envelope. I don't want to know anything about it. [Holds letter, in partially torn wrapper, in hand.]

Whoever the writer is, they are brought, Miss Allen, in contact with every kind of people,—whatever it is. They come in touch with all kinds of people—or, all kinds of people come in touch with them. I don't know if this person goes in and out of a business place, or not, but there are business associations; peculiar kind of business associations.

(Well, what is that plebeian influence?)

I just saw Dr. Hyslop's face then, as plain as anything.

(How is he?)

This letter belongs to him!

(Yes, I will admit that. Now, take it out of the wrapper and look at its envelope and see if you get any more from the superscription in its envelope.)

[Medium takes letter out of the brown envelope in which it had been placed and says:]

What a coarse hand!

(Yes.)

I don't know whether they are an illiterate writer, or what it is, but I don't get anything except a good heart here. I find a good heart. I find a very good heart and very good feelings and kind, but there is something about some—[Pause.]

If this is a woman, there is a man gone out of the life—or whatever it may be—but there is something around the life of this person that must be removed and will be removed. Now, wait a minute, because that man is here. [Pause.] Very contradictory statements about some record, whatever it may be. What has records to do with this? Something they can't under-

stand in a record? Or, whether they want nothing to do with Dr. Hyslop? But this will have to be answered by you?

Do you know, I am so sad, so sad when I touch this! I am depressed, I am sad. I am at a loss to know. I feel like somebody has asked, "Why were such statements given?" It is peculiar. My gracious, how plainly I see Violet, your little lady—This is not her, of course.—

(It is. I wanted to see if you would recognize her from holding her letter. It is just a note she sent Dr Hyslop and I thank you for the psychometrization.)

Oh, and I said "plebeian!" Do leave that out. Don't write that—

(Now you see why I want to know where you get that influence.)

She may be having trouble with her servants. The common influence may be bothering her. Don't put that in!

EDITORIAL.

FINANCE.

I wish to give the readers a summary of the year's income and expenses, that they may know the need of increasing the membership or other sources of income.

Expenses.		Receipts.	
Publications	\$3,156.99	Membership Fees....	\$4,014.50
Investigations	466.63	Endowment	\$8,610.00
Salaries	430.00	Rent	180.00
Rent	502.00	Sundries	133.35
Sundries	825.92		
Total	\$5,781.54	Total	\$12,838.35

Deducting the receipts for endowment as not involved in the income and expense items, we have \$4,228.35 for the total income during the year and the total expense \$5,761.54. The publications simply to print and issue cost \$3,156.99 and the remaining expenses were in investigations and the routine of the office. But this account does not include \$1,200 given us by a gentleman to help defray the expenses of the office. A clerical assistant was necessary there to afford the Secretary time to do any work at all, and this sum supplied by a friend of the work did not require that it be accounted for in the regular reports of the Treasurer. Besides the sums do not include the amount independently subscribed for experiments, the Report of which we shall publish this year. The sum subscribed for experiments was \$700. These two items swell the receipts and the expenses equally and may be left out of account here in so far as the relation between necessary expenses and available receipts is concerned. But the sum subscribed to defray the expense of the office shows what it is necessary to have over and above what we have reckoned as the regular receipts.

The matter, then, stands thus. The total necessary expenses were \$5,761.54 and the total receipts, not including

interest on endowment and Trust Company deposits, were \$4,228.35. This is \$1,583.19 less than expenses. This sum had to be taken from the reserve fund which had not been exhausted. There are still due in arrears nearly \$1,000 of membership fees including the years 1910 and 1911, and we take this occasion to announce again that all dues are regarded as collectible unless members formally resign and no resignations are accepted until all dues in arrears are paid. But it is important that we be able to pay office expenses including those of publications out of membership fees and as matters now stand it is impossible to do so. The only item that can be reduced is that of investigations, unless we curtail the amount of matter given in the publications. We cannot easily curtail the amount in the publications without reducing their scientific value, and it is hoped that the membership may increase to meet the situation or that endowments may come in to make the work independent of membership fees.

I wish to repeat and emphasize the rule of the Society that all members are regarded as members until they formally resign. Some members have assumed that they are merely subscribers to ordinary publications, and allow their fees to remain unpaid thinking that we drop our members at the end of the year unless their subscriptions are paid. To all such we repeat that no members are removed until they formally resign and no resignations are accepted until arrears have been paid.

BOOK REVIEWS.

Mysterious Psyche, The so-called Spiritistic Phenomena. By Dr. Carmelo Samoná.

The main object of this book seems to be the demonstration of the importance and interest of the so-called Spiritistic Phenomena. In his preface Dr. Samoná tells us that he hesitates to approach the subject because he does not feel competent, specially as his report is to be submitted to such high authority as the medical faculty of the University of Palermo. Quoting M. F. C. S. Schiller (member of the S. P. R. of London) he says, that these phenomena have been until now the veritable "Affaire Dreyfus" of science, but that to-day many are beginning to consider them as the promised land of psychology and even of biology. He agrees with Agassiz in that whenever a new fact is presented to humanity the verdict is always "such things are impossible" but once the facts are demonstrated and proved everybody pretends to have known it all along. The problem of Spiritistic phenomena, he says is now at this "impossible" period, and the duty of science is to investigate patiently until a solution is reached. He recommends common sense as the best guide—to be used and not abused however, because in some cases science owes its success to the very fact of having broken loose from common sense at the proper time. The little controversy of Columbus and the wise Doctors of Salamanca is here very aptly brought in as an example. As in most works of this kind the greater part of the book is devoted to the history of Spiritistic Phenomena (which Dr. Samoná traces back as far as human consciousness itself) and the examination of mediumistic cases taken from the works of the various investigators, principally from the S. P. R. The well known theories of telepathy, clairvoyance, clairsaudience, etc., etc. are then fitted to them—the process proving strained at times. Dr. Samoná's attitude is however impartial and just. He does not show the prejudice and animosity so characteristic of some of his confrères toward the Spiritistic theory—this "bete noire" of science—but goes so far as to admit that it is not always to be despised—probably when none of the others will fit. He truly says that science is neither spiritistic nor materialistic and should accept the facts as they occur, to be examined with an unbiased mind. His investigation of the subject seems thorough and conscientious, and not content with the testimony of others he has

devoted much time and patience to personal experiments. Among these I select two which seemed to me both novel and interesting. I quote from page 63, "Among my many séances with Mme. X with whom I obtained many communications by means of tiptology and automatic writing, there are some in which appeared a personality claiming to be a rabbi once living on this earth. These communications owe their principal interest to their elevated sentiments and artistic form and also to some characteristics which appeared from the very first and were maintained in their minutest details, even to special movements of the table. I asked this personality why it did not reveal to us the secret of the beyond which has such burning interest for us all here. The answer came at once in the usual allegorical style, and as though being compelled to evade my curiosity it still wished to impress upon me the inevitable fate of man which compels him, even in the field of knowledge, to conform to the cruel law of time, toil, and sacrifice, and to obtain everything by his own effort. 'Thou shalt not, it said, eat bread whose seed has not first lain in the nude earth, whose golden ears have not bent before the wind and have not fallen under the inexorable sickle of the reaper.' The reader will readily appreciate the profound philosophy of this parabolic answer, and if it left me in ignorance of the beyond it certainly cannot be considered inadequate or lacking in wisdom. I will cite another example obtained with the same medium and which as can be seen is of an entirely different style. Its artistic simplicity is well adapted to the poor boy who claims to be the communicator and who calls himself Jack the chimney sweeper.

"Without my life I am very happy. I was so poor! It is true that the house-wife always had a smile for the poor little chimney sweeper, but it was not the tender look of a mother which came to warm my poor little heart. One evening I was hungry and cold and could hardly stand on my legs. I sat down on the steps of Notre Dame. I don't know how it was I felt so weak and yet so wonderfully well! I was raising myself when my mother appeared to me. How beautiful she looked! "My lad" she said, "look where we are leaving Jack. Come, the hour of tears is past. The angels await thee." The medium in question is a lady of intelligence and culture and has proved herself incapable of fraud. Many of her communications were obtained by means of automatic writing, she being unconscious of what she wrote because she was at the time reading aloud a book (*Les problèmes des causes finales* by Sully Prudhomme & Richet) which needed special attention and understanding. Her reading was intelligent and she was afterwards able to repeat the substance of it accurately and understandingly."

In view of Eusapia Palladino's recent visit to this country, and the heated controversies raised by the seances she held here, it would perhaps be of interest to hear that Dr. Samoná considers most of her manifestations as genuine. He acknowledges that she often resorts to fraud, but as a result of his experiments with her and others, he has come to the conclusion that the best mediumistic manifestations are mixed with that kind of fraud. In explanation of these frauds he adopts Dr. Ochorovic's theory which I herewith subjoin. Dr. Samoná had several private séances with Eusapia but was not satisfied and decided to bring her to Palermo and subject her to a systematic study. For this purpose he invited to join him, several professors of medicine and natural sciences, selecting men who had no preconceived ideas of spiritism. They were mostly incredulous of such phenomena. Eusapia was a guest at Dr. Samoná's house from July 2d to August 14th, 1902, and gave fourteen séances. He had therefore ample opportunities to observe her. The result of the experiments was published at the time in the *Annales des Sciences Psychiques* of Paris.

The book makes very interesting reading and Dr Samoná's experiments and conclusions are a valuable addition to the testimony of the many other eminent men who are giving their attention to this the most fascinating of all the mysteries which the human mind is striving to solve.

Opinion of Prof. Ochorovics on the subject of the frauds used by mediums.

The frequent effort to release the hands is explained as follows:

1st. Because of the pain in the head and consequent natural desire to touch it.

2nd. Because immediately after the mediumistic dissociation the hands are hyperæsthetic and therefore the pressure of the controlling hand causes great pain, specially on the back of it where the controller's is placed. When conditions are good the process of dissociation is easy and the initial hyperæsthesia of short duration, so that both hands and feet can be controlled.

3d. Because according to psychological laws the hand always moves automatically in the direction of our thoughts. The medium acts from auto-suggestion and the order to go toward the point determined is given by the brain to the dynamic hand and the hand of the body at the same time, these two hands being identical in the normal state. Therefore the act of approaching with the hand the object photographed on the brain, is only a reflex action, inevitable and instinctive as long as there are no obstacles. To arrest the hand one needs:—a mechanical obstacle

(the controller) or a psychic impediment: (The attention of the Medium when said Medium is sufficiently awake and excited).

4th. Because aside from the initial hyperæsthesia of the skin, the process of dissociation, of physiological separation between the arm and its dynamism is accompanied by pain and requires a certain increase of nervous force. When the medium is exhausted and when he acts with indifference, that is without any special effort of his somnambular will, he will release his hand in order to cheat and will seek to substitute fraud with all the ability he possesses because this will be less fatiguing and because it has been allowed.

The Supreme Problem. An Examination of Historical Christianity from the Standpoint of Human Life and Experience in the Light of Psychical Phenomena. By J. Godfrey Raupert. Peter Paul and Son. Buffalo. 1910.

This is a curious book. It is a mixed appeal for the Catholic religion and a criticism of psychic research, tho admitting all that psychic research started out to investigate. It even admits the conclusion of the spiritists before the Society does this. Both its premises and its arguments will excite the praise of many Catholics, the neglect of many Protestants, and the ridicule of all the sceptics. There will hardly be any common meeting ground for any of them. I understand that Dr. Raupert was once a Protestant and that, somewhat like Cardinal Newman, he went over to Catholicism as an escape from the duty to do his own thinking. He seems, however, unconsciously to have adopted methods of argument which imply this self-reliance tho careful to keep it entirely in the service of the authority which he accepted in his passive conversion.

The book is divided into two parts. The first is on "The Fall of Man" and the second on the "Restoration of Man". The author accepts the church doctrine of the Fall and Original Sin, tho he does not do the slightest thing to tell us what these are and I doubt if any sane man could tell us what they are, in spite of the fact that the story in Genesis is clear enough as it stands. But Dr. Raupert does not ask us to believe that story! He accepts the authority of the Church! And this authority has no credentials except this story! He does not see that the very basis of his views is precisely the problem that has to be faced and discussed. He says he takes the existence of God for granted and that only unbalanced minds are atheists. This latter may be true or it may not be true. It all depends on what you mean by the term God. People will not frankly subject that idea to analysis and criticism to reduce it to its defensible conception. One man who passionately asserts his belief in God

and damns everybody who does not agree with him, holds such a conception of God as proves him the unbalanced mind. There is no reason why there might not be as many unbalanced atheists. But it is a cheap way to deal with the issue to refuse to prove the basis of your belief and to sit back and call those insane who wish to discuss it. If your religion can not defend itself in a better way than this it is not worth much, and Dr. Raupert ought to know this age well enough to see that it will insist on facts and arguments on all fundamental problems.

But it is the relation of the work to psychic research that gives it the interest that calls for notice. While Dr. Raupert deplores the tendencies of the present age to take up Psychic phenomena he has not only done what he advises every one else to let alone, but he accepts the spiritistic theory without any evidence in its behalf. He believes that spirits influence the living and that the phenomena which the Societies for Psychical Research investigate are verifiable ones and that they give evidence for the existence of spirits. But he insists that they are evil spirits and that the whole business is the work of the Devil. He does not give us any evidence that there is a devil. He supposes that this is to be conceded on the authority of the Church. But where did the church get the idea? From the Bible. But Dr. Raupert in another passage, referring to the historical and and documentary evidence of religion says that "at best it is fallible and unsatisfactory". On this ground he appeals to the authority of the Church and then expects the reader to forget his first statement when he appeals to the documents in proof of that authority. But this by the way. The calling a thing the work of the Devil is only to beg the question and to change the issue. When you reject the evidence for the existence of certain specific discarnate spirits it will certainly be hard work to prove the existence of the Devil. And this age will exact the same kind of credentials for all its beliefs that it demands of the accuser in the civil courts. Dr. Raupert does not see that, if we followed his methods in our courts, we could soon destroy the human race. Authority that will not produce facts is doomed to defeat.

Now Dr. Raupert denies that there has been adequate evidence for the identity of any spirit and yet he insists that the facts prove the existence of spirits. He forgets here that he did not require to appeal to facts of any kind. He had his ecclesiastical authority for a refuge. But he does, after all, concede more to science than his perpetual and Catonic spirit against it would justify. What I should insist on is that we have no evidence for spirits that do not prove identity. If we did not have to reckon with telepathy and secondary personality, both of which Dr. Raupert admits, we might well accept the existence of spirits

without demanding proof of personal identity; for every phenomena of a supernormal sort would take us beyond our own personality, as per the Cartesian standards of thought. But with these we could explain anything if the facts did not point to the identity of certain persons. It is precisely because the facts illustrate the identity of certain persons that they tend to limit the theories of telepathy and subconscious action, which depends on normal experience for its data. But deny this evidence and you have no ground upon which to stand for spirits. My contention is that you have to prove personal identity as a condition of proving independent intelligence. In a conversation with Dr. Raupert I insisted on this mode of approach and he admitted its force, but carefully evades the statement of the issue here. It would ruin the claim of the whole book to admit that. In this conversation alluded to, he admitted that he would have to fall back on the authority of the Church for his position after that, and I have no debate with that claim, as I neither accept nor respect authority of any kind whatever. I am willing to listen to it and if it can give a good reason for itself I am willing to be converted by this reasoning, but I do not surrender my own responsibilities to any one.

Dr. Raupert reports an interview with a certain man whose name he does not give. The details of the interview enable me to conjecture whom he means. After stating the substance of that interview as representing the desire to establish communication with the dead he goes on to say:—

"There seemed no room in that mind for any other possibility, and, as a consequence, the immense and largely admitted difficulties attending his theory were lightly brushed aside. When I urged that the moral aspect of the matter must necessarily enter into the consideration of the character and aim of the intelligence in question, and therefore be a determining agent in the interpretation of the phenomena, he replied that he had never studied the matter from this point of view, that the chief thing for him was to establish identity, and as a consequence, as he thought, man's survival of physical death. It was evident that a keen personal desire to accomplish this dominated all the researchers of this student of psychical science, and that he constructed his theories accordingly. Some startling facts, however, which I was able to place before him, supported as they were by documentary evidence, gave him abundant pause for reflection and he ultimately begged me to supply him with material for a fuller and more intimate study of the subject."

If I am right regarding the person interviewed here I would say that there is not one word of truth in this account. It is a pure illusion of the reporter.

1. The gentleman interviewed did not admit any difficulties with his theory. He discussed at length the difficulties of *communicating* which he did admit, and Dr. Raupert on that occasion admitted that the theory for explaining them was legitimate and made it more difficult to defend the theory of evil spirits in the case. Not a single difficulty either with the theory or the problem of explaining the difficulties of communicating was brushed aside lightly. The issue was faced squarely and no refutation of it attempted by Dr. Raupert.

2. On the question of the moral character of the communicator the gentleman interviewed, assuming it was the person apparent, did not say that he had never studied this aspect of the problem. That was not the question. The issue was not whether the communications were to be believed, but whether they came from evil spirits. The gentleman did not say he had never studied this question. He said that he had never found the slightest evidence for their existence. He endeavored to show Dr. Raupert that, if the medium was in an abnormal condition and if the communicator was also more or less in a similar condition, with other difficulties, effects might take place which would be confused with evidence for evil spirits. Dr. Raupert admitted that this was a rational possibility. But he does not mention this in his account of the interview.

3. As to the "startling facts" put before him and "supported by documentary evidence", it should be said: (1) That no documentary evidence of any kind was put before the gentleman. He was shown some spirit photographs which could not be taken as evidence of any kind. Besides, as Dr. Raupert has said that "documentary evidence" is "at its best fallible and unsatisfactory" he has disqualified himself for appealing to it. (2) That the gentleman asked him to give the evidence for the existence of evil spirits, not for studying the "moral character" of communicators. That evidence has never been produced, and the gentleman in mind has never been able to obtain any scientific evidence for the conclusion maintained by Dr. Raupert. He is quite willing to be convinced, but he cannot get any person believing in evil spirits to produce the alleged evidence. The doctrine may be true, but he cannot be expected to believe it on the *ipse dixit* of any one, and *ipse dixit* is all that he seems to get.

As an illustration of obsession and an evil spirit Dr. Raupert quotes one case, without mentioning names, with which I am myself familiar. I have almost the entire record of it, the "cross reference" and all that is mentioned. It is certainly a very interesting case, but wholly insufficient to prove so large a belief as obsession. I do not object to that belief, but I should want more evidence than he produces here to establish it, tho impressed

with the facts on record. But the most important facts of the record Dr. Raupert suppresses. I do not feel at liberty myself to quote them. But I should not wish to use the case as evidence unless I could quote them. Garbled the case does seem to favor the existence of evil spirits, but it was not investigated sufficiently to come to any definite conclusion, even that we were dealing with spirits of any kind, much less with evil ones.

There is no question that the problem of obsession has to be faced, but you will neither prove it to be a fact nor prevent its occurrence by running away from the facts or advising everybody to let the subject alone. The only way to ascertain whether it be a fact or not is to investigate the problem scientifically. No intelligent man will accept the authority of the Church, which at best was only the opinions of men less qualified to form a judgment than we are to-day. Any man who insists that the present shall be governed only by the opinions of the past assumes that there is no progress or the possibility of it in knowledge.

It is clear throughout the book that the author has a very strong antagonism to science. He discusses his problem on the assumption that there is an irrevocable conflict between science and religion. This may be true. It will all depend upon your conception of religion. But if it be a fact that they are so it is certain that religion will suffer as much from science in the future as Dr. Raupert thinks it has in the present and past. To the present critic there is or should be no conflict between them and to him it is certain that science can supply the basis of religion, and this especially if it proves survival after death. Dr. Raupert wholly misunderstands what science is. It is simply an examination of a cross section of evolution. Many of these cross sections enables us to determine what is persistent and continuous. What is handed to us by tradition and authority always requires illustration and proof in the present if we are to have any reason to accept it at all, and on all other subjects Dr. Raupert expects to rely upon this method for determining the truth, and religion will have to adopt this for its creed or perish. The Christian religion is based upon certain alleged historical facts and they can be made credible only by showing that they are no exception to the course of evolution. Science is only the exaction of reasonable credentials for those facts, and if we can verify by present experience statements made in the past we may accept the past and its interpretations. Otherwise they mean nothing. Dr. Raupert relies on "human experience" and I am sure that he cannot make this intelligible unless he finds in the present the facts which will make allegation of the past credible. If religion has to depend wholly upon what some persons in the past have

said and cannot verify we are in a sorry fix. All that science does or can do is to establish certain laws of events as more or less constant, and in the matter of psychic research it seeks to see if there is evidence for survival after death. Its first task is to estimate the claims of this alleged fact, and the question of the character of the soul in the next life is not its first problem. Especially will it never insist that communications are to be believed because they come from spirits. Dr. Raupert in accepting the Catholic Church and authority has put his mind where it desires to escape the task of doing its own thinking and then supposes that spirit communications have no value because they should be accepted and believed without using one's own judgment and reason in them. Psychic research is not trying to find a revelation to be taken without criticism or verification. It is endeavoring to get a basis upon which intelligent and religious people can base a structure of ethics which can never rest on materialism. Dr. Raupert has no method of assaulting materialism but blind faith in authority. He complains passionately that spiritism requires you to submit passively to its direction. He speaks of this as the most dangerous of mental states to cultivate. But he does not object to this passive state of mind when it comes to accepting the guidance of the Catholic Church. It all depends on whose ox is gored! It is very easy to pick out and garble cases in behalf of this position, but it is another to tell all the facts. Science will insist that it have all the facts or it will refuse the right to form a judgment or to teach the public without producing all the facts. But if a passive condition of mind in the study of spiritism be bad I am sure it will be no better in the study or acceptance of anything else. Besides if we are to advise rebellion in one field it is likely to break out in another. Teach a man to use his own will and reason in the matter of spirits and he will do the same about the authority of the Church, unless he is *non compos mentis*.

There are some very good things in the volume. The arraignment of our materialistic civilization is very just. But I think the writer does not realize what it was that gave rise to the modern tendency to materialism. It was the revolt against a false idealism. From the beginning of Christianity men treated nature as a carnal thing while saying that it was the creation of the Divine Being whom they idealized. The antithesis between nature and God was set up and in a way to make it impossible to prove the existence of God from anything that occurred in the physical cosmos. But if it was the creation of the Divine it was necessary to find some expression of his character in it, and to do this men had to study the creation itself. It was in this material environment that men had to spend their lives and to

perform their duties. Their duties were determined by this environment, and the false ideals of the mediæval period had to be overcome. Either the Divine had to be sought in the present order or its character could not be determined with assurance at all. Hence Providence himself, to use the phraseology which will appeal to the religious mind, had to turn man in the direction of materialism to correct his illusions about the character of God. If the Divine exist at all we must expect to find its expression in the order which we ascribe to it, and here in the material cosmos we find the most patent evidence of it or of nothing. Materialism, then, came in to establish the unchangeableness of the basis of things, as against the conception of caprice, as suggested by the associations of miracles. I cannot, therefore, regard materialism as an unmixed evil. It may be abused like all other points of view, but it has its relative uses. Religion will have to incorporate its meaning, and unless it can adjust itself to scientific truth it is destined to perish.

JAMES H. HYSLOP.

Puppets. A Work-a-Day Philosophy. By George Forbes. The Macmillan Company, New York. 1911.

This is a combination of fiction and philosophy written as an episode in a vacation and a visit. The author has woven idealism into the story and with it some speculations that are based upon telepathy and the reincarnation of the soul. It is all in perfectly plain English. It is not a story of facts except that much fiction is based on facts, but it makes a readable book. It solves no scientific problems and does not claim to do so, but it recognizes the value of a philosophy of some kind to each individual and shows up the attitude of mind toward it by many people who never heard of it.

Three Thousand Years of Mental Healing. By George Barton Cutten, Ph.D. Charles Scribner's Sons, New York. 1911.

It is not often that we think of the history of mental healing as extending beyond credible history into the region of fable, but Dr. Cutten has shown that it does so. It is important that this work should have been done in this way. The preface remarks that the history of the subject over so long a period is given because so many people think it a new and original thing. If there is any phenomenon that exemplifies the maxim that there is nothing new under the sun it is mental healing, and it would benefit the scientific man as well as the layman to recognize the fact.

Before taking up the development of the subject as it began

with Mesmer and his followers the author calls attention to the phenomena in Greece and Egypt and then to relics and shrines, talismans, amulets, charms and the royal touch, all of them having no meaning except such as has always been associated with mental healing.

The volume is confined strictly to the history of the phenomena and does not enter into any critical examination of the facts in the light of science or explanation. It would perhaps have required a much larger work and more familiarity with scientific theories to have undertaken the latter, and it might have affected the usefulness of the work to have thus implicated it in theoretical discussions. However that may be the history of the phenomena is presented with much impartiality and should serve a useful purpose for laymen who have imagined that Christian Science and similar movements are new.

TREASURER'S REPORT.

The following is the Treasurer's Report for the quarter ending December 31st, 1911.

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Expenses.

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Investigations	54.50
Life Insurance (Security)	172.71
Rent	123.00
Indexing	76.00
Typewriter	52.00
Stamps	40.35
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Legal Services	15.60
Surety Company (Bond)	35.00
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Total	\$1120.99

The expenses here indicated do not include liabilities for the December Journal and the Proceedings for the same month which were delayed by proof reading which had to be done in England and then by a fire in the printing office.

JAMES H. HYSLOP,
Treasurer.

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Vol. VI.

MARCH, 1912

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THE RECONSTRUCTIVE INFLUENCE IN PHILOSOPHY OF A BELIEF IN A FUTURE LIFE.*

By James H. Hyslop.

Greek reflection began with chaos and tried to explain the order which was evolved or created out of it. Christianity started with nothing but spirit and explained things by creation from nothing, its nothing being the absence of matter. It did not occur to either mode of reflection that chaos and order were alike relative terms. That is, chaos was but a condition out of which another condition arose with changes from the prior one. This idea is the fruit of the modern doctrine of evolution growing out of the indestructibility of matter and the conservation of energy. The ancient chaos was a condition of things to which the speculative mind of antiquity would not assign an antecedent, but would assign a change to account for the later order which it found. Christianity was not satisfied with the supposition of two eternal forces in the world and cut the Gordian knot by making matter creatable and abandoning the idea of chaos altogether. But evolution is free to assert that there is no hard and fast way of viewing the matter. It may claim that there has never been any chaos or that

* Address delivered before the Mount Morris Baptist Church, February 25th, 1912.

there has never been any order of the type conceived by both ancient schools. Or it may hold that the condition of things is always a mixture of chaos and order, paradoxical as that may seem, or that both terms are relative. This last is to say that any given condition is chaos to its successor, or order to its antecedent. As this doctrine represents nature in the form of incessant change, each moment is the product of some change from the antecedent one. We happen to call the present one order and to compare it with the past one and so to distinguish it we call the prior state chaos. But the present moment becomes this chaos to the next again and so the process seems eternal. Chaos and order are but different moments in the process of perpetual change. Each successive state represents something of the prior destroyed or altered and something built up.

Now the question arises to most reflective minds whether, in this process of change there is any progress; whether in the course of periods the process is merely recurrent, repeating the same combination that some prior condition had embodied; whether something has been permanently destroyed and an advance in the condition of things permanently attained. If we do not have any evidence of progress each moment is but a combination of destructive and constructive agencies which exist in various proportions and ultimately arrive at a goal the same in character as its predecessors. What we call progress, which is the realization of some ideal order, would be a mere figment of the imagination. Reality would be but change, not advance. But if there be what we call progress, the permanent suppression of some evil and the instatement of some good in its place, there must be some agency or principle involved in that productive result. What is it?

In physical science this principle is causality, in philosophy it is knowledge, in art it is taste or æsthetic emotion, in ethics it is ideals. In the last three the change is always aimed at progress and whether it achieves this depends on the outcome of the struggle between good and evil. This struggle may in some cases result in at least temporary loss or regress. This means that evolution may not always be

steady or constant in the progress at which it aims. It may suffer reversions into chaos or disorder, and it seems that this is the law of progress itself. It departing from any given condition the tendency is to swing too far, as we say, toward the opposite extreme. For a moment at least there is regress instead of progress. It then depends upon the question whether there is enough vitality in reconstructive agencies to recuperate from decaying situations.

We may state this law in another way by referring to biological evolution. Every organism has its inception, its development and its decay. It is a combination of forces that are perpetually destroying and reconstructing. The development or growth is the result of a triumph of the constructive over the destructive agencies. Nutrition dissolves certain elements and reproduces a structure out of them which we call growth. At the same time forces are breaking down tissue to have its place supplied by the same type of tissue from the nutrition supplied. Change is the law of action here and it is change supervised by a conflict between destructive and constructive forces. And there are periodic interruptions of these changes. The destructive forces prevail at times and we have disease. When the constructive prevail we have health. Farther on in the discussion we may return to the illustration for another purpose, but for the present we are interested only in the relation between the forces which constitute an individual and determine its amount of development and progress. These are a struggle between the destructive and constructive elements of the whole.

The same law holds good for intellectual and ethical systems, both of belief and conduct. We shall here be concerned only with the ethical evolution of the race and shall use all other elements in that evolution as relative to the ethical. Ideals are the conditions and precursors of ethical advance. They are aims beyond the present moment and represent the unachieved and the desirable. On this account they operate to stimulate the individual to more than the present moment offers or has accomplished. They always have the future in view as well as the incompleteness

of the present, and hence to that extent offer resistance to destructive tendencies in the individual.

Now when we talk of the reconstructive influence of a belief in a future life we imply that there is something that can destroy or has destroyed existing or past institutions, and perhaps we imply the desirability of that reconstruction. But we shall not understand whether it is a desirable influence until we look at what has been destroyed. There are many persons who regard the belief in immortality as a harmful belief and maintain that it has been effective in preventing men from seeing their true duties in the world. Such minds will not look upon it as possibly a reconstructive agency, but as one of the things to be eradicated from thought and motives. There is a certain truth in this attitude even when there is no truth in the unqualified statements made regarding it. But this truth is due to the evils that have been associated with the belief rather than to the essential character of the belief itself. That I shall make clear, and I recognize the position for the sake of indicating that the position to be maintained here will adequately reckon with influences that have not always been beneficial in connection with that belief.

To see what is reconstructive in the belief in a future life we must see what has been destroyed. If there has been nothing valuable destroyed it will not be desirable to have the belief re-established. On the other hand if any ethical ideals and impulses have suffered in the course of modern intellectual development that have been helpful to men it will be desirable to reinstate them in power, cleared of the moss and lichens that have overgrown them. Hence we must ascertain what detrimental changes have taken place and to what extent a belief in a future life is the keystone in an arch of philosophical and ethical reconstruction.

The Greeks placed their golden age in the past, the Hebrews in the future. Both regarded it as a political state. But philosophy came to disturb this illusion. It substituted chaos for the beginning of things and for the end of all things. This I have already remarked. But the two tendencies marked the opposition between the poetic and the material-

istic view of the world. The poet who lived in the past insisted on seeing his ideal there as having been realized and having vanished before the dissolvent influences of ungrateful and recreant times. The poet who lived in the future did not care for the past, save as a warning against imitation. He encouraged hope and endeavor as a way out of despair. The materialist cared for neither the past nor the future in his conceptions, or he used them merely to beautify the present. He had no illusions about golden ages. His primary function was explaining things, and explaining them by what his senses revealed, and he entertained no hopes except such as were realizable within the limits of sense knowledge. The two tendencies developed very early in Greek thought and proceeded parallel with the development of national life, the one toward materialistic conceptions that found their fruition in Epicureanism and the other toward the idealism of Plato and his followers which terminated in the mysticism of the Neo-Platonic schools. This was the philosophic spiritualism of Greece and cut away from the popular religions as well as from the sense philosophy of the materialists. In Plato the central human interest was in his doctrine of the soul and especially the immortality of the soul, disfigured as many would think by its idea of transmigration or metempsychosis, the ancient view of reincarnation which was a corollary of their view of nature and its changes. Plato saw that the individual would find his best life in things or ideals that transcended sense and he extended this transcendence into a life after death. He was not content with the purely intellectual or artistic life of the present. His conception of life anticipated that of Kant where the disparity between the claims of duty and the possibilities of earthly achievement seemed to demand a future life for the proper fruition of the law of duty. Plato saw, or felt he saw, that the present sense life was not sufficient to attain the ideal and so demanded a future one as the price of obedience, just as did Christianity. The key to his philosophic system was just this conception of things, at least as a leverage on human belief and behavior, even tho his political philosophy demanded the sacrifice of the indi-

vidual to the state. Tho the power that created or disposed the existing order was not the individual, the persistence of this individual was the price paid for the sacrifice to the temporal order. The Neo-Platonists developed the theurgic side of their master and the emphasis upon the individual was lost. They were not able to preserve the human interest which Plato protected and they could make no headway against the tendencies conserved by their opponents, the materialists. This school relied upon sense knowledge for its interpretation of experience. It denied the immortality of the soul and placed the limits of useful human action at the grave. It regarded man as a mere aggregation of atoms which were casually thrown together in the course of nature and as casually dissolved again into the elements. As this school inherited the main principles of the reaction against the naive and superstitious religion of the mythical period it was the agent in their logical development and the decline of Greek culture generally aided it in the manifestation of its power. Hence it marked the final stages of Greco-Roman thought and action as they were on the way to the grave.

Plato never saw the democratic principle in his doctrine of a future life. He was saturated with the aristocratic conceptions of his age and, in spite of what his theory of a soul may have implied, constructed his political system on the lines of an aristocracy which denied the rights of the individual and sacrificed them to the state. When carried out against the social groups of his time these principles sealed the fate of his country and thence his philosophy with its theory of the soul did nothing to save the social system from decay. The Epicurean ideals only hastened it, and it was left to the fishermen of Galilee to revive a leaven that ruled eighteen centuries of history. That leaven was the brotherhood of man and the immortality of the soul, the former never more than a philosophic doctrine with the Stoics and the latter never more with Plato than reincarnation without the preservation of personal identity. Unlimited power for the ruler and passive obedience for the citizen was the law of the Platonic social system, and immortality

but an iridescent dream for those who sought personality as the finest expression of reality.

It was on the ruins of ancient civilization that christianity was built. Philosophy had fallen into decay and exercised no influence except upon the intellectuals. Politics had degenerated into a lust for power and the shambles of the ambitious. Materialism had conquered philosophy and politics alike and there was nothing left for the ordinary man but to pay his taxes and die like the beast. Palestine had lost her political independence and was dreaming for political instead of spiritual salvation. The expected Messiah was to be a ruler, a man of august power, whatever his spiritual nature, and he was to restore the independence of Judaism politically and religiously. But there was the Sadducean party that had imbibed materialism and held the balance of power against the religious parties. But in the midst of this came the career of Christ with its doctrine of immortality and the brotherhood of man. It is not necessary to show how it achieved its victory. That is an accomplished fact and history is well enough known to make a narration of the incidents unnecessary. But the first effort to put into practice the brotherhood of man by a common table failed, tho the ideal remained to torment all philanthropic minds through even the dark ages where it found its embodiment in the monasteries before they became corrupted. It has been revived in modern Socialism which tries to base itself upon economic materialism and the doctrine of evolution, minus the feelings of brotherhood.

But the belief in immortality remained throughout the whole period of eighteen centuries with such scepticism as could manage to live through persecution and by means of judicious silence. But the revival of physical science began an incursion upon this fundamental tenet and its progress has seen the gradual decline of the belief with the overwhelming triumphs of materialism in every field of intellectual interest. Outside of the despised spiritualists the belief has either disappeared or become a blind faith which is associated with all sorts of indifferences to the real situation of the human race.

This is a brief history of the intellectual movements of so many centuries. But what we want to know is the function served by the belief in immortality. The answer to this is complicated, as we cannot accord the belief an unmixed good. It is not of itself a remedy for moral evils. It has been associated with so much that progress has had to destroy that many minds look upon it as an unmitigated evil, and possibly only the egotistic impulses of the individual avail to keep it in the foreground of human interest, and it is often astonishing to find how indifferent to survival our best philanthropist minds are in their endeavors to improve the world. But this impregnation of the belief with the influences of its associated evils will not affect its proper scale in an ethical reconstruction when we know just what function it does or may exercise in that reconstruction.

I called attention to the fact that Greco-Roman civilization were incarnations of political power devoted to the sacrifice of the individual to the state, and the state then meant the ambitions of men whose assassination few would have regretted. It is all very attractive to talk about sacrifice of life to the state, if the state is the whole community, but this was not the actual application of the maxim in antiquity. It was the man in power who obtained all the benefit and the citizen received no adequate protection from the men who taxed them. At the same time the ancient religious ideals had gone to pieces and private life was in despair. There was no moral ideals in politics and no religious hopes to make the present life endurable, reduced to extremities by the atrocities of politics. Neither morality nor religion influenced those who held the reins of power. It was therefore left to the common man to find a solution for the problem and that came in the proclamation of immortality and human brotherhood. There was no brotherhood in the Republic of Plato, however much this might have been worked out from it. It was the apotheosis of the police power. This new gospel, however, took the form of eliminating the police and of voluntary organization. Various influences caused the break up of this system. But the individual retained the belief that, even if salvation could

not be obtained in a social scheme it could be obtained by ethical conduct that secured happiness in another world, having found that it could not be obtained in this. Now this belief in immortality revived courage in the mind of men. But more than this it put on a foundation as lasting as the belief the permanent and paramount importance of personality. Tho Plato taught immortality he neither taught it in a form calculated to protect personality nor supplemented it by the sentiment of brotherhood. Consequently his social scheme had no proper leaven to invite the co-operation of the individual. It was simply absolute power exercised by the intelligent man. The Christian ideal, however, offered the individual survival and happiness in another world where the tyrant could not persecute, "where the wicked ceased from troubling and the weary are at rest". No amount of suffering would result in final despair. The individual could see that the cosmos cared for him when the political system did not. His soul could not be destroyed tho his body was subject to the mercies of both nature and man. His personality was imperishable and he could revive and indulge his hopes with all the potencies of the imagination and the will. The individual no longer was to be sacrificed to the state. It was only the body that was at its mercy. The all important thing was the individual's soul and personality. The center of gravitation thus became the individual man, and not the state. The state, in this view, became the instrument for serving the individual, not the individual the instrument of the state or its ambitious and unscrupulous possessors of power. All history was turned in a new direction. The central principle of its action was the protection of the individual and immortality established the transcendent importance of the individual soul and personality.

In the effort to preserve this value the belief in a future life became associated with philosophical, theological and political dogmas that we have had to destroy. The great movements that initiated this destructive influence were Copernican astronomy, the Protestant Reformation, the Philosophy of Immanuel Kant, and the French Revolution.

At least we may take these as expressions of the intellectual and social forces which embodied the tendency. The belief in immortality had been so bound up with a large number of dogmas that had to succumb to the revival of science that it too was carried away with them. Christianity had cut the Gordian knot of materialism by denying the eternity of matter and making it an ephemeral product of divine creation. But the indestructibility of matter and the conservation of force played havoc with this belief and personality became, not the initiating cause of things, but their phenomenon or function. Ever since, the idea of survival after bodily death has been a declining doctrine. The hypothesis of evolution, following on the central significance of the indestructibility of matter and the conservation of energy, displaced the theory of special creation and established the struggle for existence as the model of human conduct. There was no survival of personality to mitigate the cruelties of nature and society. All the achievements of the individual in the pursuit of his ideals ended with bodily death and the pall of despair hung over every hope that man endeavored to cherish. He was not satisfied with his sensuous life and the physical and economic system did not make possible, in this life, the realization of the inner ideals that he either felt or was told to value above all else. He saw only the chance to share in a struggle where superior wit obtained the rewards and virtue was left to those anemic souls that could be elbowed out of the way by methods that only come short of murder and violent asphyxiation. In this system the individual counts for nothing. He is a sacrifice to the race, forgetting that the race is nothing but the individual multiplied.

Now this is both the philosophical and practical outcome of materialism and our reformers are trying to redeem by economic methods. They imagine that increased wages are the conditions of salvation when in fact they are usually the conditions or opportunity for increased debauchery. Ethical use of money and property will never come by endowing the man with them. He must have the moral character first and then he can be trusted with their use. But

if we have only this material life to live we must expect men only to value what the material life offers for its reward. The realization of one's ideals will end at the grave. Inner personality will have no value beyond the satisfaction that it affords the few who prefer it. Physical comfort and enjoyment will appear to be the primary object of the majority and there will be no fulcrum for changing the center of gravity for moral ideals that require persistence after death for their achievement. Universal materialism will be the ruling force and that means, when worked out into the manifold relations of life, nothing but some form of physical satisfaction and the exploitation of our neighbors to gain the end.

But how will the proof of survival reconstruct what materialistic and economic systems have broken down for us? The answer to this question is not simple. It is complicated with the conditions that affect an elementary philosophic problem. To understand this, however, we must remember that it is not the mere belief in a future life that will moralize a man. The majority of people who are so anxious to know about a future life are not interested in it so much for the purpose of justifying an ethical life or of following it and its injunctions, but they want to feel that they are going to be happy or better off than in this life whether they deserve such an outcome or not. To tell them that the next life, in an ethical order, may be worse than this one is to make them lose interest in the future, just as the Greeks did when they thought that the future life was not worth living, judging from the glimpses they got of it through the oracles. The value of the belief is, then, not in the offer of happiness which people think it will give, regardless of ethics, but in the opportunity for sustaining an ethical life which it protects. It is merely the nucleus about which we can establish a system of ethical maxims affecting the present moment and the future. It is not to be a mere incentive to Epicurean dreaming about the future, but a reason for treating the present moment seriously. To bring about that situation in which the philosopher can enforce the

ideal we must first prove that death does not end all and this regardless of what the condition after death may be.

Now materialism holds to the view that consciousness is a function of the brain. In its widest aspect its doctrine can be expressed by the statement that all phenomena whatsoever are phenomena of matter and that immaterial or spiritual realities do not exist. The significance of this way of conceiving things is that we do not go beyond matter for our ultimate reality. But matter is defined as a substance which is without consciousness in its primary nature. That is, in its permanent forms, the elements or atoms, it has no accompaniment of mind or consciousness. It is essentially impersonal in its nature. The only condition under which consciousness appears is in the combinations of these elements. Consciousness is conceived as a resultant of composition, just as the various properties of compounds are due to the nature of the compound. For instance, oxygen and hydrogen when combined produce water. This is a fluid which has the property of extinguishing fire, quenching thirst, dissolving substances, aiding growth in vegetable life, etc. This property does not manifest itself in either the oxygen or hydrogen. They are gases that will burn. Water will not burn but actually extinguishes fire. This property comes into existence with the composition or combination of the two gases. The law of compounds is thus conceived to be that of bringing into existence phenomena or properties that are not in the elements and as the elements are permanent, at least relatively so or more so than the compounds, the phenomenal accompaniments are ephemeral, evanescent, transient. In this way materialism conceives consciousness. It is a phenomenon due to the combination of a certain number of elementary atoms. In one form this combination gives rise to vegetable life; in another to animal life and all the phenomena manifested are supposed to be resultants of that composition and so perishable with it. We know, for instance, that digestion, circulation, secretion, etc., are functions of the bodily organism and that they exist no more after death. If consciousness is a function of the organism similar to these it must perish and there can

be no dispute whatever of such a view as long as we regard mental states as functions of the organism.

Now the materialistic theory has worked itself out into the details of all the sciences. Physics, chemistry, biology, physiology and psychology are honeycombed with it even when men say that they do not accept materialism as the ultimate philosophy. They all show obstinate scepticism when you point to facts that supposedly negate that theory. They are all saturated with the idea of material explanations even when protesting that they are not materialists. All the progress since the revival of sciences has been in the direction of achievements for materialism. All the facts to which the mediæval philosopher appealed to support the existence of a soul are either discarded or denied as settling the case. The progress of science has been for methods of evidence which philosophy did not use in its long domination of human thought. Everywhere we are more careful of proof. Science in its careful investigations has established criterion of evidence that men never dreamed of demanding three hundred years ago. Our evidential standards are extremely rigid, and the consequence is that, in estimating whether we have evidence for the existence of spirit, we have accepted the ordinary standards in physical science. These may be summarized in the statement that we do not consider there is any evidence of a soul unless we can isolate it from its embodiment and still find evidence of its continued exhibition of the phenomena that characterize its nature.

This method in physical science can be best illustrated by the discovery of the elements. When a new element is found it is done by getting it separated from its environment or the other element with which it forms a compound. Take for instance the discovery of argon. For a long time it was noticed that the specific gravity of nitrogen taken from the air was greater than nitrogen taken from other sources. This offered a perplexity to chemists and it was variously explained. But Sir William Ramsey conjectured that it was due to the presence of some other element. He set about experiment and got the nitrogen from the air with

the same specific gravity as nitrogen from other sources, but he had a residuum left over and this was called argon. Studying its properties it was found to have a specific gravity that accounted for the difference which had been previously remarked in the nitrogen of the air. But the point is that he had to isolate the argon in order to prove its existence. We must do the same with the soul.

Now why must we do this? The simple answer is that we can no longer maintain that the nature of consciousness is such that we must have a soul to account for it. When we assumed that consciousness could not possibly be a physical phenomenon we might well require something else besides matter to account for it. But that assumption demanded proof and it could not sustain itself. We do not know anything about the nature of consciousness. We know it is a fact connected with a bodily organism, that is all we know, barring supernormal phenomena which the materialist has refused to explain or has tried to explain away. The result was that we have been reduced to the final situation in which all scientific minds are placed when an evidential situation arises for finally settling a question. This is that *we know consciousness as connected with a physical organism and we do not know of its existence apart from it*. Material is based upon the observed facts of normal and abnormal experience and ignores or repudiates the nature and significance of supernormal phenomena. Hence it simply says that the phenomena of consciousness as known are associated with a physical organism and we have no traces of it after that organism disappears, just as we have no traces of fire extinguishing qualities after water is analyzed into its elements. It does not require to say that consciousness has been annihilated. It may rest satisfied with the agnostic verdict. This is that we do not know and that there is no evidence of survival, and where we have no evidence we are exempt from responsibility for ignoring it in our action. He throws the burden of proof on the man who believes in its survival. He does not require to prove its annihilation. This, in fact, he cannot do. But he can say, barring certain alleged phenomena that there is no evi-

dence for this survival. He simply obeys the simple law of evidence which has been the basis of all discoveries and achievements of physical science, namely, the law that we are entitled to believe those causes and those causes only which show a uniform association of a phenomenon with its antecedent or concomitant. Matter has been found to be the uniform associate of consciousness and we have no trace of that consciousness when that aggregate of matter has been dissolved into its elements.

The problem, then, for the man who wants to be a believer in the existence of a soul and its survival after death is a very simple one, in so far as method is concerned, whatever our difficulties in getting the facts to apply it. It is simply to isolate a human soul and get into communication with it, just as Sir William Ramsey isolated argon and observed phenomena which were not connected with the nitrogen which had been previously associated with it. We must isolate a human soul and observe phenomena that cannot be explained by a body which has long since been dissolved. Only in that way can we satisfy scientific method and give ourselves credentials for a belief in survival. We must find traces of an individual consciousness after the body has perished and that individual consciousness must prove its identity. This can be done only by communicating to the living in some way trivial incidents in the memory of the person surviving, memories of his or her former earthly life.

It is not the place here to present and discuss the evidence actually existing in proof of this survival. I shall simply content myself with the broad and dogmatic statement that this evidence is sufficient to have convinced all intelligent people who studied it with an unbiassed mind. It is true that it has made conquest of very few men who claim to be scientific. But this is simply because they have not carefully examined either the problem or the facts and in some cases are too cowardly to investigate or announce the results of such as they have had. I know a number of academic men who are convinced but they would hardly even whisper it to their wives. You cannot expect courage

in a democracy where nearly every one is deathly afraid of the public or of losing his salary. I shall not make any more concessions to the prejudices and lethargy of these classes. So I shall not discuss the evidence. I stop with the assertion that intelligent men will not question the evidence where they are honest. Where they do not admit it they are simply ignorant, as Schopenhaur said fifty years ago. Besides it is not a part of our task at this time to examine the evidence. It is the function of the result that is our subject, and that is the reconstructive influence of the belief, whether we succeed in giving it scientific assurance or not.

1. The first important reconstructive influence of the belief is its effect on all the theories which stop with matter as their basis. We have been so accustomed to regard matter as the last term of explanatory interest that we have eliminated all the ideas made to rest upon a spiritual interpretation of nature. Matter is impersonal, or at least supposedly so in all the conceptions of it held by science. It is inert, without consciousness, subject to the law of gravity, and incapable of intelligent action. Science, until it began to talk about the ether, never went beyond matter to account for any facts, but in some way resolved every phenomenon in a material alembic. But to suppose the existence of a conscious subject that survives death puts an end to all that dogmatism that is founded on the all sufficiency of matter. It will not set aside any of the facts and laws of material action as known by physical science. They remain intact and unquestioned. But they do set aside the view that *only* inert and unconscious matter exists. They put an end to materialistic dogmatism. This dogmatism is as bad, in fact is the same, as the theological dogmatism of the middle ages. They will force the human mind to reckon with other forces than atoms and inert substances in the world. It makes no difference whether we call this new thing matter or spirit. It stands for a new and different energy from the brain and names will not affect the function that it will serve in the reconstruction of physiology and psychology. It will affect all calculations of science like the "third body"

in astronomy, and no physiological or psychological theory can proceed without admitting a place in its theoretical constructions for this new element, a soul, to say nothing of the explanatory interest that it may serve in obscure phenomena.

2. The second important influence of the belief will be the establishment of certitude for doubt and agnosticism. We can hardly overestimate the importance of certitude in human life. A man will not loan money unless he has security for its repayment. That security is a mortgage on property, or its equivalent. We demand assurance that the investment can be returned. If there is no guarantee we do not invest. That is all. We may invest on probabilities, but they are always strong enough to make the risk and where that is great the interest is high. We sow our crops with some certitude as to the regularity of the seasons. We cannot, of course, depend on its absolute fixity for the crops, but we are well enough assured that winter will not take the place of summer and with the average suitability of the season assured we take risks, tho only because we cannot obtain the certitude we want. But if we did not know that winter and summer were uniformly related as they are we should not sow crops at all. If we had no assurance that our possessions would be where we put them we should not have them. We should use them while they were in our power. It is the assurance that they will remain where they are put that we accumulate them. If my gold watch flew off into the air when I laid it down I would have to keep hold of it or have it attached to me for preservation. So it is with all our acts. We depend on certitude for justifying them at all, and where there is none we are exempt from duty and responsibility.

Now as long as man has no evidence or assurance that he has a soul there in no fulcrum which we can use to make him act accordingly. He may have faith and act on that faith, but we have no means of making men have faith except fact and argument. But if we have no facts or arguments that will bear criticism for survival after death we have no leverage on the human mind in the di-

rection of conduct longsighted enough to make him act with reference to a future beyond the grave. In this age especially we demand greater securities for our belief than they did in the middle ages. They had government then to take the place of individual judgment, but we have individual liberty now, and unless we have some means of assuring men that they have souls and cannot escape the consequences of neglecting the fact, we have no means of persuading them to recognize ethical maxims based on the idea that death does not end all. Give men the same certitude about survival after death that they have about gravitation, the rotundity of the earth, the navigation of the sea, the behavior of steam engines, etc., and they will take it into account in their relations with the world and each other. But without that assurance they will no more reckon with it than they will with uncertainties of the lottery in making investments. They must have certitude before they will even make risks.

3. The third reconstructive influence is in the direction of the value that the belief places on personality. I have already said that the Platonic philosophy and Republic attached no primary importance to personality and the individual. This was sacrificed to the whole. But in reinstating the Christian belief in survival we place again the primary value upon personality. We show that nature is as careful of the individual personality as physical science says it is of the atom or of the ions and electrons. The materialistic theory makes what we must regard as the highest stage of evolution, namely, consciousness, merely ephemeral, an epiphenomenon and transient appearance of something on the surface of being that sinks again into nothingness at death. But the scientific proof of its survival shows that nature values this personality more than it does the body which it allows to perish or destroys, dissolves into its elements. Personality and its achievements become the permanent things and effort is not lost. The ideals of the human race are preserved, not destroyed. Life is worth living where it is lived rightly. The states which ethics places at the summit of human endeavor still remain there

and are not extinguished. They establish beyond question the fact that it is not the physical or sensory life that is the most important. It is the inner life of ideals and conscience that are worth while and which nature preserves. The sensory life she destroys. Personality remains permanent and measures the values of existence and determines the ethical maxims which the idealist and moralist can sustain on a basis of fact and not on imagination and speculation. The central interest of hope and ideal efforts will be directed to the inner life of reflection and duty. Science, art and religion or ethics with its political associations will have as secure a basis as the practical arts now have.

4. It will wholly reconstruct the church and its work. The church was founded on immortality and the brotherhood of man. It tried to apply the doctrine of brotherhood in early communism and abandoned it, retaining immortality in another life and decrying the present one as unworthy of interest. The present life was essentially evil and only in another could we expect happiness. The reform or social relations, aimed at in its brotherhood and communism vanished and a personal salvation offered in another life as the reward of virtue. The social value of immortality was sunk in the personal and selfish interest in survival. But in spite of this it redeemed philosophy by preserving the value of personality and kept the church together with all its ideals and through all its corruptions. But the revival of materialism brought with it the destruction of the belief in survival and as its primitive socialism had been abandoned the church had no fundamental doctrine to stand on and has turned to social problems for an excuse or defense of its existence. But it has no spiritual basis upon which to defend its social duties. It accepts the economic situation and tries to find salvation in that direction. But no economic ideal will ever save society. Nothing but a spiritual one will ever protect human society, and we can never assure ourselves of a spiritual ideal of any lasting importance without scientific proof of survival. Science and art will not save us without a spiritual interpretation of them, and ethics which always looks to the future, while science and art as

embodiments of material knowledge and beauty, are confined to the past and present. Ethics works toward unachieved ends and where ideals exist time is an important factor in their realization. Consequently a spiritual ideal affecting the permanence of personality is the key to the reconstruction of a spiritual interpretation of nature. Until this has been accomplished the church will not be able to cope with the destructive tendencies of physical science. Its whole usefulness as an educational, social and ethical agency will depend on this outcome, and for the reason that some proved fact is necessary to serve as the center of gravity for the ethical maxims which shall be given certitude.

5. In concentrating interest on the value of personality the assurance of survival will bring forward the social problem in a better light. The important motive force in Christianity was salvation of the soul and it took the form of missionary work which meant that a man was not to interest himself in his own salvation alone, but in that of others. Dissemination of the gospel was one of the most important motives of Christian endeavor. When allied with politics it developed into the use of power for saving men and hence persecution for differences of belief. We obtained modern liberty in a revolt against that. Whatever evils attended that system of persecution it availed to produce unanimity of ideas along with the resurrection of the ideas that moved Alexander the Great and Julius Cæsar to establish universal empire and brought about the Holy Roman Empire and this that degree of unanimity of sentiments that made our later civilization possible with its larger dependence of one community on another and the interests of peace. When liberty came it was dominated by the idea of freedom of conscience, not freedom of desire, and with the growth of materialism away from the religious ideas that constituted liberty of conscience our institutions rapidly drift into libertinism which is the freedom of individual desire without any attendance of conscience. Nothing will restore to us the conditions for the dominance of the ideas of duty but the eradication of materialism and the establish-

ment of survival after death. The doctrine of evolution with its struggle for existence carries with it indifference to the weak. The law of nature as thus embodied becomes the individual and social model. Personality does not count in itself, but only those personalities that can successfully exploit their fellows in behalf of their own aggrandizement. But make it clear that all personality has the same value to nature and that the individual who tried to aggrandize himself at the expense of his neighbor is an outcast in a moral order and will have to suffer worse damnation than that in tasks like those of Sisyphus and Ixion, and we may then have a leverage for raising conscience to a higher level. When it is my selfishness and indifference to another's personality that causes his failure I can be awakened to my responsibilities. But if that personality is not worth anything in the estimation of nature itself I cannot be expected to value it. When you take personality out of nature and make it a mere accident of its evolution you cannot expect any who cannot find a higher than this nature as a model and guide to regard it otherwise than nature itself does. But establish the fact that nature or Providence does value personality enough to make it the permanent thing and material forms the transient and ephemeral incidents and you have consciousness as the primary unit of value for both the individual and society. The economic standard and point of view will be annihilated or subordinated to the ethical. Physical enjoyment will have to take a second place in the system of ideals and with them all the aims and habits that make external appearance and hypocrisy the pursuit of men and women. Brotherhood and co-operation may then have a basis upon which to work and that will be the inner values which are concealed by the veneer of clothes, physical and spiritual.

In conclusion we have a situation in which proof of survival after death must first be established as the condition of obtaining a center of gravity for the reorganization of the virtues. The old view that it could be based on the nature of consciousness as a non-physical phenomenon will not avail any longer. That led to the apotheosis of intellect as the

important thing and with it an aristocracy of intelligence and the neglect of the humbler virtues as the better and more universal basis of society. But we can no longer depend on *a priori* ideas of what consciousness is to establish a foundation for the value of personality. Our standard of values is always that of permanence. That is the standard of nature or Providence, whatever you choose to call the system. We have imitated it in our economic system. Investments that promise permanent incomes enable us to carry out plans that an unstable economic and social system could not effect. Why did Greece and Rome fail to have mechanical improvements? The simple answer is that they did not have sufficiently stable social systems to perfect and preserve mechanical implements. It requires human memory in connection with perfect continuity of progress to protect mechanical inventions. A thirty years' war would annihilate many of our most important mechanical devices and they would have to be invented again. The patent law system encourages invention, but it does more. It establishes the results in human consciousness and usage, so that it has a permanence greater than the fleeting conception of it in the mind of an inventor. Permanence is the condition of this protection.

Now when we accept the permanence of the soul we make that fact the point of view for action, and will reform our maxims to suit the position. It is not the satisfaction of knowing that we exist hereafter that will be the great boon of that belief, but the leverage which the educator and ruler will have on the individual mind and its ideals that will constitute the great value of immortality or the belief in it. That belief is quite capable of as many evils as benefits. It has not been an unmixed good in the past and there is no reason to believe that it will be so in the future. But the idealistic man cannot enjoy the full power of reason as an agent in civilization until he can enforce it by the established fact that a man cannot get away from consciousness and conscience. In the last analysis every man has to adjust himself to facts and if we establish the fact of survival there can be no excuse for conduct that is excusable on a basis of agnosticism. Libertinism always seeks defence in the absence of evidence and the ethical mind

will have no claim on that type of conduct until his ideals and their foundation are guaranteed the assurance of fact. He may then govern the world. He will have the intellectual power to make his ideals acceptable to reason where men are governed by it and the excuse for using political power where reason is not respected.

I have said nothing of the influence which this belief will have on the relief that it will afford from sorrow. I do not mean to emphasize that advantage. It is great enough, but I happen to believe that sorrow may have a spiritual lesson and discipline for men and women and so shall not regard the belief in survival as having its primary value in what it may assuage in this field. But it will have one value of transcendent importance, and I shall appeal to the materialist to concede this. Epicurus and Lucretius, the founders of materialism, based their whole system on the desirability of removing fear from human life. They found the superstitions of that age identified or associated with the belief in supernatural powers which were infinitely capricious in their action. No reliability could be placed on their character and "nature" was sought as the idea to give us a fixed order on which human beings could count. Law was the desideratum of that philosophy. Fear was the great evil. Materialism was the basis of fixed law and order. The divine was conceived as caprice. The only hope of law was in the inert and matter was thought to be the only hope of salvation from fear and terror at the course of "nature". But now that science has established law and order, uniformity of nature, we require survival to eliminate the fear of death. The materialists have never been able to do that and they never will. They only strengthen it by increasing the enjoyments of physical life and offering no hope for the continuance of either them or of better happiness. The only thing that will eliminate that fear and substitute respect for the order of things is to establish that the material world is not the end of things. Man will never respect or obey what he can conquer. Nature is to him a field of forces to be overcome, not to be loved and obeyed. Only a spiritual world will ever get his respect and reverence and we require to make that as

fixed a part of his ideas as the laws of "nature", and then we may redeem him from the tendencies of the brute.

Where are the scientific men in this emergency? Where are the makers of wealth? Where are the clergy and the teacher? What ideals have we in this age? Whither are we drifting? Saturated with the materialistic conception of the universe and its economic exploitation each class is struggling for as large a share of the "swag" as it is possible to get by hook or by crook. Satiety and idleness are our ideals, tho obtained on a foundation of suppressed personality in our fellows. We refuse to recognize that life is not measured by what we consume, but by what we produce, not by the money we mass, but by the meaning we make for mind, not by enjoyment but by action. Salvation is not found in things, but in thoughts. But where are the Hengsts and Alarics, to adopt Carlyle's expression, that may lead men to victory, to idealism, to virtue, to power? Preserving their game!

We have saturated modern life with economic ideals and these are always materialistic. There is no time here to develop the ramifications of this conception. Suffice it to say that the achievements of physical science have made it possible not only to support a larger population on the globe than the older civilizations could care for but to supply them with the comforts of which antiquity could not dream. The Greeks would have said that the telephone, the telegraph, the steamship, the locomotive, the trolley car, and a thousand other inventions were impossible, but they are accomplished facts, and with them the increase of commerce and of human comforts that enable a common laborer to live better than many an ancient king. Man's bodily necessities concentrate his first attention upon them and unless there be a motive to compensate for the sacrifice of them man naturally and perhaps justly enough will ignore all other directions for the employment of his energy. Religion had directed human hopes to a future world for happiness and decried the present life as carnal and the source of sin and suffering. Strangely too, while affecting to despise the material life it simply etherialized or refined its ugly features by its conception of a celestial paradise and made it a king's palace and park.

The revival of science simply concentrated interest on the present life while it carried with it the sensuous ideals of the church, and man having found that the exploitation of nature would bring him all the riches of Golconda abandoned his reliance on Providence and sought in self-reliance and the conquest of nature what religion had promised him as his realization in another life and as the reward of asceticism or the benevolence of the divine. The Greek loved nature, tho he hated the capricious power and the limitations it imposed on him, but he saw no way of salvation but to submit and be a Stoic. Christianity inherited the sense of those limitations and added to it the scorn of the earthly life and became absorbed in hopes which the Greek could not entertain, and when science recovered its freedom from this domination it felt no need of the virtues of the Stoic and would not cherish the pusillanimity of the coward. On the contrary it assumed the attitude of "grim fire-eyed defiance" of both God and nature and set about reducing them to service. It had neither fear nor hope, but courage and self-reliance to face the lazy and inert powers of nature and to compound them in behalf of an Epicurean garden, "an earthly paradise." Invention and commerce followed in its wake and increased the supplies for human desires beyond the dreams of avarice and as man shows no limitations in his power of consumption the materialistic paradise seems to be within the reach of physical science. But it is not accompanied by any corresponding spiritual conceptions and beliefs that might even sanctify devotion to commerce and art in every form. That a man has a soul of more permanence and importance than his sensuous satisfaction is no more a factor in the ideals and conduct of life. The church itself is permeated with the ideals of materialism. It has no scientific basis for the spiritual values which it once taught and its priesthood is inoculated with scepticism regarding its fundamental traditions, and in its fear of losing hold on the economies of its institutions either yields to every temptation to protect the receipts of the treasury or rushes into what it is pleased to call social work which only disguises the economic basis on which it rests and ignores the

spiritual needs which can offer the only cure of economic troubles that is possible. Every department of life is saturated with the demand for *things* instead of *thoughts*. We admire and praise nothing else, and the largest part of the twenty-four hours of the day is devoted passionately to accumulations of material power against the merciless indifference of nature or the dangerous dynamite concealed in the misfortunes of the submerged masses. The *point de repère* for estimating the values of life has been lost, consigned to the limbo of superstition and ignorance, and we are on a mad rush for a larger share of the hogs wash which our economic system exalts as our supreme deity. "Great is Diana of the Ephesians."

The fundamental mistake of Christianity was its later alliance with art instead of science. In thus accepting sensuous imagery for its ideals it abandoned the essential basis on which its origin rested. The primary ideal of early Christianity was the supersensible and not the sensible world. It vehemently attacked idolatry which was to it the symbol of materialism and the fatal evil spirit of the pagan religions. It may have mistaken the real nature of what it called idolatry tho it hardly mistook its influence on the mind of man. It was an attack on art which had identified its fortunes with the sensuous religions of Paganism and then turned with true instinct to the science and philosophy of antiquity with their passion for a supersensible reality to defend and reconstruct the religious ideals. For many centuries science and religion were identified in their fundamental conceptions. Both had their eyes turned toward the supersensible world, the one for explanation and the other for hope and both for the appreciations of life. But the building of cathedrals and the introduction of painting and sculpture into them started the alliance of art and its sensuous ideals with religion and the conflict between science and religion has raged ever since. There ought to be a conflict between art and religion and not between science and religion. But history had made it the other way, owing to the lack of vigilance on the part of religion, and to-day religion clings to the forms of art and fights a vain battle with science, a Laocoon in the toils of

the serpent. Its first duty is to sacrifice the æsthetic point of view and to adopt that of truth. Æsthetics may be the first step towards morality, but truth is more important and unfortunately the human race when it once accepts taste as its standard seems incapable of going further. It lingers in the arms of Calypso. Ulysses started in the search of knowledge, but allowed himself to be enticed into ease and sensuous pleasure by the Sirens. This situation can be remedied only by radical measures and they are a frank return to the intellectual leadership of science with the motive power of religion.

But to achieve this reconciliation we must have a basis for a spiritual interpretation of the world. This can be found only in establishing beyond doubt or cavil the value of personality and its permanence as the basis of a stable system of ethics. We can no longer save that point of view by philosophic theism. That view of the cosmos depends on first proving the survival of personality. Primitive Christianity did not rest on a reasoned system of theistic beliefs, but on a number of psychic phenomena and the brotherhood of man. Man soon abandoned the social scheme which its founder had in mind and clung to a future life instead of a redeemed present, and physical science came to rob it of its chief consolation. In the meantime the foundations of scepticism were laid by the neglect of the kind of facts which had given it its first impetus and the resort to philosophic theism as a means of protecting its belief in a future life. This was a change of venue and resulted in suggesting that there was more doubt of the divine existence than of human immortality and that unless this were guaranteed there would be no interest in the existence of God. Ancient and scholastic philosophy tried to make immortality a deduction from the theistic interpretation of nature. But science reverses the process. It demands evidence for survival as the price of a belief in cosmic intelligence, and both psychologically and ethically this is the natural order of things. The theistic argument has no material basis for more than the intelligence sufficient to determine organic life, or a system of stock breeding. But if we can once establish human

survival with the value of personality which it carries with it there is a basis in it for a wider application of intelligence in the cosmos than the mere creation of organic beings. We shall then reason inductively toward an intelligent basis for an order which preserves personality instead of deductively from general intelligence to a probability or possibility not at all guaranteed in the evidence adduced for intelligence as the cause. We desire to know whether nature is intelligent and whether it intends to respect and preserve the ideals which its ethics make so attractive and obligatory. Immanuel Kant told us that the incidents of the law of duty and the merits of virtue demand immortality as a condition of conceiving the world to be rational at all. He forgot, however, that the proper way to prove the rationality of the cosmic order was to prove the fact of survival which he said could not be proved. We shall not protect belief in survival by logical disquisitions on its relation to the moral law. Unless man feels that nature guarantees the fact of survival he will not respect so courageously his allegiance to that law. He will adjust his conduct to what he thinks nature means and if that is materialism and agnosticism regarding the future there will be no cohesive principle for holding an austere ethics and immortality together. The natural order of true and stable beliefs about the world is through facts of present experience and not deductions of from past experience. Science is an examination of a cross section of evolution. The point of immediate assurance is in the present moment, and the critical examination of many of these results in determining the thread of persistence and continuity in the process, the distinction between the transient and the permanent, by which we determine both the past and the future, based upon the separation of the two elements which mingle in the passing moment with indistinguishable confusion until time affects their separation. It is, therefore, in the present that we find the key to both the past and the future. What we have of history and hope come from its vitals, and history is no more important than hope in making men and societies. Fix the law of nature by finding it in connected moments of the present, and tho these are marked

by a shadow, their meaning will reflect the expectations of man as well as the incidents of the past. We do not ignore the future any more than the past in our economic investments and it should be the same with the moral and the spiritual. We must calculate the probabilities for them both in the same way. To abandon prudence in ethics and to try to preserve it in economics is to sacrifice morality to materialistic ideals without assuring any realization of these. The survival of personality insures a basis for long-sighted conduct. I do not deny that my duties lie in the present, but these duties will not be protected unless their relation to the future is determined. Otherwise they may not be duties at all. It is all very well to tell men that they should do their duties and let the future take care of itself. This assumes that their duties are known and defined, and perhaps protected against dissolving and corrosive influences. But without a knowledge of the future we may well ask: "What are our duties?" It is all very well to say: "Do your duty, and things will be all right." When we utter this trite statement we imply that men know their duties, that they are agreed as to what they are. But this is far from the truth. We forget that no duty outlasts the ideas that gave rise to it. All duties are determined by the general ideas we hold about the cosmos and our relation to it. One world at a time may do for men like Mr. Carnegie who makes iron workers the chief saviors and recipients of honor among mankind, never saying a word about Plato, Socrates, Christ, St. Paul, Luther, Kant, and those who have moulded the minds and morals of men. I agree that one world at a time is enough and that we have only to do our duties in our daily work to meet the requirements of nature. But how shall we determine those duties? When the line of possibilities is drawn at the grave those duties will be one thing, when that line extends beyond the grave those duties will be very different or very much more extensive. It is only a question of the amount of time to be reckoned with in mapping out the plans of life. This affects the values which shall be placed foremost; whether the sensory or the inner life shall be permanent. All man's best plans in the material

life even reckon with the future far more than with the present. Invention, production, saving and investment have no meaning except for their relation to the future. "Man never is, but always to be blest." Stopping the wheels of progress at the grave only divests man's spiritual life of its supreme value. Suppose after all that life is a probation, as we always make it such in education and business for any degree of success or promotion, then death is but an incident in extending the environment of our activities. The present life is limited and another extends the resources of nature and prevents life from petrifying into the static and mechanical law of habit. If we made material conditions the only type of existence the limit of human population and endeavor would soon be reached. But we may look at death as an economic device on the part of nature or Providence to support the largest possible number of beings on limited resources in the probation that terminates in another condition, illustrating the law of continuity and progress. Hence the present moment has no value except for the next one. What we learn in the examination of the passing moments in finding their relation to the past reveals the permanent and important, the prophetic vision of the future and makes the shadows of the present merely the complimentary aspect of the more splendid parts of the scene. It is what I expect to realize that illuminates the present and dispels the darkness always hovering about its fringe where no hope enters. Hope in any condition of existence is the important inspiration of life, to say nothing of what it does in reconciliation of man with the struggle against pain and temporary defeat. This is as true of the economic as of the spiritual life. Placed where he must work to live, man requires the future for his development quite as much as the past, and the influence of that future will depend as much on the certitudes we have about it as upon any other assurances we have about the past. The passing moment is only the open cloud through which the blue vistas of eternity and immensity are visible, the moving pageant of the everlasting stars, the panoramic mystery of evolution and God, appalling or prophetic according as it holds out to us the hope of fruition for our ideals.

All experience is an arch
Wherethrough gleams the untravelled world
Whose margin fades forever and forever
As we move.

No darkness appears on that horizon and the day that begins to vanish is only the dawn of the morning, the twilight of history and hope, the "dim religious light of God." The burst of that splendid vision makes the setting all the more glorious and removes its tinge of sadness and sorrow, flashing on the soul the light of another world, and salvation comes with a heart for any fate.

Lass der Sonne Glaz verschwinden
Wenn es in der Seele tagt.
Wir in eignen Hertzen finden
Was die ganze Welt versagt.

"Let the son's splendor vanish when the light breaks on the soul. We find in our own hearts what the world denies us." "My purpose is to sail *beyond* the sunset and the baths of all the western stars." Ulysses added "until I die" and expressed his uncertainty of the future.

Perhaps the gulfs will wash us down.
Perhaps we shall touch the happy isles
And see the great Achilles whom we knew.

Simply fix in the human mind the certitude that life and consciousness are permanent and we shall have a leverage on it whose power no man can measure. It is the keystone to the arch of philosophy, ethics, religion and politics, and will form the center of reference for the re-adjustment or re-establishing the cohesion of the spiritual maxims of human life. We decide once for all that the sensuous life is not all and the highest but merely phenomenal and transient even without more value than the duties of the present give it, while the outlook into the realization of the best ideals mitigates the pain and imperfections of the present, puts a new interpretation on the struggle for existence and the elimination of the unfit, reinforces hope and courage, and whatever the trials and tribulations of pain and struggle, animates the idealist with the certainty of final victory and the zest of conquest.

One equal temper of heroic hearts
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

If he ever despairs it will be from the cold touch of materialistic philosophy and the pusillanimous fear of seeking the truth where it is to be found, in the residua of human experience. In the *Traüme eines Geistessehers* Immanuel Kant paused on the brink of that foggy ocean and refused to embark. Instead he set sail in the frail craft of pure reason on a little inland sea, without inlet or outlet and surrounded by icy mountains, sailing round and round and landing nowhere. If he had only plunged boldly into that fog bank he would have found a little distance beyond the veil a beautiful sunlit sea and the happy isles, the "spicy shores of Araby the blest", where philosophers cease from troubling and the weary are at rest.

Let me not challenge the utility of philosophy too boldly. It has the most important function of human life in its hands. This is not to have a reasoned system, but to have some central idea about which it may organize the maxims of human conduct and by reason rather than by force lead the race toward the light that comes from that dim far off existence towards which man's history moves.

A CASE OF CLAIRVOYANCE OR POSTHUMOUS MESSAGE.

By James H. Hyslop.

The following incident is almost as good as giving the contents of a posthumous letter. It consists in finding spontaneously, and clairvoyantly, if you like, some hidden objects whose concealment no living person knew. The characteristic lacking to make it exactly equivalent to a posthumous letter is the fact that it is not known whether the articles were concealed for the purpose. The probabilities seem to be that they were not concealed for the purpose of revealing their place and existence after death. However this may be, the articles were found, clairvoyantly or otherwise, under circumstances that preclude chance coincidence.

Mrs. Johnson, the subject of the experience, had only recently manifested psychic powers. I have a full record of most of her experiences from the beginning. She is a private person and did not know enough about the phenomena, until her own development began, to recognize their meaning. She is an intelligent woman, never in any way associated with the public manifestation of these powers, and as a measure of that intelligence I may state that she has been chosen to write the biography of one of our United States Senators. Her credentials thus for intelligence and honesty are the best. She has kept careful records of most of her experiences, made at the time of their occurrence. Of the incident we here describe she made careful notes at the time and told me personally of the facts a few days after their occurrence. The present account does not vary in details from the one I heard, and besides is made up from the notes which she made at the time of the events.

In the account all names are changed except those of Mr. and Mrs. Johnson. The main facts are as follows.

Mrs. Johnson knew Mrs. Tower but slightly. Mrs.

Tower was ill, but that she was so dangerously ill Mrs. Johnson did not know, tho knowing she was seriously ill. Mrs. Johnson, however, had a premonition of her death indicating that she would die before the first of the year. This was on the last day of December at 2 P. M. and would mean that she would die, strictly regarded, before midnight that day. Mrs. Tower, however, lingered until the next day, Jan. 1st, at 11 o'clock A. M. Soon after Mrs. Tower's death Mrs. Johnson seemed to get into communication with her with the results which the record will show, and among them the discovery of certain concealed articles. They were small tin or pewter tags which were attached to an article of merchandise and a certain number of them entitled the holder to a prize. Apparently these had been kept with the intention of getting a premium for purchases of the article. Mrs. Tower, however, had only begun this preservation of them, as there were but three of them. Mrs. Johnson saw but two. The three, however, gave the appearance of being but two, as one was put inside the other making it seem as one tag. Her vision corresponded with the appearance of the articles, the fact being that there was one more than appeared. Other incidents of much interest accompanied the experience, and perhaps they are quite as significant as the one under notice. But for certain types of minds who will be more interested in the apparently posthumous message this one will seem the more important, tho it has to run the gauntlet of chance coincidence and guessing before its supernormal value can be recognized.

I give Mrs. Johnson's own statement of her knowledge of Mrs. Tower and the house in which Mrs. Tower lived. The reader will observe that the facts are not built upon previous knowledge. I asked Mrs. Johnson if she was well acquainted with Mrs. Tower; if she had ever been in Mrs. Tower's home; if Mrs. Tower was interested in this subject; if Mrs. Tower ever made any promises to her sister to return; if she, Mrs. Johnson, had known the existence of the chemise mentioned, and if she, Mrs. Johnson, ever saw or knew of the existence of the other articles she saw clairvoyantly. To the last three questions Mrs. Johnson replies

in the negative. The answers to the others were more detailed and were as follows.

"1. I was not well acquainted with her. I met her once at the residence of her sister-in-law, Mrs. John Tower. The room was partly darkened, it being hot weather and mid-afternoon. We acknowledged the introduction, spoke a few words concerning the weather, and that was all. I much doubt if I should have been able spontaneously to recognize her at a future meeting. That she was short in height and quite fleshy I remember. Also that she was pleasant spoken, and the fact that she did not, to my mind at least, resemble her sister Mrs. Pepper. I went to Mrs. [John] Tower's home upon an errand, was taken into the parlor where I met the Mrs. Tower you are inquiring about who was a visitor at Mrs. John Tower's home, spending the day I presume. I mentioned the nature of my errand to the Mrs. Tower I had called to see—I have forgotten its purport—and immediately left.

"2. I have never been in her house. I knew that she resided in what is termed the North Side of ———, for this had been mentioned to me casually. I knew absolutely nothing concerning the kind of house, whether of brick, wood or cement, number of stories, or arrangement of rooms. I was even unacquainted with the name of the street upon which she lived, or whether it was east or west of High St. To be perfectly frank, I was not particularly interested in Mrs. Tower, tho to be sure, I esteemed her sister, Mrs. Pepper very highly, and for her sake would naturally anticipate nothing but liking for Mrs. Tower or any member of her family.

"3. I did not see the pantry shelf at any time. Last winter to obtain some data you requested I went to see the Misses Tower. I was in the reception hall and parlor. I also obtained a glimpse of the dining-room, for the sliding doors between the parlor, hall and dining-room were open. I should have liked to see the pantry, but as they in our brief discussion did not offer to show it to me, I naturally inferred that there was some reason why they did not wish to show me, and consequently I did not request them to do so. This is the only time I have ever been in the home.

"4. Mrs. Tower was interested to this extent; that she knew there were spiritualists in her family connections; she took a partial interest in the subject. That was all. The subject was never mentioned between her and me."

I give the record exactly as it was made at the time and signed by witnesses of the facts. Mrs. Pepper was present and witnessed the phenomena of Mrs. Johnson. The other two witnesses, the Misses Tower, sign the record of them, as knowing that the record was made at the time.

Mrs. Johnson's Notes.

December 31st, 1909.

Was aware that Mrs. Tower was ill, seriously so, not however that she was not expected to recover.

Friday, December 31, '09, about 2 P. M. I was told [clairaudiently] "Mrs. Tower will go before the year is over." Told my husband of this occurrence at 5.30. Heard nothing concerning Mrs. Tower until in the Sunday "Columbus News" read the death notice which I enclose.

[Obituary notice, of date January 2nd, 1910, states that Mrs. Tower died "at 11 o'clock Saturday morning at her home."]

The following Saturday, January 8th, 1910, I told Mrs. Pepper about the above and learned the following facts.

December 31st, Mrs. Pepper being present, she and family noted a change at 2 P. M., sent for physician between 2 and 2.30 P. M. At 4 they knew she was dying, but she did not pass out before the year was over.

ANNA M. PEPPER.
BERTHA L. TOWER.
EMMA TOWER.

In all likelihood message was sent correctly, i. e. that she would go before the day (24 hours) was over, and I thought the voice said 'year'.

Saturday, January 8th, 1910.

All day demand persisted. Urged to go to Mrs. Pepper. While there psychometrized for Mrs. Pepper and daughter Estella. Was a relief to me as Mrs. Tower was determined to reach Mrs. Pepper. Took Mrs. Tower's condition; head ached frightfully, so much so that at times I had to cease working. Proof was given that she was present at her decease, having knowledge of the events surrounding her death; of her watching, during the afternoon, when her sister, Mrs. Pepper, placing unnecessary tall glasses in extreme left corner of the side-board.

She also showed me an old fashioned tea pot nicked underneath the spout, a V-shaped nick. Showed a chemise in second drawer of bureau in her room, the only garment of this character that she possessed, one she had kept for years.

I was also shown her night-dress; the bed coverings; the way medicines were arranged by bed, the stand being protected by a huck-a-back linen towel. She also showed me her bodily movements just as she died, a lurching forward and downward in the bed.

She next showed me two dull tarnished bits of metal; they were about the size of a quarter and perfectly round, in color like a quarter. She also told me where they were to be found; on second shelf of pantry, under paper back in corner. I could see that the dishes were not in constant use. I could also see the pinked edge running along the shelf, which I took for pinked paper.

She also gave me number of children, five, I knew of but four. Last I was shown her low rocking chair and a pile of yellow clay.

ANNA M. PEPPER,
ESTELLA PEPPER,
BERTHA TOWER.
EMMA TOWER.

Later in the evening Mrs. Pepper came over to our home. My sufferings were terrible, my condition being identical with Mrs. Tower's during her paroxysms of pain. I was told many things, but with the exception of the lamp in her room which I saw I cannot enter into, as they were of a strictly private character. I am told they were correct.

ANNA M. PEPPER,
BERTHA TOWER,
EMMA TOWER.

[The following are the explanations which Mrs. Johnson wrote down after making the proper inquiries. In the original record there is an apparent contradiction, but this is explained in the notes and in reply to my inquiries on the point. I shall give the record exactly as it stands, and reply to inquiries later. The statement that gives rise to the apparent contradiction was written in lead pencil later and after the typewritten copy was made. J. H. H.]

Explanations.

The covering upon pantry shelf, instead of being pinked paper as I thought, was of oil cloth. I simply saw it and not feeling

its texture was misled. [Then in lead pencil:] Covering of pantry shelf was all of paper.

BERTHA TOWER.
EMMA TOWER.

Tuesday, January 11th, 1910. Mrs. Pepper, Mrs. Connell and Mrs. Tower's two daughters examined the pantry shelf and found three "Werk" soap tags hidden under the paper. (The oil cloth was along the edge, but the shelf itself was covered with paper. At least I am under this impression. When this statement is submitted for indorsement I shall verify or correct it.) But while there were *three* there were yet but *two* just as I was shown and exactly *where* shown; for two were tightly fitted together.

ANNA M. PEPPER,
ESTELLA PEPPER,
BERTHA TOWER,
EMMA TOWER.

The nicked tea pot was broken before Mrs. Tower's death. The daughter who broke it made this statement. The time of breaking not exactly known.

EMMA TOWER.

Her knowledge of her funeral was shown by the rocking chair incident. Her small grandson had occupied this chair and constantly rocked back and forth, his heels tapping the floor.

ESTELLA PEPPER,
ANNA M. PEPPER,
BERTHA TOWER,
EMMA TOWER.

[The following is written in lead pencil later after making the proper inquiry as to the facts. J. H. H.]

Her knowledge of the cemetery was shown by the mound of yellow clay. I must have this filled in by some one there present, as I do not fully recall correct explanation.

ANNA M. PEPPER,
BERTHA TOWER,
EMMA TOWER.

It was at first intended that the mound of excavated earth should be covered, as is customary, with evergreen boughs, but owing to the numerous floral tributes, it was finally decided to cover the earth with the flowers. That explains the reason for the bare mound at time of burial, or rather preceding, because as soon as the funeral cortege arrived flowers were placed upon the clay completely covering it.

LILLY M. JOHNSON.

I was able to secure the following for Mrs. Pepper. Was shown the ground floor of Mrs. Tower's home, likewise the piano and told what she said about it, "That it might as well be there for all it was played". She had used these very words to Mrs. Pepper and Stella upon her birthday (October, 1909, I believe). She also showed me a pet dog they had once owned, her old fashioned willow work basket heaped with stockings, her knee which had at one time been injured. This last partook of the nature of a condition. I was also shown the dark stairway concerned in this incident.

ANNA M. PEPPER,
ESTELLA PEPPER,
BERTHA TOWER,
EMMA TOWER.

I made inquiries regarding certain details and the following are the replies, some of them taken from Mrs. Johnson's notes made at the time. The date of the notes is January 10th, 1910.

I first inquired if Mrs. Tower had concealed the tags for the purpose of revealing where they were after death. The reply was as follows:

"If such was her intention no one living knows anything concerning such intention.

The tags were semi-valuable. Possessed of a sufficient number you could obtain a premium, a silver plated spoon or something similar. But a large number was required. Three would be practically valueless. What Mrs. Pepper (the sister of Mrs. Tower and for whom I psychometrized) was desirous of learning was the whereabouts of some rings which the family were unable to find. They have since found these rings, but in a normal way. I have often tried but have never been able to obtain anything concerning this jewelry. Mrs. Pepper told me she wished me to locate something which had disappeared. She did not tell or even intimate what it was or where they were. Then I told her or Mrs. Pepper's daughter who were together with myself in Mrs. Pepper's reception hall about the tags just as I have written you.

Mrs. Tower was in the habit of saving. One would, I believe, be justified in calling it a habit of hoarding. These tags were under paper on the shelf of the pantry which was seldom disturbed. They were back in the exact corner where I saw them.

Mrs. Tower may have hidden them with a purpose, but if so no one knows what it was. No one living was even aware of the existence of these particular bits of metal. She had told no one of hiding such articles.

I knew nothing concerning her habits. Practically all my information was that she was a sister of Mrs. Pepper, a lady possessing my highest regard. I was told that Mrs. Pepper felt that, perhaps, I might be able to describe something the family were anxious to learn.

In looking over my notes I do not find whether I was told *after* I described what I saw that evening or if I was informed *after* the tags were found just what they hoped to learn. But at all events it was *after I described the incident that I was told that they had hoped to locate several rings.*

In response to your queries respecting the Tower incidents, I regret to say that it will be impossible for me to secure any sort of confirmation from Mrs. Connell. In fact, I have not asked her, and in view of her marked reluctance and pronounced religious fervor (Methodist), I know it would be no use. I asked Mrs. Pepper some time ago, when I was forwarding complete data, about Mrs. Connell signing the statement and she urgently asked me not to request her to do so, as she felt the effort would be useless. Then, too, Mrs. Connell did not hear me describe what would be found; she knows of it through Mrs. Pepper and her daughter Estella, and she was present when the tags were found as were Mrs. Tower's two daughters, Bertha and Emma, and Mrs. Pepper and Estella whose signatures you possess.

Mrs. Connell, of course, is aware of the truth of the matter, and I believe, friendly disposed toward myself, but is, as are thousands, timid about being recognizedly connected with anything outside of the strictly normal and everyday occurrences.

In regard to the pinked edge of oil cloth and the paper which I saw, both were correct. 'Pinked oil cloth' was along the edge of the shelves, and paper laid upon the shelves. The 'soap tags' were underneath the newspaper which extended to the edge of the shelf, where, for appearance's sake, pinked oil cloth was placed.

When I write 'both were correct' I mean this: that 'tags' were under newspaper, that the visible edge hanging below shelf was pinked, but instead of being continuation of paper it was oil cloth."

Mr. Johnson writes his confirmation of the premonition as having been told him before knowledge of Mrs. Tower's death came.

May 28th, 1911.

To whom it may concern:

Mrs. Johnson told me when I returned from work at 5.30 P. M., Dec. 31st, that she had been informed (psychically) about 4 o'clock that Mrs. Tower would die before the year was out.

We were aware that Mrs. Tower's health was poor but did not know that the illness was expected to terminate fatally. Later we were informed that she was much worse, at 2 P. M., Dec. 31st; that the family physician was sent for between 2 and 2.30 P. M. and that at 4 P. M. they were informed and could plainly discern she was dying. However her decease did not occur until 11 A. M., January 1st.

T. E. JOHNSON.

I referred to chance coincidence and guessing as liabilities in the explanation. This hypothesis would be more tenable, as suggested by the inquiry for articles that had disappeared, but for the attendant incidents bearing upon the personal identity of Mrs. Tower. These were not known to Mrs. Johnson, but were known to Mrs. Pepper. They are, however, supernormal information and articulate definitely with the incidents which no one knew. It is quite conceivable that the communicator would not know where the rings were. They may have been put away or laid down in a fit of abstraction, or forgotten, while, if the tags were being kept for a special purpose they would be easily remembered, and as no hint was given of what was wanted the answer was natural and rational. The incidents of the "pinked" paper or cloth; of metal tags; of their concealment under paper; of their being in the corner of the shelf, and all correct would hardly be due to chance or guessing. If not these the incident as a whole comes near to being a posthumous message of the type desired by so many minds and wants only the evidence of intention to complete it and its significance.

INCIDENTS.

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TELEPATHIC AND OTHER EXPERIENCES.

East Hardwick, Vt., Jan. 6, 1908.

Dr. James H. Hyslop

Dear Sir:

In response to your request I send you this account of the telepathic and clairvoyant experiences referred to by Mrs. F. D. Searle.

I was making a study of graphology, and writing, for practise, character sketches (of people entirely unknown to me) from samples of hand-writing sent me by different individuals for that purpose, a niece of mine furnishing a large number of them. When this niece came home for a vacation (her home is only a few rods from mine) I said to her: "I find that I can nearly always read more deeply into the character of the people whose writing you send me than those furnished by other people" and asked her if she did not think I might get part of my knowledge of them from her telepathically. She agreed with me, and I then asked why I might not be able to get it all direct from her without the use of the writing. So we agreed to try it, she to call to mind mental pictures of some person unknown to me, as she thought to do it and had opportunity; I to hold myself receptive to her thought. When we met again after three or four days, I had formed a complete mental picture, but I was skeptical enough to doubt if it were not all imaginary. My niece remarked that she *had* done her part but indifferently as she had been very busy and much occupied, but she pronounced my description of the person's physical appearance correct except as to the color of the eyes, and the character which I described in quite minute detail as absolutely correct so far as her acquaintance with the person went.

We repeated the experiment at other times, not always with equal success but I never failed to get some of the characteristics correct. Then we varied the experiment. At a time agreed upon each day my niece mentally reviewed a series of rather tragic incidents in the personal history (unknown to me) of a friend of hers, while I held myself receptive to her thought.

It took several sittings for me to get it, but I finally gave the occurrences correctly except for one space of time which I called two months instead of two weeks.

It was during these weeks when my niece and I were living in such close mental touch that I had my first experience of direct telepathy and clairvoyance. My niece had said that she was coming in the evening and while I was expecting her momentarily and listening for her foot-steps. I suddenly heard (mentally) as plainly as though spoken to the outer ear, the words, "Aunt Jessie, I can't come over to-night", and at the same moment I had a distinct vision of a room in her home, of my niece sitting on the end of the couch, shading her eyes from the light with one hand, and of her mother sitting by the table reading aloud. My niece afterward verified the picture and the message.

Soon after this I had gone one evening early to bed and was just on the point of dropping to sleep, when the thought of fire came suddenly and with startling force into my mind. There had been nothing in weeks to suggest fire to my mind, and I tried to treat the occurrence as merely a wandering thought that had some how reached my brain in the partially passive state of the borderland of sleep. I tried to put the thought resolutely out of my mind and go to sleep, but I grew immediately wider awake and more troubled by the thought, but I could discover no signs of fire. The houses in which my niece and I live are both on the same farm, with a large pile of barns scattered between. My room was located, so that you could not, from it, see any of the buildings. I had been ill and not able to leave my room without over-taxing my strength, and I was not within call of the others in the house; besides I hesitated to communicate so groundless a fear to anyone. So I waited and watched and listened, thoroughly alarmed.

After a time it occurred to me to see if I could communicate my fear to my niece. Her room was located as to overlook all the buildings. So I called to her over and over at intervals to get up and look out to see if there was fire. About midnight I was startled by hearing a team drive past at a very unusual rate of speed, but what startled me most was the fact that it seemed to start from the buildings. I heard no sound of it before it reached the buildings as I naturally would a team going at that rate of speed. That suggested incendiarism to my now strained nerves. I could bear suspense no longer so I went to a part of the house where I could see all the buildings, and watched for a time. All being right I returned to my room, and though not sleeping any from anxiety I ceased to call my niece.

The next day, knowing that my niece did not expect to be in I tried at intervals to make her feel that I wanted to see her especially. She came just before night saying she had been ex-

tremely busy but had felt so strongly that I wanted her that she had left her work unfinished to come. I asked here if she slept well the night before (she is usually a very sound sleeper) and she said no, that she had had a miserable night. I asked what the trouble was and she said she kept waking with the thought of fire in her mind so strongly that each time she got up and went to the window to see if the buildings were all right, but that she had no idea what made her have such a night, that after midnight she had slept better but was still restless. I then told her my experience. She said she had been startled by the same team, but because it came by there at so slow a pace that it suggested to her mind caution and secrecy, so that she had watched it drive to the water-tub (between the houses) and then drive away at a pace as rapid as the former one was slow.

We could see no solution to the problem of my being so startled until my niece remembered that just at that time of evening their stove pipe and chimney had burned out. My niece was the first to discover it, and just for a moment, when she chanced to glance up and see the stove pipe all red-hot, and had undoubtedly communicated the feeling to me. She went to sleep with no thought of fire in her mind until aroused by my telepathic efforts. She has an unusual dread and horror of fire and on windy nights in the winter the sound of the fire in the stove will often waken her in an agony of fear. Several times during the winter that succeeded this incident, I awoke with the thought of fire startling me, and I always found that my niece was having a restless night from the sounds of wind and burning wood.

My niece has natural psychic powers and when but a child lived for weeks in the dread and horror of some impending calamity, but of its nature she could gain nothing. The feeling left her at the burning of our nearest neighbor's buildings. In later years she suffered acutely from the same feeling for several hours before another neighbor's home burned.

She is able to follow mentally a person in whom she is strongly interested and with whom she is living closely in touch: "find" them any time she chooses and tell what they are doing and of what they are thinking.

After my niece went away again, we tried further experiments in telepathy at longer range. We had a time agreed upon each day for the experiments and my niece sent the messages.

When we compared notes we found that I had received the most of the messages correctly, but I had received messages some days when she had not sent any, but she told me that in each of those instances she had been thinking of the subject concerning which I thought I had received a message.

Then a very skeptical and sarcastic third person suggested and insisted upon a test, our lists to be sent to her for comparison.

and my niece agreed to try to send two or three messages at each sitting. The test was a failure. I attributed it to the fact that my nerves were strung to a high tension by anxiety to meet the test. I *tried* to receive the message (and tried too hard) instead of just letting it come. Also I think the attempt to send more than one message at a time was, at that state of our experience, confusing. Later on we continued the experiment without being under test and one message at a time, with our previous good success. When under the test I always got something that had been strongly pictured in my niece's mind just previous to concentrating on her message, and it invariably was some topic in which she was much more *interested* than in what she attempted to communicate to me, which was usually something very trivial. All our experiments have gone to prove that the greater the *interest* in the subject, the easier it is of communication.

During the time covered by these experiments I was spending the days upon a couch and I always instinctively raised my head from the pillow when I "heard" the telepathic call, as though listening to an audible voice. I had never mentioned this to my niece, but one day she said to me, "You always raise your head when I call you." She said she always saw me plainly when sending me a message.

My only extended clairvoyant experience was concerned with another person, a young girl of sixteen in whom I took deep interest and with whom I was living in close touch at the time. I was spending a quiet evening alone, just resting and allowing my thoughts to drift whither they would, and they drifted, as they often did, to this girl who lived in a village six miles distant, and who, by the way, is an ultra-practical nature, absolutely without any psychic development, and with no knowledge or interest in such matters. I fell to wondering where she was that evening, and what she was doing. And suddenly I felt myself growing exquisitely and unaccountably light. I seemed to be floating upward and outward (there were no walls, no obstacles) and again upward to a great and airy height, then I began to move at a rapid rate of speed toward some definite goal but whither I knew not. I seemed not to think really, but only to be conscious of a very mild wonder and surprise. In an incredibly short space of time I saw church spires dimly in the distance, and soon recognized the village where my young friend lived. I came to a stop directly over but far above the village square at the intersection of the streets and where the chief business blocks are located, I did not reason, and all thought of my friend had gone from me, and I had no idea why I was there or what I was to see. But presently I saw two figures come down one of the streets and across the bridge. One was my friend. I recognized the coat that she was wearing that winter, but on her head she wore a brown tam-

o'shanter. I did not know that she had one. The other figure was dressed in a long dark coat and I called it her father. They went into the post office where they delayed a little talking with others who were there, got their mail went out and across the street and up the sidewalk on the other side. Soon they passed what I took to be a drunken man, and made some comment to each other concerning him. Coming to one of the stores they went in, and my friend made some purchase at the right hand counter, paying in coin from a chatelaine bag, while her companion walked about the other part of the store, looking at goods and chatting with one of the clerks. Then they went out and *I thought* back to my friend's home.

By this time I was quite excited by the (to me) novel experience. For long before the vision ended my feeling of being disembodied had vanished, I was conscious of no return journey to my room and couch yet part of the time I realized myself there and conscious that I was experiencing a clairvoyant vision and marveled at it, and I suppose that it was this intermittent self-consciousness that explains the discrepancies in the vision.

I wrote at once to my friend simply asking her to remember in detail everything she did within certain hours of that particular evening, and to come to me as soon as she could. She came within a few days and she wore the brown tam-o'shanter I had seen her wearing in my vision. I then told her my experience and she verified and corrected as follows:

She was dressed as I saw her, her companion wore a long, dark coat, but was a girl-friend, not her father. The P. O. incidents were correct, but upon leaving the office and before crossing the street they went to the door of a near-by house and delivered a short verbal message. They passed not a drunken man but a queer character who haunted the streets and of whom the young people were somewhat afraid and they did not comment on him. They entered the store as I saw them and the girl friend, *not my girl* made a purchase at the right-hand counter and paid from a wrist-bag. Meanwhile my girl walked about the other part of the store looking at goods and talking with a clerk. When they left the store they went, not home, but to the school-building to an entertainment.

After that I made an appointment with this girl for a certain hour of each day, to see if I could "find" her and see what she was doing. I found her once in her room lying down writing at a tablet, at another time sweeping and putting in order the sitting-room and adjoining bed-room; once in her room sitting beside a table reading from a book that lay open on the table; at still another time I saw her standing before the hall mirror pinning on her hat to go down town. All these incidents were

verified by her. Many times I could not find her at all, or thought I found her but was proven incorrect.

A very few times I made her feel my presence a very little but I was never able to send her any direct message that she was conscious of though I tried to do so.

I am unable, I find, to conduct any of these experiments to any purpose until I am living in very close and sympathetic touch with the individual. I often receive distinct telepathic messages from two distant friends who are experts in this work, but none of them have been verified, so would be of no value as testimony.

I give below the present address of my niece, also of the girl with whom I had my other experience, and who is now married. Neither would wish, I think, to have their names used, but both will willingly verify my statements, I am sure.

Very truly yours,
(MISS) JESSIE L. BRONSON,

East Hardwick, Vt., Feb. 4, 1908.

Prof. James H. Hyslop,

Dear Sir:

I enclose the answers to your list of questions and trust I have made answers comprehensible. But you mistake, my experiments were not with Mrs. Searle at all, but with my niece and the girl friend whose addresses I gave you at the close of my communications.

I have only a slight acquaintance with Mrs. Searle and do not know whether I could establish communications with her or not. I have tried to do so with several others and have failed only in the cases mentioned. I have to be living in very close touch with a person to succeed. If Mrs. Searle and I should decide to attempt, I will write you.

A friend has recently told me of receiving a message from a friend recently dead, also of an interesting experience with a spiritualist medium in connection with a friend dead. She would be willing to write you of them if you wish. I give her address at close of letter. She also has a friend who has had similar experiences and who, she thinks, would be willing to write you of them.

Very truly yours,
(MISS) JESSIE L. BRONSON.

The following are the inquiries made and the answers to them. They were designed to bring out any associated experiences that might help to throw light upon the processes involved in the phenomena.—Editor.

1. Can you approximate the dates of the occurrences, more especially that of clairvoyance in which your relative was concerned. Year and time of year will satisfy.

2. Have you any noticeable sensations different from the usual bodily condition when you have your coincidental experiences?

3. You speak of the experience as if you had a sort of vision at the time. What is the nature of that vision? For instance, when you thought of the fire was there apparently a real fire before the field of vision, or was it merely an inner vision like the images of memory?

4. Are you ever conscious of the presence of some one not seen in the room?

5. Do you have any feeling of assistance or as if something without you helped in your experiences?

6. Do you dream much or are you a sound sleeper? If you dream what is the nature of your dreams?

7. Have you ever had any apparitions of either the living or of the dead? If so will you please to describe details with dates, if possible.

8. What calls your attention to the experience that makes you think it different from the ordinary stream of consciousness?

9. Have you ever tried automatic writing? If so what account of it can be given?

10. Have you ever tried the planchette or Ouija board? If so with what results?

11. Have you ever heard voices? If so can you detail any case of it?

12. Have you ever had any sittings with a psychic? If so with what results?

13. Have you ever had any experiences, visual or auditory, that you would interpret as hallucinations?

1. The experiences of which I wrote you all took place three years ago, during the months of 1904-5. They began in October and extended through the fall, winter and spring.

The momentary clairvoyance in which I saw my niece in her home occurred in October, and I think also the experience of the fire, though it may have been early in November. The clairvoyant experience with my girl friend came later, in December I should say, and the experiments that followed occurred at intervals during the winter and early spring.

2. Yes, I think I described in my first communication the sensations that attended the clairvoyant experience, the growing *lightness*, the dropping away like sensations of bodily heaviness and suffering, till I felt entirely disembodied. In all instances when I receive a telepathic message there is first what I may term a pull, a tugging at the nerves (what I have mentally termed making

connection) then a restful, peaceful, relapsing sensation, a sort of opening up and flaming out of the whole being, accompanied by a sense of nearness to the transmitter. I have a very sensitively organized nervous system, it requires but a shade of thought to make its effect felt in the body, and perhaps I should say here for your enlightenment that the disease which keeps me still an invalid is of the nerves. Not so much that it is ordinarily termed nervousness, but worn-out nerves, sore to the touch. What the physical sensations attending the same experiences would be in a normal state I cannot say. I have been treated by a number of mental healers, and the same sensations that I have described always attend their treatments, only that the peaceful relaxing sensations grow much stronger and often I feel a current of subtle electricity passing through my system in addition.

3. There was no vision of any kind whatever connected with the experience of the fire. It was merely an abstract thought of fire, just the idea, without any mental picture, almost as though some one had whispered the word fire in my ear. Only I did not think of it in that way at the time, did not feel that it was a message from any one, was not conscious of any voice or of any feeling of association or personality. The thought of the fire simply *came into my mind* with great suddenness and force, that was all I thought about it. If there was any picture it was of the word *fire* and not of fire itself. And the same is true of the other instances in which my niece communicated, unconsciously, her fear of fire to me in the night. In the instances of clairvoyance, I seemed to be looking out upon actual scenes. The experience was unmistakably different from any image of memory. Besides the difference in visual reality, the clairvoyance brings a strong sense of personal association that is lacking in connection with a memory picture however vivid it may be.

4. No, only when in telepathic communication with some one. Then there is always more or less of the feeling that the transmitter is present with me. Two of my mental healers have often made me feel their presence almost as strongly, it has seemed to me, as though they were right with me in the room.

5. No.

6. I dream a great deal, always have, but my dreams are almost invariably of the most commonplace nature of every-day work and every-day occurrences. I have never had any dreams that any significance could be attached to.

7. No, I have never had any such experiences myself, but I have a friend who was warned concerning some investments, in her sleep, by, as it seemed to her, a friend who had recently died. She acted upon the advice given and saved her money where she would have lost otherwise.

8. I think I have answered this as well as I can under No. 2.

I find it difficult to translate these psychic sensations into language.

9. No.

10. No.

11. Yes. But in most instances I believe them to be mentally the voices of my own hopes and fears. Often in tone of indecision a voice will seem to tell me to do one thing, then another voice will tell me to do the opposite thing. So, of course, I know that they are no true voices. I visualize readily, and I have attributed the phenomena of voices to the same imaginative quality of mind which causes me to visualize. My mind not only pictures my thoughts but vocalizes them as well. But there have been a few instances in which the voices have been of a different nature. About ten years ago I passed through a great spiritual crisis and for some weeks was guided by a voice whose commands I was constrained to obey, and was led to do some things which I could never have done except under the strongest compulsion. Until I obeyed the command of the voice fully, I suffered the most acute mental agony, then relief came. Only occasionally since then in some moment of great need have I been guided in that way by a voice. A few times when searching for a lost article I have been told by a voice where to find it. As a rule now I think I can distinguish between the dependable and non-dependable voices, but sometimes I get deceived. As a rule I pay no attention to them.

12. No.

13. No, unless you would interpret the false voices as hallucinations.

Lebanon, N. H., March 14th, 1908.

Dr. James H. Hyslop,

Dear Sir:

Last January I received a letter from you asking me to corroborate certain statements made by Miss Jessie Bronson. I had left college on account of illness and have only lately been able to write. I hope that what information I can give may be of as much use now as then.

I am not sure that I know what is meant by clairvoyance. At the time of our experiments we called it all telepathy. The dates of these experiments were three years last December and January. I cannot give the exact date of any one experiment. As I remember, the experiment in which we became most proficient was Miss Jessie Bronson's describing the appearance of my acquaintance whom she had never seen from my mental picture of them. In order to do that we had a set time in which I was to keep that acquaintance as constantly in mind as possible.

We used to send shorter messages without any pre-arrangement as to time; for example, the night I had agreed to go over and see my aunt (Miss Jessie Bronson) but when the time came to go I did not wish to; so I concentrated my mind for a few minutes upon saying, "Aunt Jessie, I can't come over to-night." Very soon I got the response, "All right". Some one else of my family was with my aunt at the time and my aunt told them there was no need to hurry, because I had decided not to come over that night. The next time I saw my aunt she asked me if, at the time I sent her the message, I was not sitting on the end of the sofa leaning my head on my hand, listening to my mother read. That was what I was doing and Miss Bronson said she saw me as plainly as if she had been in the same room.

I think that this was perhaps, the most distinct communication we had; yet I can recall some others nearly as much so.

Yours sincerely,

A COLLECTIVE HALLUCINATION.

In the spring of 1905, eight years after our son's departure from earth, I happened to linger in our dining-room at Port-Orange, Fla., shortly before giving up our home, and while my eyes were wandering on the painted floor, they were arrested by some writing there, a few inches ahead of me. Bending down, I read:

"I exist".

F. C. Straub.

No mistake about our son's handwriting. Greatly startled I called my husband and pointed to the floor. He, without hesitation said: "It is Fred's own handwriting."

I testify to the truth of my wife's statement.

CARL STRAUB.

Nassau, Bahamas, May, 1908.

[The title "collective hallucination" in this incident must not deceive the reader as to its implications. The emphasis will appear to be on the term "hallucination" and the usual implications associated with it. But these do not necessarily follow the qualification "collective" tho it may be true that the naive conception of the phenomenon may not be true, that real physical writing was seen on the floor. We have found telepathic hallucinations and these mean that, tho the phantasms are mental states, they are connected with foreign

causes and are not intra-organic phenomena alone. The telepathic hallucination will not imply the actual presence of the reality apparent, tho it does imply a cause outside the organism in which the experience is realized. So the collective hallucination may involve a foreign stimulus—in this case, the thought of the deceased son or a collaborator, assuming that subconscious influences do not account for it—and so have all the meaning which reality would have. Hence we describe the phenomena best without committing ourselves to any assured interpretation.—Editor.]

THE HIBBERT JOURNAL

SPECIAL DECENNIAL NUMBER

Ready October 1

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SHERMAN, FRENCH & CO., Publishers, BOSTON

Proceedings of the American Society for Psychical Research

Vol. 1. 1885-89.

Price \$2.50 (prepaid)

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"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, a branch of said corporation, and for its purposes only."

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JOURNAL



American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

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A COMPLICATED GROUP OF EXPERIENCES AND
EXPERIMENTS.

By James H. Hyslop.

Some years ago Mr. George F. Duysters, an international lawyer, invited my attention to the phenomena of a personal acquaintance who had been in his service connected with an effort to introduce a typewriting machine into this country, and with some of the literary periodicals also as proof-reader and assistant editor. The phenomena had developed while she was teaching students the use of the typewriter. They were the orthodox type of alleged communication with the dead and one communicator purported to be no less than the late Frank R. Stockton, the writer of a unique and humorous fiction. Miss De Camp, the lady in question was thus a private person without any professional antecedents in mediumistic experiences, and hence not subject to the ordinary suspicions. I met her and obtained an oral account of the facts. They purported to represent the usual automatic writing through which Mr. Frank Stockton was endeavoring to write some stories which would complete his unfinished work and at the same time establish his identity to the living. Miss De Camp told me that she had never read anything of Mr. Stockton, except "The Lady and the Tiger" when she was quite young, and that she knew nothing of his life be-

yond this reading. I examined the records and found them interesting as a psychological phenomenon, but saw that the whole veridicity of the facts depended on the testimony of Miss De Camp alone. There was no reason to question her veracity and good faith. She had been as sceptical as any one in her position could be expected to be and indeed resisted and resented the intrusion of the phenomena, endeavoring to fight them off until the discomfort was so great that she had to yield and found relief only in submitting to the invasion. She quickly saw the kind of evidence demanded of the situation and took a critical view of the facts and ideas transmitted, studying them as any doubtful mind would do. Many of the incidents and ideas expressed were found by conversation afterward with those who knew Mr. Stockton better than she did, to be characteristic and to contain or imply facts in his life which she did not know. The outside critic, however, would insist upon other testimony than that of Miss De Camp to prove that she knew too little to produce the results normally. The automatic writing was done in a normal state of consciousness. She had always resisted and prevented a trance which it had been evident was the apparent object of the invading personalities. With the desire to have them published as stories or as a book there would go the suspicion of a financial interest in the product that made scrutiny of motives and previous knowledge imperative and in anything depending on her testimony alone it was necessary to be cautious about accepting the authenticity of the writings. But the circumstances and her antecedents made it probable that the phenomena were *bona fide* ones. The physical suffering that she had to endure in the production of the writing which gave relief and her undoubted hysterical condition of health did much to exempt her from the suspicion of bad faith, tho the hysterical symptoms raised difficulties of another kind. These hysterical symptoms were not of the systematic type that showed any marked dissociation or mental disturbances. In every condition but the writing Miss De Camp had a normal life, except nervous exhaustion, and her mind was clear and intelligent regarding the facts. Whatever can be made

out of the fact that she was "nervously unstable", whatever that means, the critic may have his way, but the slightest examination of the subject would reveal a judicious and critical mind on the part of Miss De Camp not subjected to any marked disturbance of normal functions. After a rest from her ordinary employment she recovered a normal physical balance, save for sensitiveness to inharmonious environment, and can now do her writing without the discomfort of the earlier date. Besides it would not make any difference how hysterical she might be, if we could prove that she knew too little to produce the stories claiming a source from Mr. Stockton. All that hysterical conditions would affect would be the natural question of accuracy of judgment and statement as to the facts, without impeaching her veracity. But all who know her would accept the natural honesty of her intentions and statements, and perhaps could entertain sceptical doubts only on the ground of imperfect memory and possibly somnambule conditions of which we have no evidence.

However all this may be, it should suffice to know that I have taken every liability into account in accepting the phenomena as deserving scientific attention. Indeed, even if they were only pure invention I should, under the circumstances, consider them as fully deserving the attention of psychology. But they had accompaniments of a more suggestive kind and which connected them with the usual phenomena of mediumship so that this alliance had to be studied, even if we did not suspect any supernormal incidents. There was every reason to accept her veracity and that of her family and friends as to her character and relation to the facts, so that the phenomena had an unusual interest, even tho we did not admit any evidence for the supernormal.

But I had no means for investigating the case rightly and no time in addition to lack of means. All that I could do was to ascertain whether Miss De Camp had had any other experiences which could be corroborated and which had the flavor of the supernormal. If she had had any experiences in which an interest like those purporting to have Mr. Stockton was not present they would go far to establish the gen-

vine character of her supernormal power. Hence I made inquiry for these and the Appendix of this article supplies a few of the necessary data. They are not numerous, but such as they are they connect the Stockton phenomena with the general field of psychic research.

All this took place in 1909 and 1910 when I had no means of investigating the matter in another way. But this year (1912), while I was experimenting with Mrs. Chenoweth and after she had been developed to a condition when it was safe to experiment in the desired way I resolved to test the claim that Mr. Stockton was influencing Miss De Camp. I learned from Miss De Camp the intention of the *New York World* to publish something about her case and possibly the stories that came through her hand. Before the public learned the facts I deemed it advisable, at the suggestion of a friend in no way connected with the case but a physician, to try the experiment of having Miss De Camp take a few sittings with Mrs. Chenoweth before the public learned any of the facts. Consequently I took her 235 miles and registered her under a false name so as to absolutely conceal her identity in the city and to make communication with the lady impossible. Mrs. Chenoweth had never seen or heard of Miss De Camp and the latter was not given the name or address of Mrs. Chenoweth at any time. Many years ago and before these phenomena had manifested themselves Miss De Camp had stayed a time in this city, but it was before Mrs. Chenoweth did any work there. The fact has no importance, but should be mentioned to help the sceptic's imagination. In the experiments which I performed there was absolutely no chance for the medium to learn about Miss De Camp, even if she had been inclined to do so, which she was not. Miss De Camp was brought to the house and admitted to the parlor and was not admitted to the séance room until Mrs. Chenoweth was in the trance, and she left the room at the end of the séance before Mrs. Chenoweth recovered normal consciousness. At no time did Mrs. Chenoweth in her normal state see the lady. We were admitted to the house, as always by the maid, who had no communication with Miss De Camp. The latter had no communication with friends while

she was in the city, reserving this for the purpose of concealing her identity most effectively. In the séance room Miss De Camp did not utter a sound during the three sittings. All my communication with her was simply by looking at her when she would either nod affirmatively or shake her head negatively to let me know whether things were intelligible or not. In the third sitting she sat six or eight feet from the psychic, owing to suspicion that she sat too close at previous times and affected the results by this proximity. But there was no way to discover anything about her by normal means. The record and notes must largely speak for themselves. Suffice it here to say that undoubted traces of Mr. Frank R. Stockton came during the sittings, especially the third one. The name Frank came as the writer in the first one with an incident or two indicating who was meant. The third sitting made the evidence, on any theory, quite clear as to who was meant apart from the full name which we got, the name Robert not being correct for his middle name which we did not know at the time.

The next week I held sittings again. The first allusion to the case appeared in the *New York World* the day before my sitting, and it was not published in any other paper, at least in Boston, so far as I could ascertain, and I asked Mrs. Chenoweth if she had seen either the *World* of the day before or any paper mentioning a new case. She replied in the negative and I indicated that it was not a matter of importance, as I asked only to know if she had seen a new case. I carefully implied that it was not a matter of interest to me as I did not want her to suspect that it was anything I had anything to do with. It was evident that she did not think it related to the work and she did not know what it was about, or that it had been published.

There was no subliminal work at the first sitting. There was complete quiet until the hand reached for the pencil when it wrote immediately: "Richard that is right not Robert", and the writing went on to explain that Robert was due to a mismovement of the thought at the time. Richard was the correct name of Mr. Stockton. The correction was made too late to use it against the believer in telepathy. The other

incidents of this sitting must speak for themselves through the notes.

At the second sitting the name Emma French was given. She was a cousin of Miss De Camp and her name was associated with the name of the friend who had tried to give his name when Miss De Camp was present.

On the third of my sittings Mr. George F. Duysters, after a long struggle succeeded in getting his name correctly written without any help from me. He was the man who had tried to communicate when she was present and failed to get the last part of his name correctly. He had also introduced me to Miss De Camp before his death. It was natural for him to communicate with me.

The most interesting incident in connection with his name was the reference to a picture. Before his death he had drawn a rough outline of a camping scene. After his death he purported to finish this sketch adding through Miss De Camp's hand many true incidents, known to Miss De Camp. As reference to it was soon to appear in my own report of the case I asked him if he remembered drawing a picture for the lady. He replied "Yes" and said the scene was "trees and water, an illustration of a time and place of other days" and spontaneously added that he "had finished it." All this was correct. The record and notes will explain it more fully.

It is not necessary to propose any explanation of the facts. All that I wished to do was to protect the alleged phenomena, so far as that was possible, by independent experiments. We have what may be called a type of cross reference in the case. We cannot suppose that Mrs. Chenoweth was prepared to duplicate in a normal way the claim that Frank R. Stockton was communicating or to assert that he was communicating through the sitter. We should have to assume some sort of prior collusion with Mrs. Chenoweth either by myself or by Miss De Camp and I shall exempt Miss De Camp from the possibility of it, tho I cannot myself escape that accusation for any one who chooses to make it. Miss De Camp had a purely scientific interest in the settlement of the issue and acted her part in the concealment of her identity with unusual care and scruple. The coincidences will have to

go for what they are worth, after feeling assured that they are not to be explained by normal means. The evidence that the information given by Mrs. Chenoweth is supernormal is as good as may be desired, at least for those who know anything whatever about psychic phenomena, and their chief significance is their coincidence with the claims made by the same personality through Miss De Camp. I may add also that the statement in the record by the alleged communicator that he had communicated through another not far from the place where we were was true, the distance being some twenty-five or thirty miles and in another city. It was a private case wholly unknown to the public and unknown also to Miss De Camp as well as Mrs. Chenoweth. Whatever normal explanation we give of the appearance of Stockton's presence with Miss De Camp we cannot give the same normal explanation of the phenomena with Mrs. Chenoweth, while the same supernormal explanation is apparent on the face of them. It is not necessary to estimate the claims of rival explanations in this field. All that it was desirable to do was to ascertain whether cross reference would lend possibility or probability to the claim of Miss De Camp that Mr. Stockton was influencing her to write the stories. Miss De Camp could not escape and frankly recognized that she could not escape suspicion for fabricating the stories in the interest of a novel book or of making money out of them. It was only a protection of her statements that it was desirable to make the experiments with Mrs. Chenoweth. The result will at least render it more difficult to reject the claim of Miss De Camp and that is all we desired to accomplish.

I learned that a gentleman of my acquaintance, editor of "The Common Cause", had read the manuscripts for certain publishers and wrote him regarding his judgment of the style and general resemblance to Mr. Stockton in the conception of the stories. He had made a special study of Stockton and his style. His reply was as follows:

Feb. 13th, 1912.

Dear Dr. Hyslop:

You were correctly informed as to my having read the De

Camp manuscript. I hesitate to give you my opinion because it is as yet very vague. There are lots of points in it in keeping with Stockton's thought and style. Yes, as a whole, the story "The Pirates Three" is disappointing. If you were to take out certain extracts and paste them together I think that almost any literary critic would recognize the Stockton hall marks. If he had to read through the whole manuscript and take these places out for himself the similarity would not be so striking.

I have more definite ideas as to the possible genuineness of the manuscript but these have to do with theories, not facts, and probably would not interest you.

Sincerely yours,

JOHN R. MEADER.

I wrote to Mr. Meader that I was not primarily concerned with the genuineness of alleged origin of the stories, but only with their relation to Mr. Stockton's style and thought, and he replied to this statement as follows:—

Feb. 16th, 1912.

My dear Hyslop:

Pardon me for failing to sign the letter to you. The only thing I can say is that there is no doubt in my mind but that many of the situations introduced in the story "The Pirates Three" might easily pass as Stockton's.

Sincerely yours,

J. R. MEADER.

The conjunction "but" in the last sentence would seem to me to imply that Mr. Meader doubted the resemblance, but that is evidently not the intended meaning. It is a form of expression, however, on the part of many people, for precisely the statement that he does not doubt the resemblance.

I never read a line of Stockton myself and would be no judge of the similarity between his ante-mortem writings and the alleged post-mortem writings. That judgment must be left to those who can make the comparison. For the scientific question it would not make any difference whether there was any similarity or not, except that a similarity of a certain kind and extent would arouse curiosity as to the claim made, and even without any internal similarity the cross reference would have its significance apart from explanation in the

identity of Stockton. We should have to explain the coincidences between the two claims, which, however, would be greatly increased by the similarity. But whatever explanation we had of the stories we should have to admit the possibility of some supernormal explanation of the record with Mrs. Chenoweth, and that does not concern Mr. Stockton alone. Mr. Duysters, whom I knew is involved in it, and Mrs. Chenoweth could not know any more about him and his relation to Miss De Camp than about the relation to Mr. Stockton. In any case the facts are not due to chance and the conditions favor supernormal sources of some kind, whether telepathic or spiritistic. They at least can be classified with that large class of facts which are explained by spiritistic communication, and any possibility of that kind makes the work and claims of Miss De Camp perfectly credible.

The special significance of the phenomena with Miss De Camp, if we accept spiritistic agency at all, is the extent to which such agencies may influence the thought and action of living beings. No doubt the subconscious of Miss De Camp affects the results. How much no one can tell. But that is an influence to be taken for granted even after we have admitted the intrusion of spirits. All that we lack is a criterion to distinguish between the contributions of the two causes. But the stories, in spite of that interfusion, suggest a larger possible influence than we have usually assumed in our scientific analysis of evidential phenomena, where we do not press the spiritistic theory beyond evidential incidents. Here there is little pretence of proving identity by the usual scientific means and the whole cast of the material bears the marks of Mr. Stockton's mind, after all allowance has been made for subconscious coloring and intermixture. The physical discomforts and effects also point to disturbances that ally the case with the claims of obsession, and we are inevitably reminded of the Thompson case, the difference being that one is in art and the other in literature. The influence in one is Gifford, the artist; in the other it is Stockton, the writer. Cf. *Proceedings Am. S. P. R.*, Vol. III, *Journal Am. S. P. R.*, Vol. III, pp. 310-345. But whether we

shall classify the case in that way makes no difference. It suggests a far wider influence of the dead on the living than is usually recognized, and tho we cannot urge this influence scientifically as yet, such cases propose the problem for us and we should be in a situation to investigate the very many claims or appearances of it, whether they be genuine or not, whether they be evidence of the supernormal or are explicable only by as yet wholly non-understood functions of the subconscious.

Mrs. Chenoweth tells me that she knew nothing about Frank R. Stockton, but that she had read a volume of his stories at one time and remembers "The Lady and the Tiger" and "Pomona Grange" as two of them. The reader will observe in the record of experiments that any amount of knowledge about the man and his stories did not affect the contents of the messages, as they refer to the work through Miss De Camp, except the incidents of his death.

The detailed record and notes follow this and must be studied in the light of this introduction. There is much more evidence of the supernormal in it than I have remarked in the discussion and the reader may observe this for himself.

Detailed Record.*

Mrs. C. J. H. H. & Miss De Camp. Feb 26th, 1912. 10 A. M.
[Subliminal.]

When we once get hold of these problems we can do a lot of things, can't we?

* For readers who have not become familiar with our method of making records the following explanation will be necessary.

All matter *not* enclosed in any manner is what was said or written by Mrs. Chenoweth.

All matter enclosed in parentheses represents what was said by myself acting as intermediary for the sitter.

All matter in square brackets represents explanatory notes, made afterward to make the procedure clear and to enable the reader to see exactly what went on.

Words which were spelled out in the automatic writing are indicated by the separation of the letters, and this also at the same time marks something of a *pause* between each letter. Whenever the pause was of more than usual length it is so indicated by the word "pause" in square brackets.

When a name was spelled out I was extremely careful not to help the process by any hint in the tone of my voice. The situation was always an important one and the slow way of spelling a name exposed the result to

(Yes.)

Do you hear that train?

(Yes.) [Train for N. Y.]

It is the ten o'clock train for New York.

[Pause and sitter admitted, followed by long pause.]

Funny, I feel so tired at once. [Sigh] It is that old lady.

[Pause] She is so tired. [Pause] Hm. [Pause and twisting head about, and another pause, after which hand reached for pencil.]

[Automatic Writing.]

[Pause, and slow process of getting pencil under control. Hand had difficulty in getting hold of pencil at all; held it vertical awhile and after a long pause got it in a natural position.]

* * I[?] * * * * [probably efforts at word 'my'] My [mirror writing and not read] My * * is * * How can I get hold as I wish to. I am trying so hard to write and I am not yet in full command.

(Yes, be patient and you will be.)

How do you know that. It wiggles so and is so hard to keep firm. I am [read 'can'] not... am... so new to this work but it seems to be a different [read 'difficult'] different different different form [read 'from' and then corrected to 'form'] yes yes yes * * [scrawl] no one writes for me now. They ought to I think but they put me to the task myself and so I must try and make no mistakes this time. do you understand.

(Yes I understand perfectly.)

[Long pause] F [Pause] r [not read as I did not wish to indicate I was sure of it, and a pause again] r... F r a * * e [read 'c'] E [Pencil fell and was reinserted.] F r a n k [Pause] ie * * [pencil thrown down] [Note 1.]

[Change of Control.]

criticism on this ground, especially as I read each letter as soon as it was clear that this particular letter was meant. But I read it in the same monotonous tone that I read all other parts of the record and, if the word or letter was incorrect, it was spontaneously corrected and if correct as spontaneously accepted. I was fully aware of the dangers here and if readers will simply study the whole record and refer to previous ones they will find that there is no reason to suspect suggestion in any manner. There was as much difficulty in getting the last part of a perfectly common and familiar word or name as there was the first letter, while the acceptances and rejections of a result were always perfectly spontaneous.

1. The sequel shows that the name Frank was probably intended for Mr. Stockton. His name was Francis, tho he always signed his papers with the name Frank. The "ie" at the end is probably a relic of the attempt to give it as he tried to give it later, namely Francis. There is no other evidence in this passage of his presence. He was merely getting accustomed to new conditions.

I must call the reader's attention to the communicator's use of the term

[Three pencils rejected: muscles stiff and trouble getting pencil in hand rightly. Indian: Oh moi sia. Pause, and Indian again.] * * My little * * my child my little girl my * * B [read 'P'] no B. It is useless. I am failing [read 'feeling'] failing to do what I thought I could do at once but it is so exciting to be here that I do not seem able to control my work. I wish to speak about the past. I am not old [read 'told'] old no not old but had my plans for life and happiness and all that goes with life and expectance and they were shattered by the death and it is only through this phase of experience that I am reconciled reconciled to what has come to the one I love so dearly. It is not alone in this way that I come but in the other way to her to her when alone [sitter began sobbing] and then she knows and asks for me when she cannot bear the silence but must have some help from this side. [Sitter sobbing and crying.] It is not a hindrance to me to have her grieve sometimes for I know her loneliness [read 'calmness'] loneliness and it is a help to me to feel she wants me to come. I did try at once at once right off quick for it was so easy to get her. I shall always come and it is for the comfort and consolation and love, not alone for the evidential [read 'evidence but'] value... evidential value for I am a better lover than scientist I think and so I stick to [sighs and groans] my particular business. I want to make good if I can. What [Pause] is the [Pause] reason of the change here in this work. It is for the better evidence. I seem to miss something here you know what I mean.

(Yes I think I do. The change was to be able to get certain definite things, especially names so that the evidence would be better.)

Yes all right for me. I want only the best if best it is.

(Yes I understand.)

[Pause] * * [apparent attempt to make the cross] p (P) * * {possibly 'P' and so read} [Pause] I want to say something about my books.

"wiggles" and Miss De Camp's use of the same term in describing the effort of Mr. Stockton to write through her own hand. Apparently the effect is the same in both cases. Her statement was recorded three years before this experiment. Cf. p. 233.

I should, perhaps, add here that there is some resemblance between Mr. Stockton's handwriting when living and his apparent writing through Miss De Camp. Both are a fine script with a tendency to vertical lines in making the letters. Miss De Camp's normal script is large and oblique. She had never seen Stockton's writing until after these sittings when she got a biography of him.

I should also add that in the later sittings the script became fine and slightly resembling Stockton's style in Miss De Camp's and his own handwriting. Here at first it was confused and wholly unlike what was remarked later.

(Yes do so, and take your time.)

I had so some which I thought much of because of their rarity not because of my incessant [read 'measant' to get correction] neessant [so read] I neessant [read I-neessant doubtfully] constant incessant [not read] reading of them do you know what [read 'about'] what I mean. my special books.

[Sitter shook head.] (Wait a minute. I shall have to inquire about that, but I must first be sure who is communicating.)

All right. [Indian] I thought she knew me but I will try and work out the problem. I went away too soon I think.

(Yes.)

[Pause] Father

(I understand.) [Sitter nods recognition.] (She might have recognized you all along but the science of this matter made it necessary for me to remain ignorant until the evidence got on the paper on which the hand writes.)

I see and now what about the books.

(Don't recognize the books.) [Sitter shook head.]

a few which I did not read incessantly but prized much a few only a few not a library a few gifts gifts.

(Yes they are remembered now.) [Sitter nods assent.]
[Note 2.]

all right. I also want to affirm the supposition that I was there trying to manifest soon after death. I loved my own as much as any man could I know and I would not and could not leave them alone and she is so responsive to me that it makes it easy for me to come to her alone. I mean away from here. She knows it and she could do this sort of thing... sort... just as well as any one if she were not afraid of being mistaken.

(I understand.)

I am there and will not hurt or bring wrong. You know her doubts doubts do you not.

(Yes I do and have always.....)

Quiet them.

(Yes I will.)

2. The change of control involved some confusion in the personalities trying to communicate. There were evidently two of them on any theory, the sitter's father and friend. This was not apparent to me at first but became noticeable when books were referred to. It is probable that the primary effort was to get the friend and that the father was a mere assistant whose thoughts came through involuntarily.

It was not her father that had the books. The friend, evidently trying to communicate and who gave his name later, had a few books which had been given to him and they did not constitute a library, and he did not read them much. These books were on this subject and were given him by the friend now interposing to help the publication of the writings, namely Mr. Floyd Wilson.

quiet them for heaven sake and let me have a chance where I belong.

(Yes, all right.) [Note 3.]

That is all I ask. I will try and do better next time but I am managing all right now.

(Yes you are.)

It is good to be able to be in contact with those we love and cherish. I did not wish to go. no no I would have been glad to stay but that is God's [pause] (Will?) no God's power. Will implies that I was under the ban but power means that somehow I did not get hold of I it and so slipped out from under. I don't know why. I only know it happened. I am not so restless now although I make her so sometimes.

(I understand.)

[Pause] Does she.

(If she... Do you mean the lady present?) [I meant sitter.] no another where I try to manifest.

(Yes, the lady present understands.) [Note 4.]

W [read 'M'] [Pause] yes W. [Pause] I cannot write now. (All right.)

can I come again.

(Yes certainly.)

I want to stay.

(Do what you wish.)

G she will know I think.

(Yes she will.) [Sitter nodded assent: I too recognized person.]

Ge [Pause] * * r [read 'Ger'] Ge * * (Next letter) or ff [pencil fell and was replaced.] Geof... [attempt to erase when read] George yes.

(Yes that is good.)

George I will get the rest as soon as I can. You know George.

(Yes I know.) [Note 5.]

George [pencil fell and was replaced and Indian gibberish followed.] M [possibly intended for 'W', but read 'M'] [Long

3. The reference to the sitter's ability to "do this sort of thing" is very pertinent, as she does do automatic writing, and very pertinent is the reference to her fear of being mistaken, as this has been one of the chief hindrances to her development of the writing.

4. The statement that he "made the lady restless sometimes" is most pertinent. The apparent attempt of Mr. Duysters to communicate through Miss De Camp was always attended with considerable trouble, but the allusion is probably to the fact that, in life, he used to walk the floor in great restlessness himself, and Miss De Camp has automatically done this herself often in a very restless condition. This I did not know at the time the message was given.

5. Mr. Duysters' name was George F. I probably knew it at one time as I had some correspondence with him, but I did not recall it at this time.

pause] * * * * * [three letters not deciphered] George W.
* * * * * [two signs read as '11'] no not yet.

(All right. Stick to it.)

W [Pause] h [Pause] h * * * * W * * W * * [Indian
and rolled head about.] We * * I cannot seem to do it.

(Don't worry. You are doing well.)

[Indian.] Wheeler. Why did I write that.

(I think the subconscious had something to do with it. You
will get it right yet.)

where is the subconscious

(I don't know but. . . .)

* * [Pencil fell and writing ceased.] [Note 6.]

[*Subliminal.*]

[Long pause and hand seized mine violently and pulled and
squeezed it with all the power Mrs. C. could.]

I can't do it.

(Yes in time you can.)

No.

(Yes, don't worry. You have done well.)

[Long Pause] Oh dear. Oh dear. Who are all these people.

[Distress] Who is that old lady?

(We will find out.)

Do you know any one by the name of Lucy?

[Sitter shakes head.] (I do.)

Aunt Lucy?

(Yes I think so.) [Not mine, but I knew some that would
call her that.]

[Pause] Hm. Well is she aunt to you?

(No.) Well I was going to tell you she wasn't. She don't
belong to you but to somebody else. But she is tall. Shall I
tell you about her?

(Yes.)

She has very gray hair and blue eyes and red face. I mean
healthy looking, broad shoulders. She is a big woman and she
dressed in a plain dress of gray, a sort of non-descript thing
but simply, nothing particularly significant about it, and she
is with a man that is just hanging around my head and keeps
bringing his hand around here. She is talking to him. She
has been gone a long time and I think her name is Lucy or
Louisa, like an a in it, sounds like Louisa. It is a pretty way
of speaking of her. She is all right but don't belong to you.
but to another group of people. [Pause] Wait a minute. You
won't go this minute. will you?

6. The name about which there was so much confusion here cannot be
recognized in any way as a relative or friend. If it had been Wilson it would
have referred to the man that gave Mr. Doysters the books and is now in-
teresting himself in getting the Stockton stories published.

(No.) [Note 7.]

[Pause] You have been talking about me.

(No.)

Yes you did. What did you say?

(I don't know.)

You said I spoiled a name. What did you say that for?

(I do not recall it.)

Did you say the subconscious did it?

(Oh, yes.)

What did you say that for? Can't any one do that? Don't blame it all on me.

(I laid it on the subconscious and the communicator.)

When I wasn't thinking of anything you should not lay things on me. I help you more than I hinder you. It makes me tired that everything is laid on the subconscious. This makes the spirits infinities if it was not for the subconscious. You can't separate people. Everybody is connected. Do you believe it?

(Yes.)

Well, we won't fight, will we?

(No.)

Couldn't he get what he wanted to?

(Not quite.)

He will. You ought to apologize to me.

(I do.)

Tell them they are the ones. Do you know anyone by the name of Isaac? Have I said that before?

(Yes, who is it?)

I don't know. [Pause] Do you want me to tell you something else? I have something. Does he know anyone named Helen?

(Not recalled.) [Sitter shook head.] [Note 8.]

All right. Goodbye. [Pause and sitter left. Pause] I am so tired. Suddenly awakened and I asked her if she knew what she said and Mrs. C. replied that she did not. I then simply asked her how she felt and she remarked that she felt tired.]

There were frequent indications of distress and struggle in rolling the head and body from side to side that I could not mark in the notes. But they showed the evidence of difficulty in this direct work.

7. The name Lucy is not intelligible to Miss De Camp and seems not to represent any relatives of her immediate friends. As it occurs in the subliminal stage of recovering normal consciousness it is possible that it refers to a lady mentioned in sittings of my own last year and that are now in press. The description of her is accurate as far as it goes and Lucy was her name, she being an Aunt of a cousin Lucy mentioned in connection with her own messages. On the other hand, there is no assurance of this interpretation.

8. Isaac is the name of a deceased cousin of my father and Nellie, not

Mrs. C. J. H. H. & Miss De Camp. Feb. 27th, 1912. 10 A. M.

[*Subliminal.*]

[Sitter admitted. Pause, sighs, heavy breathing, pause and rolling head about, cough and sighs.] Hm. [Pause.] Hm. Do you know a lame man? I see a lame man. He limps. That isn't very much, is it? [Pause] He has a beard. [Pause and I put up sleeve: pause again. Fingers moved in a peculiar way, especially the third finger. Pause and sigh.] I am so tired. I don't know what to do. [Pause, and then reached for pencil.] [Note 9.]

[*Automatic Writing.*]

We will help all we can for we are here and interested as you must know and I do not want you to feel that you are deserted or left alone with the work. It sometimes has seemed as if we might all stand aside and give the spirit communicating the benefit of a free field.

(I understand perfectly.)

It would be better and so we w... [started to repeat 'we' as it was not read] have or are trying to work that way for a while. We have to try more or less experimental work always in a laboratory and that is what this work is like. I will not stay * * I have tried to impress as little as possible my personality on the work. G. P. [Pencil fell.] [Note 10.]

[*Change of Control.*]

[Pause and uttered 'Oh dear', followed by long pause. Pencil held in a cramped position like the day before with fingers rolled under the palm of the hand.]

Wh * * ['Wha'?'] W H * * W h i t e W h [Pause] e [Pause] W h e a t ('t' or 'l') [Pause] I am trying to begin where I left off.

(I understand.)

and I was told to lose no time or energy and that is my plan.

(Yes I understand perfectly.)

G. W [Pause] W a [Pause] I am not quite here here am I.

Helen, is the name of his daughter. A connection between the names Helen and Nellie was established in an instance last year, where Helen was the real name of a person changed by herself into Nellie. Have we here a similar confusion? There is no assurance, however, in this interpretation and only because the name Isaac cannot find any meaning in connection with the immediate object of this experiment do I admit the possibility of the coincidence mentioned.

9. The limping or lame man referred to is not identified.

10. G. P. is the abbreviation for George Pelham who figured so prominently in the Piper sittings when Dr. Hodgson was living. He is one of the important personalities, trance personalities, in the experiments with Mrs. Chenoweth.

(Not quite yet but go ahead.)

W. Whee * * [read 'l'] * * * * * [heel?] G. W. W[?] It is the rest of the W that I am after.

(Yes I know. Just take your time. I shall wait.)

Whp [read 'h'] p l e [Indian] Whee [pause] * * p [so read] no I[t] is e [read 'l'] mma Emma [read 'Anna'] Emma Do you know to whom I refer.

(I do not, nor does the sifter present recognize it.)

Emma is over here with us.

(Not recalled yet. Go on.)

Emma F ['F' not read as I was uncertain of it.] F. [pencil fell and was reinserted]

(Go ahead. Stick to it.)

G. Whee . . . Why do I always do that * * [Pause] d [not read] d [Pause] o [do] you know why I always do that.

(No I do not. I am not on your side so that I have to guess at the explanation and I do not know what it is. You stick to it and you will succeed I am sure. I can wait as long as you like.)

is it worth the waiting.

(Yes.)

I fear [groans] I am taking too much time but I am so anxious to establish my identity before I try to say what is in my heart.

(Yes I understand.)

G is right and Whee . . . [Pause] W r [or 'e'] Whea to ['o' not read] on no Wheat * * Watty [so read] l [read 'wheatly'] not quite right as you know * * [apparently capital 'C' made twice, or intended for capital 'L' after the Rector type of 'L' in Piper case.]

I cannot do it can I. I try so hard and she is helping me but neither of us seem [s] to be able to do t [it] yet. I do not * * * * [hand moved off sheet and wrote in air and I had to put it on sheet] to give up. It is not as easy as I expected it would be but if J. [P] unil [will] only help I can do it.

(All right.) [Note 11.]

I wish I had done more before I died to make this easier but I don't know how now. I know that I am conscious of all that is going on but I do not seem to be able to tell about it. M. yes M knows about some things and will tell if asked. [Distress and rolling of head and body.] Do you know I am G. W. and that I came to speak to her.

11. It is probable that the long effort to get the name here refers to the same person mentioned in connection with Note 6. It is not that of Mr. Duysters, tho George F. is that of the latter "Geo. F." or "George F." was the way he usually signed it. I cannot imagine how the mistake of "Wheatly" occurred here, unless there was confusion with that of the friend who had given him some books on this subject. Cf. Note 2.

(We do not know who G. W. is yet.)

you do not know now [written from right to left.]

(No.)

M. [possibly intended for 'no' but read 'M'] I did not say M. You said I do not know now.

(I know a G. W. and M. might be the initial of my wife. Is it she you mean?)

No.

(I thought so.)

I want to speak to the lady. I am with the father and am trying to help. Do you not know L. [Pause] does she not.

(Does not recognize L. yet.)

a girl in the earth life and there is a little child over here with the father yes.

(Not recognized at all.)

What is the matter with it all.

(I certainly do not know.)

I do not either either either. It is so [Pause and pencil fell; reinserted but fell again.] [Note 12.]

[Change of Control.]

[Five or six pencils rejected.] My it is * * time that some * * took hold... somebody took hold of this case. These spirits who think they are so strong and mighty and want to help will find that it takes... it takes a lot of practice to do work off hand. It is not so simple as it seems and not everybody who tries can run a pencil. I feel very much concerned for this good friend who tried to do it and was unable to hold his own but he knows more than he did a few minutes ago and will take assistance assistance and let anybody help [Indian] I don't care care if G. P. thinks a letter; letter letter struggled over... struggled for is better than one given by a friend. I do not agree with him. This is some of R. H.[s] work. G. P. and I get along all right but R. H. is for the individual individual [pencil changed] individual control. I guess I have mixed mixed matters up now so that the dough [not read] will rise

12. Miss De Camp had a married cousin by the name of Lulu who is possibly meant by the L. referred to. Whether the "Lucy" mentioned earlier may have referred to her cannot be determined. Their was no proper context to suggest this, but rather a relative of my own. But that her cousin Lulu may be meant here is apparent from the fact that she lost a daughter who may be meant by the reference to a girl. Then a little boy died of whom the grandfather was very fond and also Mr. Duysters, the latter holding the child in his arms when it died, and could never speak of it afterward without tears. The grandfather's illness was traced to the illness and death of the child. The boy was a brother of Mr. Duysters and the grandfather's last words to him were: "Jack, I shall soon be with you."

[read 'use'] dough [spelled out by me, as I was not sure that 'dough' was intended] what does dough spell anyway.

(It spells 'dough'.)

What do you do when you want dough to rise. mix the yeast in it don't you. Well I am the yeast.

(All right. Let that go.)

Let it go where. It is all right.

(Now it was the Frank that came yesterday that we wanted. Can he come to-day?)

I suppose he can if he has half a chance but when some one who is G. W. keeps [read 'helps'] keeps trying to write his name Frank or anybody else will be kept away. You tell G. W. to wait till he is asked for and let the other man do his own work. He did not know how to hold his strength and a friend who is all right but some stronger than he dropped in ahead of him and then the trouble began and poor Hurricane struggled to let the dear [read 'clear'] individual... dear... G. W. give his message. I'll take him away for awhile and let the other one come. Don't worry, it is all in the experience and good enough but rather expensive expensive as far as energy goes. J. P. [Pencil fell.] [Note 13.]

[Change of Control.]

[Indian and pause.] I am glad [two pencils rejected] to be clear again and to try to write the message which I desire to give. It is not so hard as it was but it is not yet quite plain to me what happened. I am not alone but have some friends with me to help me recall the past. This is not so new to me as to some and I am not doing my first work here. It was not such a shock to me to go as it seemed but the [groans and rolling of head] shock was to those whom I left.

(Yes, you say this work is not new to you. Can you tell all about that work before?)

[Pause] Yes I think so. I have been trying every since I first went away to make evident my presence and not only in one place [groans] but more. I have tried to manifest at home [groans] and at another light not so far away from here and I have been seen and have been present at other sittings. There is not much to say but it is something. I was with some of the group once at another light where there was writing done but it is not that I care [read 'can'] care the most about. I[?] It seems as if I could write through another hand not a profes-

13. Jennie P. is one of the trance personalities in this case. The type of work which has recently developed is exactly the kind that Hodgson favored in life and Mrs. C. did not know the fact.

sional light but it is not done as this work here is done but is more normal.

(I understand)

normal state I mean. (Yes.) Why be afraid or doubt. It is all right.

(Yes, can you tell what you write about in that case?)

[Note 14.]

Yes you mean what I say or what I am interested in.

(Yes I do.)

Yes I know. Is it about the work and that is to be done a more personal affair. I do not mean the general work but about a case in particular and about conditions and all that and I have plans for future which are included in... included... that. I do not seem to have much energy. Where does it go. You do not need as much as I do.

(I understand. Can you tell the particular thing or things you do through that light? It will help to prove your identity.)

O yes I will tell all about it as soon as I can. (All right.) for it is a work of importance and I can [read 'am'] n... can make pre [so read, and at end of line] progress if there is faith in my power to reproduce some of my native native ability that is not said with conceit but because I could do some things before I died which I would like to continue now that I am a spirit I can write write by the hour with her. you know what I mean.

(Yes, where is the 'her' you refer to?)

not this one but the friend with whom I work in another place [then lines drawn to explain the place: whether an attempted map or railway or not no one can tell. Then scrawly letters not legible.] Do you know I can make figures too.

(Yes.) [Note 15.]

You know draw figures yes in a small measure.

I know all right and will tell you more tomorrow. I am warned to go.

(All right. I understand.)

I am doing better now and my character will be cleared. speaking of characters I have brain children myself. you know what I mean?

14. It is true that the work of Miss De Camp is done in her normal state and not in a trance. Mrs. C., of course, did not know the fact and could not know it. Mrs. C.'s work is done in a trance.

15. It is true that plans had been marked out in the work of Miss De Camp for the future, the fact, as all facts in this matter, being unknown to Mrs. C. Mr. Stockton's native abilities and characteristics are manifested in the stories. The writing did continue for hours at a time.

(Yes I do and you will get your identity in the end.) [Note 16.]

thank you and can I not get my work though [through] too for I was not half though [through] with my work. [Pencil fell, was reinserted and two scrawls made and fell again.]

[Subliminal.]

[Sigh and reached for my hand, and then a pause.] Oh dear, I am so tired. [Pause] What makes them struggle so? Do you know?

(No.)

Why don't you make her write?

The reason is we want the evidence through you, as you can give it best.)

All right. All right. But she is just as well I was going to say just as able, that's not what I mean. She is more able but different, different. [Pause] Do you know what I see?

(What?)

A great heap of papers with a lot of writing, not like this, not scraggly and scrawls like this but a whole lot, quick and rapid and intelligible writing. You know what I mean.

(Yes.)

I mean hers. (Yes.) And it is also new. It seems as tho I wonder at it. I wonder and yet it sounds well. She laughs at the idea of it and yet it goes on yet. Shall I tell who?

(Yes.)

I am afraid it would spoil the evidence.

(It would be evidence.) [Note 17.]

Well look. I get a picture [Pause] out of doors and a pad and a block or something. I write something and am surprised. I go on trying and it unfolds and unfolds. The native ability is in that and the girl harmonizes with native ability of the spirit and the two work together and produce a great work you know.

(Yes.)

I don't know whether they write books or not but they could.

(Who..?)

Partly herself and partly spirit, not partly herself in knowledge of what goes on but responsive just like a medium gets messages, but pouring through quick. It is lovely. (Yes.) Not

16. The reference to "brain children" is evidently to his stories and is the first clear intimation of the nature of the work.

17. The difference between the two psychics is evident and the allusion to "a great heap of paper" describes the work exactly. Miss De Camp has laughed very much at the work and the situation in which it places her. She is not without either a sense of humor about it or a sceptical attitude of mind toward it.

only lovely but wonderful and there is a great big outlook. Oh my it seems as if it were such a wonderful expression. It is awfully like Charles Dickens. You know Charles Dickens.

(No.) [Note 18.]

Don't you! What! Don't you know who he is?

(Never read him. Who is this man?)

I don't know. Somebody like Charles Dickens. Someone plays on her brain as one played on the brain of Charles Dickens. I feel like taking care of her, that she doesn't overdo it. She gets a-going sometimes and do doesn't care whether she eats or sleeps. But it will go on her whole lifetime. There will be no cessation. It is not an influx for a little time. It is not something that comes quick while the tide is on. It will go on and on as long as she wants it. He will tell who he is himself.

(I hope so.) [Note 19.]

Do you know anyone by the name of Carl?

(Yes.) [Thought of a man I met yesterday.]

In connection with him.

(I don't know. Wait a minute.) [Speaking too fast.]

[Pause] I got to go. I can't wait. Goodbye.

(Goodbye.) [Awakened in a few seconds.] [Note 20.]

There was more sighing and apparent distress than I could mark in the course of the sitting. Frequent groans and rolling of the head occurred without always interrupting the writing.

Yesterday after the experiment the sitter told me she had had a severe pain in the back of her head and neck exactly like the pains she feels at home when she is doing her work, or usually before it, and when she has to seek relief by means of work.

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On the way to the sitting Miss De Camp told me that last night she was apparently seized with a determined effort to make

18. The reference to "a picture out of doors and a pad and a block", and writing and surprise and native ability are very pertinent facts. At the time the family with Miss De Camp were spending a summer vacation camping out and at the time that the picture was first drawn which is mentioned later, Miss De Camp took a writing pad and tried some writing out of doors. Mr. Duysters was shown some of the sheets and expressed surprise at it and thought it showed more ability than he had thought she had. The reference to Charles Dickens is evidently to compare her inspiration with what was supposed by Spiritualists to have been the source of Charles Dickens' work, and it is at least colored by subliminal knowledge of Mrs. C., tho she knew absolutely nothing about the facts in the case of Miss De Camp.

19. The reference to Miss De Camp's indifference to the ordinary rules of health when she gets at the work is quite true, tho she has had finally to learn some lessons of caution in this matter.

20. The name Carl is not recognized, but Mr. Duysters had an intimate friend by the name of Carr.

her do something before she went to bed and she fought it off, with the desire that nothing should be done to interfere with the work the next day. Finally, with the persistence of the seizure, she asked them to tell her what they wanted and not to make her write or put her into a trance. She then suddenly got the impression, almost a voice: 'Don't sit so close to the medium.' As a consequence of this suggestion I sat Miss De Camp about six or eight feet from Mrs. Chenoweth and the sitting indicated, as the reader will see, that Mrs. Chenoweth was not so exhausted as the day before.

[Normal.]

Do you know anyone by the name of Frank?

(Yes.)

I don't mean Podmore. We had that once.

(It is not Podmore.)

Sometimes when I hear a name I think back. [Pause] I think it is a spirit. [Pause] [Note 21.]

[Subliminal.]

[Sigh and pause.] [Sitter admitted. Pause, cough, roll of head, and pause again.]

How like Sunday it seems. Do you know why it is so quiet? I seem to be off somewhere and it is like Sunday morning. Don't you like Sunday?

[Bright sunshine, but clear cold March morning. Not especially quiet, but like an inspiring Sunday morning.]

(Yes I do.)

[Pause] Hm. [Pause] Do you remember the heaps of paper I saw yesterday?

(Yes.)

Do you remember the man writing on them?

(I know who it was I think.)

Do you know what his hand is like?

(In a minute.) [Talking too fast.] (All right.)

Why it is a medium sized hand and rather long fingers. He has a ring and that is on his finger. I think it is on the finger of the hand doing something on the paper. He has very straightforward eyes. (Slow.) [Said sharply] They look right up at you * * [Note undecipherable] suddenly. They seem to look through you, not because they are dark, for they are not dark.

21. Frank is the name of Mr. Stockton, as he usually signed his name. There is no proof that he is meant here, and its connection with Mr. Podmore, whose name was Frank, is denied here. If it was Mr. Stockton he could not control long.

But because they are honest. That is all I got to say. [Pause.]
[Note 22.]

Do you know something?

(A little I think.)

Perhaps you don't know this. Tones affect me as much as physical touch, see?

(Yes.)

When you said "Slow" in a different tone it was so quick I thought you hit me right on the forehead. Isn't that funny?

(Yes.)

[Pause] What made that man project himself?

(What man?)

The story writer.

(I wanted him for a purpose.)

Did you ask him to come?

(In my mind I did.)

[Pause] That's all right then, isn't it?

(Yes.)

[Pause] I was afraid it was a fugitive thing, you know.

(Yes.)

Where is the girl?

(She is here.)

She is not in the usual place. (No.) Do you know why?

(Tell me.) [Note 23.]

He goes out of sight back of me somewhere. It is not in the parlor is it?

(No.)

Well he is back of me somewhere. [Pause and reached for pencil.]

[Automatic Writing.]

Good. [Pause] We are working for more than the present effect. We are working for posterity and for the joy of working. It is great and is wholesome as well.

Do not let any one say I am overdoing it or that I will hurt her. [Miss D. held up her hand and by motion, behind Mrs. C., signified that it was hurting her.]

I will not and I will supply whatever energy I use. I mean the

22. The reference to a ring is pertinent. Neither of us knew anything about its relevance, tho we may assume that it might be guessed. But inquiry showed that Mr. Stockton wore a ring on his right hand.

23. The phrase "the story writer" again identifies Stockton. At previous sittings Mrs. C. came away with a headache and before this sitting, as the note at the beginning of the record shows, Miss De Camp got the impression, after resisting an impulse to write, that she should not sit so close to the medium. Mrs. C. was not informed of the fact and, tho we can assume her hypersensitive in the trance, she did not find where Miss De Camp was by normal perceptions.

one through whom I write my manuscripts [delay in reading] yes yes not this hand I am using now.

(I understand.)

It has caused so much talk in the inner circle about the possible detriment to health but that is all bosh and I know it.

(All right.) [Note 24.]

I am not afraid of any result and will make up for any lost pleasures in other ways by giving new friends impulses and purposes. I am happy very happy in the effort. I could have come before but I was not sure that you wanted me and there are others around her who help me to do the work. I did not make her a medium, she was one and the people were already there and it was easy for me to work because the organized plan for work was already established. If it had not been I it would have been some other person but I think it was known that I was going to pass away for everything seemed ready for me as it would have been for an expected guest and I slipped into the work so naturally that it is all very harmonious and like me in its expression. Time will bring some changes but some such as I myself might make. I am happy. I repeat it because of a supposition that I might be dissatisfied and so reaching [read 'lacking'] reaching for further expression.

(It would be most helpful if you could tell some of the things or a brief account of the stories that you are telling through that light.)

Some are short but I have in mind a longer one which is in process [not read] process and which involves [not read] involves some characters of th... [erased] style and makeup entirely unfamiliar to her.

It is not easy to do what you ask for the story is not a matter of memory but an inspiration at the time of writing and it as true of the work done through her as any [read 'being'] and then 'only' doubtfully] done... any done by myself in life. The inspiration comes at the moment without plan or forethought and is often forgotten as soon as given. I only tell you this to explain the impossibility of repeating [read 'repairing'] repeating the work here.

(I understand. All I wanted was the title to a few you have done, so that I may know the better your identity, if you remember them.)

It may be that I can give some. I cannot promise anything.

(All right. Just the best you can.) [Note 25.]

24. Miss De Camp's work has caused a great deal of talk and remonstrance in the inner circle of the family and especially in regard to her health. This could not be known normally to Mrs. C.

25. Some of the incidents here, referring as they do to things on "the other side" cannot be verified, of course, but some of the statements exactly

My work is more especially the work I have undertaken with her and it is of little moment to me about anything else just now. I do not mean to be boorish about it but I cannot attempt too much. a good lawyer could not leave [read 'learn'] leave his office to attend [not read] attend the patients of his physician friend.

(I understand. Do what you can.)

and yet each would be doing his part in the world's work. I know that I am able to write through my little friend's hand and she knows it and that is quite [not read] quite enough for me at present. I hope you will not think that I am not cordial to your work or that I do not appreciate your courtesy but this is so much more difficult for me than my work with her.

(Yes I understand and my only object was to help prove to the world that it was you writing through her hand, and any specific thing about it here would be what we call cross reference and would very greatly help your little friend and the world at the same time.)

My little friend is all right and the work will help her without any label on it and the world cannot have her name to bat about and help it until it shows some sort of receptivity to the truth [read 'faith'] truth [not read] truth. It is not entirely [read 'likely'] entirely a question of personal like or dislike but I do not want to upset or disturb the equilibrium I have attained for work and if I can write [not read] can write as I wish I can help her and her close friends and that is all I care about now.

(I understand, but any clear evidence of your identity will at the same time help others and kill two birds with one stone.)

I have given evidence of identity through her on more than one occasion and what is the matter [read 'trouble' and hand pointed till read 'matter'] with using that. [Note 26.]

(There is no trouble about that with me, but certain sceptics will say that she had read your books and hence as this light does not know either you or the friend present everything you give will make your past work proof against all doubts.)

what do I care about the sceptics.

(Probably nothing.)

They are a bad lot (Yes.) and I am not trying to save them. Let them go to the demnition bow wows as fast as they

describe the facts in her stories. The make up is unfamiliar to her, the stories are written in a sort of "inspiration", no reflection being involved.

26. Many incidents have proved to have involved personal facts in the life of Mr. Stockton and not known by Miss De Camp and much less known to Mrs. C. in relation to Miss De Camp. Sometimes they involved merely incidents put into his characters in Miss De Camp's stories and afterward recognized as characteristic of Mr. Stockton by his friends.

want [not read] to... want to. I do my work in my own way and I know and she knows and that is enough.

(All right. Go ahead.)

[Pause.] You understand my position all right all right.

(Yes I do.)

and that makes me easier. It [is] a funny thing if a man can have no rest in heaven but must go on repeating for the sake of a lot of idiots that his name is John Smith [not read] John Smith or whatsoever it may be. I really have a desire to do a certain kind of work but deliver me from the class who cut [read 'are' and then 'eat'] cut up their relatives to see how their corpuscles match up.

I think I won't do for your business at all but personally I have no fight with you. You can go on and save all the critics you can but don't send them to me when they die.

(All right.)

for I would make no heavenly kingdom for them. I had my share of them while I lived and I wash my hands of the whole lot.

(I understand.) [Note 27.]

I do remember some pleasant times I had with my little friend[']s people when I was alive. That sounds like an Irishman's toast [not read] toast doesn't it for I would hardly be talking unless I were alive. Do you know the Irishman's toast.

(Not sure. I don't think I do.)

May you live to see the green grass growing over your grave. Do you see the comparison?

(Yes.) [Note 28.]

all right. I have often recalled the pleasant ['pleasant' but not read] pleasant associations and if I had time I would say much about them but let me say that I am so conscious of the thought expressed about me and of the effort on the part of my friend to get into condition for the work sometimes and I remember one rainy day when we worked in such harmony [distress shown by medium] everything was just right and we finished that story right up and it was easy work too [written 'to' and read as 'to' with accent signifying expectation that

27. Readers and friends of Mr. Stockton will have to judge of the merits of the allusion to "washing his hands of the whole lot" of critics. It is quite probable, and tho most of us are familiar with the trials of authors in this respect Mrs. C. does not know the special situation sufficiently to make the reference except by guessing.

28. It is impossible to verify this incident in the life of Mr. Stockton. Besides the story is too common to make it important if true.

more would be written, when hand went back and added 'o' and thus made it 'too'.] [Note 29.]

[Suddenly the pencil began to scrawl and there was much difficulty in holding it. This lasted for some part of a minute and then it began slowly to try to write.]

* * [possibly 'So'] F n ['n' not read as I assumed it a scrawl and hoped it would be cleared up] r a n c e s

('Frances')

K [read 'R'] Frank yes. [Pause]

(By all means finish the rest.)

S [not read as it was not clear enough to be sure.] Stockton

(Good. What is the middle name, neither of us knows it and it will be most excellent to get it.)

R [Pause] o [so read] no no not yet. I always wrote it the other way. [Pause] * * [Pencil fell and was reinserted.] [Long pause.] R [mere scrawl but apparently an 'R' and so read] Robert [Pause and pencil fell.] [Note 30.]

[Change of Control.]

He is much better pleased than he was. He did not intend [not read] to... intend to be bulldozed into giving evidence and he just insisted insisted on telling [not read] you... telling you so for himself. he would let no one say it for him and now that h... it is over he says you are not such a bad lot after all and he may help you some more some day.

(All right.)

He is quite an independent gentleman after all and has his own ideas and says keep them guessing that's all you have to do but you will hear [not read and hand tapped till read] from him again I think.

(Yes, if I call for him can he come?)

* * [scrawls while I was speaking] Oh yes if you if you don't put the twisters [not read] on... twisters [not read] t w... [read]. He always wrote inspirationally anyway and so it is easy for him now to do so. I told him to go on you would not

29. The "rainy day" is not recalled by Miss De Camp, tho she recalls many days of such work when she could get quiet.

30. Mr. Stockton's name was Francis Richard. Owing to the fact that the lines in the first name made what was possibly intended for 'i' an 'e' I have so put it in the record, but this sort of confusion of these letters often takes place and I have paid this deference to the reader who might wish to see the original automatic writing.

The name "Robert" was the last of the automatic writing and was written in response to my question when the communicator was losing control, having signed his name as he usually did it in life, except for the "Francis" instead of "Frank". The spontaneous correction of the "Robert" at the opening of the next sitting will have its interest.

eat him and so he made his venture [not read] venture into the ring. He says science is a big fraud any way.

(Good.)

but he is not a bad man to have around for he takes the conceit out of the most of us [read 'is'] and... us and makes us laugh while he does it. Now we go. Goodbye. J. P. & Co. Notice the J—. It used to be G. P. & Co. [Note 31.]

(Yes, good.) [Pencil fell.]

[Subliminal.]

[Indian. 'cia bou' and hand reached for mine, and then a pause.] Oh dear. I don't feel quite so tired today. [Pause] Do you see the ocean?

(No.)

It's beautiful. [Pause] Goodbye.

(Goodbye.)

[Pause a moment, and quickly awakened.]

After the sitting Miss D. told me that her hand and arm, from whose movement by the right hand I inferred pain in connection with the communicator's allusion that he would not hurt her, was paralyzed to the shoulder and the fingers perfectly stiff.

Mrs. C. J. H. H.

Mar. 4th, 1912. 10 A. M.

[Automatic Writing.]

* * [scrawls] Richard [Pause] (Go on.) that is right not Robert.

(Good, I understand.)

It was a mismovement of my thought and I have worried about it ever since for it was asked as a proof of my power to reveal my identity.

(Yes, my special reason for asking it was to answer the believer in telepathy. That was all.)

I am sorry that I failed for in spite of my protest [not read] protest I am interested or I would not be doing what I am with my little friend.

(I understand.) [Note 32.]

31. The signatures of Jennie P. and G. P. with the addition of "Co." have their meaning in a development of Mrs. C.'s work last year which is explained in the forthcoming *Proceedings*. It involves the process of a double control, called "driving tandem" by Jennie P.

32. There is an interesting correction of the error at the last sitting, especially that it was spontaneous and made in a manner to appear as if it was done immediately. It has the same psychological unity and connections as similar phenomena in two separate hypnotic conditions in the same subject.

I shall now [written 'how' and so read] now be more at peace for I have corrected my mistake. I am somewhat more free than when she is here for I was drawn to her by force of past association psychically and could not seem to lose my consciousness of her and arrange my work here at one and the same time. It is better now.

(Yes I understand.)

[Pause] and I am grateful for this brief time today. I have been most curious about the power of suggestion and that is the way I have worked at the writing not the way it is done here. There is no trance there. I suppose you know that [groan and rolling of head] already and because of the hand [so read, tho possibly intended for 'normal']... because of the normal condition sustained and used by the lady I can do better work. That is I suggest only and the operation of the suggestion is carried on by the natural impulse of the lady herself. Do you catch my meaning.

(Yes perfectly.)

[Indian gibberish.] [Pause] I will not... will work as fast or as well for my kind of work if the trance [not read] trance were induced.

(I understand and shall tell her of that fact.)

Yes for she sometimes thinks it would be better the other way. To get her consciousness out of the way but tell her I need it and can use her active brain better than a sleeping one.

(Good, I understand.)

The result is what I am after. I do not care a fig for the process.

(I understand.) [Note 33.]

I am glad of the chance to talk with you a little while and I know she went home with many new ideas in her head but I hope she will proceed just as we [not read] we have been doing and I will complete the long story which I have already begun. Perhaps you know about this and perhaps not.

(No I think it has not been mentioned by her to me.)

It is all right either way but she will have something to show you soon and if I can get at [read 'a'] at some points there and give them here she and you will feel glad.

(Indeed we shall.) [Note 34.]

33. When I made the original records of Miss De Camp's experiences, as is apparent in the Appendix (p. 232), I advised Miss De Camp to let the trance come on, as she would suffer less discomfort from it than from the normal writing. I had forgotten this fact until I saw it in the record after this sitting. Miss De Camp had herself sometimes thought she ought to yield to the impulse to go into the trance. The reader will therefore remark the coincidence, the facts not being in any way known to Mrs. C.

34. Mr. Stockton had already planned and suggested another long story

I am not one of those people who desire to wander anywhere and everywhere that a medium [not read] medium works and I tell you frankly that I probably should not would not have come here except for the expectancy of her and you.

(I understand.)

I wanted to make her mind easy for I can do something there which is of use to her. I can tell all the stories I want over here and do not need to write them through her except that the power to do so fascinates me. I fear I am not the sort you like to use in your work. Would I not be accused [not read] accused of making up stories if I told you exactly how the people over here appear to me.

(Yes, no doubt our sceptic would think so, but all the common ideas you express here and through your friend will be good evidence.)

Still harping on the evidence.

(Yes, I am awfully wicked.)

It is your password to the kingdom I think.

(Yes, likely.)

Well let it go. I quarrel no [read 'in' and hand paused till I read it 'no'] more with you about it. I see you cannot be swerved from your court records and I must play the part of a prisoner and culprit who cannot escape until he proves he is not himself or that he was not where he thought he was or some such business [not read] business. I know little of courts and less of exact science. My forte is exaggeration.

(I understand.) [Note 35.]

[Pause] I will try and do better at a later time and also will try and take away any nervousness which I sometimes produce just when I wish to work. She will know what I mean by that.

(Yes, that's good.)

and then also I wish her to care less about the criticism of the family.

(Good.) [Note 36.]

They have a way of passing [read 'posing'] passing judg-

through Miss De Camp's hand. I had been told this by Miss De Camp before I took her to these experiments.

35. "My forte is exaggeration" is an apt description of Mr. Stockton's work, perhaps not beyond the subliminal knowledge of Mrs. C., as she had read some of his stories.

36. Miss De Camp has been made very nervous by his invasions. This appears as he begins to get control, the nervousness disappearing after the control comes on, or after she yields to his writing.

The family have criticized her greatly for the work, both from its social side and from its yielding no pay. Of course all these facts were not known to Mrs. C., however we may suppose them imaginable.

ment on everything with only one standard as if a man might not change his style now and then and not be accused [read 'classed'] accused of falling away from his pattern [not read] pattern. You can help her more than all the rest by your confidence and assurance that I may vary in expression without in the least losing power.

(Yes, I shall.)

I am not half through with her and I have written her some personal things practically saying that. You know about the personal messages do you not.

(Only a few of them.)

They were written often in answer to her questions and sometimes spontaneously and sometimes had nothing to do with the subject of writing stories but of the events in the past and the life I am now living. She will know that. I have never said much about my present life but have told her of a few people whom I have met. I seldom go to her alone for her guides are there and they keep her in condition for the work.

(I understand.) [Note 37.]

[Indian: 'cia mou'] I have wanted to talk about the other young woman who talks with her about the work the one who is interested and believes not the one who has so much to say. She will know [read 'now'] [Indian] She will know the one I mean.

(Yes, say all you desire.)

If I can I will. I begin to feel your kindness and to appreciate it. It was rather a sudden and unexpected descent ['descent' and read 'desert' to have it corrected] descent I made upon my little friend but she will not be sorry for giving me the time I know. I ought [read 'brought' and 'might' doubtfully] not... ought not to try to write at night but sometimes I feel just like it.

(I understand.)

[Indian and pause.] E [read 'I'] E is all right.

(Yes we found that out afterward.) [Note 38.]

Good. I knew you would. I have had [read 'not'] had a great desire to travel sometimes and have unconsciously impressed it on her but I will be more careful now.

37. This is a very apt account of the personal messages through Miss De Camp's hand. They were interspersed throughout the work just as described.

38. Miss De Camp's older sister does not believe in the phenomena but talks a great deal. The younger does believe in them. I knew nothing about these facts at the time and the reader will notice that Miss De Camp was not present at this last series of sittings.

The "E" evidently refers to "Emma F." mentioned in the earlier attempts of Mr. Duysters to identify himself. Cf. p. 198.

(I understand.) [Note 39.]

I am failing now but I am grateful and write my word of greeting. I know N. Y. [Pauses and difficulty in writing last few words] all right. what a city of constriction [so read, tho I might have known from the usual way of making 'u' like 'i' that it was 'construction'] construction. It looks all building and no [Pause and groans] human atmosphere around it from here.

(I understand.) [Note 40.]

But the capital is fine the capital is fine in April. I recall it all with joy. I was not a systematic machine writer but I see I may have to learn something yet. My wife you did not know her. I left her to mourn for me. Did you know that.

(No I did not know that.)

S [probably a scrawl as I had to change the sheet] yes yes my faithful one. I go I go. F. R. S.

(Thank you. I am grateful for all this.)

I * * * * [possibly 'am with'] her. * * * * omes. I give her my style of names in the stories.

(Yes.)

Washington D. C.

(I understand.) [Note 41.]

* * [read 'I'] was * * [Pencil fell and was reinserted] Washington D. C. and F. R. ['F' not clear] * * * * [Pencil fell.]

[Subliminal.]

[Sobbing and long pause.] Oh my! [rolling head and groaning] Oh that makes me... [Pause] What river is that, the Potomac?

(Yes.)

[Sigh and heavy breathing.] Who is dead?

(I understand.)

Who is dead? [Pause] That man keeps saying something about Sarah all the time. [Head rolled about and signs of distress.] Oh I can't [distress]. Do you know anyone named Florence or Flora?

39. Miss De Camp had told me before the sittings that she had gotten the impression from her work that she was to go to London, England, so that Mr. Stockton could be in English environment to write stories with an English coloring. The reader will remark here that he possibly refers to the same thing and states that it was not the intention to convey this idea.

40. Mr. Stockton was familiar with New York, having regularly attended the Authors Club there.

41. Mr. Stockton died in Washington, D. C., on the 20th of April in 1902. His wife survived him for some years. Neither Miss De Camp nor myself knew any of these facts.

(Yes.)

Anybody connected with this one?

(I don't know.)

[Rubbing her eyes.] It gives me such a headache. [Pause and sigh, and then a pause again and opened her eyes.] I can't see anything. [Closed eyes again, paused and opened them again.]

(There.) [Thinking her normally conscious.]

Did you speak to me?

(I simply said there.) [Note 42.]

I waited some minutes and asked Mrs. C. if she had a headache and she said she had not.

Mrs. C. J. H. H.

Mar. 5th, 1912. 10 A. M.

[*Subliminal.*]

[Indian gibberish, all undecipherable except the word "opuliani." After a pause hand reached for pencil.]

[*Automatic Writing.*]

* * * * [no letter assured] My [Pause] * * * * [possibly attempt at name 'George', but only the letter 'G' probable.] [Pencil fell]

[Change of Control.]

[Two pencils rejected and suspecting Jennie P. I gave one of those kept for her, and my conjecture turned out correct.]

Good morning. I think I had best help a little bit at first so that the friend may come with better strength and better writing [not read] writing. You cannot read such stuff. Mine is about as bad as anything need be. Your friend F. R. S. was in better shape yes... [Pause to correct my reading of 'shape' which I had read 'hope' doubtfully] yesterday and went away feeling much better in every respect. He will work better at the place he has selected to work after this effort which you made to help him and he will come again at some later time in order to complete some things in the record [not read] record.

42. The Sarah and Florence or Flora are not relevant to Miss De Camp. Occurring in the subliminal stage of recovering normal consciousness they are probably intended for me. An Aunt Sarah died last fall and has given much evidence of personal identity at sittings prior to these. Flora is the name of a protégé of hers many years ago and who died also many years ago. The reference to inability to see refers to an incident that occurred on her death bed and to which she referred at earlier sittings in more detail. She lost her eyesight a few days before her death, a fact which I did not know at the time.

It is all right as far as it goes but he would like to have more of it.

(All right. When you will.)

Also your friend H. F. I do not know his middle name. He puts that in himself when he comes. It is enough [read 'caught' and then 'brought'] enough for me to call him F..... [full name written.] You know who I mean.

(Yes perfectly and I wish him to come whenever it is best. If the friend who was trying, supposing I am right in my conjecture, can come this week I shall be glad.)

You do not mean Stockton.

(No, unless the other friend gets what I want which is his full name. Then if time allows I should be glad to have Mr. Stockton come again this week.)

All right. I [read 'S' and hand tapped till read 'I'] think I know what you are after. You want the friend who first tried this morning to give the full name and you want [not read] want Fry to come when he wills and Stockton to come when there is time.

(Exactly.)

All right. I will help what I [delay in reading] I can but my part part is simple now for I only keep up confidence in the power to accomplish what they desire to do and pump magnetism into the atmosphere for their use. Goodbye for now. I go.

(All right. Thanks.)

J. P. G. P. is here also and so is the group. I mean R. H. W. J. F. M. S. M. and a few of the Saints s... yes [to delayed reading]. I am not yet enrolled in the calendar of Saints but when the ladies are admitted I shall probably lead the list.

(All right. I hope so.) [Note 43.]

It is all the same to me. I am glad to serve a saint if only the light of his countenance countenance may fall upon me. [Pencil fell.]

[Change of Control.]

[Indian gibberish and long pause.] My [Pause] friend I come come. I will try to write for you.

(Yes I am sure you can with patience and courage.)

[Pause] yes. The rest have done it and I can.

(Yes I believe it.)

[Pause] J * * R R. Why is it so hard to write proper names.

43. The initials here are for R. Hodgson, William James, Frederic Myers, and Stainton Moses. No evidential importance attaches to them at this time.

(I do not know, but by repeated efforts we may find out. So stick to it.)

yes I will. [Pause] ** [possibly attempt at 'G'] w [Pause] no [long pause, followed by Indian gibberish] J o h n wil help [name John written slowly and with difficulty and with pause after each letter.]

(All right. That will be welcome.) [Note 44.]

[Indian] * * * * [possibly attempt at 'G'] * * * * [scrawls] * * [possibly attempt at 'M'] * * [letter 'R' clear] * * [suspected at time to be attempt at 'G' but not read] G. [Pause and Indian] I [Pause] I cannot seem to [Pause] Have patience. I will get it.

(Yes I know it. Stick to it.)

[Pause] E [not read as it was doubtful] * * E (?) [Long pause] E not it yet. [Indian 'ci bou': pause and Indian 'cia bou'] * * * * [in them possibly 'E' and certainly 'M'] m * * m * * [possibly 'a'] * * * * F [read 'J'] [sigh] f r e c * * e * * F r e [Pause] F r e d [Long pause] I must keep calm but it is so hard.

(Yes I know, but you are getting it.)

F r e n c h [after making 'n' another loop was made making it 'm', then paused and corrected it to 'c']

(Good, now the first name.)

French.

(Yes, French is right. If you can get the first name which was not quite clear.) [Pause and question repeated.]

[Long pause] R [Pause] a (?) no I cannot.

(You almost got it. I got the letter E clearly. Now the rest of it.) d... E ('E' is right.) d E l [read 'd'] w a r d [read 'ed'] Edward.

(Is 'Edward'....?)

no no no

(I thought not.)

I will get it in a moment. [Pause] E d g ['g' read 'y' at time] no d [read 'it'] d a r n What am I doing crazy [read 'trying'] crazy work. E d is right. [Pause] E l [Pause] r [Indian and pause] E m [Pause] E m m a.

Emma French at last. Emma does not sound like Edward but like Edmond. Well I am here but weak from the struggle.

44. There is no assurance as to who is meant by "J. R. R." Possibly they are a confusion in the attempt to get the name which comes later, with the name of "Father John", one of Mrs. C.'s controls.

On the other hand, I learned since the sitting and since making this note, that Mr. Stockton had a brother named John, a fact not known to either Miss De Camp or myself. There is no assurance that he is meant, especially because the situation is one in which apparent assistance is given to make the conditions better for communicating.

(I understand.) [Note 45.]

I will try again some other time. You wanted me to come because I have tried before.

(Yes I did.) [I had in mind Mr. Duysters at first, and only when I suspected that Emma was intended I let things go on.]

now it is more definite and will help the work more. I am not alone * * but I cannot * * [write?] * * * * [scrawls in which pencil fell and was seized two or three times and at last inserted by me.] Glad to come. [Pencil fell.]

[Subliminal.]

[Head fell to one side and then a struggle followed with some cry of pain, followed by a pause, then a sigh and a groan, and a long pause again.]

Oh dear! Oh dear! [rolled her head about and showed signs of distress; then reached for my hand, as if to return to normal consciousness, followed by a long pause and then relaxation of hand and a sigh. I let hand go.]

Who is it? I don't know. I don't know.

(Let him come.)

[Pause] That wasn't any Edmond. Just somebody said it.

(I know, but there is one whose name I wish I could get.)

I don't know. You mean that old man.

(I think not especially old. I mean the George F.)

Well you don't mean Edmond? (No.) No, George tried to write. Didn't you see something like George on the paper? Hasn't he something to do with the woman?

(Yes.)

Well, he tried to write two or three times for you. I can see it. He is right with her. The two belong together. You mean George French. (No.) Not George French. (No.) Well he will write it when he gets ready, won't he?

(Yes.)

Goodbye. Too bad wasn't it? Isn't that an R next to the F?

(It might be. I don't know.)

Oh. [Pause] You don't know who George is?

(Yes.)

Why isn't the R the next letter to F?

(I don't know the middle name.)

I see. It is something like Francis or French or something like that. It sounds more like Francis. [Pause]

(Last name.)

[Pause and sigh.]

45. Emma French is the name of a deceased cousin of Miss De Camp's and was evidently the person meant by "Emma F." at an earlier sitting. Cf. pp. 198, 213.

(Have him spell it out.)

Yes. [Pause] I don't see it. [Pause] Is there a W connected with it?

(No.)

Do you know anything connected with Worcester? (Yes.) Would he be connected with it? (No.) Well that was what I meant. Why don't you ask him to come and write it himself? He says he will.

(He tried the other day and got only George F.)

Yes, you don't know who he is, do you?

(Yes I do.) [Note 46.]

Well he is going to come and write himself.

(All right.)

Do you know the spirit woman that just came?

(I never knew her.)

Well, you know there is one? (Yes.) Well, I mean who wrote? (Yes.) Well, she seems to know this man. (Yes.) They seem to be good friends. He helped her and she is going to help him, see?

(Yes.)

[Pause, and head relaxed and fell over. Hand seized mine and then relaxed with a cough and Indian gibberish, when Mrs. C. opened her eyes.]

The struggle to get the name Emma French and that of Mr. Duysters was long and wearisome. Almost the whole hour and a half was occupied in what was obtained. No conception of the process can be obtained without picturing to the imagination many pauses. The rational part of it was manifest in the persistent correction of the errors without suggestion from me.

Mrs. C. J. H. H.

Mar. 6th, 1912. 10 A. M.

[*Subliminal.*]

I'm not gone yet. I keep seeing things. I mean I know where I am, but I see things the way I sometimes see them when people are trying to send them as evidence. * * * * [sentence, of no special meaning, lost, owing to beginning of next incident.]

Do you know anyone named Jacob?

(No.)

Are you sure of that?

46. Miss De Camp tells me that years ago she was told by a psychic that she would go to Worcester some time. She has never done so. There is no evidence that this incident is intended here, but the coincidence of name is present and I remark it because I have had similar coincidences of allusion to what a psychic had said to a sitter long before the sitting with Mrs. C.

(Oh yes. The rest of it.) [Since sitting I recall I was wrong. It was another name that I should have recalled.]

I will if I can. I mean in the spirit land. I see a man and hear Jacob spoken in such a sure voice. I wish I could hear the whole name instead of the first part. I am going to ask them to speak the last name first and then the inflection won't die. [Pause] I get a little sound of S, a little hissing sound like that. I thought it was Strauss Strauss [whispered]. Do you know what he looked like?

(Forgotten.) [Note 47.]

This man is a bigger man than you, a big portly man, not especially tall, very genial and cordial. He is a pretty good man I think. [Pause]

Do you know anyone by the name of Emma?

(Emma who?)

[Pause] Emma French.

(Yes.)

[Pause] What is it she wants here, anything particular?

(Yes, if she can tell me who is with her.)

Yes I see. [Pause] She is the most lively, active sort of a person, full of vitality and life. Do you know anything about her past?

(No, nothing but her name.)

She was very ill before she went away. That sounds very stupid, but it is not, when you know how many stupid people pass out without any special illness. She was very ill. But it is a man who is with her. I don't think it is the same name. It seems to be.... Do you know anyone by the name of Atwood?

(No.)

[Pause and head fell over relaxed. Reached for pencil and one given.]

[Pause] I don't know why. [Pause, and roll of head.] I don't know why you don't know Atwood. [Pause.] [Note 48.]

[Automatic Writing.]

* *[evident scrawls for 'E'] Emma at last it has come. I must get the name for you of him or he must write it himself. We are kept to the point and are not allowed to wander. It is as bad as a class room and no escape from examinations.

47. When the name "Jacob" was mentioned I recalled an old neighbor of my father's, but I soon recalled that his name was not Jacob and the name Strauss was farther than ever from the person in mind.

48. The name Emma French had been given in the previous sitting. I learn from Miss De Camp that she was a very lively lady and very active in life.

I had my hard time the last writing he must do his exercise now for it is he you wish to hear from today.

(Yes.)

{Pause} I do not know how to let go. {Pause and pencil loosened in the fingers.} take the pencil from me. {I removed pencil. Pause}

[Change of Control.]

[Muscles of hand showed twitching or action as if desiring to write. Fingers folded into palm of hand. Pencil inserted.]

G [Pause] * * G e [Indian gibberish] o. [Period inserted] r g e

(That is good.)

* * I will do it.

(Yes I know. Take your time.)

* * [possibly attempt at 'd' and then scrawls] You are patient with us and we are grateful for it. I am only concerned to get the result for it is needed.

(Yes I understand.)

**** ['W' or 'M' in it, and read 'M'] M [not complete] E [Pause] E **** [possible attempt at 'y'] R [Indian: 'cia bou'] E [Pause] d [?] * * Why can I not do it I wonder for I know so well and have not forgotten at all.

(I understand that you have not forgotten, but the difficulty is to get it into the machine with which you work.)

Yes there are so many names and combinations of names on the shelves of her Consciousness that when I reach for my own I get some other.

(Yes, stick to it.)

But I am not be outwitted by any psychological effect of her knowledge on my action. That is practically what it is I think. Her individuality psychologizes me. Do you realize the truth of what I am saying.

(Yes I do.)

It is not a conscious [not read] act... Conscious act or a voluntary one but the owner of a brain has the priority [not read] rights... priority ... and I have to work to disentangle the currents.

(Yes I understand.)

I have bungled some but you may get my meaning and you can see that a general statement is much simpler to make than [Indian] a specific one

(Yes I do.)

but it can be done and so we keep trying.

(Yes, stick to it.)

I am Ge * * [Pause] o r g e.

(George is right.)

[Pause] * * * * [one symbol might be taken for attempt at either 'D' or 'F', but this was not apparent in the course of the writing.]

('I am George'.)

F [Not read as it was too uncertain and is so still] [Long pause] F. * * * * G. F. [Period inserted after 'G'] [Lot of Indian gibberish.] * * [resembles poor capital 'B': no evidence of being intended.] F [could be read as 'L'] d [not read as I was doubtful of intention] d [Pause] D [Pause] G. F. D. [periods inserted in each case.] [Pause] i r [both letters not read as I was not certain of them.] Do [not read and voluntarily erased] Dr no not r.

(I know that. Keep on.)

D [Pause] * * [possible attempt at 'u', but purposely not read]

(Try that again.)

Du * * [scrawl] I cannot seem to get an n in there. Du l l will get it yet.

(I know you will.)

George F. Du * * [scrawl and long pause] l d l no Du l [Pause] I must not fail.

(No, stick to it. Plenty of time.)

am I annoying you.

(Not at all. I am very glad to have it so.)
part right ['t's' crossed and 'i' dotted, and words spelled out.]

(Yes, part right.)

have the rest soon ['t' crossed in 'rest' and words spelled out.]

(Yes I know it.)

[Pencil ran off pad and had to be replaced.] u l [Pause] * * * * [scrawls, and action showed a new control without change of pencil.]

[Change of Control.]

I would be glad to help him but he won't have it and so he must fight fight it out alone [read 'done'] alone. You will not think I have deserted you.

(No not at all. Take your time.)

It is not my time. It is his. Give him a new pencil. [Pencil fell.]

(All right.) [New pencil inserted.]

[Change of Control.]

Done ('Dome' but read 'Done') no D u n [read 'dun'] no the other was right. Du [Pause] l [?] r u [Pause] u [pause] n [then line drawn that turns it into 'm' tho probably intended

or another 'n', making word 'Dunn') ** p a r t r i g h t [written slowly as if spelled]

(Yes, correct. Part right.)

Yes I know but the r where is the r [Pause, groan and exclamation 'Oh', followed by a long pause.] y * * [scrawl and no attempt to read it tho it resembles 'c']

('Duy')

more to come..

(Yes I know.)

Duy e a [Pause] George F. Duy e n o y a n o n o n o t a

(I understand.)

Y [Pause] Duy * * [scrawl and Indian gibberish, followed by a pause] S [read 'S' questioningly] n o [Pause] r [Pause] * * How long it takes to.... [Pause] Duyse ['c' not read purposely] * * Duu y s [Pause] t r Duyste... s t e r s.

(Duysters)

Dy Duysters.

(That's right. Capital.)

George F. Duysters.

(Yes, I remember you well.)

I said I must put in an r.

(Yes I understood.) [Note 49.]

All right. but I have used [read 'said'] used so much time. You will not regret it will you.

(No I will not, indeed.)

It is so real to me and so different from my idea [not read] idea of what it should be but it is a great advance over the old theology isn't it

(I hope so.)

You have yet to know but we know. - I am not working as hard as I might but I shall try and return here.

(Yes do. Do you remember drawing a picture for the lady?)

Yes I do and will try and do more some time. I have to have exact conditions more than some but I can [read 'an'] can work at some places and sometimes.

(Yes, what was that picture?)

49. This long effort to get the name of Duysters was very interesting. I knew it all the while and simply read the letters as written without admitting that they were either correct or false, and whatever was done by the communicator was done spontaneously. I was careful not to alter my manner of reading a letter whether it was correct or not, so that suggestion would not attend it. The new development in getting proper names made it necessary to read the letters, as they would be repeated until I did if I did not read them.

Mr. Duysters was the friend who introduced me to Miss De Camp at the time I made a record of her experiences and he died since, and an account of his effort to communicate through Miss De Camp goes with the records. Cf. pp. 258-262.

trees and water. you know and that is the sort I like [written indistinctly] It was an illustration of a time and place of other days. You know.

(Yes.)

I will come again to her and here also but cannot stay now.

(I understand.)

I finished. I finished it. Yes I finished it the picture I mean.

(I understand perfectly.)

I thought you meant the name.

(No, I understood.)

G. F. Duysters. [Pencil fell.] [Note 50.]

[Subliminal.]

[Long pause.] Oh, is y such a hard letter to make?

(No, but it took a long time.)

Well, didn't he make it a dozen times before that?

(No.)

Didn't he? I thought he did. He is laughing to kill himself.

[Pause, and then a smile.]

You ask the girl if she knows anything about a peculiar bird that goes part in water and part on land. That is what they say.

(All right.)

I don't think it was a gull, but something like a loon. You know what a loon is. [Note 51.]

(No.)

Don't you really? (No.) Of course you do. Do you know herons? (Yes.) Well, they are the same kind. Goodbye.

(Goodbye.)

They just take the blood right out of you when they do things like that. [Pause.] Oh dear. [Pause.] I won't let them do this all my life, somebody else will have to come along to do it.

(Perhaps so.)

You won't keep on forever. (No.) You know you will if you can. [After a pause, opened eyes and became normal.]

50. Miss De Camp's narrative and the present report shows what picture I had in mind when I asked my question. The reader can refer to the incident and compare it with this message. Cf. pp. 259-260.

Before his death Mr. Duysters had sketched a scene of trees and water with camping outfit where Miss De Camp with the family had spent a pleasant time. He did not complete the sketch at the time but expected to do so. After his death Miss De Camp got a pencil and Mr. Duysters purported to finish it. Miss De Camp states that she could never draw in her life and that her artist sister recognized the fact. Nevertheless we had to treat the completing of the sketch as the work of Miss De Camp's subconscious. But the communicator here spontaneously accepts responsibility for causal relation to it, even tho we have to assume participation of the subconscious in it. Its significance must be determined by all who understand this subject.

51. Miss De Camp does not recall any bird or incident that the refer-

APPENDIX.

1. Introduction.

The following represents the information which I obtained long before the data received any public notice. The dates will show this, except for the corroborative testimony in regard to the incident of the mother's experience. This, it is true, was not an experience of Miss De Camp's, but it is complicated with some of her own. The other experiences were, some of them antecedent to the appearance of Stockton, tho these have not been carefully recorded, and some of them contemporaneous with the writing or the beginning of his stories. They are chiefly interesting as giving the psychological setting of Stockton's work.

At one stage of her work apparent physical phenomena occurred and Miss De Camp wrote me the facts and also Mr. Duysters. The latter wanted her to try the experiment in the presence of certain most sceptical persons in New York City. I was asked to see her and experiment for telekinesis which the accounts appeared to sustain. I tried the experiment and the results were entirely negative, except so far as they were amenable to unconscious muscular action. Miss De Camp was not herself impressed with the probability that she would succeed and in any case my counsel was for not trying such experiments before others, especially in any such stage as the conditions required. It was the desire of Mr. Duysters to show that the facts were genuine, but he had no conception of the nature of the experiments required to prove physical phenomena. To me the mental phenomena were infinitely more important, even if they were all subconscious invention, or even conscious simulation. At any rate the result of experiment at physical phenomena made it absurd to test the genuineness of the case by experiments with them. They would only impress the ordinary man with conscious fraud. Only the student of abnormal psychology would discover the indications of normal honesty.

ence to this specific bird might imply. But as the phrase "laughing like a loon" is common, it is perhaps a distorted message suggested by the allusion to the communicator's laughing.

My observations were that there could be no question of this, tho there was not the slightest evidence in any instance of independent physical phenomena. The one instance not explicable by normal action was the movement of a magazine with my hand on it and under Miss De Camp's. I could not feel any pressure or friction of her hand on mine or any muscular pressure or tension of my own. But then if I did it unconsciously I would not know it, so that the fact of physical contact at all deprived the situation of evidential character. There was no evidence whatever of supernatural agencies in the matter and the phenomena had no other interest than illustrations of unconscious muscular action which is the accompaniment of phenomena that represent supernormal information by that means, only in this case the information and evidence were wanting.

The phenomena that occurred after the death of Mr. Duysters are not evidential in this stage of our investigations. Besides Miss De Camp knew him so well that the subconscious might be blamed for much that was in her experiences, but they have the characteristics that marked the genuine and evidential cases and are entitled to mention. Especially interesting on any theory is the drawing of which we give a cut. The family had a picnic near the Delaware Water Gap and Miss De Camp asked Mr. Duysters, then living and a good draftsman,—which Miss De Camp is not according to her statements—to draw a picture of the scene where they had held the picnic. He did so, omitting one wheel of the wagon, all but a small part of the trunk of the tree, and the details of the table and other incidents. After death he purported to finish the picture and the reader has it as produced. Tho Miss De Camp insists that she never could draw anything the stout defender of marvelous powers in the subliminal can claim their jurisdiction with impunity for lack of evidence to assign them limits, and hence the incident will go without adequate defence for the supernormal as anything like crucial. But it has its psychological interest in the problem and perhaps in the future we may know more about the conditions for such phenomena than we do at present.

In order to have on record Miss De Camp's experiences I

sent my stenographer to her that the record might save the writing and be fuller than it was likely to be otherwise. This interview was held on May 4th, 1909. I shall not reproduce the whole of it as some of the conversation between them was such as would occur between two persons and is not relevant to Miss De Camp's experiences. I shall therefore select parts of it and quote others verbatim.

2. Record of Interview.

Miss De Camp stated in the interview that her experiences began after reading a report of Mr. Stead's. Evidently it was the automatic writing that acted as the suggestion, for she says: "I picked up a lead pencil and a pad of paper just as I was in my room before dinner, without any thought of what the pencil would do. This was the latter part of January [1909]. At first it did nothing but scrawl, and I had a peculiar sensation in my arm. It was like a shock of electricity, a tingling sensation of the hand. I think I worked two or three days before I could get anything that looked like a word. It was my first experience at automatic writing."

Asked by the stenographer for further information regarding the sensation in the body, Miss De Camp replied:—

"One often feels a nervous sensation in the arm when tired, but this is different. I cannot explain it any other way than comparing it to the tingling of electricity when you take hold of a battery. That is why I continued it to see what would happen. I said to Mr. Duysters, the only person to whom I felt at liberty to speak about it, as he had studied these things: 'I don't know a thing about this, where it comes from or anything, but I want to learn about it for my own information. I want to know by actual experience. I am going to see what this thing leads to.' So I continued sitting every day, for no reason that I could give, and I did not know how to ask for information or for results. I did not think of my father who has been dead for fifteen years. I did not think of speaking to him or anything of the kind, but I simply said: 'Whoever you are that is trying to write, if you cannot write bring me some one who can.' Then they began making different letters. I have kept everything from the beginning. They would make B's and F's. The first legible thing we found was 'farm'. I said: 'I wonder what they want to tell me about a farm.' Then different ones began coming, each with different hand writing. I could tell by the handwriting who was doing it. One would write backwards, others like a child learning to form letters. Then when Mr. Stockton came he wrote a very fine script.

It was so fine that I thought something was the matter and that I had not gotten into connection and sometimes that the pencil would not move at all."

The narrative then proceeds with a more detailed account of the origin of the the Stockton personality. It seems that a variety of personalities manifested at the outset which were not described in detail in the interview. One of them called himself "Blackfoot" and another "John" would not give his full name, but represented one of those unreliable personalities which we often observe in the inception of mediumship. Many of the statements made by him were not true and the fact is worth noting for comparison with other cases in the course of their early development. I resume the record.

"After a while they began signing different names. One signs John. He won't tell me his name until he has told me something that satisfies me. He talks right out, but just signs his name John.

(What do you mean by 'telling you something that will satisfy you'?)

Why, you know, sometimes they write and tell you things that don't turn out right.

(I thought that was it.)

And, sometimes, I got provoked so when he came to sign his name John. He said, "I will not tell you my name until I have satisfied you that what I say is true," but he has not made any prophecies as to what I would do. He just talks about very matter-of-fact things. In a very reasonable way, too. This Blackfoot said, "He will bring a man; an author; a man who wrote; who is anxious to have someone finish the stories he left when he passed away." This Blackfoot said, "He passed away with his unfinished—" Evidently, they were in his mind.

(Yes, I see.)

Of course, that was one evening. They did not tell me the name then and I had not any idea who it was.

(How long ago was that?)

That was the beginning— No, the last of March. I had no idea, you know. I could not think of a dead author except Shakespeare and George Eliot, and Stockton is one of the writers I know least about. They could not have picked out anyone—

Now, Mr. Hawthorne, a friend of Stockton— said that he thought it was very possible. You know, he is a believer in all

these things. He said that they would have to have a younger mind. You see, I had never written a word in my life; never attempted such a thing. While I have been a great reader and preferred to be with literary people, I have never had any talent that way, at all, myself. My letters are just ordinary. I never write a particularly bright letter unless I am in the mood.

(What puts you in that mood?)

I don't know. Just, sometimes, you feel like writing,— and then you don't.

So, then, the next night—I have the records here where it says—"Here is Mr. Stockton; Mr. Frank R. Stockton; who wants you to write to him." I have had very interesting letters from him.

(In this automatic writing?)

He tells me what I must do. Get up in the morning, take a cup of coffee and write and he says if I would write under the same conditions that he did it would be easier for him, he says, and the oftener I wrote, the closer the connection would be. I find that was so.

In the beginning, the stories were mere sketches. "There was a man and he did so-and-so." No conversation; a mere sketch. The first two. I said to Mr. Duysters, "What can I do if he wants me to write these stories? I have no literary ability." I thought I would have to have someone corroborate.

The next time I sat down to write, I said to Stockton, "You must make these stories more clear. Fill them in. I have no literary ability. I am willing to sit here and write them out for you." You know, I talk to him as I do to you.

Then, I began. The next story was fuller; more complete, and up to the last story you don't have to change a word. Not a correction from one end of the manuscript to the other. No erasures, no stopping, no punctuation, at all. No one but I could tell where a sentence began or ended. Days I have sat here with a pencil in my hand and a telephone receiver at my ear. When I lay this pencil down—if it is in the middle of a sentence—it is like putting down a receiver. Not a word comes to me. You know that does way, to my mind, with all subconscious operation, because it seems to me that if it were subconscious, I would have these flashes. When I lay the pencil down, I have no inspiration of what is to follow each sentence. One story is "Who said we were drunk?" It is awfully cute! When the pencil began, I watched the letters forming. The strange part, to me, is that my conscious mind is perfectly clear. When it went to write "D—" the conscious mind said, "They have made a mistake! They are not going to write a story." I thought they were going to say, "Who said we were dead?" With that thought in my mind,

my pencil would have written "dead"—but it wrote "drunk." and I never knew until it wrote "Dru" that it was going to be "drunk." If it goes to tell me a man's name, I have no conception of what the man's name is to be until it is written out. Once they said a man's name was "Morganchester" and he had a family crest and his name was one part of each of the branches. He was very proud of that name. How would I ever dream of such a name as "Morganchester?"

I have forgotten—I never remember—When I am type-writing these stories, I have no recollection of the next sentence. In copying the MS. I cannot recall one sentence. It is as if it is a perfect blank to me. I never saw such a peculiar thing in my life. It is so interesting to pick up that pencil and not know what they are going to write.

When I finished my last story—I think it was two days ago—I was just about exhausted. I have stopped. I have not written a thing since. I told them that I would not write until the first part of this week. I said, "I will let them write a few little sentences before I go out." That makes me comfortable and I do not have the pains in my neck and head. But, I have not started with the story again because it makes me so nervous until the story is finished,—especially when it comes to conversation. I could not report a conversation. When they begin a conversation, I am cold as ice with nervousness because I am afraid they may say a wrong word.

The funny part about these stories is that they start in the most prosaic way. They are all humdrum married men and then something unexpected happens and then the thing turns out entirely different from anything you would imagine. That is why they are so interesting. I haven't any idea—when I get to that point, I have stopped in the middle of a sentence with hands clasped and walked up and down the floor. I am so afraid they will say something that will ruin the story! I cannot realize that it is the plan of another mind to write a story and watch each little point and just see how that has been built up.

I have one story with three blind men and a horse. It is awfully good, only, it was a third story and it was a little sketchy. It is not as well filled in as the others. The idea was that these three blind men in an asylum used to sit and talk outside. One was a sailor, one a farmer who knew about horses, and the other did not. The other man was happy to sit in their company and talk and shine in the reflected glory of their names. They had always wanted to get a horse, but had no money, so this man writing the story came to visit the head man of the asylum and went in, leaving his horse standing outside. It seems that chess was a habit of his. He went in and soon forgot himself and his

horse and everything in a game of chess. The three blind men are attracted by the pawing of the horse, so they go up to investigate. This is the chance of their lives! This is a horse and a dog cart. When it said "dog cart" I said, "Why did they say "dog cart," never thinking of the three blind men. The farmer knew about horses and had to drive. On account of his name, he has the place of honor and drives. The sailor is beside him and the other one behind. Their idea is to drive to London. They drive out of the back lane; no one around. The horse goes around the lane, all right. At the end of the lane, they are undecided which way to go. The farmer claims that he has a very sensitive nose and can tell directions by simply standing still and sniffing the air. The sailor wants to steer them, as he would a ship, by the aid of the sun and the wind. So, there is a controversy. That was the reason for the dog cart. You see, those blind men could not have driven as they did and turned around as they did if it had not been a dog cart.

(Oh! A two-wheeled rig?)

Yes. That had not come to my mind. The horse gets out of the lane because he can see the turns and he gets out of the road and into a vacant lot. They don't know that. They think they are going over the road. The old farmer begins to explain the beautiful places they are passing. The sailor tells when they are near water and the hills, because he can tell by the scent and the wind where they are. They are really riding around this vacant lot. The old fellow on the back seat is perfectly happy because they are going to London. He is always falling off, which delays them somewhat, because they do not always miss him. Often he is bumped back so hard he can't speak, so he feels his way back by their voices. Finally, the horse leads them to a churchyard where they have been going. They get out to investigate. They wonder why it is so quiet. They think it is an inn. They are hungry and tired and cross. They blame each other. The farmer blames the sailor for bringing them there; then, the sailor blames the farmer for his sensitive nose playing him false. Then, the sailor decides that the best thing of all to do is to get into the cart, just as shipwrecked people would get into a boat, and let the horse take them somewhere. He is bound to find a barn, and if there is a barn, there must be a house so they get into a dog cart and address themselves to a horse instinct, which serves him, and they get to a farm. The farmer's wife is alone and these three men stumble and shamble up to the house. They tell her who they are, that they are on their way to London, and watch the road. She takes them in because she is afraid not to. She gives them a room and they are awakened in the middle of the night by shouting and pounding on the door. The men from the

asylum have found them! They found the wagon tracks, but located them with great difficulty from the twisting and turning. They are taken back and are punished by being kept in separate rooms for three weeks and deprived of all luxuries and this man did not want anything done to them for taking the horse and wagon away because he said they had only meant to take it for a day or two and would return it and, as they had been riding around most of the time in a vacant lot, they had done no injury to it. It seems that when the old fellow fell off so many times, he developed sensitive spots on his anatomy, but they were of no benefit or value to anyone but himself for they simply told him that he was much more comfortable standing up than sitting down. Finally, the three old men are left sitting out in the sun and still discussing their one wild venture, as to the relative merits of this man's nose and the other man's knowledge of the wind and sun,—which was the better in the case of emergency.

Oh, but my last story is perfectly remarkable!

(What is the nature of that?)

That is called "A Married Disposition." I trust Mr. Duysters' criticism on that because he is a man who is well read, himself.

He thinks they are the most remarkable things he ever read! I have to write them alone. I could not allow anyone in the room. Mr. Alden told Mr. Duysters, under no circumstances, to ever allow anyone to come into the room when they are writing, because, while I would not feel an immediate effect, it would hurt me. All the laws they have told me of have been correct.

They told me I must get into the country. They told me it was a matter of vibration and that I needed sun and air to restore that vibration.

The first idea that came to me was that it was like vibration,—I seemed to feel it all from the outside of me. It was as if waves would strike me. Professor Hyslop says it is because I do not go into the trance condition. I am as conscious as you are this minute.

The minute I pick up the pencil—I mean alone; I couldn't if you were here—there is that peculiar sensitiveness that comes over me. It is as if every part of me was out here, outside of my skin. If anyone should come in and speak to me suddenly,—Now, at first, when I did not know that Mr. Duysters would sometimes come in when I was writing and I didn't think it made any difference, but if he should breathe a little heavily, or cough or sneeze, I could not stand it. It was as if a thousand things had struck me. That was another thing that convinced me that it was vibrations, because coughing or sneezing could affect it.

One night it was as if every word was written on my forehead.

The most peculiar thing was when Stockton said, "I am here and will now tell you a story." Up to that point, it was like my usual writing. When he said that, it was called "What did I do with My Wife?", right through here [Indicating between temples.] it was as if someone was boring, trying to get in. It caused me such agony of mind that I thought I could not stand it, but I was bound to see what would happen next. I thought that awful feeling had kept me very nervous, because I did not know what the next word would be.

The next night, he started another story in the same sketchy style and I had the same sensation. That awful feeling of another mind trying to convey something to my mind.

(How long did that last?)

Only those two stories. It comes very easily to me now. That intense anxiety of mind when I reach a crisis or come to conversation. I suppose, as soon as I can get my mind down to the fact that this mind knows what it is going to say, I won't have that feeling, but I am so afraid something will spoil the story. They mix up the personal pronouns and the tenses. They may say "I am" in this sentence, and, in the next, say "I was" and "I had." In taking each one down, I am so intent on the next word, that, if he says, "I am" I couldn't correct "I was." I write it down exactly as they give it to me. When I typewrite them, I try to keep the same tense and pronoun all the way through. He continued to write in the personal pronoun.

(First person?)

Yes. I have asked him why and if he would not write in the second or third, and he said this was a new style that he has created and would be popular and liked by men and that I would acknowledge that he was right. He thanks me very kindly for this privilege of appearing before the public again. His letters to me are very interesting. I never have been to a séance in my life. I never have seen a table moving or seen any manifestations. I have been intensely interested in the subject. I have never had any knowledge, myself, or seen anything, and why I should ever have picked up that pencil—I suppose I just happened to read that article,—simply an announcement that this book was to be published.

I just simply picked it up and it was the way the pencil acted that convinced me that my hand had nothing to do with it. When I am writing, the pencil turned around and around. Sometimes, when I am writing, it is all I can do to hold the pencil. It wiggles so! You can feel the writing in the pencil.

(About how long each day do you write?)

I have been limiting myself to about two hours in the morning, but of course, if the story gets three-quarters through, I must finish it then, no matter how long it takes me. I couldn't stand the nervous strain. The last story I began on April 23. At the start of the writing, the pressure was so heavy! It was as if the pencil stuck to the paper. I couldn't move it. And then, it began to write this fine writing. It writes about three foolscap pages a day. On this one [Indicating.] I finished the first on the back of this sheet because I ran out of paper then.

Suddenly, one day, I had just finished my business letters and laid them down on the table when I picked up the pencil and received a message from my father. He began giving me messages to my mother. That continued five or six days. He was so insistent upon my sending them to my mother—while he knew that she was not in sympathy and would not believe it—that I talked it over with Mr. Duysters, who advised me not to say a word about it.

I had these pains in my head. My father kept writing and saying how these pains grieved him, so I said, "What can I do?" So, I sent them. I put my father's messages with them. I have the original. I gave my mother the copies.

My father and mother both had a very handsome bed that belonged to her. My father had given it to her, I think, shortly after they were married. That is about the last thing he spoke of in the hospital,—that he hoped Mother would not dispose of it. She let Sister use it. It was very, very large and she allowed her children to bang it up dreadfully, and my father spoke of that in one of his messages so my mother acknowledged that, while she could not believe these things, she thought it remarkable.

One of these young men—my brother—was very ill in Chicago with lockjaw and Mother went on to the hospital there. Father said,—I have not seen my mother since—Father wrote me that he had gone to Chicago on the train with my mother when she went on to Rob and he said, "I know how badly she felt" and it made me feel badly that she should not be conscious that he was with her. Then, he told how hard they worked at the hospital to bring him back. He spoke about Brother's being very nearly over. Lockjaw is almost certain death and how he ever pulled through we do not know, but I sent that message to my mother.

[The reader should remember that Miss De Camp's father was not living and that the writing was an automatic message through her hand.]

(When?)

In March.

(Where was she then?)

Schenectady.

(She had come back from Chicago?)

Yes, but I had known nothing of her sensations on the train, but in her letters she says, "It is strange but I did have a feeling that Papa was with me all the time on the train and that Robert would recover." Then, he spoke about fixing a door of one of the houses she owns. He said he wanted to fix that door. In the same letter, my mother acknowledged that she had the door fixed.

That is what is funny about Mother's letters: She could not believe they came from Father, but she did everything he told her. She wrote me to stop the whole thing; not to allow my mind to dwell on these things, so I have never written her since about it.

Before that, though, these other people—Blackfoot and his friends—told me that I could not continue taking the messages from my father.

(Why?) [Note 52.]

Because his messages were all to my mother and I was not drawing enough [energy] It was like wires crossing, and that I would not be able to do that at present, but that letter, oh, I could. But Father was so anxious to let me know that he was there that they could not control him but said he was satisfied now to stand

52. The following is the account of Mrs. De Camp regarding this experience, written on date indicated. But there are certain original documents connected with it which will be mentioned.

Schenectady, March 13th, 1912.

Professor James H. Hyslop,

Dear Sir:

In reply to your request for my experience on the train to Chicago in the evening of Nov., 1908, I received a telegram from Chicago stating that my son Robert was in the hospital ill with lockjaw. I boarded the train at 10.32 very much upset with the shock and anxiety fearing the news that would reach me on my arrival there. I did not expect to sleep. During the early morning I suddenly became conscious of the presence of my husband 'Don't worry; Robert will come out all right.' A calmness came over me and all anxiety as to the outcome of my son's serious illness seemed to have left me. My daughter knew nothing of the occurrence as I did not mention it in any of my letters home. She left for New York before our return.

Yours truly,

C. E. De CAMP.

The original telegram sent to the daughter in Schenectady reads as follows:

"Main Office, Schenectady, N. Y. CH 4 GE BN 9 Collect 11.50 A. M. VI Chicago, Ill. Nov. 9, '08. Miss De Camp. [I omit address.] Robert passed a very comfortable night doing nicely. Mother."

This only attests the presence of Mrs. De Camp in Chicago and indicates the time of the occurrence but gives no contemporary details. However, her attestation of the facts corroborates the account of Miss De Camp and that is the important thing.

aside and wait, because he knew that they could tell him through me what we were doing. He was so impatient

On May 1, sitting quietly, the hand wrote about having these published. He thought I could get a wide-awake newspaper, and to take the articles to one. It is almost impossible to get a magazine. They are too afraid.

Then—"I will tell you what to do. Go to the newspapers and tell them you have a matter that will startle the world and ask them for an interview at their office. Don't tell them what it is until you see them. It will create a tremendous sensation and controversy among the scientists throughout the world. I will be much obliged to you, my dear madame, if you will allow me to make a suggestion about what to do in order to get my stories published: That is to get them interested first and then meet them and have a talk." I suppose that means the newspaper people. I thought that until the last minute, because I did not want the notoriety, but what are you going to do with a thing of this kind?

"You cannot stand the strain of this, yourself, but must get someone to attend to the business for you. I am positive you will get them published by some wide awake newspaper, for you are doing a remarkable thing in being able to take them down for me as you do. This is the point I want to make.

"I wish the members of my family to be paid and a certain percentage of all stories sold under my name. I am sure you will be willing to agree to that. Write to my sister and explain this to her and I am sure no one will interfere with your publishing them, using my name. If they do, it will be a fine point of law for the court to decide. Can the brainwork of a man in the other world—or spirit world—belong to his heirs here? I am willing to allow them something, but you are entitled to the most, because I could not have written them, only through you.

"I have been very anxious for a long, long time, to find someone who could help me to relieve my brain from all the stories that were crowding each other, trying to get out. I can then go on with my stories. When they are written out, I will be free."

I didn't know that such a thing was possible, that the brain of a man might be weighted or earthbound by the stories that he would want to finish. It is very remarkable that he writes me this kind of letters.

(Mr. Duysters: Did you tell Miss Allen that you have told people of no consequence at all that other people have been here?)

(Reporter: What do you mean by "have been here"?)

I mean, write to me. No manifestation of any mind. One night the odor of lilies was so strong that I thought I would

faint. The room was just full with the odor. I noticed it again the other day on the cars. I had been sitting—

(In the subway?)

No, elevated. I was sitting near the door. The people around me had not changed. The same people that had been riding up for some distance, after they had stopped at the station and gone on again. No women around, at all. All of a sudden, came that overpowering odor of the lilies.

(Mr. Duysters: You asked the question, you know,—You thought they were tuberoses.)

No. I didn't know what they were.

(Mr. Duysters: Yes, you did. You thought they were tuberoses and then they told you in the writing that they were not tuberoses, but lilies from Bermuda.)

Yes. It was that sweet, sickly odor. You know, you smelled it.

(Reporter—to Mr. Duysters—You did?)

(Mr. Duysters: Oh, yes. They called in my daughter Georgette, a young lady about twenty-one years of age. I wanted to deceive her, so I just said, "Georgie, come in here." I said—You know, I have a bull terrier in my house and I said, "Georgie, don't you smell something nasty here?" and she began to sniff and said, "Dad, where did you get the flowers?" I said, "I haven't any." She said, "Where did you get the perfume? Smells like the sweetest kind of flowers." My wife came in and she smelled them. My son came in and he smelled them.)

After dictating all day, you are not at all brilliant, and to have this thing come upon me so suddenly, it has ruined me for anything else.

(Mr. Duysters: I was educated in Paris and was a friend of Dr. Baraduc, but I never knew of anything like this before.)

I would never have mentioned this to a soul except Mr. Duysters if these stories had not come. You might make people think this was a trumped-up scheme to sell stories. I could not afford to place myself in a position of this kind. I would be disowned by every relative I have on earth. I have been in a dreadful state of mind with these stories, but they make you suffer so with this pain in your neck if you do not do what they want.

(Mr. Duysters: Professor Hyslop said, if you went into the trance condition you would not suffer.)

I think that.

(Why?)

Because, I have a perfect horror of listening. My conscious mind.....

(Haven't you any confidence in the people on 'the other side'?)

I can't bear to think of going off, some place. I wouldn't take laughing gas. I just fight against this sleepy feeling. In teaching, it spoiled me, entirely. If I would be dictating, I had to get up and walk about. That awful stupour, as if I had taken a drug! I fought that for a month or six weeks. Now, I very seldom feel it. I have no more pains in my head since Stockton got the stories writing. I started a story and then, for two days, had no chance to continue it. I suffered these intense pains. On the second day I said to Mr. Duysters, "I wonder if it can have any connection with this awful feeling!" I had a feeling that if I would sit down and write, I would feel better, so I said, "I am going to stay in the house to-morrow, and not go down until ten or eleven." So I got up in the morning and drank only coffee, as Stockton told me. He said to take a cup of coffee as he did, and I had the most calm, cool, comfortable feeling! I sat down and the story reeled off beautifully and I got up and felt as relieved as if I had taken a headache powder or narcotic or something to soothe and quiet me. I continued that right along, but I think it was the day Professor Hyslop was here I had told them I would write from eight to ten and that morning I was not able to write, and had forgotten to say a word about it before I left and I had been bothered all day by pains back of the ears. Then I found that the thing to do was always to keep my appointment with them. Then, I sat down every morning to talk to them. Whether—

(Did you "talk" with them this morning?)

Yes. Now, I have been trying to find a little house in the country because they tell me I must, but if I can't get anybody to publish my stories, I don't know what I can do.

(Did you get anything this morning?)

I don't remember. I would have to look at it. I went out to see a house in Hohokus.

(Where is that?)

Out on the Erie railroad, just beyond Patterson. Didn't I say Patterson? [To Mr. Duysters.]

(Mr. Duysters: Passaic, you mean.)

Passaic. It is the most beautiful spot I have seen; next station to Ridgewood. They told me that I would like the place very much; that I would know the house by the roof and that it had many windows and many would have to be mended. One thing about the house was that it had so many broken panes. I did not take the house because they wanted to sell it.

Of course, they didn't tell me that I did not get the house, but

they told me that I would like it and about the windows being broken.

Mr. Duysters took the manuscript of the Stockton stories to Mr. Alden, editor of Harper's Magazine, and after an examination of them he returned the manuscript with the following letter.

"I have read the stories you kindly left with me. I am sorry to find they would not meet our wants for magazine use and if we were to put them as a production of Frank R. Stockton, his literary executors would probably be able to prosecute us for exemplary damages, but they are very real.

Sincerely,
[signed] H. M. ALDEN. [Note 53.]

The acknowledgment that the stories "are very real" practically corroborates the judgment of Mr. Meader quoted above. The reader should also remark the statements in this record about the trance and compare them with the statement made through Mrs. Chenoweth on March 4th 1912. I had not read this stenographic record until after that sitting.

3. Physical Phenomena.

In the fall, 1909, Miss De Camp experienced a new development, so to speak, and wrote to me about it. I at once asked for a written account of the experiences with corroboration, and at once Miss De Camp wrote out the story which I give below.

Schenectady, N. Y., Oct. 1st, 1909.

September 27th, 1909, at 2 P. M. I went up into the attic in my mother's house at Union St., this city, to write. The table I use there is what I believe is called a butler's table. It is like a deep wooden tray resting on legs made of cross pieces of wood joined by heavy tape. My mother uses it to hold her flowers in when in the house. I turn the tray upside down and use the

53. I have seen the original letter and signature of Mr. Alden and having had correspondence with him I recognize the signature as his own. This note is necessary because there was no post-mark on the envelope, the letter having been returned as indicated above.

bottom to write on. On account of the legs not being fastened to the table it is rather awkward to move. On it I have a writing pad, a blotting pad to write on, and two lead pencils. I sit at the table facing the window, a large screen at my back which makes a comfortable nook for me to write in, altho it is in the main part of the attic with two rooms for the servants opening off from it, but it is the only place where I can write free from interruption. I have never attended a séance of any kind in my life or witnessed any phenomena.

Blackfoot [one of the personalities so named by Miss De Camp] was guiding the pencil at the time and in the midst of a sentence broke off with: "The table stands up now but I can turn it over and not lift a book to the floor". I laid down the pencil and said aloud: "Very well, Blackfoot, if you can let me see you do it. Get Julia (another guide) to help you." I had my two hands resting lightly on the table. By the time I had finished speaking the table began to squeak as if some one was trying to move it. I was much interested and kept saying: "That is right: go on, Blackfoot: see what you and Julia can do."

Then it began to rock back and forth towards me. Finally it *began to move* slowly at first and then began turning around. By this time my chair was pushed so near to the screen that, in order not to knock it over, I got up and stood with my hands on the table and it turned around and around as fast as I could move. By this time I had only one finger on the table and it fairly flew over the rough floor. I was so excited and delighted with this evidence of a force I could see that I went down and got my mother to come up and see it. She will testify to that fact. All the time the table was moving I kept calling out to Julia and Blackfoot.

By this time I began to feel exhausted and for a few minutes quite sick at the stomach. I sat down after resting and took up the pencil again and B. F. wrote this:—

"Julia helped me to move this. This is to prove to you that we are here with you. The chair you are in will move too, if you sit quietly in it. Try it."

I said aloud: "I will try it some other day. I am too tired just now. But you can try and move the chair without me in it." The chair is an old rocking chair with rockers sawed off. I stood up with the chair in front of me resting one hand on the knob at the top of the back. It began to move slowly and then suddenly spun around like a top on one of the legs.

The thing which interested me besides the moving of both chair and table was the feeling of lightness in both and the ease with which they moved about.

The next morning about ten (Sept. 28th) I went up again.

This time I let the table push *against* me because I wanted to feel the force. It was very strong. This time I tried telling it in which direction I wished it moved and before the words were out of my mouth the table would be moving in the direction indicated. For instance, I wanted it back by the screen where it usually stood, and so said: "Move it over there, Blackfoot, it is too near the window. That is right. Now turn it this way a little more. Now it is right. Thank you," and it was moved exactly as I wanted it. I was so intensely interested in the *intelligence* displayed. It was remarkable to have listened to me and have watched the movement of the table. One would have thought it was some one in the flesh and not the spirit or force that obeyed me.

After the table was in place this is what B. F. wrote: "You must try to make the mat (blotting pad) you are writing on move." So I dropped the pencil and let my hand rest lightly on the blotting pad when it suddenly moved out towards me as if on a pivot, then moved back again.

I find now the strange part of it is that, if I sit there quietly in the chair with my hand on the pad and talk to them, B. F. and Julia, that the blotting pad acts the same as raps would. I made the discovery in this way. I went up in the attic to hang up a dress skirt, not intending to write, but sat down at the table to rest and not thinking about it rested my hands on the blotting pad. It began to turn towards me then going back and forth so fast that I felt they wanted to talk to me, so I said: "Is that you, Julia?" and the pad turned as if on a pivot towards me, then back. I said: "Do you wish to speak to me?" and it moved in the same way. I then said: "I am too tired to write now. I will come up after lunch and write, but before the words were out of my mouth the pad began going back and forth and around and around so fast I felt it was meant as a protest against my leaving without writing, so I sat down and found she wished to repeat what she had written the day before.

Then again yesterday (Sept. 30th) after writing for B. F. I felt too tired to attempt anything for Stockton and said so aloud. The pad began going back and forth and around so that I knew some one wished to talk to me and I received a nice note from Mr. Stockton.

This movement of the pad is very strange for between my questions it remains quiet, unless protesting against what I have said. This is all I have had take place up to the present excepting the writing of the stories for Mr. Stockton.

Do you think the movement of the pad by them is intended to be used as others use "raps"? I have tried once or twice before in New York to see if the table would move, but was

never successful, and B. F. always wrote he did not think it dignified. Does it denote progress?

ETTA DE CAMP.

With this account came the corroborative statement of her mother which I give.

Schenectady, Oct. 1st, 1909.

In the afternoon of Sept. 27th, 1909, my daughter Etta had gone up into the attic to write at 2 P. M. After a short time instead of the usual quiet, I began to hear things moving about overhead and heard her walking around. She finally came down, much excited and asked me to come up there with her and watch the table by her simply laying her hands on it. I went up with her and saw the table move around the room by her placing her hands on it and also saw it move around when she had only one finger on it. I put my hands on it but it would not move until I had removed my hands. I am not a believer in these things, that is was not until my daughter came home and I saw these things. While I have to believe the evidence of my own eyes I must say I do not understand them. I have never attended a séance or been at all interested in this subject and until my daughter came home I was opposed to the whole thing—a great mystery to me.

Yours truly,

C. E. DE CAMP.

The reader must keep in mind that the record is quoted for its psychological interest and not as evidence of spiritistic agency. The contact of the hand spoils the incidents for evidence, but only because we insist on demanding that spirits must produce the movement of objects without human or other contact that is known. Unconscious muscular action supposedly suffices to account for the result and as long as we are ignorant of its limitations we have to concede that such phenomena are not evidence of supernatural action. But it is curious to find that these phenomena are associated with the automatic writing of a subject that undoubtedly exhibits supernormal phenomena. If ordinary automatic writing as in the cases of Mrs. Piper, Mrs. Verrall, Mrs. Chenoweth, Mrs. Smead and others, tho subconscious action of the mediums' mind, is connected with foreign stimulus or transmission of information it is not impossible to suppose

that similar agencies are active in all unconscious muscular action connected with apparent psychic phenomena. I do not maintain this view: for we have not yet the evidence for it. But I wish to call attention to the possibilities and our real ignorance of the actual situation to remind the glib asserter of unconscious muscular action that this phrase does not imply that we know anything about it. If we will only study the whole psychological situation with some sense of humor we might find as many perplexities in the hypothesis of unconscious muscular action as we do in that of spirits, and this without tolerating either of them. The question is not to exclude the subconscious from the phenomena, but whether they originate there solely. The subconscious is a factor, no doubt, in absolutely all automatic muscular action, so that in supposing foreign invasion or influence I do not eliminate the subconscious on the part of the agent acting as an intermediary for expression. The main point is that we know as little about the one as the other as a question of origin.

4. My Own Experiments.

An opportunity came to try some experiments to see if I could get phenomena like those reported to me. In the correspondence at the time and before the above records were sent to me the impression of contact with the table or pad was not so clear and I was anxious to investigate the facts. Besides Mr. Duysters wanted to impress some of his friends with the phenomena. Hence I had several experiments. The following was my record of the results at the time. As indicated in the main introduction to the case they were without result, save that one of the incidents would have to be traced either to my own unconscious action or to that of Miss De Camp under the hypothesis that my hand had suffered from anæsthesia, which it did not, as I used tactual sensibility to determine the situation and this showed that Miss De Camp's hand did not press on mine. What I may have done unconsciously I am not competent to decide. With normal sensibility in my hand determining Miss De

Camp's exemption from muscular or other pressure, no sense of abnormal conditions on my part, and never having had any trace of anæsthesia except numbness in my life, this being absent on this occasion, the existence of unconscious pressure and muscular action on my part would have to have been determined by mechanical means. I had no way of investigating the facts in this manner. But the following is the record of the experiments at the time.

November 30th, 1909.

Having heard from Mr. Duysters, a personal friend of Miss De Camp, that she had been doing some table moving and that he desired to illustrate it before some persons who might thus be made friends of psychic research, I asked that Miss De Camp be brought to the city for some experiments. I called this morning for trying a few experiments prior to making any attempts publicly.

She gave me a long account of a number of private experiments of her own with a table and a chair, which she will otherwise dictate, and no account will be taken here except as preliminary to this record.

In her room is a small table about 14" or 16" square, on four feet and, of course, weighing only a few pounds. She placed both her hands on the table, flat, and, without putting any fingers under the edge at any point, and herself stood instead of sitting. She stood for some time before there was any evidence of motion. When the motion began, the table simply moved around on its feet and she had to follow it around, herself. After doing this for a minute or two the table began to tip about on the floor. I watched her hands to see if I could discover any evidence of unconscious muscular action and there was nothing visible to the eye, but nothing occurred which could not be produced by the slightest muscular action whether conscious or unconscious. As a further test of the matter, I took two sheets of paper from my pad and placed them under her hands. In a few minutes, the edges of the paper curled up all about and the motion of the table tipping occurred as before with equal violence but it was probably a little longer in beginning. After holding her hands on the paper a little while, she remarked that they tingled very much as if a current of electricity was passing through them and much more distinctly than when the hands were on the table. She remarked also that she felt dizzy as she always did a little before the table moved. She remarked also that her fingers felt numb and after the table began turning around she asked for a rest and said that she felt slightly nauseated or as if she were

faint, the sensation manifesting itself in the pit of the stomach. I took off the papers and found them moist with perspiration and her hands were quite moist. I then asked to place my hands under hers on the table. There was no unusual pressure that I noticed in her hands on mine, though there was sufficient to give any desirable motion to the table, if the hands had been on that. That is to say, the friction would have been great enough to have easily moved the table, whether consciously or unconsciously. She complained two or three times of feeling very far away and had a very stupid feeling and said that she very rarely has had any such feeling. Nothing occurred to move the table while her hands were on mine and I did not discover any variation of pressure or any tendency whatever to express muscular effects. When I removed my hands and she placed hers on the table, it soon began to move with considerable vigor and then she stopped it because she said she felt faint.

I then spoke of the experiment that she described to me and which I have on record about moving a writing pad and found that she had always had her hand upon it. So, we took a copy of the December, 1909, "Hampton's Magazine". She placed her hand upon it and let it rest for, say, half a minute or a minute. Presently, it began to move across the table with her hand towards herself until it moved more than half over the edge of the table and then stopped. She expected it to go back, but it wouldn't go back. I placed my finger at the edge of the magazine and it began to move without any apparent pressure on my part.

I then thought that I would try to see what would occur by having her place her hand on top of mine so that mine would rest on the book. We did this and waited for some time and there was no tendency for the book to move. Once or twice I felt a pulling sensation from her hand on the top of mine, but only slightly and only for a moment. Then, on the supposition that I might be able to help it and test the thing, I "willed," so to speak, that my hand should try and help it along in the direction of moving toward her, so that there would be almost a conscious effort to make the book move, but, at the same time inhibiting any such effect sufficiently to prevent it, but absolutely nothing occurred in the way of motion to the book, there being no variation in her pressure or action. I then ceased to wish that it should do so and remained perfectly passive. In about half a minute, the book began to move toward her to my great surprise and her own, and this motion lasted, perhaps, a quarter of a minute. I had time to observe the action of her own hand on mine and my own on the book. I could not detect the slightest alteration of pressure on top of mine by her hand or the slightest pulling force of her hand toward herself and, of course, detected

no motor action in my own hand or any special friction to make the book move. After this was over I resolved to try the experiment of making the book move, myself, on the table, consciously. I did so and I found it was always much more difficult to start than it was to keep it in motion after it was once started,—a phenomenon which is very familiar in table tipping—but I could notice all the time the muscular tension in the direction in which I was moving the book. This was very distinct, but there was no resemblance in my sensations or motor activity to what occurred when the book was moved with Miss De Camp's hand resting upon mine. I had no sense of tension in that direction, either on top of my hand from Miss De Camp, or in the bottom of my hand from my own motion.

In conversation with Miss De Camp she told me that in her normal writing—owing to her nervous make-up, she has to clutch a pencil with considerable force to do her writing. In the automatic writing it is held very lightly, with no conscious muscular effort on her part. In order to study the peculiarity of this, she has held the pencil by the top in two fingers and found that she could write that way as well. She has also observed that she can write just as well with her left hand as with her right, but she is doing it automatically. She says, also, that she had never before in her life used her left hand for writing and also says that she is not able to distinguish between the writing of the right and the left hand when done automatically.

Miss De Camp also told me of this experience: Her brother had been hurt in Chicago by running a nail in his foot and took lockjaw. A telegram came and the mother hastened off to see him, feeling, of course, that she might not see him alive, but when she got on the train, in all her fear, she suddenly got the impression that he would get well and she had no more worry. Now, if I remember rightly, she felt, at the time, that she got this impression from her husband, the boy's father, who is dead. After his recovery, Miss De Camp had some automatic writing purporting to come from the Father, saying that he was there in Chicago, helping the boy all he could and that he made his presence felt by the boy. She knew nothing about what the boy had experienced but he, in Chicago, had felt that his father was present.

November 30, 1909.

[In the evening séance to-night Miss De Camp had brought upstairs a much larger table. It probably weighed as much as ten or fifteen pounds. I think fifteen pounds would not be too much. It was, say, about 30" x 20".]

We started with the experiment, Miss De Camp holding her hands on the table. She soon felt the current of whatever it

may be in her hands and some nausea, with a tendency for the table to tremble. I waited awhile and finally put my hand on the table and it did not interfere with the result to any extent except that she very soon began to be somewhat light headed and felt the recurrence of the sensation of being far away. The table trembled considerably, but did not tip. It did not require much pressure by muscular effort to make it tremble as it did, as it was not altogether level, but Miss De Camp remarked two or three times that she felt perfectly empty and told me that after she had come up from luncheon at noon she noticed that she looked as if she were ten years older and said that she had felt very tired after the séance and lay down to take a rest. On that account I refused to experiment seriously in the evening. She urged the trial, herself, and only ceased under my strong counsel that it should not be repeated.

December 1, 1909.

Another experiment this morning resulted in very little. Miss De Camp tried moving the larger table by holding her hands on it. After holding the hands probably five or eight minutes, she seemed to have no other feelings than the usual ones in her arms, but the table did not show the slightest signs of moving or even trembling. I held my hands on it for a little, but nothing occurred. I noticed no tremor in the table but there was apparently more distinct heart beating on my part, as I could feel the pulse in the ends of my fingers,—a thing which is very unusual with me and which I have never felt except in attempts at table tipping. I then removed my hands and stood off some distance and while standing there the table moved under the hands of Miss De Camp, but moved toward her instead of away from her at one end. She was standing up and leaning on the table with both hands so that her body was at an angle of about 45 degrees and she was about 18" from the table. She said that she had remarked very frequently that the table moved toward her instead of away from her, though she was pressing upon it. In this I could not observe any evidence that there was muscular effort on her part pulling toward her. It was, of course, possible that she could keep a tense muscular condition in the body and pull toward her, whether consciously or unconsciously, without betraying any evidence of it. If she did so, however, I would credit it to an unconscious act on her part. There was no distinct evidence of unusual phenomena unless we may say that the motion toward her was against pressure exerted by her own weight on the table.

Before the experiment, she told me that she had tried the table tipping last night after I left and I could not have been more than out of the hotel when it was perfectly successful. She

tried the same this morning before I came and the table tipping was easy. She also said that she did not know how tired she was last night until she started to retire, when she felt tired and went to sleep immediately and slept soundly all night.

In the experiment this morning, before I came, she remarked that her skirt swayed out, backward and forward, and that she laughed at herself being like Eusapia Palladino. When she tried the experiment with me, she observed it again and called my attention to it. I looked and there was a very distinct swing, backward and forward, of her skirt, toward and from the table, and I tried to get the evidence of the cause of this in her breathing and other bodily movements, but I could not find any movement whatever about her breast or waist due to the breathing and hence, so far as I can see, the only way to account for the swaying of the skirt would be by the rather tiresome condition in which she was standing and probably the hips and legs, with unconscious movements, made the skirt sway slightly, but there could be no doubt whatever about the skirt swaying and it is extremely doubtful that it would be caused by the breathing, as I could find no traces of that where they ought to have been very noticeable.

The primary interest in this record is the psychological one regarding the limitations of unconscious muscular action. The reader should remark that the subconscious would not work so well when I was present as when I was absent. The difficulties and exhaustion were absurd on the supposition of the extraordinary powers usually ascribed to that set of agencies. Of course mental embarrassment and anxiety to make good might well cause perturbation even in the subconscious, but there was no lack of honest effort to do what we should naturally expect easily possible for so presumably remarkable a power. It was wholly ineffectual, however, in its efforts, and even unconscious muscular action was a small and insignificant affair. From all my experience I can well understand why foreign influences might meet a barrier in my mere presence and that all their efforts at expression might prove abortive, even without mental embarrassment on the part of Miss De Camp, but that the subconscious should be suddenly seized with exhaustion or partial paralysis is not easily intelligible in the light of its ready action in other situations when I was present. Even had it succeeded well it is probable that foreign agency would have had

no evidence in its support and we should have been no better off than before. But it is important to remark limitations in the subconscious similar to any other supposed limitations.

5. Miscellaneous Incidents.

The following record was dictated to my stenographer on the date mentioned. The first one implicates her mother in the phenomena and is corroborated. The others depend on the veracity of Miss De Camp and the amount of accuracy in her memory. They are chiefly interesting in their relation to the problem as a whole.

New York, December 1, 1909. 1:45 P. M.

[On this date I called at the Hotel Braddock, 8th Avenue and 126th Street, in pursuance with an arrangement made by Dr. Hyslop, to take the statement of Miss Etta De Camp, which was as follows: G. A.]

About a year ago the last of last October my brother was in the Ravenswood Hospital in Chicago. Mother was nervous and could not get it off her mind. My brother was so upset on the anniversary [this year] of the time when he was taken with this lockjaw that for two days he was so nervous he could not go out on the street. He is a perfectly matter of fact, cold-blooded, skeptical individual.

When we received the telegram from him that he was in the hospital with lockjaw we did not know that he had even been injured. (He had run a nail through his foot.) You can imagine her state of mind when she got on that train!

We were at the time in Schenectady, N. Y., and I got her on the train. During the night she said that she had such a comfortable feeling come over her,—a feeling that my father was with her and told her not to be alarmed,—that Alfred would recover. I knew nothing about this at all because when she was in Chicago her letters to us were all taken up with a description of the disease and treatment, so she never said anything to me about it. This experience had not come to me then because this was in October and my first psychic experience did not come until the following January. Then, the following March, along near the anniversary of my father's death, came these messages from him and in one of his messages (I have a letter to corroborate this) to me to give to my mother, he states that he went on

the train with my mother when she went to Chicago, was in the hospital with them and worked hard to save my brother Robert from passing over, as he puts it, and that he felt so sorry that they did not know—or were conscious—that he was with them.

I wrote that to Mother and I have her letter in reply. She was very skeptical, herself, then. She has been thoroughly converted since I have been home, but she relates this experience.

My brother was home for Thanksgiving last month. He sailed for Cuba since, but he says that during his illness in the hospital he and mother both felt the consciousness of Father's presence. I have a letter with the postmark and all. I also have the original copy of messages my father sent me to give my mother.

After he had been writing to me—I don't think I had had more than six or eight or, possibly, ten messages from him—they told me that I was not strong enough; that the messages were all to my mother. They were like crossing wires. But my father was perfectly satisfied to stand aside now that he had been able to reach me and that later on they would allow him to come again. I have never heard from him since. I have never asked for him, because there was not anything that I thought he could do anything with. Nothing vital came up that made me ask for my father and I thought it was best to wait and let them bring him themselves. Father and I were so closely connected and the rest of the family always thought that if father could communicate he would reach me. I thought Father had gone too far. He had been dead fifteen years and I thought he had in that time gone out of the reach of anyone. That was why I had not asked for him. I didn't know about the earth-bound spirits then. He came unexpectedly. I had just finished off a dozen business letters and laid them on the desk to be signed. There was no one in the office at the time and I just— You know, When thinking I suppose I had a pencil in my hand and there was the slip of paper on my desk. I sat there, with a pencil in my hand, looking out of the window, and somebody near it began to write. It called me by my baby name which my father always used,—“Ettie.” It said, “Ettie, your father is here and wishes to talk to you.” It startled me so that I sat down and cried. It was so unexpected. I was not thinking of Father. There was nothing to make me think of him. After I recovered myself I took another piece of paper and took the message. I was so upset that I had to put my things on and go home. After the first shock was over, I felt as if I had been weeping for weeks.

My father died suddenly on the operating table at St. Luke's Hospital. He was a great, big, fine-looking man with a military carriage. We had Dr. Bull and Dr. Bangs. They assured us

that he had many chances of recovery, but they couldn't bring him to.

Sister had nearly the same experience a year ago and Dr. Elting told her that she was what they called "a bleeder." That is, possibly, what my father was. She had a very severe hemorrhage. They injected this salt solution in her breasts. Dr. Elting said that physicians dread to get those "bleeders." Father had such a severe hemorrhage that it weakened him so that they could not bring him out from under the ether. They worked for two hours over him. Dr. Bull and Dr. Bangs worked over him for two hours. They took their coats off and said, "He can't die!"

When this experience came to me I felt as though I had wept for a day and a night. That is the only message I had that I could corroborate with my brother and mother. Then, of course, her letter and the postmark.

I cannot remember the content of the first message. He said he was so glad to be able to talk with me and he wanted me to tell Mama that he was there. He says, "Mama doesn't believe this and won't believe it but she will, later." She does, now, believe what she has seen me do—which, of course, has not been much, but it is enough to convince anybody that it is not easy.

At home, a friend of my sister's, whom I had not seen nor known anything about—didn't know his business or anything—asked her if she thought I could answer a question for him, so she called me up on the 'phone and I said I would try. He said he would send a question down in a sealed envelope—which he did. I laid it on the desk,—my writing desk—and never touched it or paid any attention to it until evening. After dinner I went into my room and closed the door and turned down the light so that I could just see to write. It is more quieting and soothing in a half light. I took the envelope in my hand and asked "Julia"—She is the one who has been writing for me lately—to read the question and give me the answer. Almost immediately, the pencil began to write. I thought it would take a few minutes, but it started right off and it answered the question. I mean, it went on and wrote. I didn't know it was answering the question. This man had had some domestic trouble. I didn't know. I don't know what the man's business was, at all. I didn't know whether he had asked me something in reference to that or in reference to business, or what. I knew of his domestic trouble, but that was all. I called my sister up after I had finished writing and I gave it to her and she looked at it without saying anything to me and took it down and showed it to my mother and she told mother that it was answered perfectly, but she did not tell me. So, she called him up at 10:30

and told him that I had gotten the answer to his question and if he would come down in the morning she would give it to him. The next morning at about 10:30 to 11, he came. After she had been down stairs a few minutes, she called me. That was the first time I had seen him. They opened the envelope and read the answer to me and it was answered as well as if I had had the envelope opened and the paper in my hand. It was in reference to a business matter. I told him I did not want to take the responsibility of advising him and he said he would use his own judgment. It seems he did follow the advice, but I knew nothing about it until last week. He called my sister on the 'phone and told her, but that was because he had gone and consulted a regular medium in the town,—a woman who advertises. She had told him in almost the same words and that is why he called up my sister to tell me that this woman had told him the same thing in almost the same words. He had some business proposition and he was undecided whether to exchange some Schenectady property for property in Pittsfield. In reply to his question they wrote that while the contents of the letter seemed promising—"Letter" was not the right word—the hand wrote "letter," but I had the impression all the time that it was a proposition. Anyway, it was what he had in his mind. It seemed promising, but it would not turn out so and for him to make no change; that everything would pick up financially. It seems that he started in and has built twenty-five new houses, instead of going to Pittsfield, and this woman had told him that he had contemplated making a change but had not done so, which was best for him. She said that, while it looked promising in the beginning, it would not have held out. This was just what "Julia" said. I was pleased that he had seen the other woman. I know nothing of this other medium, but people who have been to her tell me she is very good; very good. A friend consults her regularly, on all occasions. This woman is the wife of a Colonel in the army and she is perfectly crazy over it and would give anything if she got into communication with her friend.

Not being able to see yourself, you see if they can describe this "Julia," to me,—or Stockton—if they are near me, somebody must be able to see them. Not being able to see them, myself, I have curiosity to see if anyone else can. Stead only found two out of I don't know how many who could see "Julia" for him.

I have not been able to see, but I have had impressions of things. I do not see nor hear; yet, they are as plain as a picture.

[Here the reporter tried to draw out detail for believing Miss De Camp's control to be Julia Ames.]

Mr. Duysters went to see Miss Gaule. I didn't know any-

thing about it. It was within two months, I think. I don't know why he went but he took the article. The article the "Herald" published. He had that in his pocket and when he went in Miss Gaule told him what he had come for and she told him all about the article. He didn't even have to take it out of his pocket. That surprised him. Then, Miss Gaule said to him, "I have never seen Miss De Camp personally, but I know her spiritually; that is, psychically. 'Julia' brought her to me when I read the article." That was probably on July 11 and she left the city on July 15th and she said then, you see, that "Julia" had brought me to her, psychically. She said to Mr. Duysters, "Tell Miss De Camp to find 'Julia.'" I had never heard of "Julia," so, when Mr. Duysters wrote me that, I said to Blackfoot—who had been writing—"Now, Blackfoot, I can't go upstairs until after lunch—" You know, in your home, you always have little house things to do—"but, when I go upstairs, I want you to have 'Julia' there. The 'Julia' Miss Gaule knows." So, when I went up and sat down to write, without asking for "Julia" or anybody else,—I just sat there and held the pencil quietly—it wrote, "Julia is here" and she went on talking to me. Then I stopped writing and said, "How do I know you are 'Julia?'" I said, "How do I know you are the 'Julia' Miss Gaule knows and the one who brought me to Miss Gaule's vision? Can you give me a word, sign or message that I can send Miss Gaule?" She said, "Yes." Then she began and wrote a message to "Margaret," as she called her, and it was in reference to a child that had been brought to Miss Gaule by its Grandmother. The impression I received with that was that the child was very delicate; sickly. The mother was in deep black and very much depressed; very sad. She was very afraid that she was not going to raise the child. The impression was that she was all in black and mournful. The child had some form of stomach trouble. She said, "You know who I mean." Then, she signed it "Julia." I took that message and copied it. Then, I wrote under it the impression of the people I received during the time this was written to me. I sent it to Mr. Duysters and asked him to give it to Miss Gaule, because I did not know her, which he did, and he said at that time she had shown him letters which corresponded to all that I said in that little message to her about that child. The letters were probably from the grandmother or mother of this child, which verified everything in this note. I never have met Miss Gaule or saw her. Mr. Duysters had attended one of Miss Gaule's meetings at Elks' Hall and he thought he would go and see what she would say. Then she told him about this article he had in his pocket. He attended the next Sunday at Elks' Hall. He never had been there before.

During that meeting she spoke of me. This was Sunday afternoon, September 26, 1909. She mentioned my writings and made it plain to everyone who knew me that she referred to me. She said I was not known at that time to these people, but that I would be, later.

On the following Monday, the writing table and the chair in which I sat moved all over the room by my laying my hand on it. Thursday I wrote Professor Hyslop.

A friend in Washington told me to tell Mrs. Dyer that she could have a pearl pin of hers which she had much admired. When the hand wrote "pin," "pearl pin," I had an impression that it was not a regular breast pin but that it was something that swung back and forth,—a pendant—but I did not know, because the hand just wrote "pin." This woman was the wife of Senator Davis, who was one of the members of the Peace Commission. She afterwards travelled all over the world and had jewels presented to her by all the crowned heads. She afterwards married a Mr. Doll in Washington and died very suddenly.

My friend wrote back to me that Mrs. Doll had had a pearl pendant that she [Mrs. Dyer] had always greatly admired. I do not know whether Mr. Doll has the jewels. The estate is not settled yet and they are having a great deal of trouble over it. Mrs. Dyer hasn't the pin yet and I don't believe that she ever will get it because the family are having trouble over the distribution of her things. The third message I received from her was the first time I had any impression of the woman. Then I could see her plainly. She had a round, plump face; small features and a face that brightened up when she laughed or talked. Several weeks after Mrs. Dyer sent me her photograph, which was just as I had seen her. I would have known her at any place. It was the image of the woman that I had in mind. The only thing my conscious mind knew was that she was a large woman. My conscious mind immediately pictured a woman with large features; a great, tall, commanding woman with large features. Instead of that she was simply a stout woman with small, dainty little features. I have not heard anything from her since. I have never asked for her and Mrs. Dyer sent me a pair of silk ties that she had worn, for me to try and see what I could get, but there was not any place at home where I could be quiet enough to try a thing as difficult as that. I thought that when I got settled down and had a little quiet room and could do so much better work,—but at home there they are always running about. My room is near a passageway and it is too noisy. I am not in the same condition when these phenomena take place. When I write there is that peculiar sensitiveness. I suppose, as near a

trance condition as you can get into with your conscious mind. The slightest noise is as if you fired off a revolver. I could not stand even the rattle of paper.

With these physical phenomena I have a feeling of tremendous power. It is as if you gathered a lot of force from the atmosphere. I told Professor Hyslop this morning I felt as if I could tear the table all to pieces. Last night, he hadn't got into the elevator when this table was moving, and this morning I moved it before he came. The force seems to come into me. It must use me in some way. With all the force I may bear too hard on the table. Yesterday it exhausted me dreadfully. Professor left here at half-past nine or twenty minutes to ten and at ten I was sound asleep. I had no recollection of anything until this morning at 7 o'clock. I knew that when I began undressing; I began to feel relaxed.

I am very sensitive. As a child, the doctors said my nerves were not sufficiently covered.

If I continue the writing of these stories, I am in too tense a condition to go out on the elevated train or the subway. They tell me it is a matter of vibration. When I go on the subway or the elevated train there is a vibration there that I suppose must conflict in some way with these vibrations whose effect has not worn off me. The subway would drive me mad! I had never heard vibrations discussed. I had never visited mediums or known any spiritualists or known anything at all.

Mr. Duysters is the only person I have known who knew anything about these subjects but I have known him fifteen years. When I was teaching I was too busy to pay any attention to these things so I never heard anyone describe these as caused by vibrations, but they have talked to me all along—Stockton and the controls—that he had been trying for a long time to reach someone with vibrations like his own. His influence is very soothing and quieting. I love to have him write. They tell me that we know very little here about what can be accomplished by vibrations. When it began I felt as if rays from something struck me. That confirmed in my mind the idea of vibration that they were talking about. I felt it from the outside.

As a child I had every conceivable thing. I had the measles three months. When I was nine years of age—I was very adventuresome, although so delicate, and I was a perfect tomboy. I had a perfect passion for jumping off things. We had a teeter board and when I was up in the air the girl on the other end simply rolled off and I came down on my spine. On my birthday, my father bought me some earrings and when they put them in my ears they found for the first time that I was growing crooked. They took me to a specialist in Cincinnati and he found

two curvatures of the spine, one between the shoulders and one at the waist line, which bothered me for years. I had great trouble with my limbs. Father had to pay \$75. for a brace which I could wear only two months because the rubbing of that sore spot on the spine made me so nervous.

When I grew up and we lived East here, a physician who had heard of that said he would not believe it because, he said, "I never saw a girl as straight as she is with curvature of the spine." So, evidently, my good angels helped me out of that. Right between the shoulders that hurts so that I could not do anything like ironing.

When I was twenty-eight, I had typhoid fever for three months and I never was so well in my life as since I had to go out and earn my own living.

I worked for Mr. Young's "Broadway Magazine." I wrote out his manuscripts and gave my opinion of them. Mr. Young can vouch for it that I have no literary ability of my own.

I was reader and did proof reading for "The Smart Set" and for "Town Topics."

Dr. Lybault is Mr. Duysters' family physician. He came to see me and to see if my psychic experiences affected my general health. I answered two questions that Dr. Lybault asked me on the occasion when he first met me. The first was advice not to give his son Charley any money or to leave any where he could get it. Now, that was an awful thing to say, but it seems that it was thoroughly pertinent.

The second question I answered by saying, "Don't use the knife." He howled when that came. He did go to Chicago and had the operation and he would give five thousand dollars if he hadn't, because blood poisoning set in.

That table would never have moved in the wide wide world if they hadn't told me in writing that it would move. This heavy table is much harder for me to move, but the little one went all right. It rocks and jumps around. I stood before the dresser and felt as if I could not get my hands off it. I had to drag my hands to get them off. My skirt felt as if it weighed a lot in the back.

There was a rocking chair in the room and I held my hands on the back of that. I held myself as straight and rigid as I could and after I had been holding my hands there for awhile very quietly I felt a movement in the bottom of the chair. I did not feel it as if from the top or in my arms, but I felt a jerk, as if from the bottom of the chair. It would then hop up from the floor. It felt as if there was something sitting in it. There was a great weight in the chair. The next day I tried it and let my sister see it while it was jumping around. I asked her to put

her hand on the knob on the back of the chair. It took her some time to do that, as it was going around so fast. I said, "How does it feel to you?" She said, "Why, it feels as if someone was sitting in it." You know, nearly everything I move has a very light feeling.

My first experiment with table moving was on September 27, the day after Miss Gaule spoke about it in her meeting. On the following day, September 27, I got the first demonstration of physical force. I was writing and they said, "I can make this table move for you." I said, "Very well, let me see you do it," so I laid down the pad and pencil and put my hands out on the table, sat there and waited. Pretty soon it began rocking. Then it began going around and it pushed me so far back against the screen that, in order to prevent that from falling, I got up and I found I could do so much better by standing, because I could follow it by standing. That table showed intelligence. I could say, "now here, it wants to go further that way" and before I had the words out of my mouth, it turned back.

Miss De Camp put into my hands the original automatic writing of some experiments which were made for the purpose partly of satisfying herself that the phenomena were what they appeared to be and partly for the satisfaction of a stranger. An article was sent her to have while experimenting. She described a breastpin with a pendant and a lady whom she saw before her. The description answered the deceased person from whom the stranger wished to hear and the pendant was a compound of breastpin and pendant. I have myself seen the original letter which this stranger wrote regarding the incident and it confirms the facts.

The family physician of Mr. Duysters became curious to have a test and wrote two questions which Miss De Camp did not see. The automatic writing answered both of them relevantly. The first related to his wayward son and there was correct advice regarding him. The second question was regarding himself and advice was given which he did not follow and he said afterward he would have given \$5,000 if he had followed it, as it was in reality correct. All this Mr. Duysters told me personally before his death, so that the incident does not depend wholly upon the testimony of Miss

De Camp. She knows nothing of medicine and the prescription given on the occasion was a correct one.

6. Later Experiences.

After the death of Mr. Duysters a new invasion occurred. It was that of the attempt of Mr. Duysters to communicate. Of course all these experiences are exposed to the hypothesis of subconscious invention, but the important psychological fact was the almost disastrous effect of the attempt on the health of Miss De Camp. The nervous exhaustion was great and it required strong will and patience on her part to overcome the influences involved, whatever theory you adopt to account for the facts. I saw Miss De Camp in the midst of the phenomena and on her return home she wrote out a brief account of them. It will be found below.

July 7th, [1910].

My dear Professor:

So many things have happened since my return home that I must write what I fear will be a long letter. I am so anxious to have your opinion of some of the phenomena. As you know I have been eagerly waiting for Mr. Duysters to write through my hand if possible. Since my return Julia has written as usual and said many times that the man (meaning Mr. D.) would write as soon as he mastered the laws. So I waited, never asking for him. One day Julia wrote: 'The man is trying to reach you'. Then the very next morning when I took up the pencil she wrote: 'I want the man to try and write now. It may take a few minutes, so wait.'

The pencil dropped and the hand was still. I watched and noted every sensation, for I felt it was a very important event. My heart beat violently and my mind seemed dazed. I could not quite believe it possible. After a few minutes which seemed ages I felt a very strong pressure on my hand, then in each finger as tho there were wires being tested. I had picked up the pencil by this time. It began turning around and around in my hand, then finally made marks up and down as a child would, then began to write and the writing became easy and I had a sense, and do still when he writes, of so much to be said, of a mind pent up and longing for this outlet. You may imagine my anxiety as to the first words as proof they were from him. Mr. Duysters seldom called or addressed me by any first name, but he had many funny little names of his own, so my conscious mind could

not possibly know which one, if any, he would use. The hand wrote three familiar words then this: 'Why should we be like this?' Evidently meaning, why should he be there and I here and have to talk to me through this means of communication.

I cannot go into detail as to his messages; most of them are too personal. I will give you a sentence here and there. 'I was as unprepared for the condition I found myself in as tho I had never studied the subject at all.' Again—'Of all those who have written for you no one has told you the *facts*: when I get my thoughts together I will tell you the truth and it will make the ministers *sit up and take notice*.' Again—'You are not the only one who has suffered. I have been in the worst of hells, more than Dante ever thought of, the being snatched away when I had so many plans to carry out.'

At the first writing I felt stunned, my mind seemed dazed and I refused to believe the evidence of my own eyes and senses, partly because I expected, when Mr. Duysters did reach me, if ever, it would cause physical suffering or something startling, forgetting that by this time there would be no effort for any one to reach me through this method. I was very much overcome, and cried at the realization, etc. This occurred on June 2nd. Remember that when I picked up the pencil that morning I had no idea Mr. Duysters would write then, as Julia had written the day before that it might take some time, so that the thought or even hope was not in my mind. To be perfectly frank my conscious mind fought against it because of the fear I had of the effect on me physically and it all came with so much ease and entirely unexpectedly. You know how skeptical I am always and how I refuse to be fooled and so I fought and argued this out on all sides with my conscious and subconscious self. The first few messages upset me so from the fact that I always cried bitterly while the hand wrote; for it brought the realizing sense of his being in a different condition and came with such force. He tried to comfort me by telling me of his nearness asking me if I could not see him, etc., etc. I was obliged to stop for a few days after the first two or three on account of the condition they left me in, but now I am more accustomed to them and they have no bad effect—in fact rest and quiet this nervousness.

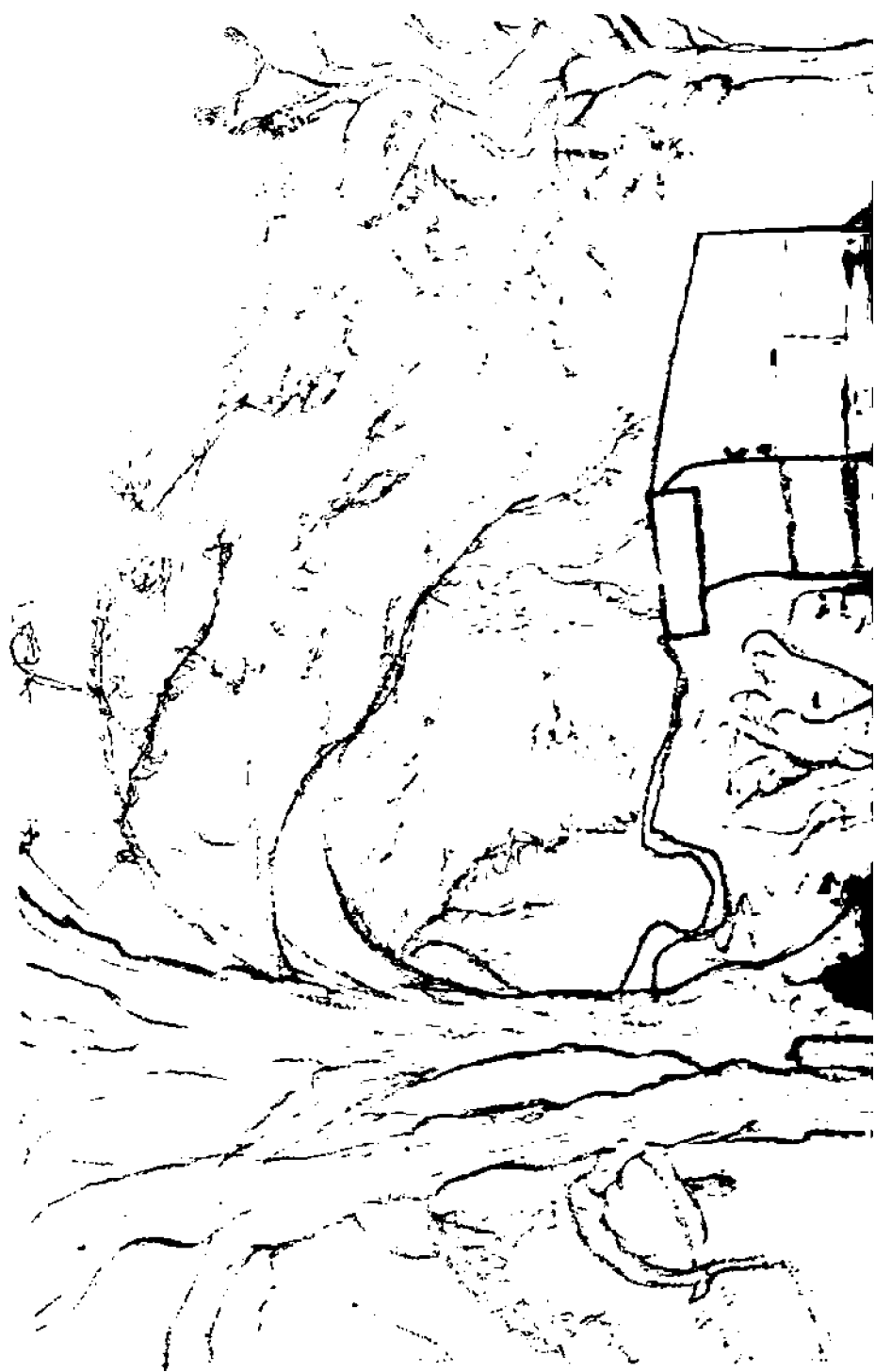
As I said, I was more ready to believe these messages from Mr. Duysters, altho they sound just like him, still, I knew him so well I was afraid for that very reason. But now I have what must be positive proof to any one that Mr. Duysters does guide my hand and it is this.

Mr. Duysters could take a pencil and make a sketch of anything. He did not claim to be an artist and had never taken a lesson in his life. It was just one of his many talents. His

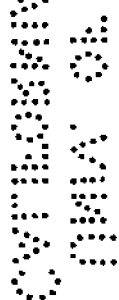
daughter has inherited this talent and draws beautifully never having had a lesson either. Well, in looking over some papers I came across a sketch Mr. D. had made for me in 1907. It was of a camp the family had in Stroudsburg, Pa. The sketch consisted of a few outlines indicating a covered wagon and it had only two round rings for wheels. There was the lower part of the trunk of a large tree which was in fact two trees grown together, an outline made of the hollow in the tree where the fire was built for cooking, a few strokes indicating a small fir tree and outline of brook in the foreground. That is all of the sketch, merely a guide to go by, for the finished one he had always promised to make for me. My family can testify to the fact that up to now I have never drawn a line in my life and the sketch of the table I tried to draw for you last fall will surely bear me out in this. When I saw the sketch I naturally looked at it with the regret that it was never worked out but laid it away with notes of the camping trip and thought no more about it. Last Sunday I was very restless and nervous, and could not settle down to anything. A voice seemed to say: 'Go and get the sketch. I will finish it.' The very idea seemed absurd and I tried to push it away and forced myself to read, but my mind seemed a sieve and the voice haunted me. Finally in despair I got the sketch, took a pencil and my blotting pad on my lap and waited.

The hand with a few quick strokes went over the outline of the wagon, making it clear, added spokes to the wheels, also another wheel, some springs under the wagon, then enlarged the tree running it up into two beautiful trees with graceful spreading branches with leaves, darkened the bottom in the tree trunk, made the fire place stand out, added a tree back of the wagon. This tree was not in the original sketch but is in the exact position of the tree used to tie the horse to. Then grass, stones and the bank of the brook together with the brook was filled in. In front of the fireplace were two straight lines. I never knew what they were meant for, so said aloud: 'What is this, the blanket or the board we used to sit on in the evening before the camp fire?' Quickly the pencil transformed the two lines into a cloth spread with dishes and a bottle of wine and added a sauce pan in front of the fire where an iron pot hung from a hook. While not perfect in every detail, still the life, the atmosphere of the sketch is wonderful. The sketch seems to me positive proof of Mr. Duysters having reached me. Who else could have known the large tree trunk was really two trees and not one? Who else knew of the position of the tree back of the wagon and the arrangement of things?

I immediately framed the picture for fear it would become blurred and have written a brief account of the circumstances







under which it was drawn and put it back of the picture for safe keeping. I would not part with it for any amount of money.

This letter is already too long, but there are so many things I do not understand and I can find no account of any other similar incidents in books on this subject. For instance, is it a spirit or force which moves my hands, feet, or body automatically? I was lying down and crying after the first message from Mr. D. when suddenly I was conscious of a peculiar feeling of lightness or emptiness in my left hand and arm. Finally it began to move and was lifted up, brought to my face which it stroked as one would try to soothe or comfort one. While the arm moves there is no sense of motion at all. I do not know how to make myself understood. If I had not seen my arm move and my eyes had been closed, you could not have convinced me that my hand and arm were in the position they were. It is as tho all life or solid matter is withdrawn at the time and the hand, arm, or leg becomes nothing.

I am unable to sit quietly alone a half hour without something happening. I will suddenly feel a heavy feeling against my arm and the sleeves of my kimono will be drawn back and forth on the arm of the chair, the material drawing in and out as tho filled with air or force. After I had watched this strange phenomenon I took down my hair and let it fall over my shoulders: for I knew that if it came from some magnetic force of the body or surrounding me, the hair would fly all around, but not a hair moved, so what is it?

When I try to sit quietly for concentration of mind which rests me, all these things occur and instead of sitting up with back erect so the spinal column will be free, I am often forced back in the chair, then the feeling of emptiness will come in my feet and legs, then the chair will begin to rock. I never could rock as it always makes me feel ill, but this rocking rests and soothes me. There is quite a difference in the movement of the chair whether you rock it yourself or it is rocked by some one else. Try it and note the difference.

Since Mr. Duysters has reached me I do not have that feeling of drowsiness so often but have days when my surroundings seem unreal and it is hard for me to be interested in things here. The slightest noise shocks me and I am not myself. To-day is one of those days and I seemed forced to put this all on paper, for you.

If a spirit force can use my hand to write for it can it not use my hand to touch my face, or top of head? I lost a pearl out of my ring I always wear, so took it off until fixed. That night when the hand moved it pulled and pulled at the finger where the ring used to be. Now when the hand begins to move there

is no way by which I can tell what it is going to do. I can only wait and see. What does all this mean?

While my health is some better I am not entirely well. I can stand very little. I was not able to stop off at —— to see Dr. ——, as it took all the strength I had to get home coming right through as quickly as possible. I have not attempted to do any writing yet for Stockton but hope to by August and am anxious to get back to New York early in September.

Your interest in this subject is my excuse for this long letter.

Most sincerely,

ETTA De CAMP.

Students of psychology will not find the same difficulty as Miss De Camp in offering a normal explanation of the messages from Mr. Duysters. She knew him so well that subconscious action on her part will be the natural explanation of the communications purporting to come from him, and I shall not press the incidents as evidential, tho all the accompaniments of them are just such as are associated with genuinely supernormal phenomena, and the apparent difficulties of transmitting the messages are incompatible with the facility of action usually ascribed to that wonderful machine here so circumscribed in power and presumably so supplied with information. But again we have the cross references in which his name and incidents appear to support the idea that the subliminal is not so plenary a source of knowledge and power as our sceptics suppose. The drawing of the picture, completing the sketch which the man had drafted before death is an interesting phenomenon on any theory and bears a limited comparison with the Thompson-Gifford case (*Proceedings Am. S. P. R.* Vol. III). I refer the reader to the cut for examination and comparison with the narrative of its production. The following is the account of it written by Miss De Camp and enclosed between the framed picture and the paper backing. I have the original in my possession.

July 3rd, 1910.

This finished picture was drawn by my hand automatically guided by the hand of Mr. G. F. Duysters who passed beyond on Christmas day, 1909. The original sketch of this picture consisted of a mere outline of the wagon, the lower part of the trunk

of large tree, a few faint lines indicating position of small tree or bush in the foreground and an outline of the brook. This was sketched by Mr. Duysters during July, 1907 but never finished. The sketch has been in my possession ever since and was finished by him today guiding my hand. I solemnly swear I have never in my life before drawn a line or had any ability to draw or sketch. I consider this a most remarkable demonstration of what can be done through a *medium*, by a person after death.

ETTA De CAMP.

The reader may notice that this later account is not so full or so complete as the former one written to me when fresh in Miss De Camp's mind. It is one case, at least, in which imagination and time have not added to the product.

I must add, also, that I had taken the original and finished picture and had a cut made of it and put on file, with the original note above, before I had the experiment with Mrs. Chenoweth, so that subsequent influences could not modify the account.

It is not necessary to offer any theoretical explanation of this incident. Nor have I intended that any of the personal experiences shall be evidence in themselves of the supernatural. They are adjuncts of such phenomena as are evidential in other cases and what they mean must be determined by the study of many cases in which similar and evidential phenomena occur. The supernatural in the mediumistic experiments conducted to ascertain whether we had any right to assume the presence of Mr. Stockton in the stories written by Miss De Camp throw their reflective light upon the possibilities and probabilities in the case, tho they offer no criterion to distinguish between what is his and what is subliminal contribution from the subconscious of Miss De Camp. It remains for the future to ascertain the relation of the two in any case. Here we can only remark the discrepancies in the theory that it is all subconscious while not suggesting a spiritistic explanation except as a complement of subconscious action as I believe it to be the case of all mediumistic phenomena.

But the whole case of this picture is modified by the experiment with Mrs. Chenoweth. On March 6th he purported

to communicate, giving his name, a very unusual one, as readers will remark, and I seized the chance to ask him if he remembered drawing a picture for the lady and he replied in the automatic writing that he did and said it was "trees and water, an illustration of a time and place of other days," and then added spontaneously: "I finished it." This makes the incident a very important one.

7. Report by Mr. Floyd B. Wilson.

I learned that Mr. Floyd B. Wilson had had some interesting experiences in connection with the case and he was asked to report the facts to me which brought him into contact with it and which concern the character of the phenomena. The following is his account of the incident.

New York, March 18th, 1912.

Dear Dr. Hyslop:

A very reliable psychic with whom I have frequent readings advise me that a lady who was receiving messages or data from the plane of life beyond would come to me for some advice and aid regarding some of these manuscripts. I should say the first time this was mentioned was fully two months before I met Miss De Camp. The third or fourth time was just one week before, and on that occasion she was described very fully so that I could easily recognize her when she appeared.

Miss De Camp called at the house where I was stopping on the evening of June 30th of last year. Her card was sent up and the name being one not known to me I could not imagine her purpose in calling till she revealed it herself. She outlined the work she had been doing and asked that I go over the manuscripts and assist her to get them before the public.

I made an appointment to meet her a few days after that when she read me two of the short stories, several of the letters received from the same entity claiming to be the spirit of Frank R. Stockton and then went into detail as to her condition when writing, etc. I became interested at once, particularly when this entity asked that the stories be read to him that he might make such changes as he deemed best, saying, rather I should say writing, that what she had was rough copy, an author's first draft. "The Pirates Three", a 60,000 word story received more pruning than the shorter ones. The alterations and interlinea-

tions made in the second copy required a third one to be made before it could be sent to any publisher.

I followed the writing of "Pirates Three" step by step and then most carefully, the modifications made. The first draft contained over 80,000 words and fully 18,000 were taken out in the revision. He seemed very desirous that the story should bear all the Stocktonian marks which would prove in themselves that one's individuality was not disturbed by the change called death and that one's work did not end with the grave.

Sincerely yours,

FLOYD B. WILSON.

Inquiry of Miss De Camp brings out the statement by her that she had never seen the psychic to whom Mr. Wilson alludes until after Mr. Wilson had had his experiences with her and it was these experiences that induced Miss De Camp to see her. Hence there was no opportunity for leakage in the matter. No records were kept of Miss De Camp's interview with the psychic. But Mr. Wilson had made notes of his own before he made the acquaintance of Miss De Camp.

EDITORIAL.

CHARLES BAILEY.

The *Journal* of the English Society for Psychical Research for February, 1912, contains an exposure of Mr. Charles Bailey in Australia. Mr. Bailey has long been under the auspices and protection of Mr. Thomas Stanford, of Melbourne, Australia, and most remarkable things have been reported of him, indeed so remarkable that they outdid everything before reported in their incredibility. The claim was that he could bring apports from Egypt or India, or other parts of the globe and transmit them through matter to be viewed by the astonished spectators. Mr. Stanford who has long vouched for the genuineness of the phenomena is the brother of Leland Stanford, who founded and endowed Leland Stanford University, and Mr. Thomas Stanford has provided for a bequest to Leland Stanford University in behalf of psychic research. This fact was confirmed by a letter of President David Starr Jordan of the University, which we published in an earlier *Journal* (Vol. V, p. 445).

The stories of Mr. Bailey's miracles became so notorious that the English Society sent out two persons to investigate him. They had two or three séances. Mr. Bailey permitted an examination of himself with the exception that he would not permit the surgical part of it and hence it was not complete. What occurred was not important and before any examination after the séance Mr. Bailey disappeared. The experimenters then desired to enclose him in a bag, but he would not permit this until it was made large enough for him to use his hands in it. He was then enclosed in this within the cage in which he usually performs. He was thus, as it were, in a cage within a cage. In this condition a bird was found outside the net bag and clinging to the cage. But examination showed that a hole had been cut in the net bag near the top, and in the apparent trance he had torn a large

hole in the bottom of the bag. As soon as possible after the séance Mr. Bailey disappeared without permitting examination. An alleged bird's nest was found in the cage in one of the experiments and it was made of grasses and was not like any real bird's nest. It was quite capable of being concealed within the lining of his clothes whose examination he did not permit after the séance, or within natural cavities of the body. The circumstances were such, also, as to throw doubt on the genuineness of his trance. The whole affair smacks very clearly of conscious fraud, and the verdict is one that his supporters deserve to receive.

BOOK REVIEW.

Stranger than Fiction: Being Tales from the By-ways of Ghost and Folk-Lore. By Mary L. Lewes. William Rider and Son, London, 1911.

In the introduction the author says: "This book has nothing to do with the scientific aspect of 'ghost hunting', but is merely an attempt to gather together a number of stories dealing with the supernatural, and particularly with the old superstitions and beliefs of the Welsh people which have come to my knowledge." On the next page she adds: "But it may be pointed out that many of the stories contained in Chapters II., III., and IV. concern the constant *repetition* of certain phenomena, a feature which strongly supports belief in their foundation on a basis of truth."

These are statements that disarm the criticism of the scientific sceptic. The first one states the object of the book and the other an important principle which even sceptical "ghost hunters" might recognize as a part of their problem of investigation, tho not a part of the problem of producing immediate conviction. With this understanding of the author's task the reader may safely make the volume the subject of much interest. All that he requires is considerable knowledge of the problem to discriminate between possible and doubtful narratives. Even doubtful stories may have some basis, even if it be nothing but an interesting type of illusion or hallucination. For understanding what is probable even in veridical experiences it is important to have the limiting influence of those which are not such. In any case the book contains valuable evidence of the extent to which real or alleged psychic experiences take place where the scientific standards of determining their credibility would make them seem less frequent. Besides it is an interesting illustration of the growing tolerance of the public on this subject and there will probably be more of them as time goes on.

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OF THE

American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Vol. VI.

MAY, 1912

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PROSPECTUS OF EXPERIMENTS SINCE THE DEATH OF PROFESSOR JAMES.

By James H. Hyslop.

We begin in this issue of the *Journal* a summary of the incidents in the experiments last year initiated to see if communication with Professor William James could be established. The *Proceedings* which contain the results of those experiments were already too long to include this summary and a summary seemed necessary for general readers, that they might not be burdened with the more tedious study of the detailed records. This summary begins with that of the communications purporting to come from Professor James. This will be followed by summaries of incidents purporting to come from Mr. Carroll D. Wright, Mr. Podmore, Dr. Richard Hodgson, George Pelham, or G. P., Robert Hyslop, a group of my relatives and some incidents related to other persons. It will require some months to complete the publication of this summary. That is the reason that it could not be published in the *Proceedings*.

The data represent the work of both Mrs. Smead and Mrs. Chenoweth. Some of the incidents serve as a check on any suspicion of ordinary explanation by virtue of their being cross references. These will be pointed out in their place. We have already published some of the work of Mrs. Cheno-

weth both in the *Journal* and in the *Proceedings*, and it represented work with entire strangers and first sittings, so that the man who violently craves to object may have the edge taken off his sword. We have performed a large number of other experiments with Mrs. Chenoweth involving entire strangers as the sitters and reckoned with first sittings. I did this, however not because of any distrust I had after a careful investigation of her character and powers, but because a vociferous crowd of self-appointed authorities and sceptics manage to get a public hearing where they deserve none, and it is necessary to silence that class before advancing to the facts. I have no respect for either the methods or the opinions of that type and conceded it something only because the public is under the spell of natural illusions regarding it. I might ask that type of mind, also, why the matter purporting to come from Professor James was not better than it is when material galore was easily accessible, and such as I obtained was either difficult or impossible, much of it impossible of access. All that it is necessary to do is to study it critically with any given hypothesis in view and see whether it be reasonable to suppose the simple means of detective fraud. Mrs. Chenoweth is quite aware, and so is Mrs. Smead, that this gauntlet has to be run and they remain indifferent to any attempts at scourging.

Mrs. Smead is a wholly private person and is situated so remote from all ordinary channels of information that she is especially exempt from suspicion and can boldly challenge criticism. Mrs. Chenoweth accepts any challenge which the sceptic may make and will not apologize—nor will I—for a public work which was even more protected from suspicion than that of Mrs. Piper before Dr. Hodgson took her under his care and protection. I shall not go further in this explanation of the sources of the facts here published and I go as far as I do only to show that I have taken full account of the liabilities to which this work is exposed, and when I add that I am not making any effort to convert a sceptic who will not trust the results, it will be apparent to any intelligent man that it will be the business of the sceptic to do his own investigating. I do not admit any real weakness in the facts

or the methods involved. I had Mrs. Chenoweth under the observation of two persons who acted as detectives in addition to the experiments with strangers, and so I can establish a claim on more than irresponsible and a priori objections. I simply demand an itemized bill of scientific facts in support of any objections that the critic may wish to produce.

The communications purporting to come from Professor James are not on the whole very good from the standpoint of the sceptic who insists that messages shall be free and easy without recognizing that conditions exist which should make us wonder that anything supernormal should occur at all. I think his messages are not yet as good as those of Dr. Hodgson, handicapped as he was by having to communicate through a medium that knew him intimately for nearly twenty years. But there are some individual incidents in the communications of Professor James that are excellent. The Greek letter Omega is one of the best and so also the incident about the "pink pajamas and black necktie," both of these being cross references. The characteristic messages of which there are many can hardly have their value estimated for any but those who knew him personally. For the public much will depend here upon the unbiassed judgment of the experimenter and the manner in which he discriminates between the subconscious coloring of the medium and the data that exhibit traits of the mind of Professor James. Knowing him as I did, I think that very strong corroborative weight must be given to many small incidents or the use of special words, tho I have not always marked them in my notes. But here much more will depend on what Mrs. Chenoweth knew or could know of Professor James, without supposing any fraud on her part. The natural assumption would be that Mrs. Chenoweth, not only living within a stone's throw almost of Professor James, but also being an intelligent and wide awake woman on social and political matters, would know all about him and have read his books. Her own statement of her knowledge makes it very slight and I found in some cases that it was wholly mistaken. She had in fact very little knowledge of the man. Some things that might have been learned casually may have

been forgotten. Certainly she was not able to recall them if they were. Her own occupations and life did not bring her into the circles which would know much about Professor James and like her own class she did not care what scientific and other people thought about this subject. They regard Philistines as hopelessly benighted and they are more than half right. The reader may dismiss the supposition that casual knowledge may have seriously influenced the result. It certainly could not have influenced most of it and the critic may much better rely on the contention of conscious fraud as the one calculated to produce difficulty for persons in my position. But it is then their duty to make good their suspicions. It is not mine to prove a negative, except as the nature of the facts in many cases guarantee that conclusion. Besides the impossibility of that supposition with strangers as sitters, where the results were most excellent, eliminates it from consideration, to say nothing of the assurance that Mrs. Chenoweth has high moral ideas of the work itself, far superior in that respect to many of the most trusted psychics of the respectable classes.

I make these statements only in deference to the difficulties of that class of people who have been educated to believe that there is a thousandfold more fraud than is the fact. There is much self-delusion and much hysteria, but less plain fraud than is supposed. Often too there is mixture of fraud and the genuine and there is perhaps more in which the phenomena resemble fraud but which is an interfusion either of subconscious and conscious action or an interfusion of the subject's and a transcendental cause and this is true regardless of the question whether the transcendental is spiritistic or telepathic. On account of these facts I regard the whole subject lying outside the pale of the layman and the conjurer and I would not condescend to discuss fraud but for the fact that I wish to show merely that I have taken that view into account when making up my mind as to the meaning of the facts. We must always remember, too, that the cross references with Mrs. Smead are the best protection of the case from suspicion. Any theory must take those into account.

With the position which I take in the case the most important circumstance in estimating the nature of the phenomena is the peculiar method by which I obtained my best facts in the record. The superficial reader would not observe the interesting psychological features of the case. Ever since I began experimenting with Mrs. Chenoweth three years ago there has been an effort on the part of the controls or group of controls, with which Dr. Hodgson, George Pelham and several others are apparently connected, to produce the phenomena after the method of Mrs. Piper's mediumship. This was more or less direct influence by the communicator on the automatic writing. Even in the Piper case the control, Rector, was more or less the intermediary in the communications. Apparently no one could communicate without his intervention. The messages were always colored by the personality of Rector and we may hold any theory we please regarding him. In the case of Mrs. Chenoweth, her ordinary work is under the control of a little Indian and the trance is a very light one, and the communications are oral. But when the Imperator group with Dr. Hodgson, Mr. Myers and George Pelham began to show their influence after Dr. Hodgson's death, the whole *modus operandi* of the work changed. They soon developed a deeper trance and began automatic writing, completely reproducing the methods used with Mrs. Piper. This was kept up for three years, or nearly this period. It was the method employed in nearly all the communications of Professor James. He seemed to be directly controlling the writing. There was not the apparent intervention of the control as in the influence of Rector with Mrs. Piper. The handwriting of each communicator, tho having technical resemblances to that of Mrs. Chenoweth, always differed with that of other communicators. If there was any such intermediary as Rector in the Piper case he or she is not so apparent in the case of Mrs. Chenoweth when the automatic writing is done.

The communications from Carroll D. Wright have one unique feature. Those in the automatic writing at first seemed untrue or unrecognizable by the family and the ones

most important, if they had been verifiable, seemed to be false. As some of them were true, but insufficient to prove his identity to the sceptic, I hit upon the plan of testing the matter in another way. I got into communication with his living and married daughter who was willing to take some sittings. I arranged for these to be taken under the Starlight control and without any hint to Mrs. Chenoweth of my purpose or the relation of the sitter to the experiments I was personally conducting. The dates were at times not connected with my work and the sittings seemed to Mrs. Chenoweth to be merely arrangements such as I often make for friends who wish to take sittings and in which no mention is made of my affairs or doings. I, of course, remained away and indifferent to the matter. There were four of these sittings and Mr. Wright was the communicator, becoming better in the communications as the sittings proceeded. A number of the incidents mentioned in the automatic writing were repeated and expanded in the sittings of the daughter until they were recognized, and thus greatly strengthened the results of my own experiments. These sittings are summarized in the *Journal*, but are too long to publish in detail in the *Proceedings*. They are unusually rich in details affecting the personal identity of Mr. Wright, and it was noticeable that G. P. was mentioned as present and in fact the group connected with my sittings seemed to be aware of the plan which I had carried out, as it was mentioned and approved in a later sitting with automatic writing. The main point of them is that the same personality and the same incidents come as in my own, and the whole affair takes on the form of a rational appreciation of the situation. The communications by Starlight are among the best she has given and the chief interest in them is that they are so superior in detail and specific character as well as quantity to any that were given by Professor James. The importance of this lies in the fact that Mrs. Chenoweth knew less and had less opportunity to know as much about Mr. Wright than about Professor James, while the latter appears as the poorer communicator and the former the better, a fact that should not be true on the supposition of normal knowledge

about Professor James and the opportunities to acquire it.

When Professor James purported to communicate he always resorted to the automatic writing, except as occasional messages came through Subliminal II, and once or twice he tried the "mental picture" method through one of the controls and failed. We must remember that the work of the little Indian control Starlight, is always by "mental pictures". What they are we need not explain at present. This will come up later for description. But it seems that this deeper trance and automatic writing were developed by the Hodgson group of friends for the very purpose of making themselves independent of this symbolic method. Hence when Professor James appeared on the scene he found the Piper method in vogue. He was kept at this for some months with only one or two interruptions by Jennie P. or Whirlwind to try mental pictures through her control. But in this he failed and it was interesting to remark that he said through Mrs. Smead that he could not succeed with this mental process through "the other light" which I took to refer to Mrs. Chenoweth.

But before this was said a remarkable phenomenon had taken place with Mrs. Chenoweth. The whole method of control had suddenly changed. Apparently it was due to the discovery that Professor James was not succeeding and possibly could not succeed in proving his identity in any better manner than Dr. Hodgson. It is possible that other and merely casual circumstances gave rise to the discovery of a better method of getting evidence. Of that I am not sure. All that I know is that the method was suddenly changed and that it involved the dropping of Professor James and the substitution of my father and a group of relatives to redeem the situation. Apparently conscious that Professor James was not doing well, the controls hit upon the plan of "mental pictures" under double control. This involved the simultaneous action of Jennie P. and George Pelham. They were to drive tandem, as Jennie P. expressed it. The consequence of this policy was that the results greatly improved. I shall briefly explain the process.

The Starlight control had always claimed to get her messages in pictures, very much as Phinuit had explained in the Piper case. These pictures were the subject of interpretation often, if not always, and sometimes were purely symbolical. But when the direct method of communicating was used in the automatic writing this appearance of mental pictures vanished and the messages apparently came as if the communicator was writing them and not employing any picture or symbolical method for getting them through. It may be that this supposedly direct method involved the use of one's own mental pictures without intermediation and hence their direct action on the organism of the psychic, just as our own thoughts have some sort of direct point of action in our own expression of them. But whether so or not makes no difference in the appearance of the affair. All that we know is that the process of apparently direct communication has a totally different psychological appearance from that of sending messages by mental pictures. But when the apparently direct method of communicating failed Jennie P. or G. P. would take the place of the communicator and send his or her messages indirectly and apparently described what they saw. It was a modification of the Starlight process, involving automatic writing instead of speech, and cutting out a larger percentage of subliminal influence on the result. But on the failure of Professor James to furnish material for identity to the amount desired or expected they suddenly hit upon the plan indicated, one entirely new to the work of Mrs. Chenoweth. Instead of either of them acting as control alone they found in some way—how no one knows—that if both acted as controls simultaneously they could give better results. Hence Jennie P. received the "mental pictures" and sent them to G. P. who controlled the automatic writing.

This process can be represented in the picture of a communicator simply thinking and his thoughts "become visible or audible" to Jennie P., and she hands them on in pictures to G. P. who transmits them by writing, simply describing them as he would a physical scene. The consequence of this division of labor was that the communicators were changed

and the results became far superior to what they had previously been. My father was the one first tried with it and he proved to be so good a communicator by it that they kept him and his group of friends and relatives at it for several months with the consequence that a body of evidence was obtained that will rarely have its equal. Professor James appeared in this period but once or twice and even then with the automatic writing, but without important result.

The peculiarity of this method must not be forgotten in reading the incidents. The reader should remark their descriptive character and the appearance of apparitions in all of them. Their significance in the study of apparitions ought to be apparent and will be taken up in a moment for some extended consideration. At present I wish only to remark their typical character in the phenomena of mediumship. They were noticeable in the subliminal recoveries of Mrs. Piper, tho not always taking there the descriptive nature of statements by a control. They were objects in the vision of Mrs. Piper's subliminal. The same occur here in the subliminal of Mrs. Chenoweth, both before and after the trance for automatic writing. There is, of course, this difference. In the subliminal work there is no appearance of a control, and hence nothing like impersonation. In the regular work of the trance there is no apparent objective vision on the part of the subliminal, but it is represented as the observation of the control and the description is of apparent objects. In fact, the apparent objects may be called telepathic hallucinations produced by the communicator first in the mind of Jennie P., then transmitted to that of G. P. and possibly repeated in the subliminal of Mrs. Chenoweth, tho without introspective capacity to treat them as objects of her own mind, but rather as automatic products of it.

But a most interesting circumstance is the peculiarity of the handwriting under this double control. It is a fusion of that of Jennie P. and G. P., with the distinctive characteristics of that of Mrs. Chenoweth in her normal state, at the same time. The various communicators through Mrs. Chenoweth, when they apparently communicate directly by writing, show different types of handwriting, tho all of it

shows the technical points of identity in the writing of Mrs. Chenoweth. But these would not be noticed without careful observation. Jennie P's hand writing is a very scrawly one and difficult to read. G. P's is much more easily read and shows constant characteristics. It has no resemblance to Jennie P's, except such as identify it with that of Mrs. Chenoweth. But superficial observation would not reveal its likeness to hers. However, when the two began to write "tandem", as Jennie P. called it, the writing was a fusion of both of them. The characteristics of both of them were clearly perceptible. If one began the writing and the other came in later the change to the common characteristics would be noticeable at once. At times I have observed more resemblance to one than the other, but as time went on the resemblance would be more like that of Jennie P's. This was especially true toward the end of the sittings when the energy was decreasing. But it showed remarkable variations that evidently reflected the degree of influence exercised by each personality. The psychological character of the messages also showed the same fusion of style and personality, and also still reflecting the influence of Mrs. Chenoweth's subliminal. These characteristics, perhaps, would not be discoverable by superficial reading and might require long acquaintance with the phenomena to see them. But they are there nevertheless.

The importance of this "mental picture" method of communicating for the study and explanation of apparitions can hardly be over-estimated. One of the perplexities in apparitions has been the phenomena of "spirit clothes". It was inconceivable, or at least all but this, that spirits should have the same clothes that they had worn in life, and this forty years after death! All the absurdities of the earthly existence were personified in the spiritual, and one could not accept the spiritistic theory without supposing that it either carried with it a belief in clothes like the earthly life or some condition that seemed to duplicate them. But this "mental picture" method explains all the phenomena very easily. Let me take a few examples that illustrate the process and the relation of it to apparitions.

My father had mentioned his gun and I took the opportunity to ask what he shot with it. I had in mind beeves, rabbits, and hogs, especially the latter, as this was every fall. It was toward the close of a sitting. Foxes, wolves, hawks and eagles were mentioned. All this was false, but I did not correct it, knowing that the end of the sitting was near. The next morning the subliminal began with a vision of a lot of pigs and on my saying that I understood it in reply to the query if it meant anything, the description went on and gave a minute account of a slaughtering scene very familiar in my early life and saying that this was what the gun was used for. But the most interesting feature of the phenomenon was the psychic's repulsion toward the scenes saying she did not like to see things like that in heaven. But in a moment the vision vanished and she exclaimed: "Oh now it is lovely." This indicated that it was not a reality that was before her mind, tho in the trance, itself a dream state, she naturally took it for reality, just as we do our dream images. The scene, in fact, was only a telepathic hallucination produced by the thoughts of the dead.

The same fact was still more clearly indicated by an apparition of my grandmother when my father was communicating. He was referring to his mother and describing her and the room and furniture in it, in which she lived in my own home. She was described as a very wrinkled woman and small, which she was, being skin and bones when she died. All the things in the room appeared as pictures in the scene. In the midst of it, however, the medium remarked that my grandmother was standing by and smiling, no intimation being made that she was the same as the apparition described by my father. If my father had not been known to be the communicator I would have had only the picture of my grandmother and the scenes apparently described by herself, and she would have seemed to have transmitted the picture of herself. But as it was my father that was transmitting his memories the pictures of the furniture and other objects in the room, being his own memories, were on a par with that of his mother, or rather the picture of her was on a par with those of the other objects, and not the product

of her mind. They were the thoughts of my father transformed into visible forms in the process of transmission.

The important point in the facts is that what seems to be a real object is not this at all, tho it attests a reality in connection with it. The apparition is thus not produced by the thing that appears, but by another. A *tertium quid* is involved and that another person or thing than the apparent one. This once granted as the explanation it suggests that apparitions are not caused by the persons appearing, but by some one whose memories or perceptions of the persons appearing become telepathic hallucinations. In the case of apparitions of the dying we rarely, if ever, have evidence that the dying person is thinking either of himself or the friend who gets the apparition of him. But we have a phenomenon exactly like that which occurs in mediumistic experiments when the alleged dead act as observers of physical events or objects and report them as apparitions. The *tertium quid* is here the dead and the agent is not the dying person. We have all along assumed that apparitions were caused by the person appearing, but the phenomena recorded in this series of experiments throw such light upon the processes involved that the most likely thing is their affiliation with the "mental pictures" of these experiments in which another party must be involved. This would also apply to apparitions of the living, which we have been accustomed to refer to the mind of the person appearing.

The key to this *tertium quid* will be the phenomena in mediumistic cases in which the communicator supplies information regarding physical facts which he did not know in life. I refer to the description of places and persons which the sitter does not know but which represent events present or past connected with the main facts to be discussed. For instance, with a view to identifying a given person living the communicator describes his home or his office correctly enough and with sufficient detail to make supernormal knowledge certain, and it represents facts present or past which the alleged communicator never knew. These facts are associated with facts of the communicator's own past which sitter and psychic do not know. All appear in the form of

"mental pictures", persons and objects alike. The unity of them lies in their character and the evidence of post-terrene knowledge. There is no unity in them when referred to the mind of the living, so that the process of ascertaining and communicating the facts is so connected with the dead as to involve them in the process making the dead the *tertium quid* in the phenomena, not rationally explicable by living connections. In this way the whole mass of facts becomes unified in one general process and this everlasting foolish talk about special "faculties" is thrown out of court. A single process lies at the foundations of the phenomena and that of a mind or minds that are or have been spectators of the facts. The living and their energy may always be involved, but in some cases at least the third party is represented by the dead and no one knows what limits to assign to their intervention.

The most important explanatory facts in the record cannot be presented in this summary. They pertain to the process of communicating and are not of themselves evidential, tho they hardly fall very much short of this. But some account of them must be given here that readers may the better understand the limitations of the evidential incidents. I refer to the conditions which cause errors and confusions in the communications.

Readers of the *Proceedings* will remember the theory which Dr. Hodgson advanced and which I defended for a long time, namely, that the communicators had to be in some abnormal mental condition like sleep or a trance in order to communicate and that this condition explained the fragmentary and confused character of the messages and also the mistakes made by the communicator. This theory was first suggested by George Pelham through Mrs. Piper to Dr. Hodgson when the latter was living and the former deceased. Many things have occurred since that time to suggest modification of the view, but it still has the merit of making intelligible the confusion and mistakes of the communicators. I have discussed in the *Journal* the facts which suggested a modification or abandonment of the theory (Vol. V, pp. 159-170), and in the *Proceedings* also Vol. IV, pp. 238-236), and I

shall not go into those questions again. It was in the experiments with Mrs. Chenoweth, since the death of Professor James, that the most important facts modifying its application were obtained. I can only briefly notice them here. They are discussed at length in the *Proceedings* (Vol. VI, pp. 51-92), and readers must be referred to them for a full understanding of the matter. All that I can do here is to outline the new point of view and that only for the purpose of enabling the reader the better to understand the peculiar character of the messages and their limitations, as well as the difference between communicators.

Through Mrs. Piper, George Pelham made statements that suggested to Dr. Hodgson a way out of many perplexities. He said:

"You to us are more like as we understand sleep, you look shut up in prison and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself asleep. This is just why we make mistakes, or get confused and muddled, so to put it, H."

It was from this passage that Dr. Hodgson and myself took the keynote of the theory, confirmed by the psychological evidence of the records, which we defended so long. It was tried and found to explain many things, such as the fragmentary nature of the messages, the sudden and abrupt manner of passing from one incident to another wholly unrelated to it, the mistakes and confusions, the apparent amnesia and various other features of the phenomena. The experiments of Mr. Dorr, however, on which we commented in the *Journal* (Vol. V, pp. 161-170) in which he read a passage from a classical author to Mr. Myers purporting to communicate and received relevant answers which showed a more rational condition of mind than the theory presupposed, tended to shake this theory somewhat and I could only call attention to some incidents tending to confirm it nevertheless, tho not feeling assured that it was so general as I had previously supposed. Before the death of Professor James I had discussed this hypothesis of the dream state with him and he understood it, but was reluctant to attach as much weight to it as I did. When he came to communicate and

when I obtained a suitable opportunity, I asked him what about the trance. His reply was that he was not in a trance and that we had been taught this view by Imperator through Mrs. Piper, which was true and not known by Mrs. Chenoweth, but that he was not in a trance here, admitting, however, that it might be true in some cases, but not true of him in the Chenoweth work. Previously, as already mentioned in an earlier report (*Proceedings* Vol. IV p. 777), Dr. Hodgson had struggled to get at me and disavow his views, saying that he had changed them since his death. Accepting the statement of Professor James through the same source as suggestive, I had to see what more would occur. Professor James tried to explain the cause of the phenomena which had given rise to the theory, but he did not succeed in making it clear, or even suggesting what he meant, and I only learned what he probably meant when George Pelham cleared it up later. Dr. Hodgson tried it and I did not catch his meaning until George Pelham made it clear. The statement that we could not inhibit the transmission of our thoughts when communicating was an illuminating one by Dr. Hodgson, but it did not receive this interpretation until later. It was George Pelham that made it clear.

In a passage to which he devoted his energies for making this matter clear he said that, if all my thoughts, central and marginal, become visible or audible to a friend in conversation with me, I would be thought wandering in my mind. He went on to say that they, the minds of communicating spirits act the same as do ours, but that their thoughts become visible or audible to us, or to the control, and hence much or everything depends on the judicious discretion of the control as to what shall be communicated. The whole mass of thoughts, central and marginal, of the communicator is transmitted to the control and possibly the most vivid, the most persistent or the most frequently repeated images are the ones chosen for transmission. We must remember the "mental picture" method which I have described above in the process of explaining the communications. These pictures come to the control and she or he hands them on through the mind of the psychic. The fleeting and tran-

sient pictures are discarded as not intended and those that linger in consciousness or are especially vivid and hang naturally together are sent. If any communicator comes who cannot control the stream of memories rationally, but wanders rapidly from image to image and shows no coherent system of associations, he will become a poor communicator and the facts will be confused or erroneous, as the case may be. The communicator that can concentrate on certain memories and hold them there, letting the marginal associates pass rapidly away, will succeed best in getting proof of identity through.

This conception of the process coincides with the constant assertion made through both Mrs. Piper and Mrs. Chenoweth and perhaps other psychics that it is the limitations of the medium that affect the results more than the mental condition of the communicator. While I still think that this new point of view and conception of the process does not remove the possibility of something like a dream state in the communicator in some cases, it does indicate that we have not described that state rightly in calling it a trance or dream state as we understand that condition. The statements of George Pelham about the living mind when conversing represents an identity between the waking and dream life, in so far as mental functioning is concerned. In normal life we conceive and represent them as very different, one rational and the other irrational. But the facts are, that the rationality of the normal life is limited to the mental incidents whose transmission in conversation we control. We inhibit the marginal and irrelevant thoughts, but they are there all the same, and the total mass of conscious incidents are as chaotic and mosaic as can be our dreams, and on their margin hangs a large number of subconscious data. In the dream life it is only the margin of the whole which comes to normal consciousness. But more is there. Compare with this what Sally Beauchamp says in regard to one of the personalities in the case of Dr. Prince whom Dr. Prince asked to tell her dreams. She did so and Sally told the same and more and was surprised to learn that the other personality had not told more, saying that she, Sally, could

not tell the difference between what was told and what was not told. This identity between the normal and the dream life becomes a most important fact in understanding the process of communicating when, as remarked by Dr. Hodgson, the communicator cannot inhibit the transmission of his thoughts. We may now see that the statement of George Pelham made through Mrs. Piper, saying that the spirit was in a state like our sleep, was only a fragmentary report of what he meant and that this new and fuller account of the process not only consists with the earlier one and throws light upon its real meaning, but makes the whole matter clear for certain types of mediumship. It may not explain all of them, or explain the difficulties encountered in direct, or apparently direct, communication, but it does remove many a perplexity from the problem while it also explains the constant recurrence of picture and descriptive visions in mediumship. We know that mediums constantly describe things as if they saw them and this is quite intelligible on the theory of telepathic hallucinations produced by the communicator. The fragmentary character of the messages becomes intelligible from the rapid passing of mental images before the minds of both communicator and control, as well as the mind of the psychic. Irrelevant incidents become intelligible in the likelihood of a disparity between the mental processes of communicator and the limitations under which they must be communicated. We ourselves think more rapidly than we can express our thoughts, and we hold the mind to its work to express what we desire. A communicator cannot prevent his thoughts from being transmitted, but he may concentrate attention sufficiently either to partly inhibit the influence of others, or failing that, to enable the control to inhibit them from passage. This will make the difference between a good and a bad communicator. Besides this the process explains a peculiar phenomenon in the work of Phinuit in the Piper case. Frequently Phinuit would tell a sitter to-day what he should have told a sitter yesterday or last week. What had been communicated to him *en masse* before remained in his memory to come up later, and in the automatic or echolalic conditions of Mrs. Piper's subliminal

these irrelevant incidents came through. There are perhaps other features of the communications made intelligible, but I shall not dwell upon them here. The main point is to call attention to a process which greatly simplifies an apparently complex problem, tho the process is more complex than the problem seems to be.

I may give a picture of this process so that readers may keep it in mind when reading the records which he will find to be descriptive of scenes, and not direct communication. We have the communicator, the two controls and the psychic besides the sitter, in this case the last being myself. The communicator simply stands and thinks. His thoughts, both central and marginal become more or less clearly visible or audible to the control, Jennie P. She transmits these "mental pictures" to G. P., George Pelham, and he describes them. They probably appear also as pictures to the subconsciousness of the psychic, Mrs. Chenoweth, and are transmitted through her organism as a "machine", as it was called in the Piper case. In this situation much depends upon the ability of the controls both to sustain a proper poise in the process of communication, and to select judiciously the pictures which will signify the communicator's intention and to interpret their meaning often. They are probably symbolic in many instances and their meaning has to be found out by the control. In any case the limitations of communication are perfectly evident under such a conception of it. Memories that cannot be represented in visual or auditory imagery will encounter difficulty in getting through and other methods will have to be employed in transmitting them. What these are we do not yet know.

The direct method of communicating represent in automatic writing by the communicator does not manifest, superficially at least, the presence of such "mental pictures". They may be there and the selectiveness may be an automatic result of the intensity of the thought in the communicator's mind. In any case a difficulty will be found in getting these thoughts adequately impressed on the organism, the neural basis of expression, by the communicator. Whether "picture" methods are involved may or may not be true. But

it is certain that the question of transmission is somewhat different from what it is by the hypothesis of telepathic hallucinations. It may be exactly the same as in living beings, just as the communicators usually represent it to be. They say it is the same and that only practice will enable a communicator to do it as in life.

Only one thing more needs to be remarked and this is the unity between mediumistic phenomena and apparitions of the living, the dying and the dead, which is established by this process of "mental pictures" or telepathic phantasms as the means of communication. I have already shown how it explains apparitions and introduces a *tertium quid* into the process. All that I need remark here is the unity between two things hitherto supposedly distinct. We have only to unify mediumistic phenomena and telepathy, on the one hand, and premonition and mediumistic phenomena, on the other, to find a general process at the basis of all psychic phenomena.

With this explanation of the process involved in the delivery of the incidents which make up the series of records to follow I may leave the matter with readers. The primary object of the articles is to summarize the incidents of the detailed report published in the *Proceedings* so that readers who might find the longer account too tedious may obtain a sufficient conception of the phenomena to realize their importance. For those who wish to understand the matrix in which the incidents are cast the detailed *Proceedings* must be consulted. Many would not understand them because they are too much inclined to think that the messages are all from the spirit or none of them. Such will understand the summary better than the detailed report containing the subliminal matrix in which they are imbedded. But the scientific man must understand that the phenomena on which the spiritistic hypothesis is based represent a subconscious mind coloring and transmitting through its molds the transcendental information which comes in fragments and has to be intromitted into a mass of subliminal coloring, and perhaps also through similar coloring from the controls.

It will be the intention of the writer to regard the prob-

lem of personal identity sufficiently solved for intelligent people and not to make any further concessions to the sceptic who merely seeks to destroy. There are problems enough still before us, but they are not problems of identity. I do not intend to treat the telepathic hypothesis as having any title to consideration of any sort. Those who delude themselves with it may be allowed to live on in their madhouse, and we do not think we have any further obligations to them if they refuse our treatment. That hypothesis is the resort of people who are afflicted with intellectual paralysis and who have allowed their imagination to act so long that they mistake a conceivable mental picture for a fact, without realizing responsibilities for evidence. The time was when that theory could be tolerated, but that was before it could be defined and before the facts had accumulated which involve stretching it to such an extent that it strains credulity far more to believe it possible, to say nothing of believing it a fact, than it does to believe in spirits. Hence I shall not regard it as an alternative in the problem. Fraud is a more plausible explanation and I have constantly kept that view in mind when examining the facts, and while I have looked at telepathy when weighing a fact, I have not considered it as a serious possibility in the case. Fraud has natural conceivabilities which telepathy as stretched by some people has not and I give it short shrift.

The real difficulty in the problem is not the belief that spirits are responsible for the evidential matter, but how to explain the complex process involved in the phenomena. Many people, lay and scientific, remain sceptical because they cannot understand the process and form a clear conception of the various incidents in the mode of communication. They wish to know about it much as they actually know about ordinary sense perception. When we "explain" vision or visual perception of objects we say that vibrations are communicated from the object to the retina of the eye where, through refraction of the rays of light in a convex lens, an image is formed on the retina and then by molecular action through the optic nerve we see the object. The perception seems intelligible to us because we can name a complicated

set of processes involved and always acting toward that end. But the fact is we have no better "explanation" in it in this way than we should have in the old Greek philosophies which knew nothing about the luminous vibrations and retinal images. What we knew all along was that we saw, and it took time and much scientific investigation to reveal the various complex processes involved in the result. It should be the same with the spiritistic theory. The evidence that spirits exist may be entirely satisfactory while the evidence that the whole process is intelligible and explicable may be very imperfect. Those who question the spiritistic hypothesis too often demand that we be able to explain *how* they communicate rather than prove *that* they communicate. The fact is, however, that these are two wholly distinct problems. It will not require much evidence that spirits communicate after we have eliminated fraud from the phenomena. The elimination of telepathy is much easier than that of fraud. But it is not easy to make the process intelligible. That problem has not yet been entirely solved and it may take us still a long time to collect the data that will entirely explain it. But when normal explanations of the facts have been excluded it does not require many facts to prove personal identity. We may find difficulty in excluding impersonation on the part of spiritual entities which are not the persons they claim to be. But if the process of communicating which I have elaborated in this article and in the Introduction to the *Proceedings* be correct there is an easy way to eliminate spirit impersonation. Of course spirit impersonation is based on the acceptance of the spiritistic hypothesis and would differ from the view defended in this discussion only in regard to the persons communicating. But the scientific man cannot admit impersonation until he has admitted the spiritistic hypothesis and he cannot admit this hypothesis until personal identity is proved, and the only identity he can admit is that of specific human beings. He must first believe in identity of these persons before he can take up impersonation, and this last will be wholly subordinate to the former. Impersonation gives me no theoretical trouble and with the pro-

cess of communicating made clear the evidential aspect of it will give me no trouble.

It is the organic unity of the facts with the thousand shades and niceties of psychological incident and play that tells the story. A student who critically studies the facts will find them conforming to the psychological laws that would prevail with a living consciousness surviving in another environment and he would not imagine for a moment that any of the hypotheses which an unintelligent scepticism likes to indulge will fit an organic whole which has maintained its consistency in all the varieties of human experiences throughout the history of the race. The slightest constructive intelligence will realize that no other theory has any standing whatever. Respectability may avail to make destructive work more acceptable to the salaried class, but it will not take the place of scientific explanations. The same class held out against evolution, which would have had a harder task if it had been obliged to make its way as a defence of religion than as an antagonist of it. It was the sceptical tendency of the day and the advantage which it gave to the sceptic in his opposition to orthodox religion that made evolution easier of belief or more readily acceptable. The spiritistic hypothesis tends to support the religious view of the cosmos and to fly in the face of the materialism on which science has been so long based and hence it meets the opposition of science where evolution had its support. But the tendencies of physical science have opened such a fairy world of ether with its ions and electrons that it is robbed of half its sting against spiritistic hypotheses.

SUMMARY OF EXPERIMENTS SINCE THE DEATH OF PROFESSOR JAMES.

By James H. Hyslop.

I. Professor William James.

The present summary regarding Professor James deals only with the problem of personal identity in its more apparent and scientific form. I am not discussing either the detailed record which we publish in the *Proceedings* or the alleged messages that may show intellectual characteristics of him, but the little incidents which came with the avowed purpose of illustrating and proving his personal identity. There are many statements in the detailed record which those who knew him well would recognize as characteristic, no matter what theory they advance to explain them. But I do not bring these forward in this summary. We have here to do only with the little trivial incidents which may be quoted as either impossible of normal acquisition or as improbably so obtained. In other words, the question in this summary is whether Professor James has adequately proved his personal identity. With the theories of telepathy, on the one hand, and of impersonation, on the other, out of the way I think he has proved it. But it is not necessary to urge this view of the matter. Readers may have their own explanations, and all that I shall ask of them is that they shall distinguish between problems when estimating the evidence. If they believe in unlimited telepathy—which I do not believe—they will not find the proof as extensive as they desire, but it is then their duty to convince the scientific man that there is any such telepathy as they assume. If they believe in impersonation by non-human or "evil" spirits, they must remember that they assume a spiritistic position without any evidence at all either of identity or independent agents, for which I assert that there is no evidence whatever apart from the facts which illustrate the personal identity of

deceased persons we know to have once existed in the body. For any other alternatives which the critic may prefer to entertain I shall only ask for the evidence. I have taken the pains to protect the source of them from suspicion regarding any ordinary explanation and shall not waste time or discussion on them.

.1. Incidents of Mrs. Smead.

Professor James died on August 26th, 1910. On the next day, the 27th, Mrs. Smead, living far in one of the southern states in the mountains, 13 miles from a railway and before any newspaper or other news could reach the place, had an apparition of a man with a long black gown. He was not recognized, she never having seen a picture of Professor James. On the following Tuesday, August 30th, she learned accidentally that Professor James was dead. The Baltimore paper which gave an account of it had reached the mountain village and Mrs. Smead's son casually remarked to his mother that Professor James was dead. Mr. Smead, who arrived home that day, burned the paper before Mrs. Smead, who never reads it, had an opportunity to read it. Some time later she was shown a picture of Professor James and recognized it as identical with the apparition. This incident, and indeed the interest of the whole phenomenon, would have been better had Mrs. Smead not known of Professor James' death at all.

On August 31st Mr. Smead held a sitting, but nothing whatever occurred to even suggest that Professor James was present. Another sitting was held on September 1st and almost immediately an attempt was made to give the Greek letter Omega which succeeded at the second attempt. The meaning of this was not apparent either then or later until I got the same letter through Mrs. Chenoweth as the sign of Professor James. It might have signified, as this letter does in literature, the last person to have come to that side, but no indication of this meaning was given.

There was some further stumbling about with Greek letters, reference to a college sign, where he died, but nothing

evidential. On September 2nd another trial was made and an allusion was made to an elm said to be near Professor James' "earth home". Inquiry proved that this was true of his Cambridge home, a fact which the Smeads did not know and could not have known. In the meantime I had promptly made arrangements to have some sittings. The first was on September 12th.

There was no attempt at first to present Professor James. My wife purported to communicate and referred apparently to a deceased brother. She was followed by my father for a few moments and then came a change of control and Dr. Hodgson came to the helm, reporting the presence of Professor James and Mr. Myers. A statement was made that they had tried to appear "at the lady over there", a wavy line being drawn to signify the ocean, as is usual with Mrs. Smead, and apparently referring to Mrs. Verrall. Many months later I learned from England that on this very date some hours previous to my sitting Mrs. Verrall had a dream in which she thought Professor James was trying to communicate and that she had made a record of the dream. The incident is referred to later. Cf. p. 320.

The next day there was a number of pertinent allusions which did not reach the rank of good evidence, but considering that Mrs. Smead knew absolutely nothing of Professor James and his habits of thought they were interesting. One allusion was to his wanting to believe and that he believed "only partially". Reference to the religious aspect of it was also significant. Also there was an interesting remark about having told Dr. Hodgson of his failure to prove his identity, which was characteristic sentiment, tho not evidential. There is some trace of the desire to communicate deliberately, as he actually did through Mrs. Chenoweth, and showing the natural marks of probable resolutions from understanding something of the complications and conditions prevailing with the work of Mrs. Piper with which he was familiar before death. A pertinent reference was made to the difference between himself and Mr. Myers, saying that the latter had written poetry and that he himself had not. This was true and the Smeads knew nothing of the facts.

This was followed by a very natural remark about letting the Piper records go out of "our possession", pointing probably to the policy of allowing sitters to have records which the office did not keep. The Smeads knew nothing that would make this subconscious knowledge. Other matter is such as new experience might suggest, but is not evidential, tho an allusion or two to the cause of confusion shows that his mind was turning to one of the perplexities which had troubled him during life, assuming for the moment that we are dealing with reality.

On the next day the first references that would suggest an attempt at evidence were to psychometry, about which it is not known that Professor James had ever been interested. It is possible that the later associations of this subject with the personality of Mr. Podmore who had died a few days before Professor James may explain its appearance here as involving simultaneous efforts on his parts to get adjusted to the situation. But there is nothing evidential in it. The explanation that learning to communicate was like the growing up of a child was interesting as not a natural analogy for Mrs. Smead, tho, of course, not evidence. The intimation that it was not possible "to pick up their influence here there and everywhere about the universe on the telepathic plan" was characteristic of Professor James and might have been more evidential than it is. He added, what was perfectly true and unknown to Mrs. Smead, that he "never had much patience with those who believed in the world wide telepathy." This was soon followed by a curious effort to get the word "non sequitur" which did not become clear and has no recognizable meaning if it were clear. Further comparison of telepathy with the devil coincided with some remarks that had been in his Report, known to Mr. Smead, but not to Mrs. Smead, tho she was probably familiar enough with my ideas on that subject. Some observations on his own obstinate doubts and the influence of the Emperor regime in the Piper case were very characteristic and represented knowledge that Mrs. Smead did not have. The reference in this connection to the "amusement of earth bound souls" was evidently a description of the work of Phinuit and described

his character perfectly in a manner not at all familiar to Mrs. Smead, but with just such knowledge of the appearance of Phinuit's work as Professor James had in life. A little later a reference to the process as a "reservoir of information" represented a very characteristic expression of Professor James and not at all known to Mrs. Smead.

Nothing more came at this series of sittings. They were only a few and I could not remain longer. On September 19th Mr. Smead had a sitting and some reference was made to the "Huldah episode" which Professor James had discussed in his Report and about which he had some correspondence with the Smeads. On September 21st another sitting was held and some pertinent, but not evidential remarks were made about public mediums, suggested by a question of Mr. Smead. Near the close allusion was made to the earlier experiments with the Piper case and the music in the room which caused some annoyance. I had great difficulty getting any facts that would throw light upon the incident, as those about Dr. Hodgson did not know of anything that might be meant by it, but at last I found a friend who learned from Mrs. Piper's father that he recalled no such incidents, but was quite sure they were not true. Professor James was one of the earliest to have sittings with Mr. Piper. There was also an allusion to the discussion about the ownership of the records after Dr. Hodgson's death about which the Smeads knew nothing, and what was said, while it was evidence of the supernormal, did not secure the identity of Professor James alone, tho he was the only deceased person who had taken part in it.

There was no further apparent attempts even of Professor James to communicate through Mrs. Smead until February 1st, 1911. The first thing done on this date was to make the sign Omega, which was not even interpreted or discovered by Mr. Smead. It was noticed by myself when I got the record. Allusion was made to Professor James but no attempt made to give incidents for proving his identity. An appointment was made for a later sitting at which he was to try to communicate. But no trace of his presence occurred on February 6th, the date of the appointment. No further

sittings were held at which he appeared until I had a number in June following, but apparently Mr. Podmore had tried.

2. Incidents of Mrs. Chenoweth.

Just a month after the death of Professor James I had my first sitting with Mrs. Chenoweth who knew a little more about him than Mrs. Smead, but not enough to affect most of the material that purported to come from him. Her own statement of what she knew about him will be found in the *Proceedings* published simultaneously (p. 162).

At the first sitting on September 26th, 1910, Professor James did not try to communicate. He apparently wrote his name William at the end of the automatic writing, after G. P. and Dr. Hodgson had alluded to him in various ways. There was the proper appreciation of the point of view which his death created, but this could have no importance owing to the knowledge of his death and the manner in which the public had treated it and his possible return. G. P., however, alluded to the fact that he would give me a sign, a circumstance that had some significance in the fact that a similar allusion had been made through Mrs. Smead accompanied with the sign, Omega, as we have seen above, and wholly unknown to Mrs. Chenoweth. I had not known this at the time of this sitting with Mrs. Chenoweth because I had not looked at the original of Mr. Smead's record. He also made a very pertinent reference to Mr. Dorr who had been a warm friend of Professor James, a fact which, it happened, Mrs. Chenoweth did not know. In the communications of Dr. Hodgson, with reference to him, there were allusions to his own failure in a somewhat chaffing vein that would be natural when the two old friends met. Dr. Hodgson said for him, however, that some papers marked for the two Societies would be found, but nothing of the kind has turned up among his papers. An allusion to his fear of a "phantom existence" was relevant, as he had made comparisons of this kind in his life not known to the psychic, and also to a conversation that I had with him on this subject which it is not possible for Mrs. Chenoweth to have known, tho conversation

with him on the general problem of psychic research could be guessed.

On September 28th Professor James purported to communicate directly by automatic writing. But it was mostly "practice" and little that was suggestive came. He referred to his disappointment at the failure of Dr. Hodgson to give good evidence, which was true and represented what it was possible for Mrs. Chenoweth to have known. He referred personally to five papers left for the Society, which have not turned up. But he could not stand the conditions long and his place was taken by one of the regular controls or guides in the Chenoweth case for the rest of the sitting.

On the 29th G. P. in the subliminal stage alluded to him with some incidents of the meeting with his father and mother which had no value. G. P. came first in the automatic writing and referred to the decision by Professor James on his sign. The second attempt made by him to write did not result in much that was evidential. It was all "practice" in fact. He did mention his having expressed his interest in my effort to organize a Society, which he had done and the fact could not be known, if not guessed, by Mrs. Chenoweth. He sent to Mrs. James the expression of not regretting that he had gone across the water, as it had done him no service. He thought it also did him no harm, but it was thought by the family that it might have done injury. But he could say no more and he gave the sign Omega at the end and left. Mrs. Chenoweth knew nothing of its meaning, not even knowing the Greek alphabet, as does Mrs. Smead, and much less could she have known of the cross reference involved. I did not know it at the time, as I had not read the early sittings of Mrs. Smead in the original and the next allusion to it by Mrs. Smead was not till the following February and that was not recognized by Mr. Smead.

In the subliminal stage a description of a big chair and other incidents was given, but could not be verified as given. What was said about it having been used the last few days of his life was not true.

On the 30th little came that is worthy of special notice. There was a characteristic reference to the difficulties of

communicating which was not the result of any special knowledge on the part of Mrs. Chenoweth tho she had opportunities enough to acquire it. The description of Dr. Hodgson's communications as "jerky and disjointed" was very characteristic, and closely connected with it a reference to his not being a "deteriorated personality" was very striking, as it represented an opinion he had of such communications before his death. He had always been discouraged by the disjointed and trivial character of the communications and was never induced to speak tolerantly of them until Dr. Hodgson offered his dream theory to account for the confusion and fragmentary character of the messages. There was also a very pertinent reference to the use of the word "death" and the reluctance of the Emperor group to use it through Mrs. Piper. Mrs. Chenoweth knew nothing of this peculiarity and it was very characteristically discussed here, explaining that he had emphasized it because Emperor had disliked it. It was also characteristic to ask me to get Mrs. Chenoweth to write down all she knew of him, this being the policy of the Society with Mrs. Piper when there was no other way to prove the exclusion of normally acquired knowledge regarding specific incidents. He then gave the sign Omega and stopped writing.

I had no more sittings till October 20th when they were resumed. On that date he wrote again. No distinct incident came out that would show by its environment that it could not have any other source, but most of the communication had characteristic touches. The description of the attitude and manner of scientific men was very like the author and represented an apologetic tone and a conception of their situation which were far from the natural feelings of Mrs. Chenoweth. Reference was made to his own disappointment at not having been able to finish a certain work that he had undertaken, which I found by inquiry to be true and not known by the psychic. Allusion was made to the characteristics of messages as he had understood them in life and evidently an attempt to explain them, but he did not get it clear, if this was his meaning. However he did succeed in conveying his conception of what they had seemed in life and

the idea was so intimate a part of his personal life as could not be known without a more or less careful reading of his writing on this subject, and Mrs. Chenoweth had only seen a part of his Report on the Hodgson communications, and it is possible that this may have conveyed knowledge enough to account for the reference here, tho the modified language in which the allusions appear is not at all in the familiar conceptions of the psychic. On the next day Imperator and Whirlwind took up the time.

On the 22nd, after preliminary writing that was not evidential, reference was made to a group of family pictures taken long ago, the date 1868 being named, but good as this might have been as evidence of the supernormal, no one knows of any such pictures. Also the statement was made that he had tried at another place to communicate, saying that the medium was a lady. She could not otherwise be identified. But during the writing he mentioned the names Wright and Lewis which resulted later in good evidence of identity, less perhaps of himself than of the two persons named. But they were both acquaintances of his in life. The Lewis was the first and Christian name of Dr. Janes, an old friend. The name Wright later got confused with Carroll D. Wright whom he seems not to have known personally. A hint later tends to show that it was Chauncey Wright whom he had known as a colleague. Mrs. Chenoweth seems never to have heard of either of the men, so that the names are apparently good evidence.

Another allusion was made to Mr. Dorr and the hurried last meeting they had, which was not recalled by Mr. Dorr. But in connection with the allusion to his father and mother came the name Eliza, which I ascertained by inquiry was the name of Mrs. James' mother, the name being probably not known by Mrs. Chenoweth.

All that came on October 27th was a reference to his watch in a manner that was almost evidential and to relatives in New York which was a fact probably not known to Mrs. Chenoweth. These came, however, through G. P. as intermediary. On October 28th Dr. Hodgson mentioned that the family had looked forward to some years of quiet for him

which I found to be true tho, perhaps, we cannot assign any weight to the incident. He had planned much work as stated, but the best incident was the allusion to his chats with Dr. Hodgson on psychic research, which, tho capable of being guessed, was so apt and pertinently expressed that it has the proper characteristics about it to be apparently genuine. In the course of the communications Dr. Hodgson acted as intermediary for a reference to an inkstand and a pocket-book. The inkstand was said to have been on his desk, seldom used and to have been a gift. This I found to be true, but the pocket-book was not recognizable. The minute description of a penstock with cork on the pen which was said to have been used in drawing lines between paragraphs and near the inkstand, was not verifiable. Dr. Hodgson alluded to a photograph of himself, and stated that it had been put on the wall of his library after Dr. Hodgson's passage. This I found to be true, but unfortunately inquiry shows that the picture hung where it was visible from the entrance hall to Professor James' home which Mrs. Chenoweth had visited once after Dr. Hodgson's death, going into the reception room and not the library and seeing only Mrs. James.

On October 29th Professor James came first, as promised the day before. In alluding to the clearness of his memory he approached the problem of the confusions and mistakes, which was a characteristic question with him in life and not known to Mrs. Chenoweth, tho he had not a satisfactory theory for them. Here he, like other communicators, ignores the "dream theory" and refers them all to limitations of the psychic. He correctly indicated that his son was always called Harry in the family, a fact not known by Mrs. Chenoweth, but possibly guessable. He referred to a work which he said was nearly finished. This I found to be true and it could not be known by Mrs. Chenoweth, whatever we may think about its exposure to the objection of guessing. The statement that his set of English Proceedings was not complete seems to have been untrue. The immediate reference to Sir Oliver Lodge, tho not evidential, is characteristic enough to be genuine. In the subliminal stage reference was made to "a little trunk, light yellow, for his affairs up stairs

in an upper room, with a lot of little things in it, papers, articles and various little things placed away." At first no knowledge of such a trunk existed in the family, but later several trunks were found in the attic packed with such material.

In the sitting of November 2nd little was communicated that even requires mention from the evidential point of view. The allusion to the fact that the public thought him always occupied with psychic matters when it was not a fact was true and probably not at all known by Mrs. Chenoweth. The additional statement that he passed judgment on the work of others was also true and probably not known by the psychic. The reference to the demands of a university on him as an excuse for not occupying himself with the subject and his reliance on Dr. Hodgson for information were very pertinent, whatever value we give them.

On November 3rd he returned to the effort and soon correctly characterized the work of Dr. Hodgson and his influence, with his enthusiasm, on the mind, and his own disappointment with the results when he came to them at first hand. All this represented matter which would not naturally come to Mrs. Chenoweth with her little knowledge of the man. Some interesting wit was shown in the passage which was more characteristic of the two men than of Mrs. Chenoweth. There was an interesting denial of having written a definite letter for the purpose of communicating it, because the communications often seemed to imply that there was such a letter and the public had been saturated with the belief that he had written one. The sequel showed that there is no evidence in responsible quarters that such a letter had been written. But he did write an important letter after Dr. Hodgson's death. There was also an allusion to the illegibility of the writing in the Piper case which had been a subject of consideration in life and the psychic most probably. I could say certainly, did not know the fact. In connection with it the chief point of relevance was the mention of names which often gave the most annoyance on account of their importance and this was not known to Mrs. Chenoweth. The statement that he had much trouble with his eyes the last

year of his life was not correct. A more detailed statement of a caller at his summer home who used to talk over "affairs of state in a lively and free way" was not verifiable or recognizable by any one, tho if it referred to Chauncey Wright, it is possibly true. The name Charles in that connection did not recall any one, tho he was said to have had several friends by the name of Charles. If the "Charles" could be a mistake for "Chauncey" and the place Cambridge, which was immediately mentioned, the incidents might have been correct. The J. mentioned in the same connection was not identifiable, by the family, tho it might refer to Dr. Janes who had known Professor James in Cambridge.

In the subliminal stage of the trance an interesting confusion occurred. The name of Carroll W. came which I recognized as intended apparently for Carroll D. Wright, which was later confirmed by the full name. The implication seemed to me at the time to be the Wright with which Professor James was acquainted, but inquiry proved that he was not. However, the psychic ever afterward took it that this was the Wright meant and associated him with Professor James. This persistent idea occurred in spite of the fact that right here in this subliminal state the psychic referred to two C. W's. Apparently there was a discovery of the possible error and an effort made to prevent it. Assuming this, one was for Chauncey Wright whom Professor James knew and the other for Carroll D. Wright whom he did not know.

On November 4th, in the subliminal stage, Mrs. Chenoweth described a loving cup of silver with a black ebony stand and ascribed to Professor James. It seems that one was given him by one of his classes. But the incident had been mentioned in the papers, and curiously enough the psychic mentioned the hope that it had not been there, anxious, evidently to have it regarded as evidential. In the automatic writing G. P., who came first, made an allusion to the confusion which I have just explained and then went on to refer to "C. W." with the same error as before, but making it clear to me that Carroll Wright was in mind, as he correctly indicated that evidence from him would be better

than incidents from Professor James. A reference to his imperviousness to what the public thought represented a characteristic of Professor James, but perhaps too well known to make a point of it, even if Mrs. Chenoweth had not noted it in the man. Then came the following important statements.

"Do you recall coming to me once in the winter when snow was on the ground and we talked over these things and I gave you something to take away,

(I recall the event very well.)

At that time we talked of the clergyman's wife who had the power of talking automatically.

(Yes.)

Since then I have seen her or rather since I came into this life.

(Yes, good.)

and I have made an effort to write with some success but not for long at a time. She does better when you are present.

(Good.)

altho I find enough power to make some good expression when you are not there.

(Good.)

It is more spasmodic than here but that is largely a question of environment and companionship and desire. At that visit at my home you had to hurry away at last and some things were left for another time. I had been planning for a long time to see you. Indeed I was always planning for a time to talk more with you."

In the winter of 1906, while a heavy snow was on the ground, I called on Professor James and we had a long talk on these matters, and he gave me a package of French publications to take away with me. We talked of Mrs. Smead especially on that visit. She is the wife of a clergyman, this fact being known to Mrs. Chenoweth, but not that Professor James and I had talked about her on this or any other occasion, tho it might be guessed that we would do so, at least on some occasion. But this was the only one on which we ever talked about it. The interest was in a new medium after the plans had been formed for Mrs. Piper's English work. That he had seen Mrs. Smead since he came into the

new life has its evidence in the sign of Omega and perhaps other incidents in the detailed record.

The accompanying statement that she, Mrs. Smead, does better when I am present is true and also not known to Mrs. Chenoweth. The description of the case as "more spasmodic" than the present case was correct also and not known. Then allusion to my last call on him as a hurried one was correct also and not known. Whether he had planned, as said, to see and talk with me, is not verifiable. Then came the following that has more interest.

"I have a recollection of meeting you first with Richard. Do you recall that?

(I do not at this moment, but may later.)

It was at some small gathering or small company and after it was over we met and talked. That was about your own work with Mrs. Piper. I do not recall whether that was my first introduction to you. But it was about that time.

(Yes, I think I recall something about it.)

It was not important enough then to make lasting impressions.

(Yes, I think it was about the time of my talk at a certain house in Cambridge.)

I think so and I was impressed with your fervor and laughed with Richard about it afterwards.

(I expect you did.)

I said to him that you would have that high hope shattered after awhile.

(Yes, I was converted long before Hodgson and you knew it.)

We had been through the stages of Imperator wonder and worship and still had the problem of Moses' identity unsolved. You remember how we were harassed by the conflicting statements and contradictory evidence.

(Yes, perfectly.)

It was enough to make us swear but we stuck to the task and hid our chagrin as best we could."

This is, in fact, a remarkable passage. I do not remember just when I first met Professor James. But it is very probable that we became acquainted with each other, at least more than a casual acquaintance, about 1899 when I addressed an audience at some conferences of Dr. James in Cambridge and at a symposium at the Hollis Street Theater on the subject of psychic research. A little later I addressed

the meeting of the Society in Boston which Professor James probably attended. I do not remember. If I met him before that period I do not recall it. But I remember, however, once when in Boston for some purpose I was asked by Professor James to go with him to a meeting of a little post-graduate club of philosophic students where I was to talk to them on my Piper work and I did so.

I think it very probable that he and Dr. Hodgson did think me imbued with a good deal of fervor and with that of a new convert, tho neither of them knew that I had been cornered six or seven years before and only awaited personal evidence to make certain difficulties clear to me. My inference to this probability is based on what I learned after Dr. Hodgson's death about the feeling that I was a little too enthusiastic. All this could not possibly have been known to the psychic.

The statements about the Emperor "wonder and worship" and the difficulties into which the failure of Stainton Moses to prove his identity and that of Emperor and the group of alleged spirits with him are all quite true and represent knowledge which Mrs. Chenoweth could not know without direct inquiry or casual information of an unusual kind. She might possibly learn the general state of mind regarding the phenomena as a whole but would not get the reasons for it as here assigned.

An allusion was made to Dr. Hodgson's death and funeral and with them to his own sittings with Mrs. Piper afterward. But this is not evidential, as it is inferrible from the fact of his Report on the Hodgson communications.

On November 10th Dr. Hodgson, alluding to his own difficulties in communicating and the reason for them in his knowledge of the subject before his death, remarked that Professor James did not understand them before his own death as he, Dr. Hodgson, had. This was true enough, and tho it be inferrible from general knowledge of the two men the context and subject matter of the present messages probably permit it to be genuine, whatever the ordinary knowledge of Mrs. Chenoweth. In the subliminal stage of the recovery of normal consciousness the psychic remarked

that Professor James had a little boat that looked like a motor boat and that it was at his summer place. He did have a row boat, but not a motor boat, at Chocorua. Then immediately came the following:—

"I see a roll like a diploma. It would all be in French except his name, and it is something very recently come into his life. It has never been hung up, but is still in the roll as if sent to him. He takes it out of a paste-board case and holds it up. It is an honorable thing. It pleased him very much. He saw it only a little before he went away."

Mr. Henry James Jr., the son, writes regarding this incident: "He received an honorary degree from the University of Geneva in 1909 after July. It was in French and is still in the roll."

On November 11th He named his brother Henry and his son Henry, calling the latter Harry, which is what he is called in the family, and indicated that his brother Henry both dictated to a stenographer and dictated directly onto the machine, and that he himself prepared his manuscripts and had them run off on the machine, while his son was said to dictate, without saying whether to a stenographer or onto a machine. Inquiry showed the following facts, unknown to me as to the psychic. The brother Henry dictates directly as a rule, the son usually dictates to a stenographer and Professor James sometimes dictated his letters to a stenographer, but not his manuscripts. Then in a few minutes came the following.

"Bread and milk and berries often made the meal at night in the summer and the vegetable kingdom furnished a large part of my food always. I was fond of apples and some kind of fish. These may seem remarkable things to return from heaven to talk of but you will appreciate their value.

(Yes, perfectly.)

I can see the headlines in the newspapers now if this were given out but if I had said I had broken bread with the Saviour or Saint Paul there would have been many who would have believed it a part of the life of a man of my reputation in my new sphere."

In reply to inquiries Mr. Henry James, Jr. writes: "For

some years before his death my father was a small eater and ate little meat. He was fond of apples and of course had his preferences in fish. He often ate berries with milk and cream, and I think sometimes mixed bread with them, but he practically never drank milk." The remarks about the newspapers are perfectly relevant for the communicator, but not at all beyond the intelligence of Mrs. Chenoweth, as she has full and clear appreciation of that sort of thing. An allusion to his watch in near connection was without evidential incidents.

On November 12th he referred to the difficulty with his heart, a fact well enough known to some people to discount it here, and then to a statement said to have been made by Mrs. James which is not verifiable, as it was too small a matter to remember. But he soon mentioned the "dream talk" in connection with the communications and made some characteristic remarks about that theory which might have been noticed by Mrs. Chenoweth in her partial reading of his Report, but the familiarity with the subject and its meaning for him was not hers. In this connection I asked about "the nigger talk incident" and the reply was pertinent but not very evidential. That incident was this. Dr. Hodgson in his communications through Mrs. Piper referred to Professor James as connected with something about "nigger talk" and at first Professor James did not recall it, but later he found that it was correct, but that the subject had been mentioned in the Piper trance, a circumstance which nullified it as evidence. I referred to it here for the purpose of watching the reaction. The reply "that seemed dream talk at first but prove as good as anything" is very interesting and is a correct conception of the case, and not less so the further remark attributed to Dr. Hodgson that "it is pertinent and clear to the right man." But the publication of the incident in his Report seen by Mrs. Chenoweth deprives it of weight.

I then asked a question about a person, not mentioning his name, who had furnished him certain incidents in his book "*Varieties of Religious Experience*" and not named there, but whom I knew. I did not get the reply I wanted, but the man

was named in the following manner, after indicating that he had not caught the drift of my question at first. "I know what R. H. told me of his own religious convictions after long investigations with the Emperor Group." Dr. Hodgson was the name I wanted, and tho his relation to the book mentioned is not given the reference to the effect of the investigations of the Emperor group on his religious convictions is correct and was most probably, one might say certainly, talked over with Professor James.

In the communication he also said that I had told him some things. This was true and wholly unknown to Mrs. Chenoweth, but it was not incidents. It was rather some references to Boëthius and others.

He also made a spontaneous allusion to the endowment fund that I was seeking and I remarked that he had made a slight gift to it. His reply was: "That is a small sum. You refer to the first \$100 subscription." He had agreed to double his fee of \$10 a year for two years and had paid the first installment of this. It was not \$100 as it appears to be here. But the word "first" is the interesting one in the message.

On November 18th he referred to the appearances of "deteriorated and disintegrated capacity" in the messages, which had been a subject of much perplexity in his life, and when I started a discussion of it by alluding to the "dream or trance" theory of the communicator's condition he replied, correctly enough, that we had been told this by Emperor and that "the evidence submitted implied as much in many instances." Mrs. Chenoweth knew nothing of these facts, and whether it was inferrible from what she might have seen in allusions to the theory in his Report must be determined by each reader for himself. But he denied the existence of a trance in himself, but admitted that there may be cases of it. A little later G. P. remarked that Professor James had "knocked down some of the nine pins" and then on the next day he remarked that Professor James had "given a black eye to some of Dick's theories", referring in this to Dr. Hodgson, who had first advanced it.

In the subliminal stage of recovery reference was made

to some gold backed pearl buttons said to be those of Professor James, but this incident was not verified. Rather it seemed to be false.

In the sitting of November 19th only one incident has any evidential interest. Certain problems of control were intelligibly discussed, but no verification as yet of such things is possible. The incident of interest was at the close of his control where he again referred to the loving cup and said it was kept in the library. This was true and might have been guessed, but it was not directly known. It was also stated that some rare coins had been brought him "from far off" and he lost control. Whirlwind, however, immediately assumed control and indicated that they were from Abyssinia. This incident, however, a good one if it could have been verified, could not be proved true.

In the sitting of November 25th Dr. Hodgson said that Professor James had given a circle at a sitting which I held with another psychic after leaving Mrs. Chenoweth the week before. I did not get any such intimation of his presence. Imperator seemed to be the only one that got a message through. But Dr. Hodgson correctly alluded to a pause in the writing and said it was following this pause that Professor James tried. No trace of the sign came, but the coincidence indicated was a good one.

On November 26th reference was made to a man by the name of Mellin and to a horse and driving as preferred to automobilng. The name Mellin was not recognized by the family and Professor James seems to have had no special interest in driving and no special preference in the matter. In a few moments the following came.

"Do you remember the experience you had with Shaler and my thought about it?

(I do not know the thought.)

I laughed when I read it and I knew the meaning of passing between the light and the connecting current, for we had been taught at the Piper light. It was not so realistic a lesson but we got it."

This is an interesting incident and nothing of it can be

ascribed to previous knowledge on the part of Mrs. Chenoweth, except that the Shaler incident could have been known by her subconscious, but not by her normal consciousness. At a sitting some years before in New York Professor Shaler purported to communicate and an accident occurred in which he got locked up for nearly an hour in the organism of the medium and quite a dramatic incident happened in releasing him. I sent the record to Professor James and I have no doubt he laughed about it, and it is true that the same causes were assigned for similar phenomena through Mrs. Piper, the facts not being known to Mrs. Chenoweth.

Immediately following this incident he referred to Mr. Carrington and mentioned some items that he claimed to have observed him doing on a Monday night the week before. This put the events on November 14th. Inquiry showed that none of them occurred on the date mentioned, but on Monday night the 21st some of the things named occurred and some were not true. The evidence for the supernormal in them was not good enough to urge them or to tell the details.

In the subliminal stage of the recovery he communicated indirectly the following:—

"I can see the front of Professor James house and I see a lady going there with flowers for Mrs. James. She opens the door and the lady stays only a few minutes.

(Did you say 'a man and a lady'?)

No, just a lady. Perhaps I said *and*. She has a big bunch of flowers. I think she is taking them for Thanksgiving. They are big flowers and look like chrysanthemums, not all yellow but some violet ones."

Inquiry brought the following information from Mr. Henry James, Jr.: "A friend of my mother's, a lady, made a short call just before Thanksgiving leaving chrysanthemums. She was let in by the housemaid." This, of course, was not known by Mrs. Chenoweth.

On November 27th, while controlling directly, he said that the last thing he remembered eating was a bit of bread of which he ate but a taste or two, and then referred to un-

cooked eggs. My information in reply to inquiry was: "Not true as to the eggs, but he ate a part of a piece of bread the morning before his death."

In the subliminal stage of recovery allusion was made to a blackboard, "old and worn" and to a cane "smooth wood, rather brown" and said to have been a gift "from some one from another country." The blackboard incident had no importance, and the cane was not recognized and seems not to have been true at all. In connection with it also reference was made to an Edam cheese said to have been sent to him by some one, but this too was not verifiable.

On December 3rd Professor James referred to a large key which had been used in his lecture room in the old building and not used after he moved to the new one. It was said to be a brass key and in a drawer. Inquiry proved that such a key had not been found and was not known by any member of the family. In the subliminal stage of the trance, while recovering normal consciousness, a very characteristic reference was made to Dr. Sidis whom Professor James knew, but as Dr. Sidis had been prominent in the newspapers some time previously and the public had some knowledge that his son had been named for Professor James the incidents are perhaps not evidential.

On December 8th Professor James remarked that he treated letters on this subject with the same care and respect as if he had been engaged by the Society to answer them, which he was not, and that the whole community seemed to look on him as an advisor in these matters. He added also that Mrs. James tried to relieve him in these matters when they became too much for him. Inquiry showed that this was true, save that Mrs. James was not the only member of the family that aided him in such situations. It might have been guessed that he received many letters, but his manner of treating them, which was correctly stated, would not be so readily guessed. After a failure to answer a question by me correctly he lost control and Dr. Hodgson acted as amanuensis for him, mentioning a ring which was said to have been put away. But inquiry showed that he never had a ring. But the next incident was more successful. He

referred to his father's watch and stated that he had used it for some time. Inquiry showed that he had worn his father's watch many years.

There followed this a reference to some one by the name of Dodge and to a dish of jellied meats "put up in such fancy form like an ice or sweet confection" at a function attended by Professor James. The name Dodge was not recognizable by the family and the allusion to the jellied meats and social function shared the same fate. The name Dodge, however, I happen to know is connected with Dr. Minot Savage, and may have been an intrusion here with the incident of the meat and social occasion. Following this was a reference to an English cap which he was said to have worn and it was compared with Dr. Hodgson's said to have been Scotch. Dr. Hodgson had a Scotch cap and I learn from inquiry that Professor James had several English bought hats and caps.

In the subliminal recovery of December 9th he referred to an owl whose hoot he was said to have enjoyed "up there in the country", but no one knows of any such incident. But he seems to have been more successful in the allusion to "a leather Morris chair, dark oak finish." The son writes that such a chair stood in his library some years ago.

On December 14th Professor James came a short time and among other and non-evidential things he said: "I tried to come Sunday evening" and referred to my having used his name "after leaving there". On the previous Sunday evening I had tried two sets of experiments and at one of them I had some evidence that Professor James had tried to communicate. I did not recall using his name after leaving, but another gentleman did speak of him several times. It was interesting also to remark that he referred in the message to "two occasions", which would fit the two experiments on the same evening.

On April 13th, 1911, he spontaneously referred to the "nigger talk" incident, after a long silence, and stated that "nobody knows that I was interviewed on that particular matter, but I was. When I say nobody I mean outside my family". He states that he thinks Mrs. James will remember

his being called on the telephone after I had done something with the incident. I had published the incident and tho Mrs. James does not recall the telephone interview, Henry James Jr., thinks he was thus called, but feels that his memory may be wrong.

After this date Professor James appeared but twice before the close of the experiments with Mrs. Chenoweth. Apparently the controls, found, as I did, that the evidence was not as good as desired and tried other communicators with more success and continued their work with but these two interruptions which gave no valuable evidence. Possibly the last one on May 25th was simply preparation and promise of coming to the Smead light, as he made allusion to his intention of trying a certain test there which did not succeed. The result of the Smead experiments follows.

3. Incidents of Mrs. Smead.

I arrived at the Smeads May 28th and learned that on the date of February 6th Mrs. Smead had a vision of the Greek letter Omega and a monogram of the letters F and P, which are the initials of Mr. Podmore. The meaning of these they did not understand until May 4th when Mr. Smead learned for the first time that Mr. Podmore was dead and Mrs. Smead was told the facts because the *Outlook* in which his death was mentioned was likely to be read by her. But the Omega had no meaning to them. When told it I recognized it, but said nothing about it, hoping to have it come in the writing. The letter, however, as readers will recall, was given through Mrs. Chenoweth as his sign and also alluded to earlier through Mrs. Smead as his sign.

In the first sitting the communicator purported to be Mr. Podmore and in the course of the writing the Greek letter Omega was drawn with a cross after it. Seeing that there might be confusion I asked who had made that sign and a little surprise was expressed at my not recognizing the sign. In a few moments I was told that it was Mr. Podmore's. I saw it was wrong but quietly accepted it as if it were correct and said nothing. The next day the Omega and the cross

were drawn again and when I asked who made the sign the answer was that it was "a prophet of the old dispensation", Mrs. Smead normally thinking it possible that Imperator is Isaiah of the Old Testament. Some explanation followed about its use and intimation made that permission was given others associated with the Imperator group to use it at times. Apparently the attempt was to indicate who had thus used it as a substitute. On June 8th Professor James appeared for the first time in the series and after mentioned his son William, evidently intending his son Henry, however, as I judge from the contents of the reference, he wrote the Greek Omega with the cross in it twice and explained that it was he that came with Mr. Podmore. This explained and corrected the error that the Omega had been given by Mr. Podmore.

He then attempts to give some particulars about a letter which had been the subject of mention frequently through Mrs. Chenoweth and which appeared to be intended for a post-humous letter. As I have already remarked we were never able to find any evidence that he had written such a letter. Mrs. Smead had not read the papers and so did not know what they had said about such a letter, and hence there were no preconceptions to be overcome in her subliminal about it. Professor James went on to indicate, in some confusion, that Dr. Hodgson found the Society could not continue without funds and that he, James, had written a letter to show his willingness to help, as Dr. Hodgson felt the Society would have to be disbanded if its finances were not helped.

In the debris of Dr. Hodgson's office I found a circular letter asking for funds and the manner in which it was worded, conditioning the donations on Dr. Hodgson's receiving them alone, I inferred that Dr. Hodgson had not composed it. It is possible that this was the letter meant if he knew of it as he probably did: for it succeeded in getting funds enough to continue the work. The evidence is that another sent out the letter. Professor James, however, wrote another important letter connected with Dr. Hodgson after the latter's death.

Allusion was made to his heart trouble which Mrs. Smead did not know about, and to his having said little about it to his family, a fact which, of course, cannot be verified as to his expressed fear that it would concern them much. A fairly clear reference was made to his difficulty in breathing about which Mrs. Smead knew nothing. He had suffered from oedema of the lungs. Apparently in the message, however, reference is to earlier periods of difficulty in breathing which gave rise to his retirement from the college, which is explained in the communications with fair definiteness, Mrs. Smead knowing nothing about the facts.

It was just after this that the explanation of the error in the use of the sign Omega was made. Then followed a reference to the Piper case which I quote for its pertinence, omitting the confusion.

"I have so many times thought of our mistaken views of the whole problem when we began in the early days before you joined in our experiments. It was more with some a case of amusement. Do you know that little Frenchman has not yet put in his appearance to me.

(No, that's good.).

No, I think we will have some interesting talks.

(I hope so and you can report them.)

I certainly will if it is possible. I will try to find out why he was so stubborn yes persistent in having it as he wished. He may try to go back to the light now that we are not using it."

It was correct that the earlier experiments with Mrs. Piper were attended by many people more out of amusement than for any serious scientific or other purposes and this was in the early days before I had even heard of the case, much less joined in the movement. In those days Professor James, like all of us when we first became interested, thought it more likely mind reading than anything else, and it would be natural to make the remark he does here. All this Mrs. Smead knew absolutely nothing about. She may have known that the control claimed to be a Frenchman, but the other incidents and their relations she was wholly ignorant of. She was equally ignorant of the obstinacy of Phinuit and of all that is implied in the true and characteristic way in

which the period and conduct of Phinuit are here described. He then terminated his communications with the sign Omega and the cross. Dr. Hodgson then came a moment and explained more clearly the reason for the error about the sign originally and indicated that the confusion was caused by the very effort to avoid the mistake about the sign. Taking the method of communication into account, namely, the transmission of thoughts without the power to inhibit them, we can well understand how the mistake might occur.

On June 7th he communicated again and referred to "a mountain that looks like snow all over", and remarked that "it is only a short distance from our house". He added that he "could do no mental work while there" and that "we were nearer that mountain than you" and that he "was glad to have you talk with me during my sojourn there."

I recognized Chocorua in the reference to the mountain and his house near it. His summer home is at the base of that mountain and the mountain is quite bare and the rocks are white in appearance, the peak resembling the Matterhorn in shape, tho very small in comparison. I spent the summer in which he died nine miles from his place, and called to see him, but he was too ill to see me. Mrs. Smead knew that he had died at Chocorua and had herself lived not far from it many years before and would remember its appearance. She also knew that I spent the summer not far distant. But she did not know the facts that he could do no work there or that I had called.

He then recurred to his son, apparently for the purpose of making a reference to his city home which he mentioned as the place where his son was living, and adding that it was there he wrote the letter which I have explained. In connection with it he indicated that it was in the library that he wrote it and in the apparent effort to say where it was or would be found he said "I cannot recall just which box."

His son is living in the old home in the city, a fact not known to Mrs. Smead. If he was the author of the letter referred to it would be written in his library. Possibly the reference to a "box" is to a drawer in his desk.

As the library was on his mind I asked him whose picture

was in that room, having in my mind the picture of Hodgson that he had mentioned through Mrs. Chenoweth and which lost its evidential value by accident. In reply he asked if I meant the picture in a frame on the wall and I replied that I knew nothing about the frames. He then said he had several in the books, and in a moment he said, the telephone having rung in the hall and possibly produced some confusion in Mrs. Smead's mind, "I cannot remember just now, but I said I had one of each of us, Hodgson's and myself too."

I had previously learned from Mr. Henry James, Jr., that he had a picture of Dr. Hodgson on the wall and since this sitting I learned that he also had a painting of himself which had been made for others. Mrs. Smead knew nothing of either of these facts.

I tried the same question as with Mrs. Chenoweth about the experiences narrated in the "*Varieties of Religious Experience*". I got the statement that Dr. Hodgson had talked with him about them, but only after there was an apparent effort to name some one else, tho it was the name Hodgson that I wanted.

On June 14th he indicated that he had been trying to make his presence felt to Mrs. James and requested me to ask her if she had not felt him. Inquiry proved that she had not had any impressions of his presence. A few minutes later he indicated that his son Will, whose name the Smeads did not know, had cared for his correspondence and helped him in his work at the college, and then in the statement: "It was a pity he did not take friend Hodgson's place to do the experimental part of it and then the light would have been more useful at home, not spoiled by so many technicalities", implied that he was thought of in the period after Dr. Hodgson's death. It was apparent to me that it was the son Henry that was in mind and it is curious to note that Mrs. Smead knew his name but not the name William. Inquiry showed that all the members of the family had at one time or another helped him in his correspondence, but none had helped him in the college, while Mr. Henry James was approached once on taking charge of Mrs. Piper after Dr. Hodgson's death, but never thought of it seriously. The

fact, however, it was not possible for Mrs. Smead to know.

Professor James then referred to his daughter, of whose existence Mrs. Smead knew nothing, and implied that she was psychic and might write. No trace of psychic power is known there.

In the course of his allusions to the surprise which some people felt on their arrival in the other world and comparing it to that of atheists, I made the remark that it was easy to believe in atoms, but not easy to believe in a soul. The reply was a confused by very characteristic discussion of the atomic and ether hypothesis, in which he said they were mere hypotheses and aids to our thinking and memory, thus expressing scientific conceptions which are entirely foreign to the experience of Mrs. Smead. During the discussion the desire was expressed that he would like to discuss the etherial body at length, and I remarked that it would not be proof of identity, and then asked him if he remembered Pragmatism. The reply, very pertinent, was: "Yes, but not identity either. Only interesting to the philosophers." This was a correct appreciation of the case tho, if clear communications on it could have come, it might have afforded characteristic thought and expression. Mrs. Smead does not know the word "pragmatism" or that Professor James presented that school of thought.

There came a very well connected discussion of the nature of that work, calling it mental, and indicating when they could become visible. None of it is evidential, however, and when an allusion was made to mysteries still to be solved in that life and that they did not escape work. I ventured on a few German words and a quotation in his article published in the American Magazine, in order to watch the reaction. There appeared to be a recognition of their meaning, tho this is not assured, and the effort resulted in terminating his control, with a letter A and the cross followed by Omega and the sign of the cross.

Dr. Hodgson followed with the question whether he did not give the letter "A" on several occasions and on my saying he had mentioned a letter I again got the letter A with a cross in it and the statement that he, Professor James, could

not make it clear. What it meant was not explained but the promise was made to try again. Whether it involves a cross reference with the letter A, which I got through Mrs. Chenoweth with an apparent reference to a name, and whose meaning was not recognized by any one, I do not know and have no evidence for interpreting it as yet.

On June 21st he tried again, but without any success in evidential matter. One reference was apparently to the incident about the music in the séance room under the Phinuit régime which had been mentioned at a sitting the previous autumn when I was not present. But nothing evidential came of it.

This terminated the experiments for Professor James. At the last sitting another communicator came. The messages from Professor James, however, through Mrs. Smead were not any better than those through Mrs. Chenoweth. They are wholly different in style, owing to the different types of mediumship and in spite of the fact that the method of automatic writing in each case is identical so far as we can see. There is a tendency to manifest less chaff in Mrs. Smead than in the work of Mrs. Chenoweth, and this is probably due to the method of development and the controls, together with the different habits and mental temperaments of the two ladies. However this may be, it is noticeable that through Mrs. Smead Professor James can get at the gist of a subject more clearly than he does with Mrs. Chenoweth, tho he is so fragmentary that the evidence does not seem to be any better. Such as it is it was much more meager than was desired, and the striking evidence had to come from others.

There is one incident of peculiar interest and importance and which adds much to the value of Professor James' messages, if value we can give them. It is a most interesting piece of cross reference. On the 12th of September, 1910, Professor James, purporting to communicate through Mrs. Smead said that he had tried to communicate through Mrs. Verrall living in England, naming her and her locality, the latter simply as "across the water." Two months later through Mrs. Chenoweth he again mentioned having tried

through Mrs. Verrall. Later inquiry in England of Miss Alice Johnson, Secretary of the English Society, resulted in the following facts. Mrs. Verrall had a dream on September 12th, 1910, in which she felt Professor James was trying to communicate. My sitting with Mrs. Smead was held at 10 A. M. of that date, several hours earlier than London time, so that her dream must have been that morning. A record of the dream had been made by Mrs. Verrall. The reference through Mrs. Chenoweth was made, as indicated, two months later, but coincides with the fact that Mrs. Verrall had been impressed with the effort of Professor James. That is to say, Mrs. Verrall had had the impression of the presence of Professor James and two mediums in America, or Professor James purporting to communicate through them, soon afterward stated in their trance that Professor James had tried to communicate through Mrs. Verrall. No other psychics were mentioned. Both psychics knew that Mrs. Verrall did similar work, but they had the same opportunities to know of others also doing the same work. The most natural person to mention was Mrs. Piper, as her reputation and supposed work at the time would most naturally provoke subconscious guessing. But not a hint of her appeared and during the whole series of experiments both psychics were either remarkably silent about Mrs. Piper where they had years before referred to her freely or they acted as if Mrs. Piper was not active in the work, which was the fact, unknown to myself as well as to the psychics. Hence the coincidence with Mrs. Verrall is all the more striking.

But there is one set of incidents which is perhaps as important as any that I know in connection with Professor James. I must go back a little to make them clear.

Some years ago after the death of Dr. Hodgson and before that of Professor James, while he was lecturing in England, a reference was made to him through Mrs. Chenoweth in a somewhat pertinent way. At about the same time Dr. Hodgson, purporting to communicate through Miss Gaule, said that he had seen Professor James in *pink pajamas* and that he looked cute in them. I wrote to Professor James at the time, after obtaining his address in England

and received the reply that he was wearing "pink pajamas" at the time. It was not possible for the psychic to have known the facts, whatever we may think about guessing. But this is neither here nor there in the facts I wish to mention. I have narrated the incidents to make intelligible a later experiment and to show that the mind of Professor James in life was familiar with facts in connection with me to make any further reference to them important. To test the reaction when he was claiming to communicate through Mrs. Chenoweth I once asked him if he remembered anything about "pink pajamas" and the reply was in no respect evidential, tho apparently appreciative of the significance in the mention of them. Later I thought to try a cross reference with Mrs. Smead and asked him to say "pink pajamas" there. In the series of sittings held with her there was an entire failure to allude to them.

But recently a young boy in the family of a clergyman developed mediumistic powers and both in automatic writing and by crystal gazing, in messages appearing as visual writing, *when I was not present at all*, Professor James purported to communicate and mentioning me referred to *pink pajamas* and to a *black necktie*. He said: "I want you to give Hyslop two pairs of pink pajamas and a black necktie for Christmas." The parents referred to the facts as amusing and without any knowledge of their significance. I had kept the incidents absolutely to myself. They were quite astonished to find how pertinent they were. The black necktie I used at sittings and was one which had belonged to Professor James. The reference to "pink pajamas" explains itself as the cross reference which should have come through Mrs. Smead, and showed a memory of them. The association of his name and mine with them strengthens the reference. The manner of mentioning them suggested a Christmas present to me of them and so does not superficially indicate why they were mentioned. Such things occur in cross references. But the facts have considerable coincidental interest.

Comments.

When it comes to estimating the body of facts that thus

purport to come from Professor James we have to admit that they will disappoint the general public, as should be expected by a scientific man. Many of the incidents are excellent evidence of identity, but besides the paucity of the facts there is the failures and mistakes in many instances that will affect the general judgment of the case. While it is a fact that errors and false statements are not against the claim that the effort originates from Professor James, the public is so ignorant of what the problem is that it will, as usual, commit worse errors in its judgment than spirits commonly do in the facts. Of course, we cannot claim that errors are evidence, unless they are of a certain type, but they are not objections. They are problems. The real fact, however, is that the actual errors are not the primary weakness of the data purporting to come from Professor James. It is rather the paucity of them that weakens their claim to the nature of proof. That weakness, however, is much increased by the nature of the circumstances. Professor James was so well known to the public generally that it is extremely difficult to obtain facts that might not be impeached by that knowledge. A much more obscure person would have far superior chances of transmitting better evidence of identity, and this is well illustrated in the communications of my father and his group of relatives, whose results will appear in later numbers of the *Journal*. Professor James and men as well known as he cannot enjoy that immunity. Many an incident that he gave has to be discounted because he was a public personality. For instance, the incident of the loving cup and black ebony stand would have been an excellent incident but for this very limitation. It had become public property at the time and as Mrs. Chenoweth lived so near him in the same city it was possible that she knew the incident. In fact, her own subconscious referred to it as possible knowledge from the newspapers. Many other incidents suffer from like suspicions. But there are instances that cannot be discredited in that or any other way. The Greek letter Omega and the cross cannot be impeached except by accusing myself of collusion. The records were known to no living person but myself, having made them

myself and locked them up out of sight. The same is true of the "pink pajama" incident, my visit to Professor James and the package, the talk before his "seminar", his diet, his last meal from a crust of bread. Equal immunity can be had for certain other incidents which cannot be enumerated here. The reader must determine them by a careful study of the detailed record. It is their collective force that has the principal value.

There are many facts which are as evidential as these which I have mentioned, but they cannot be brought out to general readers. They cannot be appreciated by any except those who knew the mind of Professor James intimately either from personal acquaintance or from his books. They will appear to be weak from the suspicion of acquaintance on the part of the psychics. But any one who examines these obscure incidents illustrating characteristic ideas will find that, while one or two of them might be obtainable from reading his published writings, the large number of them would not easily be obtained except by a minute acquaintance with his writings which neither psychic has. But we shall always have to waive the claims of evidence in such cases and they are not urged here. On the whole his evidence is not what was desirable, at least for the satisfaction of the hungry public. This expectant clientele demands evidence in the characteristics of the man as it knew him and perhaps messages that, to the scientific man would appear the veriest rot. Fortunately Professor James himself remained true to his ideas of the subject while he was living, namely, the need of small and trivial facts that would prove personal identity. One of the most characteristic things in the whole record is just this feature of his efforts. No one in the investigations of psychic phenomena ever insisted more rigidly than he did while living that personal identity was the fundamental problem and that only the remotest trivial facts would prove it. The "pink pajama" incident lends itself to Philistine humor, but it cannot be surpassed for evidential value, especially in its cross reference import, to any one who really and intelligently understands this problem. The only disappointing thing for those interested is the paucity

of the evidence, not its omission of characteristic tendencies in his philosophic thought.

The present writer is not at all surprised at the outcome. His experience has been that intellectual minds have greater difficulty in establishing personal identity than do common people. The reason for this is ample. Intellectual men do not remember so many of the trivial incidents in life as do common minds. Their mental occupations are with high and abstract themes which do not lend themselves to sensory imagery which is so necessary for the proof of identity and which is more easily adapted to the methods of communicating, especially in the work of Mrs. Chenoweth. We cannot explain in this article what these methods are, but they can be found in the discussion of the problem in the *Proceedings* (Vol. VI, pp. 23-92), and in the article of this number which explains them. Briefly it is the pictorial or clairvoyant way of representing thoughts and this is adapted to sensory imagery, more particularly of the visual type. The abstractions of philosophic thought do not lend themselves to accurate representation by any such method and they would be useless in the identity problem for a man like Professor James who was so well known. This ought to be axiomatic with intelligent people. At any rate, the fact was recognized by Professor James when living and manifests itself here in the communications. In spite of this, however, the total effect of the communications is not what would convert a sceptic of psychic phenomena, and it is not the messages of Professor James that leads me to recognize them as primary evidence in the problem. It is the superior evidence in other cases that justifies the hypothesis of spirits and his only illustrate it in an inferior manner. After the hypothesis has once been substantiated it does not require a large amount of evidence to prove personal identity, if we are secure against ordinary explanations of the facts. Telepathy I do not take seriously in this problem. I regard it as long ago cast out of court and so I do not discuss it in this connection. The primary question is whether we have transcended fraud and casual knowledge. Not that I consider fraud as a tenable theory in this case, tho many a

Philistine, from inability to recognize scientific method, will still imagine an inconceivable amount of fraud rather than admit the possibility that human experience may not be an iron bound prison beyond which no possible knowledge is attainable. I admit that it is the obstinacy of this class which is harder to meet than the objections of any others. But I do not make any concessions to it nor am I interested in converting it. I propose to go my way collecting facts and let the class do its own investigating. Sitting in their libraries and grumbling on paper is not science and I have long since discarded the duty to couch the work in terms of evidence that would be proof against the capacities of the human imagination. The possibility of casual knowledge emerging in a subconscious state I fully admit as a liability and it has been reckoned with in estimating the facts. But the circumstances made fraud impossible in some instances and unprofitable in others, while the things easily obtainable by it were not produced and things not obtainable were. The whole case rests on the relative importance of the facts and these are not so good or numerous as in that of other personalities.

I speak, of course, from the point of view of the layman, while as a scientific student of the phenomena I should probably attach much more weight to the facts than those who wish more striking evidence. The cross references are not mean facts, tho they do not stand out as striking to the imagination. It was certainly very significant to be told through both psychics that Mrs. Verrall had been tried by Professor James and then afterward to find that she had had a dream of him in which she thought him communicating or trying to do so, the first of the statements being by Mrs. Smead and occurring on the same date on which Mrs. Verrall had her dream and the other two months after the dream. Little incidents of that kind have more value than the average layman will assign to them. But in spite of all this it has to be conceded that the evidence is not what was expected by the public and perhaps by many scientific men who have not examined the problem but who essay to make demands no more intelligently than the public. The whole

case is an important illustration of education on the problem of evidence, which will be much more conclusive when it comes from obscure and unknown persons.

One incident should not remain unnoticed. The newspapers published widely at the time of his death that Professor James had left a post-humous letter whose contents were to be divulged, if he found himself surviving death and it was possible to transmit them. Allusion was made through one of the psychics to something of the kind, but a thorough investigation showed that there was no evidence whatever anywhere known to the family or anyone else that such a letter had ever been written. It was probably this piece of newspaper lying that gave rise to public expectations. I have no doubt, also, that the story affected many an alleged message about it. In any case, it was perhaps fortunate that no such letter existed, because the wiry sceptic could escape the force of such a message quite as easily as any other supernormal facts, and the public will have to learn that the real evidence is the collective experience of the human race.

EDITORIAL. ENDOWMENT AGAIN.

Readers of the *Journal* may not have understood the reason for keeping a model for making a will on the cover of the publication and we were not able when resolving on keeping a sample statement there to explain the reason for it until the present time. They may remember, however, that we stated in an editorial note at the time that we had lost a bequest because a will had been badly drawn. We are now prepared to state the facts in detail.

An Associate member of the Society, Mr. Warren B. Field, drew up a will in behalf of the Society in the following manner. He left his property in trust for the income up to \$300 to go to his sister during her life and the surplus of that sum, if any, to go to the Society and at the death of the beneficiary named the Society was to receive the whole of the income accruing from the trust fund. In case the Society dissolved the trust went to the benefit of a Brooklyn art institution for the purchase of paintings. The will was signed in a manner that made it appear it was not signed at the end as the law required. The main body of the will indicated that the property of the decedent should be disposed of after the directions of "the annexed paper" which single sheet was pinned on to the body of the will, while the signature was attached to the previous sheet. It made it appear that the will was not signed at the end and two or three important wills had been declared invalid in the New York Courts because they had not been signed at the end. The consequence was that the Surrogate of Kings County, (Brooklyn) refused to probate the will. He did not even inform the Society that such a will existed that we might examine into the matter. We heard of it accidentally. One of the members of the Board of Trustees was in Chicago and there saw the bequest to the Society mentioned in the

papers and on arrival home, assuming that the Secretary knew about it, mentioned what he saw. The Secretary had known nothing about it. An appeal from the decision of the Surrogate was at once instituted and the Society lost the case in the Appellate Court, but appealed again to the Supreme Court of the State and the suit was there won in February. The sum obtained is not a large one, but two things have been accomplished by it. The first is that the Society has proved a legal right to have and hold endowment funds, a right not questioned before, but not recognized by certain types of mind. The second thing accomplished was a modification of the previous decisions of the Supreme Court on wills of this kind, affecting all wills of the future. It was proved that the will was technically signed at the end. The "annexed paper" was treated as a part of the will, as it could be read right along after the statement in the body of the will referring to it as indicating the mode of disposing of the donor's property.

We, therefore, take the occasion of reminding all who make wills or codicils in our behalf that they see that the will is signed at the physical end, or that codicils are properly signed, and then there will be no dispute about their character.

Besides it would be wise to notify the Society of any will made in its behalf and also to specify in the will that the executor or executors should notify the Society in addition, and this would prevent any such mishaps as occurred with the will above mentioned.

It would be well to have a trained lawyer draw such a will or codicil so that its character and the correctness of witnessing it would not be questioned. The signature should be at the end of the will or codicil and nothing written after it except the signatures of the witnesses and the Notary.

The Society now has a guarantee of a permanent existence and the next step is to obtain funds for prosecuting its work on an adequate scale. It is extremely desirable that an understudy be obtained to assure no wasteful breaks in its work at the death of its present officers. Members can use their influence to induce others who have the means to

see that we get endowment funds at once. Much important work is awaiting attention. Nine tenths of what could be done has to be neglected simply for the lack of means and men to do it. We have but touched the surface of our problem and very large issues are waiting investigation. There is no time to waste and the opportunity is great for instituting the most important work that science ever attacked. The Secretary can do little to induce the public to respect the needs of the work. It must be done by those who are not exposed to the bias with which he must be accused or suspected. We have already achieved a permanent right to existence and now we must not pause on the threshold.

CORRESPONDENCE.

As soon as the February *Journal* was published the New York *Herald* gave a brief account in its columns of the Mantilla case, the boy who could name the day of the week on which any date was mentioned and the New York *Times* published a short statement from Mr. Sargent explaining the process by which such things could be done. The item was headed: "Hyslop's Protege may Know a Trick. Spirits not necessary in telling Day of the Week for any year, Month, and Day. Done long ago at Barnums."

I at once went to see Mr. Sargent and to secure an authentic statement of the way the "trick" could be done and he promised to supply me with the formula and asked that I wait a day or so when he expected to have another. When the article came it contained three formulas for telling the day in the week when any date was named. I embody his letter to me with the statement. Mr. Sargent wrote me for a copy of the *Journal* before writing the statement. I was out of the city and did not receive his letter until my return when I immediately forwarded him a copy of the *Journal* by special delivery. I received his letter and the article before he received the copy of the *Journal*, so that his paper was written without seeing the original account of the boy. His letter written after seeing the account will be included in the correspondence.—Editor.

New York, [March 6th, 1912.]

Dr. James H. Hyslop,

Dear Sir:

I enclose herewith the methods of finding day of week when month and year are given. I intended to wait till I saw the original article in your *Journal*, but the storm kept me at home this P. M., so I took the time to write it up. I hope this is what you wanted.

Yours truly,

J. W. SARGENT.

[Article follows.]

Miguel Manuel Mantilla, an eight year old Mexican boy, told Dr. Hyslop that when he heard the day of the month and year he could see the day of the week on a big black ball which floated toward him.

This statement may be true, as there is no way for any one except Miguel himself to know what he sees, but there are several easy methods of getting the same result without the use of the big black ball, or any other occult apparatus.

To find the day of the week on which any date falls, by the method used by Professor Hutchins, who was Barnum's Lightning Calculator long years ago, when Barnum's Museum was on lower Broadway, it is necessary to commit to memory the following table:

Sept. 1	April 2	Jan. 3	May 4	Nov. 6
Dec. 1	July 2	Oct. 3	Aug. 5	Feb. 6
June 0				Mar. 6

On leap year the figure for Jan. is 2 and for Feb. 6. Otherwise the list is the same.

When the date is given divide the last two figures of the year by 4. If there is no remainder it is a leap year: if there is a remainder discard it and add the result of the division (without the remainder) to the last two figures of the year, and then add the day of the month given and then add the figure opposite the month in the table, and then divide the total by 7, the number of days in the week, and if there is no remainder the day will be Saturday. If the remainder is 1, it is Sunday: if 2, Monday: if 3, Tuesday, and so on to the 6th day, Friday.

The following example will make the above clear: What day of the week was July 5th, 1864?

The last two figures of the year are 64, divided by 4 gives 16, which is added to 64, then add 5, the day of the month given, and then add 2, the number in the table opposite July, the total being 87. Divide that by 7 and there will be a remainder of 3, so that the 5th day of July, 1864, fell on the 3rd day of the week, Tuesday.

I have discovered, however, that while this rule applies to all dates of the Gregorian calendar up to the beginning of the present century, another code must be used for the 20th century. Therefore I have made a revised code by taking 2 from each of the numbers in the above table, so for dates in this century the table should be as follows:

Jan. 1	Feb. 4	April 0	May 2	June 5
Oct. 1	Mar. 4	July 0	Au. 3	Sept. 6
	Nov. 4			Dec. 6

In leap year February will be 3 instead of 4.

The method, of course, is exactly the same with the exception of the different figures for the months.

Another method which is quite easy is as follows: first memorize this little couplet,

Time flies fast, men wisely say;
Men think, alas, time's fooled away.

Each of these twelve words stands for a month of the year in regular order from January to December, and the first letter of each word stands for a day of the week: A standing for Sunday to distinguish it from Saturday, and Th for Thursday to distinguish it from Tuesday.

To find the day of the week in the 19th century, divide one half of the last two figures of the year by 7 (the number of days in the week), if it is a leap year, and the remainder will show the day of the month on which the day of the week given in the couplet will fall. This seems rather involved, but an example will make it clear.

What day of the week was July 9th, 1852? (This was leap year.) One half of 52 is 26 and this divided by 7 leaves 5 remainder. July being the 7th month of the year, and the 7th word in the couplet beginning with M, the 5th of July must have been Monday and the 9th being four days later must have been Friday, which is correct.

If it is not a leap year, take half of the leap year previous to the date given, and deduct one for each year since the leap year, and then divide by 7 to get the remainder and finish as above.

For example: What day of the week was Dec. 25th, 1869? Half of the previous leap year '68, is 34. Deduct 1 leaving 33, divide by 7 and you will have 5 remainder. December being the 12th month and the 12th word in the couplet beginning with A, the 5th was Sunday, as was also the 12th, 19th, and 26th, so that the 25th fell on the previous day, Saturday.

For dates in the 20th century, add 2 to the remainder after dividing by 7; otherwise the method is the same as above. I suppose it is needless to add that any year that is divisible by 4 without a remainder is a leap year.

I have thought of another method that might be used, but I do not think it ever has. This method is a little more difficult to learn but is instantaneous in execution. It is based on the perpetual calendar. This calendar is the same as the ordinary business calendar, with the days of the month in seven vertical columns and the days of the week at the head of the columns, the only difference being that the days of the week can be moved

along so that Monday can be placed over either of the first seven figures. In connection with this there is a code of figures and letters showing how to place the days of the week to show what day of the week will be the 1st, 8th, 15th, 22nd and 29th of any month from the year 1 to the year 4000, according to the Gregorian system of reckoning time.

To use this method it is necessary to memorize this code by the method given in Loiset's *Assimilative Memory*, then as soon as you hear the date, you instantly know one day in each week of the month given, and the rest is easy.

I think that I have proved my case, and that the black ball is unnecessary.

After receiving the *Journal* Mr. Sargent wrote the following letter with its additional comments—Editor.

New York, March 7th, 1912.

Dr. James H. Hyslop,

Dear Sir:

On looking over the *Journal* just received I find I made a mistake in the name of the boy, as I had only the *Times* article for reference. Please correct the error.

I should also have stated that the boy need not know the method, as there are a dozen different codes of signals by which the day of the week could be communicated to him. You say in your report that you watched for signals, but the code is so short, only six signals being necessary, that several different methods can be used, and by shifting from one to the other detection is rendered impossible.

I am sorry to be obliged to spoil another of your test cases; namely the one stated at the close of your article in which the boy gave the number of seconds covered by his own life time. This is simply a mathematical trick and not at all difficult, as I remember it. It was used by a friend of mine in several vaudeville houses in this city a few years ago in a pseudo lightning calculating act. I cannot put my hand on it at this time, but I have it somewhere among my papers, as he gave it to me to use in an act that I was then giving with my wife, and which I called "Mnemonitism". I did not use it as my act was already too long, and I was obliged to cut out some tests that I considered better than this. Even if I had it at hand I would not feel at liberty to expose it, as I do not consider it my property.

Sincerely,

J. W. SARGENT.

M. I. Past President Society of American Magicians.

Comments of Editor.

I am exceedingly glad to have Mr. Sargent's formulas and point of view indicated by himself, because it gives me a much desired opportunity to make some observations on our particular problem and the relation of conjurers to it. I must, however, first take up some errors and omissions by Mr. Sargent, with remarks about the source of his information and his entire misconception of the case as present in our account in the *Journal*.

1. I want the reader to notice that he wrote his article on the basis of a newspaper report, one that was itself borrowed from a mutilated account in another paper, and totally misrepresented the position of the *Journal* on the facts.

2. No explanation whatever of the incident was offered by the editor in his comments. He not only did not refer to spirits, but he did not even accept the explanation by the father of the boy, who had thought it subconscious calculation. The editor did not believe that theory nor did he believe there was one iota of evidence for spirits in it. He had no explanation whatever of the facts and offered none.

3. The editor carefully indicated in the comments, not only that he had reckoned with the conceivability of collusion with the father but also that he did not think his experiment conclusive because he required to choose his own interpreter between himself and the child while the father should be absent. None of the family knew English, and to secure the case against suspicion an interpreter of the editor's own selection would have been necessary, and that was not possible. Mr. Sargent seems not to have remarked this even when he read the report.

4. The boy did not tell the editor anything about a black ball. It was a statement made in a letter by a Mexican. This is a small matter, but it signifies carelessness of reading. The main point, however, in regard to the incident of the ball, is Mr. Sargent's assumption that this had any importance in the case. He seems to have looked at the incident as a pretence of explaining the phenomena, and his naive remark about its not being necessary shows that he had no

conception of what it meant in such a report. It was only a part of a psychological phenomenon, normal or otherwise, and made no difference to the editor. The whole case rested, not on the means of explaining the facts, for it was not explanation he was after, but on the conditions determining whether there were any facts at all to be explained. The primary question was whether the boy depended on previous knowledge of such facts and that question turned on the relation of the parents to them, not on the question whether some one else could do the same thing.

5. The boy was not "eight" years old, but six when he did these things, or was said to have begun doing them. He was reported as an invalid as not able to read and write save the letters of the alphabet, and even these were learned after he had done the work. The father was a banker in the place and reported as an honorable and intelligent man. He showed no interest but the scientific one in the facts and was so conservative as to explain the phenomena by subconscious calculation on the part of the boy, a theory quite preposterous to me, tho I was glad to see that he did not resort to spirits which he distinctly disavowed.

The question was, then, not at all whether the phenomena could be duplicated by trained conjurers, but whether the boy did what was claimed for him and whether there was evidence of lying and collusion on the part of the parents. That was the issue for Mr. Sargent to meet. The editor did not and does not care how the "trick" can be done. That had nothing to do with the question. It was wholly whether there was evidence of any kind that the boy was the subject of the phenomena without education of the normal kind. That matter depends wholly on the testimony of the parents. Such as could be obtained was all in favor of their entire honesty and freedom from collusion, appearing quite as interested in the scientific side of the facts as could be desired, and no amount of playing the "trick" on the stage by trained conjurers has anything to do with the issue.

Right here, then, I wish to remark the perpetual illusion under which conjurers and the public that assumes the problem to be one for such authorities labor in this subject.

They assume that, if a fact can be duplicated by conjurers, it is thrown out of court as evidence of the supernormal. This all depends on the conditions under which the phenomena occur. If the phenomena occur under wholly different conditions from those observed by the conjurer, you may perform the "trick" till doomsday and you have not affected the issue in such cases as the Mantilla boy. The question there was, not whether others could tell the day of the week in any specified month or year when the date was given, but whether the boy could do it either by the same or other normal means under the conditions specified. Mr. Sargent has not even approached that question. It was his business to discredit the testimony of the witnesses: for that was all that the editor had before him. It was proved by the editor's experiments that the boy could do the thing claimed, no matter what explanation was given, and that was all the editor was concerned with, while this confirmation of the testimony of the parents suggested that it might be accepted in other matters and threw the whole responsibility for the phenomena upon them, if they were really ordinary ones, and even as conjuring "tricks" they were not ordinary ones for a boy of his physical and mental condition, assuming the correctness of the reports on the case.

6. Mr. Sargent did not have the facts before him when he wrote his first article and in the second he makes no reference at all to the second series of experiments, in which the boy named the years in which any given date would fall on a given day of the week. The methods which he gives for performing the "trick" of naming the day of the week on a given date of the month and year will not apply to one-half the phenomena, unless we apply the last and fourth method mentioned, and even that would not explain the process involved in the dates prior to 1582. The most interesting thing in the phenomena was the boy's mistake for dates prior to the adoption of the Gregorian calendar. It is a formula for the whole set of facts that is required, and it does not suffice to take out a part of them and, ignoring the real or alleged conditions under which they are said to have oc-

curred, propose an explanation that does not cover all the phenomena.

7. Now I wish to attack the fundamental assumption of the conjuring tribe and the public. They always argue as if it was necessary to have facts inexplicable altogether in order to sustain the existence of the supernormal. Or if that is not the correct way to make the statement, they assume that showing the process involved in the reproduction of a similar phenomenon is a ground for rejecting the existence of the supernormal, and especially a spiritistic theory on certain facts. This I boldly affirm to be an illusion. The supernormal or the existence of spirits is not a deduction from the inability to explain facts or to indicate the process by which similar ones can be duplicated, but it rests on the question whether, in specific cases, the process implied was applicable or not. This is evidence of what occurs in the concrete case, not of what occurs under entirely different circumstances. A spiritistic theory for instance, does not depend on what cannot be explained, but on what can be very "naturally" explained. The conjurer and the public are always running after miracles or inexplicable things as evidence of the "supernatural", when the fact is that it is not inexplicability but explicability in general on which such a theory must rest. If I were to follow any such method as the conjurer and the public generally assume I might appeal to gravitation to explain anything whatever when I found that I could not explain a fact by reasoning or conjurers' tricks. The fact is that we cannot resort to any theory when a fact seems inexplicable. We have to confess ignorance, precisely as the editor did in regard to the phenomena of the boy. A man is sure to be led into all sorts of illusions, if he runs off to "supernatural" theories because he can't explain a fact by conjuring. To me the fact that any given phenomena can be duplicated by conjuring or explained by it as phenomena in any given conditions would be so much in favor of a spiritistic theory where such conditions were not observed or excluded the application of normal conjuring from them. What a spiritistic theory does is to reproduce

as much of the normal processes of human life as is possible and simply excludes the ordinary sources of knowledge.

Now it is right here that the psychic researcher, without urging spiritistic theories at all, will always welcome the simplification of the processes involved in determining such results as are found in the experiments with the boy. It was precisely because the editor could not see any simple process of determining the days of the week when year, month, and date were given, or the years when the day of the week and year and month were given, that he refused to explain the facts at all. Now he has the conjurer to thank for a supposed simple process for determining them, which enables him to see how easy it would be for spirits to do the same, if only we can accept the testimony of witnesses as to the facts and conditions under which the facts occur. The conjurer's explanation only helps a theory of the super-normal, and does not displace it, when the testimony is satisfactory as to their occurrence. I do not think there is any evidence for spirits in the Mantilla case, but if the process of reproducing the phenomena by trained conjurers is half so simple as Mr. Sargent wants us to believe, I should welcome it as a great help to the probability of spirits in all such cases, if we only had the evidence that the facts were as claimed. Again it is clear that the question is not whether you can offer a simple process for determining days and dates as described, but whether the testimony of the parties is acceptable. It is precisely because living human beings can do such things that half the objections to a spiritistic explanation are removed. The editor did not see how spirits could do such things on the hypothesis that they did do them. What we needed was precisely just such an explanation of "simple" processes involved and of their reproduction by living minds, to make a spiritistic claim intelligible or possible. The whole question then would be whether the facts occurred as described. If they did it would be easy to explain them by spirits that know as much about the calendar as the living. The question is not whether spirits are required to do what living people cannot do, but whether they might not do the same things where a specific instance of

the living did not do it, and it was not even claimed that they did do it in the present instance. But it would be claimed that they might do what the living can do. Hence the whole issue is whether the evidence was good enough to suppose that the boy did not do what is claimed for him.

8. Mr. Sargent indicates that the editor regarded the instance quoted at the end as a test case and expressed his regret at spoiling it by suggesting how simple the process is. He should have seen that the editor did not make it a test case. The editor did not make anything in the incident a test case. The editor simply reported the facts and the only object in quoting the case at all was to show that another boy of six years of age had been alleged under good evidence to have done what was described. It made no difference what his method was. If the one boy could, at six years of age, tell the number of seconds that had passed since his birth in so short a time it was quite as credible that another, who was alleged to be unable to read or write, should be able to do what was asserted. It does not impeach the fact in either case to show how simple it is, or even to explain it in any way. The boy who was said to have told the number of seconds that had elapsed since his birth was vouched for by an able and scientific man and the conjurer's arts had not been associated with him. You may deny the facts, if you like or ask for better evidence, but explaining them is not impeaching them. The question is whether the boy had a conjurer's training and such evidence as we have tends to show that he did not and this in both cases under consideration. Besides there is the case of Zerah Colburn and also several others where the suspicion of conjuring methods by the living could never be breathed. The editor also knows another case soon to be published where the facts were unimpeachable, and were explained as feats of memory rather than calculation, and these features were as unusual in psychology as the hypothetical calculations, tho less mysterious because the calculation had previously been made in the normal way. The question here is not whether the phenomenon can be duplicated by trained conjurers, but whether children six years of age who are alleged not to have

had any such training, could have applied these methods without it. Mr. Sargent has not faced that issue and neither does the conjurer ever frankly face it. Or to put it briefly, it is not what *can* be done by any trained person, but what *was* done by an untrained person, or what is the evidence that the person was untrained, as it was proved that he did do the "trick". No one can get away from that issue. It is not what conjurers can do, but what investigation of the special case have you made. The simpler the process of doing such things the more easy it is to settle the issue.

I think most readers will agree that the methods which Mr. Sargent describes are not so simple as he wishes us to believe. That is, they are not so simple for children who cannot read or write and who as a consequence could not calculate to any such extent. Here again we come to the fundamental issue which is whether the parents and others have told the truth about the boy's education and their own relation to him. That is the question, and not how a conjurer has imitated the facts.

What the editor wishes the conjurer would do is to get a far simpler method of determining the day of the week or years on which the same day will fall. It would help a spiritistic theory immensely, where the facts tended to prove (1) that the subject did not previously know the facts and (2) that such cases were mediumistic in other respects. It was precisely because the boy showed no associated phenomena of mediumship and because the process of determining dates was not apparently simple enough to make it credible that even spirits could do such a thing that the resort to them was not justifiable. But if you will show us a simpler method than you have done, one of the difficulties of a spiritistic interpretation will be removed. The conjurer can help us here if he will only continue in simplifying the whole process.

9. Attention should be called to the usual stupidity of the public and conjurers in particular for their passing over the cases of the other children to lay the whole stress of interest on that of the Mexican boy. The other two cases were by far the more important and showed transcendence

of normal experience in a form that forces the same issue as in the Mantilla case. The critic must impeach the testimony of the informants or accept the inadequacy of normal experience to account for the facts. One of the cases was the son of a scientific man known all over the world and rested solely on the question whether the child could read or write. The parents reported that he could not and this does not involve a remarkable fact about a child a few years of age. The other case was that of a respectable English family in this country who did not care about notoriety in such phenomena and who had never given any interest to the facts outside the family. In both the whole question was simply the veracity of the informants and that must be impeached before the facts can be discredited. But neither the public nor the conjurer paid the slightest attention to these instances which were by far more important and significant than the Mexican case. True to their instincts, however, of running after what they cannot explain for evidence they run after the less significant and even then did not remark the admission of the editor that it was not evidentially satisfactory. Instead of studying the case from the evidential they ran after the explanatory aspect, which has very little to do with the issue.

To summarize this whole matter, it is not what can be imitated or what is conceivable *a priori* in any special case, but what the actual facts are that determine the nature of a case. That is a matter of testimony, and not of imitation. I have no doubt that the supernormal can be simulated very largely by conjurers, but they never reproduce the conditions under which the genuine phenomena occur and they never take the trouble to investigate an individual case personally with the methods of the psychologist and physiologist. If their methods and assumptions had been followed we should never have known the existence of hysteria, epilepsy, somnambulism, automatism, apparitions and a host of other abnormal phenomena. The sooner that the public learns that the place of the conjurer is in artificially producing illusions and not in studying concrete instances of psychological phenomena where the honesty of the subject is either sustained

by evidence or the impossibility of dishonesty by psychological methods of which the conjurer knows nothing, the better for a scientific knowledge of the subject. The conjurer will always be a help where he can show simple processes contrary to the superficial appearance of normal experience, but it will have no bearing on the evidential issue. It will actually help the appeal to transcendental agencies where the evidential situation is satisfactory.

BOOK REVIEWS.

Ghostly Phenomena. By Elliott O'Donnell. T. Werner Laurie, Clifford's Inn, London.

This book does not pretend to be written in accordance with a scientific object and hence it does not observe that minutely critical method which the sceptic demands. But it is no part of our object to find fault with it on that account. The author has kept out of the especially critical field and has gathered together a number of stories fairly well substantiated and drawn his conclusions from them. He is quite modest in his statements about them and there is nothing of the crank about the work. I think him entirely right in giving the experiences, some of which are personally the printed record which they have. They will materially add to the growing mass of facts, which if they are not authenticated by the critical methods of the Societies, will greatly stimulate interest in these important phenomena. The book can be read with a fair degree of confidence to say the least, and some day will probably have good standing among the literature of this age trying to gain recognition for the supernormal. Some will take objection to his use of the term "Elementals", but he carefully defines his meaning, which is not altogether the same as the traditional one, and I think it would be well, until the old ideas about them have lost their cohesion, to avoid its use. But that is a matter for each individual to decide. The book is well worth reading.

Psychical Research. By Professor W. F. Barrett. Henry Holt and Company, New York, 1912.

This little book of nearly 300 pages is by one of the founders of the English Society for Psychical Research and who holds a chair in Dublin University. He has recently been knighted. It will not be necessary to review the books at any length. It is so far a summary of the work of the Society that it can only receive praise. The sceptic will probably not receive it favorably, but he is not any longer to be regarded seriously. His day has passed, except for that careless public which will not report its facts carefully. The sceptic may still live on in the blissful delusion that he has no other enemies than popular credulity, but he can no longer cope with the scientific man. The present work, however, is probably not intended to exhaust the case against the

sceptic, but to enlighten the general public as to the important results already achieved in the investigation. It covers the whole field of the various phenomena that have come under the purview of the Society and does it in a manner that should appeal to the layman without any difficulty. It is in plain English and has none of the labored or technical obscurities of the scientific man, tho losing nothing of the scientific man's method and accuracy. The temper, spirit and universal fairness, and the calm patience with the doubter can hardly be excelled in the author's way of treating the subject. He accepts the spiritistic interpretation of the phenomena, or at least of such as are fitted to support that view. But this view does not pervade the book as a challenge to the sceptical reader. It is reserved for the end of the book simply to state it briefly and cautiously, with the suggestion that there is still work to be done in the future to clear up many perplexities in the problem. Professor Barrett, scientific in his habits, takes nearly all his time in simply stating the facts, with no theoretical predisposition to have a theory in that statement and it is only at the end that we get any hint as to his explanation. No one can take offense at the method of presenting his data. We certainly commend the book to every one who wishes to get a clear idea of the work of the Society and its prospective conclusions.

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SUMMARY OF EXPERIMENTS SINCE THE DEATH OF WILLIAM JAMES.

By James H. Hyslop.

II. Carroll D. Wright.

This personality was the most unexpected one in the whole group of incidents. I never knew Mr. Carroll D. Wright personally, knowing him only by his public reputation as Labor Commissioner in Washington. This fact of his public life and reputation causes some weakness in the evidence of this record. But this limitation is somewhat diminished by Mrs. Chenoweth's actual ignorance of the man and especially her ignorance of his relation to Clark University, which did not bring him into public notice to any great extent. I can see no reason for his appearance to me under the circumstances, unless it be the avowed one in the record and concocted on "the other side." He was intimately associated with President G. Stanley Hall in connection with the undergraduate department of Clark University and hence was the president of Clark College. I had had occasion to review at much length a book for which President Hall stood sponsor and in no uncertain terms did I speak of its contents. It was something of a Nemesis to have his old colleague turn up soon afterward and undertake to prove

his identity through a medium! I can give no other than this alleged Nemesis as the reason for his appearance here. However, the reason is not important. The thing that is important is the question whether the evidence sustains the claims to being supernormal, whether his appearance was casual or purposive. Many things have to be discounted on the ground of possible previous knowledge, tho this is not so great as it might have been, considering the proximity of Clark University to Boston, forty-five minutes ride by train. The errors and confusion, however, do much to discredit some of the incidents where genuine information would never have resulted in such palpable mistakes, to say nothing of the little incidents which it was not possible for the medium to obtain without an intimate acquaintance with the family.

Allusion had been made, as the record shows, to the Hall experiments with Mrs. Piper, and apparently in a supernormal manner, and later mention of Clark University made. Inquiry resulted in the statement of Mrs. Chenoweth that she knew only the name of the institution and was uncertain where it was. When it was mentioned I supposed that the object was to refer to President Hall directly or to identify the person about whom Emperor had communicated. But the sequel showed that it was probably Mr. Wright that was in mind. At any rate, on Oct. 22nd, 1910, Professor James referred to one by the name of Wright as a friend and in close connection with this also mentioned the name Lewis, which the sequel proved to refer to Dr. Lewis G. Janes whom he had known. As the reference to Wright was more or less associated with the incidents mentioned in connection with Clark University I interpreted it as possibly referring to Carroll D. Wright. Hence I was quite prepared on Nov. 3rd in the subliminal recovery to understand the name Carroll and the interpretation was confirmed before recovery was complete. The following was the important part of the record, after the name Carroll had come several times.

"Carroll went first before James did, you know. He did not get back to James. James has gone to him all right. This is

what Dr. James says. They had long been friends. He had to tell him how he appreciated him. Sometimes things get twisted around. They worked together.

"(What did he work on?) Carroll? (Yes.)

"Figures all the time. Dr. James was theoretical: one was on the earth and the other in the sky. Figures, figures, figures, mathematics whatever it is. His mathematics was his power. Besides this he looked at the good and welfare of the people. He could talk on the tariff if he were here. Do you know it?

"Well he could. I don't know that he would. I see two C's and two W's connected with Carroll. Do you know what I mean?"

When I got the name Wright at the earlier sitting I inquired whether Professor James had known Carroll D. Wright or any one by the name of Wright and ascertained in reply that he had not known Carroll D. Wright, but had known another Wright who had been a colleague of his in Harvard University. I was thus prepared to understand what the tacit confession of confusion was here. Carroll D. Wright was a master of labor statistics and perhaps statistics generally, so that the allusion here to "figures" was very pertinent and inquiry showed that Mrs. Chenoweth knew nothing about the fact. But the claim of friendship between him and Professor James was false. Professor James seems not even to have met him. Apparently the error and confusion was noticed by the control or communicator, as indicated in the reference to two C's and two W's. These pointed to Chauncey Wright who had died long ago and was known to Professor James and to Carroll D. Wright who was not known to him, but who also died before him. This initial confusion of the two Wrights and their relation to Professor James continued throughout the sittings, the subconscious of Mrs. Chenoweth always associating Carroll D. Wright with Professor James as a friend.

On Nov. 11th, Professor James alluding to him again, I tried to get a clear indication of which Wright was meant and the answer that it was the one interested in economics identified Carroll D. Wright but not the one that could lay claim to his friendship and acquaintance. Reference was also made to Washington that clearly indicated who was

meant. Perhaps not less pertinent were the allusions to his interest in industrial problems and the completion of his last reports.

On Nov. 26th there was an apparent effort on the part of Carroll D. Wright to communicate directly. But I got nothing except the name Carroll Wright and then in the subliminal recovery the medium asked the question: "What has D got to do with it?" I remarked that it was the middle initial of the name and said nothing more.

On Dec. 2nd there was an allusion to him again by Dr. Hodgson with the usual confusion as to his relation to Professor James, but nothing evidential was indicated.

There was no further reference to Mr. Wright until April 7th, 1911, when he appeared to communicate directly through automatic writing. No specially definite evidence of identity was given in this attempt. A few references pointed to this, but not clearly enough to make a point of them, further than to say that they were true. For instance it was said that the subject was not wholly new to him. Inquiry proved this to be true, as he had been quite interested in it when a young man. The name Hall was pertinent as connected with him, but it was too late now to emphasize this allusion as evidential, tho the correct description of him represented knowledge which Mrs. Chenoweth did not have.

The name Mary suggested as associated with him would apply to his wife's deceased sister, but the name Gertrude suggests no recognizable person in this connection.

Allusion was made to his interest in foods and experiments in a laboratory connected with foods, but this was not true, so far as known, but if it be a distortion of his interest in agriculture mentioned later it is pertinent. In the same connection he was said to have made "calculus his God", which would not be technically true, but his statistical work which was more definitely indicated again, might have given rise to this form of expression by the subliminal of the psychic.

The laboratory alluded to and in connection with alleged experiments on foods was associated with a house said to be covered with vines. The psychic was uncertain whether

it was his residence or his place of work. But no one in the family recalls any such building that would be pertinent to Mr. Wright or be calculated to prove his identity. The same building was described later in a series of sittings by the daughter, but it did not avail to awaken identification in the mind of the family. The matter, however, was cleared up later.

It was stated that a new building was planned in connection with the "agricultural interests", but this seems not to have been true of the Agricultural College of whose Board he was a member.

On the next day he purported to communicate incidents in evidence of identity through G. P. as intermediary. The first thing given was as follows.

"C. W. places his hands on the table and says that he thought all the physical phenomena were easily explained by magnetic influence or simple fraud, but he has reversed that opinion. The subtle influence of spirit was not plain to him except as a factor in life. The communication with the dead was unsatisfactory in most instances, but he was not a psychologist, and so did not comprehend what was being done."

I learned from the family what I did not previously know that Mr. Wright had witnessed physical phenomena in his early days, having seen table tipping, which is hinted at here by the reference to "his hands on the table". But he was not satisfied with the results and gave up the subject as one in which conclusions could not be assured. He was not a psychologist. He was a religious believer and accepted the existence of spirit, but not communication with the dead. All this was unknown to Mrs. Chenoweth.

Reference was made to some banter between him and Professor James which could not have been true of them living, according to testimony. The name Charles was mentioned and this happened to be the name of his private Secretary for years. But there is no incident by which otherwise to identify the person meant and Professor James, who is mentioned in this connection, had several acquaintances by that name, as perhaps all of us do.

He was stated to have carried a powder in his pocket as a simple remedy for stomach trouble and which he took at intervals before his death. This is not confirmed. On the contrary, it seems not to have been true. But it is possible that it is a distorted account of a later incident which also was not true in the form that it appears, but seems to have been a confused reference to what was true, namely, that he constantly used lithia tablets for stomach or other trouble. Then came the following.

"I see also a great pile of papers, some printed, and some compiled for printing and all in a stack on a table, a matter in which he was engaged at the time of his last illness. It looks like some work which was left him to do as a sort of referee. There is a large number of cases cited and instances named and figures and estimates given, and it is all before him for final summing up."

Inquiry shows that Mr. Wright was engaged on the "Century Book of Facts" a short time before his death, having finished it in January and died in February. None of these facts were known by me or by Mrs. Chenoweth.

Immediately after this came a reference to agriculture, to a new building apparently connected with it and allusions to various interests in which he was engaged besides "his particular chair", and then a reference to statistics which were, in fact, a special line of work with him. The allusion to agriculture, however, seemed to the family to have no meaning but one of them happened to remark that he was a member of the Board of Trustees of the Agricultural College in Massachusetts, and it is possible that it was this he was trying to say or mention, a view born out by the reference to "varied interests". The statement that "in his school there was much to do with the soil, agriculture and the like" was not true of the college of which he was President, but it was true of the college of whose Board he was a member. An Aunt A was mentioned that no one recalls or recognizes, but the name Adams given almost immediately was that of one of his friends. He was said to have taken a trip to New York a short time before his death. Inquiry showed that

this was true. A statement about the relative frequency of his going to Boston and New York was true but not evidential, as it might be expected. Reference to his preference for Harvard over Columbia has no evidential meaning if verifiable, as no one recognizes any special reason for the statement.

He was said to have had two rooms for his work. This was true of the college, not his home, and then a reference to a "glass of water as if he frequently kept one near him as he worked." He did keep a glass of water near for a lithia tablet when he wanted it. Some one by the name of S., said to have been near him, and for the name Sarah, might refer to his father's second wife whose name was Sarah. His deceased sister's name was Sophia.

Some of the most complex and detailed incidents were unrecognizable and so left the collective mass of evidence somewhat weak. I found from interrogation of the daughter, however, that some things were recognizable by her that Mrs. Wright did not recall or recognize. The consequence was that I resolved on an experiment that would be almost as good as cross reference. I found the daughter was willing to take some sittings. She was married and this shut off direct connections in the name. I arranged for sittings to be taken by a friend, not mentioning name, sex or relation to my work. I purposely arranged for the Starlight trance. Mrs. Chenoweth's regular work is done by this little control and it is oral, not automatic writing. I made the arrangements as if the sittings had no connection with this series of experiments and was to be away when the sittings were held. Mrs. Chenoweth had no hint of my interest in them. I arranged them as if they were for some stranger wholly unconnected with the present experiments and such was the impression that Mrs. Chenoweth had. The lady came on the appointed day, giving no name and conducting the sittings with as much care and prudence as any scientific man would desire. I had given directions on that point and indicated the method to be used in avoiding betrayal of identity or incidents by way of suggestion. The sequel showed that I hardly needed to give this advice, as she made an excel-

lent sitter. The first two sittings show a repetition of some of the incidents which I received, reference was made to me in a way not usual with strangers at their sittings, Mr. Wright's name was almost given, and at a later sitting of my own the lady present was said to have been Carroll D. Wright's daughter, which was true, tho this might have been inferred from statements of the sitter. The incidents, however, communicated at the daughter's sittings are, many of them, much better evidence of identity than any that I obtained.

Very early in the first sitting a man was described that does not fit Mr. Wright in all details, but immediately a lady was described that the daughter recognized as an aunt who died in 1902, so far as description goes.

The description of the man was: "I see the spirit of a man long past the youth of life and past middle life too. He has gray hair and a gray beard and his eyes are blue. His hair is parted and it is rather heavy." In this description the daughter recognizes her grandfather who died in 1873. Two or three other features were correct as applied to him, but are not specially evidential. One was that he was a "slow moving creature" and had a lovable character, comparing the sitter's movements to his as those of a butterfly while his were slow. The woman was not described so fully, but what is said is correct, namely that she was small, quick in movement, clinging to life and afraid to leave it, dying suddenly after a struggle to live. A rather specific incident about a pair of shoes was mentioned regarding her, but it is not verifiable. But the following incident was more recognizable.

"I see something like some hair and that is funny too. I feel as if it isn't on my own head but as tho it is. It must have been cut off or else it is something she had to put on, but this is gray. You know I have got gray hair and I am bothered, you know, about my hair. This woman was so proud. Everything had to be around her hair just right, you understand.

"(Yes.)

"Proud about it rather, fussy to fix it right. Well this is something that seems fixed after her passing as tho somebody did

in this subject that are not important has some specific interest.

"Now do you know anything about a little thing that looks like a case? There are several little compartments in it. You know I see almost like wood and little compartments, and up in those compartments are things that I can take up. You know they are little grains of something, like round flat things that if I dropped them they would drop down like peas or things like that, like little pebbles, but they are in compartments, as tho they are things that he had worked over and had them to use for something. Do you know anything about this?

"(Why I don't seem to recall. You mean connected with his work?)

"Yes, they look like grains, you know, as tho they are all separate; they are larger than grains of sand and they look something like little pills, you know.

"(Yes.)

"Little pills, only dark colors. If they were white I would call them globules, but they seem to be dark and brown and different colors and none of them are disks. You know disks?

"(Yes.)

"Well, they are in different compartments, as tho here's a few, there's a few and there's a few, and I take them up. I don't put them together. I look at them, as tho they are for a different purpose, but they come in a different part of his work.

"(His life?)

"His life. Did he ever study anything where he would have some of those little things in it? He was not a doctor himself was he?

"(No.)

"Well do you know if he ever knew a doctor who had these little things?

"(Yes, I think he was very fond of an uncle and studied with him.)"

"A little later after some non-evidential talk about the same incidents allusion was made to a "wooden box where they were in compartments before they were put into other smaller things, given out to the people."

The very proximate character of this incident is clear in the daughter's note, which says: "He studied medicine with an uncle who was a physician and later was in a drug store for a time. There he was also called Doctor."

I think almost any one would recognize the description

symbolically indicated in the picture of his looking at the choir while he is also represented at first as in it.

Allusion to a child and its being in church with him was not accurate. He had a deceased grandchild but they were never in church together while living. There followed an allusion to a woman with general description that could not be definitely identified for the reason that, so far as the account goes, it might refer either to a sister-in-law or a mother-in-law, both of whom are dead and the person alluded to was definitely indicated as deceased.

After the long effort to get the name beginning with E and ending with Elsie the following perfectly definite incident came.

"I see a chair and it has no rockers, but it is rather big and round and very comfortable, and it is a chair. It is not a Morris chair. It has got a round sort of a seat to it, and I see this man. I am trying to connect everything with him now.

"(Yes that is nice.)

"And I see him come in and sit down in this chair. It is so comfortable. He throws back his head and sits there and rests. It seems as tho I want to sit down and just gather myself a little bit, and as tho I would rest before I go on to do something else, and this chair I think is in his own house, because I come right in. About the first place I go I sit down in that chair. It isn't up stairs; it is down stairs. I come in and sit down in that chair and rest. He had the funniest little habit of coming in and sitting down where he was, as tho he wanted to take a minute to get adjusted and then he goes on and it is what he wants to do.

"(Do you see any color in it?)

"Yes, brown, you know.

"(That is very good.)"

This was followed by reference to the associations of the chair and mention of the man's religious nature. The association would not be suggestive to those who did not know the man's habits. The daughter speaks of the incident in her note.

"A brown velour chair—rocking slightly on a stationary base—was very big and round and fitted his length exactly. It stood last in the library beyond the wide hall, inside as one entered and when he came in he generally took off his hat and

"Yes with a little bit of gold on it. It is very simple, very plain, but it is black and I know it is soft like silk.

"(Yes.)

"And he puts that right down here, you know, and on the end of it a watch. Do you know if he had one like that?

"(Yes.)

"Well, do you know his watch?

"(Yes, perfectly.)

"Well, I see this watch as tho it was a good one and that he had some time and I like very much. I don't know as that is already given away, but if it isn't, you know just where that is going, as tho it is saved for somebody till they get big enough for it.

"(That is quite true.)"

The daughter's note is: "He had an old fashioned gold watch fob on a piece of silk ribbon. His watch was a special one he was very fond of. He carried it for many years and it was understood that it would go to his grandson named for him."

"Well there is another little funny thing. I see him so fond of horses, you know, driving. I don't see him driving so much, but I love to see him go behind a horse, as tho he loves to go riding, driving, but I don't see him driving, but I see the horse going and loving it as tho he loves a good horse. Do you understand?"

The daughter's note is: "He was always fond of driving himself in earlier years and had a good horse then always." In late years he seems not to have been so interested. But he never owned a horse after he left Reading, Mass."

The next incident is interesting for its confusion and at least proximate meaning.

"Do you know any one named Annie?"

"(I don't recall just now.)

"I think it is Annie. May be Fannie, but I think it is Annie. That is the sound I get—Annie. Just a minute. Do you know any one connected with him who begins with A? It would not be Allie would it? It sounds more like Annie, Annie as tho it is a name he tries to speak to me.

"(No, there is no one.)

"Well all right. Sometimes when the things come I just speak of them right off and you think afterwards"

anything he wrote a lot just wrote right along and writes near together and this running hand is very even. I don't mean beautiful. It is not what would be called a most beautiful penmanship, but good writing, even slopes, goes right along that sort of way and not easy to read and the reason it is not easy to read it so many letters look alike, like i, e, o and all. I think that his thought is so much swifter than his hand that it finally runs out into lines almost, but still it is even for that sort. It isn't like ugly writing at all. You look at it and you would think it was good looking writing and you try to read it and then you get your puzzle. The big letters are all right, but the little letters, and he knew it. I speak of it because it helps to identify him."

Of this passage the daughter writes. "His handwriting was peculiar, rather large and bold and looked very well, but on examination many of the letters were similar and it was often difficult to read, except as a whole. It was an understood joke in the family from war times when letters would be kept that he might decipher certain words when he came home."

The next incident is a characteristic of more than usual interest, as it is one that it would be difficult to ascertain in any normal way.

"I see another little way. It goes along with his not liking the ceremonial and all that, but anything he dislikes is these. You know white things that go over beds, pillow shams? Well, those things bother him.

"(That is very good, very true.)

"I never heard any spirit say it before, but suddenly I see a bed. I see something like all fussed up: sometimes when he had to go away and sleep in other people's beds and it would be as tho I like my own bed. If I could be at home in my own bed, no nonsense about shams. The very name is distasteful to him and all this lace business. He is thoroughly a man. He likes comfortable things and pretty things and all that, but give me a bed with pillows."

The daughter's note on this incident is as follows. "He was impatient always of fuzzy things on beds and going about as much as he did, often spoke of lace spreads, etc. that bothered him."

He likes men and he laughs when I say that; you know I think his kind of work brought him into contact with them.

On these incidents the notes were as follows. "He of course went in and out, as did the students, who at times wore their caps and gowns, as did the faculty. He lectured there each Saturday morning, and on Fridays he gave a little talk, half sermon, half lecture, and memories, which the boys always loved and which they generally cheered and applauded till he was down the long hall and in his office. He gave them of his best in these intimate talks, the richness of his life in all kinds of experience and it bound them all very close to him as man to man."

He always said he preferred to "wear out rather than rust out," and hoped to go when his work was done. It seemed as tho he went before this.

The following incidents were evidently touched on in the automatic writing but not made clear enough for any possible recognition. Later still I brought the subject up for clearer identification and obtained some interesting data.

"There is another thing. It looks to me more like a growing vine. There is something growing around a building. I am not in the same building where I was before where I saw the boys, but I am off here to another building that is a detached place, you know, detached house.

"(Yes.)

"And there is a little vine like woodbine or ivy something that grows up all over it. It is very pretty. There are two posts like a driveway, and two big tall posts. They are made of stone. It is a pretty place, you know, but it is gravel. I hear a carriage grind on the gravel and I step out just inside these posts, and here is a detached building, one that looks more like a home and I go in there and I am received in there. I call it inside grounds where there are posts and a driveway and there is somebody there. I don't know who it is, but it seems like a man as big as he is, as tho they are equals.

"(Yes.)

"Perhaps doing the same thing he is, only at another point, you understand.

"(Yes.)

"Well he goes in here, but it is the funniest thing, as tho this vine is all turned red like fall.

"(Yes.)

"As tho the autumn and it is one of the last trips he made, you know, with those autumn things around, pretty, beautiful but I feel a sense of the end. You know I don't know why I feel it, but I feel it at that place. Do you know anything about that?

"(Would that be his own home?)

"Did he have a house like that?

"(Yes.)

"Did he have some vines growing there just inside the drive, like a drive in, and anything like woodbine?

"(I think it was on the veranda.)

"No, this is not the place. It isn't his home. It is away. Where did he come from when he came home, some trip he made.

"(He went to Washington.)

"I see a drive in and I see this vine and it is fall, you know.

"(Yes, it was.)

"It is fall time, because the reason I see the vine is to show me the time, and it is all red, autumn colors, and I see him come home from there and die. Do you know what I mean?

"(Yes.)

"I come home weary. That is the end; that is the last trip. He is telling you he would do it all over again. That is what I see as tho that was almost too much for him.

"(That is true.)"

Having found a possible clue to the incident about the vine clad building I resolved to ask that Mr. Wright be given a chance to communicate and throw light on the matter. I therefore expressed the desire to have him, having had it strongly in mind the day before I put it directly and during the beginning of the sitting of December 19th, 1911. Apparently my desire was already known as the response was so prompt. The following is the record of what occurred, after I had expressed my wish to hear from him again.

"Well C. D. W. is here.

"(All right. He will remember describing or referring to a vine covered house. The family does not recall it and I wish more about it. If he can tell where it is and what it is used for I may be able to verify it.)

"Was it a brick or stone house

"(He did not say and I do not know, or if he said I do not recall.)

"He shows me a house in the South where he went not long before his passing where there were vines all about and where the effect was of green growing things about the place. It was there he was entertained I think and as he was recalling the past that picture came in vividly before him and may have been interpolated as a part of the communication.

"(I understand and can he say what use the house had?)

"It looks more like a building in which a part of the curriculum of the work was carried on. Do you know if he went to the South to speak to some educational workers where there was a set of buildings devoted to work.

"(No, but I shall inquire, tho I know of a meeting not long before his death.)

"In the South.

"(That depends on the starting point and what) [Writing began.]

"South of here and South of Worcester. (Yes.) But not far South. (No.)

"I go with him in a southerly direction and see these buildings, a group of them and among them this one with the vines. You know how much he was interested in all growing things and particularly in many kinds of vines. Do you know this.

"(No I do not, and perhaps he can tell about the country about that building.)

"I will see. There are many trees and I see it is not a city like N. Y. [New York]. You did not have N. Y. in mind did you?

"(No I did not.)

"For it is not N. Y. which I mean but I instantly when I made the comparison became aware of his interest in several N. Y. people and institutions but the place to which I refer is not so large or thickly settled and is not a hilly country but rather pretty and has some special interest for him as he must have gone there with a specific work in mind. It has buildings of common interest. I mean like a community of interests but I do not know whether it is a university or not. I should rather think it something of that kind. Wait a little until I can see. Do you know anything about a chapel where he went?

"(No.)

"I see a building which is like a church or chapel where there are many seats. I am inside and it is vacant, but it is a building used for audiences. Now he was entertained at a place. What is the W for? Do you know?

"(No I do not but, go on.) [Probably Washington.]

"I see a large white house and it is so quiet and lovely about the place and there are people coming and going from other places but the house where he stays is quiet. It is strange that you do not know about this place in the South where he was entertained and where all this description has a bearing. It may be a place of which you are not aware now, but it is there that I find the vine covered house and I see some water and boats. It looks like fresh water more as if it were a lake of some size. It is all a very beautiful place and surroundings, but it is entirely on account of engagements that he goes there for he always could be at home.

"(Tell more about that water and, if you can, the name of it.)

"I will do all I can, but I see several kinds of boats on it which leads me to the conclusion that it is used for all kinds of pleasure craft and dotted around the shores are houses and cottages and there are trees and hills back from it. It is most beautiful. Do you know if he went to a lake and was entertained there?

"(No I do not, but you would clear the whole thing up by an initial of the name of the water.)

"Yes I suppose so and I have no idea why it does not come. It may be that he is not in working order this afternoon. He is talking with W. J. They are as usual most talkative and interested in each other. Just now I see a long bridge. It is rather more than the ordinary length and is of wood with some girders high on each side and the water is so clear and the reflections are as perfect as the things themselves."

When the vine clad house was mentioned in the automatic writing I had hoped that it would prove a good incident. But no member of the family recognized it as having any meaning at all. When it was thus repeated with more detail it still had no meaning for them. As he had lived in Washington a number of years I suspected the Smithsonian Institution, but found that he had no office in it and no associations with it. He had been entertained at the White House, but Ex-President Roosevelt did not recall any entertainment of the man in the fall of 1908 when Mr. Wright attended the meeting of the Carnegie Board of Trustees in Washington. I learned from the head of the Institution, however, that Mr. Wright had remained at the New Willard Hotel during that period and where the Board met, I believe, in those days. The daughter, however, casually remarked

that her father had been on the Board of the Hackley School at Tarrytown, New York. Inquiry immediately showed that it had vines over it and I then ascertained that Mr. Wright had attended the Board Meeting of this School in the fall of 1908 a few months before his death but did not attend the later meeting in January a few weeks before his death. I then visited the School and ascertained the truth of further incidents. The building is not covered with vines, as the communications might imply, but has a number of vines at different places on it and may some day be covered. There is a little chapel near it in which Mr. Wright, according to the statement of the Principal had talked to the boys. There is a building back of the main School edifice which resembles a laboratory very much but is the infirmary. The wooden bridge spoken of I could not find in my personal investigations, but the Principal writes me that there was such a bridge near the building, but that it was recently removed. There are stone posts at the entrance to the grounds, but there are no vines near them or near the entrance. These are near and behind the chapel and are a very large collection of them, very noticeable to one driving in and up to the School. From points on or near the ground Haverstraw Bay which is an enlargement of the Hudson River, can be seen with the mountains beyond, making an extraordinarily fine view. Pleasure boats are numerous on the shores during the summer season.

The building is white stone and apparently the allusion to "W" had brought associations of Washington to Mr. Wright's mind and the White House where he had also been entertained by President Roosevelt. This also has vines on it. But the other incidents do not apply. The Hackley School stands in a fine wood of large trees on one of the high hills of the Hudson River. The indication that it was not hilly is therefore incorrect. But this is partly corrected when alluding to hills and trees in connection with the "lake", Haverstraw Bay. Whether the place should be described as hilly or not would depend on the amount and locality of the place gotten into the "mental picture" while communicating.

The place was southwest from Boston, not "South".

or what it is, but it is hanging from here and a ribbon on it. It really is a basket, a basket of flowers. It seems as tho that is from one person. The wreath is from more. It is from several, and the basket is from one. Funniest thing: And you don't seem to remember it.

"(There were many baskets, of course, many things.)

"Of course. A man like that would have. Wait till I see something.

"(Was there anything else over the casket that you see?)

"Do you mean a banner? Was that what you meant?

"(Anything like that.)

"Yes, there is something. I don't mean a flag and I don't know whether you mean a flag or not. There are two or three things. There is something like a spearhead that this thing is on. It might be a cross, but it is silk or satin. It is shiny and is not red, white and blue flag. It is some other color, and I should think that is a thing that he belonged to, as tho it came like you might have college colors or a banner that belonged to some particular organization that he was in.

"(Yes.)

"That is what I see; like there is something there with blue or purple: it is like that, but a little gold around it too, and this spearhead thing. Do you know anything about it? I think there was a flag there all right, but that is not what I see. I see these other things first. I think there is a flag, but it is off the other way. I am not looking at that at all. Then I see a man who is saying something, as tho it is a eulogy. That is the thing you say about him.

"(Yes.)

"Well, do you know a tall, slim, oldish man with a quiet nice face and gray hair, but very quiet and dignified, who said something about him?

"(Yes.)

"Wasn't that the man who stood up there. (Yes.) And he has a very beautiful quiet voice. This man was a friend of years. They didn't go into any extended eulogy. You know it was that came after, but this time it was a short one. You know that is what he would prefer."

The daughter's notes show that this passage contains very striking coincidences, perhaps of an unusually important kind.

"My mother's wreath of red calyx leaves was on the casket and all about were others, baskets, wreaths and flowers.

folded down and the whole rolled up and was tied about with a piece of braid or tape like that binding the edge."

Further information regarding the case is: "The little case must have been worn out long ago, as it is gone and was not in use of late years as I think father had a leather one, the usual traveling case."

There was a long and detailed passage about a safe, a key to it, and papers kept in it, which it will not be necessary to quote at length, as the only points of interest are that he had certain papers in a safe as mentioned, but the incidents are hardly evidential.

References to his having a faculty connected with him, relations with the government, history, etc., all of which were correct, tho not specially evidential, but nevertheless interesting when we consider that his name had not yet been given to the sitter. Many things of a very characteristic nature were mentioned, but are not specific enough to quote as striking evidence, tho in comparison with similar coincidences in analyzing the character of other people when other sitters are present, they would have much weight in a collective series of such results. After an allusion to President Elliot there came the following incident which, in fact, is probably a repetition of an incident in my own sittings, that of the lithia tablets.

"There is something else I see your father take. Do you know anything about any little thing he used to take? It seems more like a small bottle with some little globules or pellets. It is in a little tiny bottle. It seems something as tho I take this out of my pocket and take it for some trouble, more like a medicine, whether it is the stomach or what it is I don't know, but I take this little bottle, just tip out some of it and put it in my mouth."

The sitter admitted that he frequently took things of the kind, and if the incident had made more distinct reference to the glass which was mentioned in my own sitting the inference would be that it was the lithia tablets that were meant, his habit being to keep them ready for constant use. The daughter remarks in her note that "for a long time he

ate no sugar, but dropped a tiny tablet of sacharine into his coffee and always a white lithia table into a glass of water at the table." The next incident at least comes very near being quite important.

"I seem as tho I get so tired on my feet you know. He had sensitive feet. Do you know anything about that?"

"(Well, perhaps they were.)"

"You don't know. If you did you would ————"

Then the psychic ran off to general talk about his shoes and feet. The daughter's note is: "He was much troubled by his knees becoming suddenly weak, perhaps the whole leg, and he had nearly always been in the habit of wearing heavy street shoes for light ones in the house." Then came the following more specific incident.

"Do you know if he belonged to anything? It looks like something. I don't know whether it is an order, it seems like a company of men. It is a group of people. I can't tell you whether it is an order, but I see something like a funny little thing. It is sort of like a charm. This seems something he had a long time ago, as tho it is a little key little thing, but a charm that had some connection with something he belonged to, as tho it is a symbol. I put that on my I think it is put here and later replaced with something else, as tho when he was a younger man. It is more like a charm and symbol combined, and I think it was a watch key.

"(Very likely.)"

"Because it seems that when he had a watch that wound with a key, and later he had another kind, because I see him winding it. It is an old fashioned one and one that he thought a lot of."

The note on this is: "For years he wore a Masonic charm with a key I think on his watch chain, but not recently." Then at once came the following references to photographs.

"And there is talk of pictures that shall go into his biography. You have already talked about that, as to what shall go in. And right before me I see one: he is sitting at a table as the doing his work or something, and I think there is somebody also there. Is there a photograph of him at a table that you have?"

admitted at an earlier sitting, saying, in response to the medium's question whether Carrie was not the name of his wife, that she was. There was a good deal of general talk that was pertinent and personal, but not evidential to any but the sitters. His father was correctly characterized in respect of his religious attitude of mind and stricter devotion to the Bible, having been a Universalist while the son, Mr. Carroll D. Wright, said to have done his own independent thinking, was a Unitarian. He was said to have been more patient than his father which the sitter recognized as true. The statement was made that communication with the dead was new to him and the note was that he was sceptical of communication, tho believing that there was possibly some connection between the dead and the living, his ideas having been formed from earlier experiences with some physical phenomena.

The description of his mother was an excellent one according to the account given by the daughter. She was said to have been a Dorcas type of woman, always busy with household affairs because her husband was so busy with his pastoral duties and that Mr. Wright always looked after her most constantly, which he seems to have done daily tho having to go some distance to do so. The passage is too long to quote and even then its full significance could be appreciated only by those who knew him and his mother and the early life of the family.

A message longer than I need quote followed about a brother said to have died long before, having blue eyes and dark brown hair, and some musical talent and promise of a good career. He lost a brother in the war and Mr. Wright felt his loss keenly as he was a man of brilliant parts.

The mention of the cup was immediately followed by a reference to some other things. The reference was to a trunk or box in which many of his things were put away. They were said to be papers, clothes and things without money value, and then some one was said to go up stairs where they were put and look through things taking them out and repacking them. "Many of them had to be sorted to get at them." Then the statement was added: "It seems to be way back,

earlier, as early, would there be anything in 1848? Well, it looks like 1848. I think it is something that is connected with him and something he had studied. It was like a problem that he had worked out, taking back records and things like that."

The daughter's note on this is: "Many papers, lectures, old letters, etc., were packed in boxes and stored, some at the winter home and some where he spent the summers. His wife has, of course, looked these over many times, sorted and rearranged them.

"He was born in 1840, so 1848 would be early for him to have many things but he once showed me the three little green 'Readers' he had in 1851 when he was eleven years old, and they are still cherished possessions in the family."

This was followed by the name Carroll, confused at first with Carrie before getting it correctly tho the manner of getting it is marred for evidential purposes by the fact that "CARR" was admitted to be correct after "Carrie" was denied. But as I had gotten it in my sittings without help it is not necessary to attach any weight to it here even if it had been gotten without the appearance of guessing. But it is interesting to remark that the subliminal after a number of incidents given in my sittings had been repeated and recognized, had the same difficulty that usually accompanies the getting of a new name. Immediately on getting this name the following came with some confusion as the reader will remark.

"There is a J and it is somebody in the spirit. It is an odd name like Jabez, or it is something like that. Was there a Jabez connected with him?"

"(Yes, in the family. Perhaps that is it.)"

"That is what I think it is. He tried to speak it to me. I don't know whether it is Jacob or Jabez, or it is something like that. Do you know Jacob?"

"(Yes.)"

"Wasn't he a very wholesome sort of man?"

"(Very.)"

"Wholesome or whole-souled man, as tho, if he came into the room, the first thing he would do would be to laugh and put you on the back."

The note on this incident is: "An uncle Jacob died in 1886, a hearty 'whole-souled' man of whom my father was very fond." The next passage is a long one and contains many points of interest, especially considering that the medium made a mistake in a part of the name and never seemed to have suspected to whom it referred, tho correctly characterizing him in many respects.

"Well, there is another letter I see. It is a letter H and it seems to be somebody that is alive that he is interested in and it seems somebody connected with him in his work. I don't quite know where it is, but I seem to get in his surroundings and where he was I see that letter H.

"(Some one living?)

"Yes, it is somebody alive and that H is connected with him. and it is someone who had something to do, as tho it would be more than knowing him, more close.

"(That is true.)

"And I get no more with it yet. Now, do you know, here is the funniest thing. Do you know anyone in the spirit land whose last name commences with H, as tho it is Samuel H.

"(Are you sure it is Samuel?)

"Not quite, I am not quite sure. But it is something H, and a big man, big in his capacities, that this man knew. Did he know any one commenced with H? Did he know any one named Judge H or a lawyer, any one commenced with H?

"(I don't think just this minute. He knew so many.)

"I know that is so indefinite too. But it seems to be a man: it may be a senator or diplomat, something. He is a man of affairs, you know, a man, but there is law all around him, more like lawmaking, law giving or law, something like that and he is H and he is a man that was a great help to him, you know. I have not made it plain have I?

"(It might be, but his name wasn't Samuel, the one I think of.)

"Well did it begin with S?

"(No.)

"Well, is there an S connected with him, some one else that he knew?

"(It must be some one else.)

"Well, this is H. It is a short name, only a few letters, and he is a big, big man. I don't know any better word to say than big man. Whatever he says is law. That is not slang.

"(Not at all.)

"Well, he is a big man and your father knows him. They

a natural association with his liking for comfortable shirts and dislike of the dress part of social meetings. After some interesting hits of a smaller character the following came.

"Now doesn't she want to ask him something? Doesn't your mother?"

"(Can you give any other name he had for her?)

"I will see. Did he have a name that began with D? (Yes.) For her?"

"(Well?) There isn't a name like Dolly or? (No.) Dotty or—

"(He didn't call her that. He did call me that.) You? (Yes.)

"Well, I saw that name. I thought it was Colly or Dotty."

The daughter remarks in her note that the name he gave her for many years was Dotty. The reader will observe that this comes spontaneously after the denial of Dolly, tho it is a mistake for the pet name of the mother. Following this was an attempt to give that of the mother, but it failed and then came his name in the following manner.

"Funniest thing! I see this C written. He writes always the same, you know, almost exactly alike, all his signatures, and then after this C-A-R-R-O-L-L. There is one other letter, you know, and a dot; just like your Dotty. It is like a D, and then a period.

"(Yes.)

"Then I don't know what the next is. Wait a minute. It is either an M or a W and I can't tell which, but I see this letter. Oh dear! Is there a last letter of his name? Is that a T?"

"(Yes.)

"Wait a minute.. T-H-G-I-R-W. T-H-G-I-R-W.

"(That is right.)

"W-R-I-G-H-T. (That is good.) Is that all right? (Yes.)"

Considering that I had gotten the name without all this play, it is interesting to remark the manner of concealing it from the subliminal of the psychic apparently, and also the reservation of the name until the end of the communications.

Just before the end of the sitting there was an allusion to C's and W's always connected with him, which might be a

ability that any of them could have acquired under the circumstances. We must not forget that the manner in which I arranged the sittings precluded the possibility of previous knowledge regarding the sitter and the relevancy of incidents to her. The whole psychological character of the phenomena is perfectly suitable to the situation and readers may be assured that it was as useless to seek normal information after the first sitting as it was foreign to the habits of Mrs. Chenoweth. The uselessness of that method has been established by tests with many strangers.

Many of the objects were described in such detail as to preclude guessing and many events to preclude previous knowledge, especially certain little things and events belonging to the early life of the man that could be known only by members of the family. The facts add great strength to the material which I obtained through automatic writing and that was not so definite or clear in many instances.

There was much in the sittings that was very interesting and evidential but buried in so much talk on the part of Starlight that it could not be appreciated without reading the detailed record. It would have taken entirely too much space to publish the full record, and to explain the pertinence of certain specific words in delineating the man or indicating certain events or incidents connected with him would require quoting the record at greater length than is necessary. I have selected those incidents which stand out clearly from any suggestive environment and which could not possibly conceal their import and which at the same time will appear as unmistakeably evidential. But the general drift and aptness of many long passages, especially when compared with similar material obtained by other sitters, would show considerable evidential value, and considering that the method of communication involves the transmission of much more than gets through we may well understand the interfusion of the subliminal and foreign influences. But after making all the allowance that prudence and facts require, there is a large amount of this material which we cannot quote that is nevertheless as important as anything that I have quoted. Even the mistakes which are now and then

made are often so closely related to the truth as not to wholly lose their relevance. They are mistakes bordering on the truth. It is not necessary to explain them or to apologize for their occurrence, as the type of them affords a protection against previous knowledge on the part of the psychic and tends to establish confidence in the results that are verifiably true.

The evidence for Mr. Wright's personal identity is extraordinarily good tho this was not apparent in the automatic writing. There he succeeded only in getting incidents stated very fragmentarily. Perhaps the slower process of description involved the disappearance of images before they could be described. But whatever the cause, the Starlight sittings were unusually good ones and justify the inference which the more meagre incidents suggested. It was only unfortunate that they are accompanied by so voluble and so garrulous a mass of talk that the detailed record cannot be quoted, tho personal considerations made it necessary to omit parts of them. This environment of chaff, however, does not affect the evidential incidents, because it does not represent *false* incidents. If it did we might well raise the question of guessing. But this material is irrelevant and non-evidential talk, Starlight's mind simply going on to wait for images. I have mentioned all or nearly all the false incidents, so that the reader may be clear on that point. What he has before him gives a fair account of the whole, chaff and all, with assurance that I have omitted nothing that would affect the scientific estimate of the facts.

It is difficult to measure the value of this evidence for others. Those who are not sympathetic with the work and who have a certain kind of bias against the spiritistic hypothesis, no matter what the evidence, would probably not appreciate its weight at all. But with that class I am not concerned, until they are convinced that fraud is not the natural interpretation. Convinced that fraud was not possible under the circumstances to account for all the facts, and that it is without evidence where it may be conceived as possible, I do not think it necessary to examine the conditions that prove this beyond the notes themselves. The

intimate knowledge of remote persons and events in Mr. Wright's life and the failure to get such as might have easily been obtained without expense are considerations of much importance in making any accusation or entertaining a suspicion in the matter. But when members of the family do not know some remote incidents and have to inquire for them, finding them true, it is safe to dismiss the ordinary objections and claim at least the merit of justifying investigation. Some of the facts involved intimate memories which could not be obtained in any ordinary way, and the collective whole shows an intimate relation of the facts to the mind of Mr. Wright rather than facts about him that this aspect of them must be taken into account. Collectively the mass of evidence makes his personal identity perfectly manifest, on any theory, and it is only the security against normal knowledge on the part of Mrs. Chenoweth that justifies any supernormal interpretation. Telepathy I do not give the decency of consideration. That explanation is out of court anywhere, even tho it may be an occasional factor in such phenomena. The choice has to be made between normal methods of acquiring the information and spiritistic sources. Each reader must settle the possibilities of these alternatives for himself, with the information that I have given him regarding the conditions under which the facts were obtained.

EDITORIAL.

The Next Step in the Work and its Needs.

The last number of the *Proceedings* indicates that its author thinks the first problem which psychic research started out to determine has been sustained fully enough by the evidence and that is that survival and personal identity have been adequately proved. It is not maintained that this proof consists in that Report, but in the universal and collective phenomena of history and the race as far as legend and tradition can trace them. All that the investigations of the two Societies or other investigators have done in the matter is to prove that the stories told for so many ages have a foundation in fact and that the investigators have simply given adequate credentials for phenomena which we did not before believe. We have only substantiated the claims of common people. We have not been original or great discoverers. The common multitudes have been over the field before us and only failed to satisfy sceptical scrutiny as to the reliability of their alleged facts. It was this situation which led to the organization of investigating bodies and they have now collected data enough to justify the belief in survival after death for any one that reads intelligently and does not fear public ridicule.

But that is by far the smallest part of our problem. The real questions for investigation have been obscured by objectors who thought *perplexities* in the problem were *objections* to a belief in survival. This has been obscure long enough. It is one thing to recognize that the evidence supports the existence of a soul and its survival, and it is another to have a clear idea of the complicated processes involved in the production of that evidence. This latter issue has scarcely been touched as yet, and it conceals nearly all the difficulties and objections entertained by the public against the supposition of survival. The public wants the whole

problem solved at once. But this would be like asking Columbus to tell how far the Missouri River was navigable when he discovered America, or asking Sir William Ramsay to tell all about argon on the moment of its discovery. The perplexities of the problem have still to receive our attention and it is these that will command the hardest work and the longest time to investigate.

We shall still have to collect as sedulously as ever the occurrences of the usual experiences in apparitions, coincidences, dreams, hauntings, veridical hallucinations, telepathy and other supernormal phenomena, but to make the proper step forward in the great question we must now be equipped with a large endowment and the means for very careful and uninteresting experiments. This editorial is to make the fact known to the members and the public. Our first great problem is to understand, as far as that may be possible, the difficulties of communicating with the living and to study those difficulties in the light of the character of the communications on record. This will be a very long and tedious task. It will not contain any sensational results for the public and those who are really interested in the work must now face their duties more than ever.

Then there is next the ethical relation of this life to the next. We all think, and perhaps rightly, that the right life here will surely affect our condition in the next one, but the work of recent centuries in the field of biology and sociology, to say nothing of sceptical criticism in the fields of religion and ethics, has so demoralized traditional ideas that some scientific verdict on the relation of the present to the next life, and this in definite concrete terms, not vague generalities, must be produced to satisfy the mind that has been influenced by severe evidential standards whenever any truth is announced. Science and its methods have created demands on the part of intelligent men that were not made in the ages past, and we must now furnish some credentials for our statements about the relation between the two worlds that will tend to give the assurance and certitude which are so necessary to make men act in the right direction in modern times. This problem is as large, perhaps larger,

than the difficulties and limitations of communicating between the two worlds.

Then we have next the larger problem of *spiritual healing*. We have been so befuddled by scientific sceptics ever since Mesmer and that type of men, that we have not even investigated the manifold phenomena that variously pass under the names of suggestive therapeutics, mental healing, psycho-therapeutics, Christian Science, metaphysical healing, and the like. We have been content to use these terms when confronting cures that were not effected in orthodox ways and to imagine that we had dispensed with the necessity of investigation. There is no intelligent excuse for this. It has been a policy of describing a situation and allowing the public to think that we have explained it and that we are perfectly familiar with the causes of the phenomena when, in fact, the densest ignorance prevails everywhere as to the real agents involved. The significant fact of history is that all these phenomena associated with remarkable cures—and they are remarkable only as they are real or apparent exceptions to ordinary cures—have constantly been associated with supernormal phenomena in some of their incidents and the average scientific mind is taken with paralysis whenever he is confronted with the supernormal and evades the real problem by terms and phrases that smack of learning but are really quackery. It is time that this large field be subjected to real investigation and that the whole mass of phenomena associated with unusual cures be reduced to some intelligible system with a meaning in it. It is not necessary to question the claim that the process can all be reduced to something consistent with present established methods and truths. In asking for scientific investigation we do not assume that the outcome will be anything now known or suspected or that it will be in any way revolutionary of recognized therapeutics, but it is necessary that the whole subject be taken out of the anarchy which reigns about it now. The terms "suggestion", "mental healing", "psycho-therapeutics" and others, important as they are for describing what we actually know in collecting the facts and inspiring caution against irre-

sponsible appeals to unknown agencies, do not in any respect indicate the cause involved in the effects. It is a scandal that science does not endeavor to investigate the problem on a large scale that will involve centuries of organized work and experiment. It is very probable that we shall find ourselves, in many instances at least, before the influence of discarnate agents in certain types of cures. There is enough evidence for this to treat the possibility as no longer negligible. There is by no means the proof of such influences as we have for the facts of survival, but there is enough to justify a serious effort to understand the facts.

In direct connection with this we have to investigate the claims of spirit obsession. That too is more serious than our Philistines will admit. But we have obtained enough facts to displace their authority in this matter and to demand that the problem be taken up with the proper equipment to investigate its claims. There is no scientific proof of such claims as yet, but at one time there seemed to be no scientific evidence that we had a soul or that it survived death. We have made that belief more respectable than it was, and we have only to keep unbiassed minds and to collect facts in the same careful and laborious way of physical science to ascertain whether or not any such explanations as spirit obsession can be rendered probable. We cannot venture at present to speak of its meaning or importance, as we have not sufficient scientific evidence to treat consequences seriously. All that we can do is to ask that the public be willing to take a risk in the investigation as it does in all other efforts at finding the truth. No matter which way the verdict goes in all these problems something useful will be achieved. We must, therefore, agitate for the means to organize these several fields on a scale commensurate with their nature and importance.

INCIDENTS.

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

The following incidents have been sent us by a clergyman who feels obliged to withhold his name. They are recent events and in some instances places and dates have to be omitted in order to prevent discovery of identity. The facts have to depend upon the sole testimony and good faith of the reporter, and the improbability, under the circumstances, that any normal knowledge would easily account for them.—Editor.

DO THE SPIRITS OF THE DEPARTED EVER RETURN?

My oldest son died suddenly early Monday morning at the City Hospital in B—. He had many loveable qualities, but his weakness was drink, and the habit grew on him from early manhood and was undoubtedly a contributing cause of his early death at the age of forty-five.

On the afternoon of the Sunday before he died he was visited by a good woman who had befriended him and sought constantly to influence him for his good. To her he gave a message for me to the effect that if he was spared to live, he would give up the drink and live a different life. I felt this marked the beginning of a new life, which would survive and persist in the Eternal World. I had no doubt of this, but I wished that I might learn the influences that had made his life such a miserable failure, which I thought could not be explained by heredity, nor by his boyhood home influences, nor yet by that of his wife who died in 1903, leaving two children who were taken to live with me.

After his decease, I had a friend who was interested in Spiritualism, who told me that she expected, soon to go to Rhode Island on business and wished to consult a Medium there that she had great confidence in, on some matters of her own, and said that she would bear me in mind, not being able to go at that time myself. She had her Séance with him in the forenoon of Dec. 8, 1911. He was a Trance Medium and speaks, and does not write under control. Mrs. M— was accompanied by her niece, and these two were the only ones in the room with the Medium.

She said that at the time he was in the trance she was intent on the business she went to consult him about, and her mind was not on my son when, suddenly, by one of those abrupt transitions so often observed in Séances of this kind, he said, "Here comes H——" (my son.)

Part of the message was, "The evil he developed in life was due to evil associates; his home influences were very bad indeed; a woman exerted an evil influence over him to the longest day that he lived; while he looked upon her as a friend, she was his worst enemy, working her best card for gain; a married woman at that."

Of course, I felt it was impossible that this influence could have been exerted over him by the good woman who had, time and again, come to his assistance when he was down and out: nor could I conceive it to have been exerted by his wife who, as I had known her, was a young woman of good family and bore a name above reproach.

The Medium had absolutely no knowledge of my son, nor his past life, he did not even know his name, and he did not learn anything from Mrs. M—— before he went into the trance. And the facts of the communication were unknown to Mrs. M—— as well as to myself, and therefore, could not have been "fished" from her sub-conscious mind nor from mine.

There were other particulars in the message that were more personal to me and very like my son in his best estate; but the part of the message concerning the home influences to which he had been subjected, seemed very strange and unaccountable and made me wonder, painfully. Had I not done my duty by him in his early years? I could not recall any point wherein I had not given him the best advantages I could, and surrounded him with the best influences I could bring to bear upon him.

Accordingly, I wrote to Mrs. V—— the good woman who had been so kind to him and had known him all the years he had lived in B——, to ascertain if she had any knowledge of his past life which I did not possess.

The answer I received was a complete surprise, it came Jan. 9, 1912, and it seemed to corroborate the truth of the message. It said "The message was true, sadly true; there was a woman; her name was ————. I do not know if her husband was dead, but I thought so; My son's (his) wife got acquainted with her and she used to come to the house with a man and used to be there every night sending out for drinks and his wife got into the habit too, I am sorry to say, and the influence of always having the drink before him and her drinking too, made conditions very bad for him at home."

"The Medium's communication has revealed to me what was a mystery to me before, i. e., who fleeced him of his money."

I laid his head on my breast and smoothed back his hair and he looked up so surprised, poor boy, and I said "it is your mother and she says, my poor boy, there is only a veil between us now; and I think his mother was with him to the last."

Mrs. V—— comes normally by her spiritually sensitive organization, her mother was a trance medium, but, said she "she never used her God-given gift for money, only for those who came to her in grief and wanted to find comfort; she is a very religious and spiritual nature and would think it a sin and insult to do it for money's sake. She is too old now, as she is 73, to go into trances; we used to have our own home little circles just by ourselves, our own family which we enjoyed very much."

Personally, I am not psychically sensitive; I have never had, even in my dreams, any vision of angels or of denizens from the Spirit World; on the contrary, I am, I think, unspiritual and my dreams have always been "of the earth, earthy", and so grotesque, I have never attributed any importance to them. Moreover: I am not what would be regarded as a believer in spiritualism; I have read so much on the subject of Psychical Research that I am very sceptical in regard to the matter, attributing the phenomena to Telepathy. But, in this case there has come into my life for the first time, an experience, so unusual and so strange that, I have thought it worth while to put it on record.

I will vouch for the honesty and truthfulness of the persons who have detailed the experiences above related. I have simply taken their letters and woven them into the narrative form in order to set forth in as convincing a form as I can, the facts which have produced a profound impression upon me as evidence of "Spirit return" the phenomena of which, cannot be accounted for by Telepathy.

The fact that my son said that, he would return, if possible, coupled with the fact that he did return within three months of his decease, is surely significant. He could not return to Mrs. V——, because she knew of no Medium to go to at that time. But, the first opportunity that presents itself, he seizes, to send a message to his father who was in correspondence with both Mrs. M——, who was his father's friend, and Mrs. V—— who was his own friend.

Is not the Spiritistic Theory in this case more credible than that of Telepathy?

TELEPATHY.

The following record comes from the collection of Dr. Hodgson and is uncompleted because no corroboration was

of the motion of the hand he held to his forehead. I was not satisfied with the explanation, and suggested that perhaps direct mental communication might have taken place in each instance, and that mind-reading might be possible without any physical contact. Mr. Miller thought not.

That very evening, on arriving at my room, I invited my friend, Mr. F. H. Sykes, M. A., who was then staying with me, to try the following experiment, which to our amazement was successful, and was repeated again and again, subsequently in the presence and under the direction of others. I bandaged the eyes of Mr. Sykes carefully, and then seating myself at a short distance from him, I took a small coin in one hand and extending both hands quietly and concentrating my thought upon the coin, I asked Mr. Sykes to tell me in which hand I held the coin. He guessed correctly, and in each subsequent trial, however complicated and unlikely the combinations through which I made the coins pass, he guessed correctly. If at any time undecided, he would ask me to think harder and would then immediately indicate the hand correctly.

As long as we chose to prolong the experiments, for as many as twenty or thirty consecutive trials, Mr. Sykes would make no blunder. The exercise, however, was very exhausting, and was rarely continued any length of time.

In giving the shapes of geometrical figures, Mr. Sykes was also remarkably successful. The most complicated was a semi-circle superposed upon a square with one diagonal. Mr. Sykes, after a moment's intense thought, drew rapidly the circle and the square, in correct position, but omitting the diagonal. On being told that the figure was incomplete, he asked me to concentrate my mind again upon the figure, when after an instant, he drew the one diagonal, and declared the figure complete, as it was. The impression upon his mind was sometimes very vivid. It was with a startled cry that he once announced the shape of a triangle, declaring that he saw it drawn in white light upon the darkness. He could give no reason for his success in guessing the coin, further than that he *felt* it must be in such and such a hand. All this was done with no physical contact whatever, and often with the figures and directions silently dictated by other persons present.

Mr. Sykes left Kingston, where we were, very shortly after these experiments, and they have not been persevered in by either of us.

The above experiments are, of course, simple by the side of some of those performed by the Psychical Society of London. But they are equally suggestive of strange mental powers in our race which may, perhaps, some day be better known and utilized.

192 Lippincott St., Toronto, Ont.,
Jan. 21, '88.

Richard Hodgson, Esq.,

Dear Sir:—

In clearing away some rubbish this morning, I came across a torn copy of the University College Journal, which contained the correspondence of Mr. Sykes anent "Thought-Transference". I cut it out and mail to you. You will observe that in it he makes no mention of the experiments with Geometrical Figures. These experiments were a later development.

Yours truly,

ROBERT BALMER.

192 Lippincott St., Toronto, Ont.,
Jan. 27, '88.

Richard Hodgson, Esq.,

Dear Sir:—

You are at perfect liberty to use as you please, any information I have sent you, and I have no doubt the gentlemen, whom I have requested to write you, will be pleased to furnish any information within their power. My regret now is that I shall not be able to pursue the experiments in which you show such interest. I have, however, urged upon Mr. Sykes to resume them. I am sure he would be pleased to have a note from you.

Mr. Allan McCall, B. A. of Belleville, one of the witnesses of whom I wrote you, tells me to-day, by card, that he is writing you. He himself was the subject of a curious and successful experiment. He told *direction* readily, *with a door closed between us*. Our time was limited together and we never extended the investigation. Anything like its full significance had not come home to us just then and my apology for sending you such unsatisfactory fragments of a careless investigation, is, as I wrote you in my first letter, the interest shown in them by *Dr. Wallace*, as they came up in conversation about kindred matters.

Shall send you, just before I go South, the experience list you sent me.

V. truly,

ROBERT BALMER.

THE HIBBERT JOURNAL

with the issue for October, 1911, entered upon its tenth year. For nine years now, without prejudice of party, creed or opinion, it has published contributions from the recognized leaders of almost every important religious movement or school of thought in America and Europe, and has won a constantly increasing sphere of influence and a world-wide circulation.

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The Right to Strike and Lock-out. By Robert A. Duff, D. Phil., University of Glasgow.

The Jesus of "Q"—The Oldest Source in the Gospels. By George Holley Gilbert.

The Great Question. By William Dillon.

Brahma: An Account of the Central Doctrine of Hindu Theology as Understood in the East and Misunderstood in the West. By Professor S. A. Desai, Holkar College, Indore, Central India.

The Essentials of a University Education. By Principal W. M. Childs, University College, Reading.

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Fresh Light on the Synoptic Problem. Matthew A Lucan Source. By Robinson Smith, M. A.

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he states a view of a small number of people in the scientific world and, if it were in other words, the general position of theology, but nothing more. This position no doubt characterizes President Pritchett, but there is no evidence whatever that this view characterizes science or scientific men generally. It is one of the plainest truths of history that science and scientists have not been moved by any such faith. Isolated scientific men have taken this position, and more recent discoveries have forced others to be open-minded. But the scientific man generally has been agnostic, which is to say that he neither has faith nor has no faith. He does not know and in many cases does not care. The true scientific spirit is an inquiring one and where there is no evidence it has no faith whatever. The evidence may be slight when a slight faith is held, but where there is none and where the method of science has been to suspend judgment when it could not prove it has not had any faith whatever. Its whole spirit has been against believing anything without adequate evidence and in the matter of immortality the preponderance of evidence in normal life and experience has been against it. Men have wished to have a future life; they have felt that the universe is not rational unless it is granted; they have desired it whether from pure or sordid motives, but this is not evidence and is the least of justifications for any such belief in the face of the phenomena of death and the actual silence of normal life on any such a claim. It is all very nice and acceptable to the classes who do not think and carefully avoid thinking on the large problems of existence to say that we have faith in the goodness of things and that they will give us justice. But what is justice? What is it going to give us? All this talk about goodness and a happiness which is not any particular kind of happiness is an evasion of the issue.

The general spirit of President Pritchett's article is not to be criticized. It has an idealistic tone and shows a disposition not to be pessimistic about nature. Optimism may be the creed of a man who will not give up or despair when the facts are apparently against him. This sort of courage is to be respected and it is usually justified in its course.

ulus to wishing its continuance, it is no evidence that it does continue, any more than my love of property is evidence that I shall get all I want of it. I may like intensely to have a million dollars, or to have all the physical satisfaction and happiness that I desire, but this is no reason to believe that I shall get it. My love of life or my "intuitions" can no more guarantee that assurance than they can annihilate matter, and it is only making idiots of people to present any such reasons for the belief.

What his method involves in reality is the setting up of success in satisfying wants as the standard of truth about the cosmos. It is true that the only reason some people have for worshipping nature or God is their success in filling their stomachs at the expense of others and of the efforts to establish human brotherhood. What are you going to do with the unsuccessful in any such gospel? Again what are you going to do with perfectly healthy minds who have the satisfaction of physical wants satisfied and yet have no admiration for the course of nature? What of minds that do not care for the world at all, who at the same time are not pessimistic about it, and yet see no chance to realize any other ideals in it that satisfying bodily appetites? In fact, Dr. Grenfell's arguments are worthy only of an insane asylum. No doubt a man who has the faith which he has can go on about his good work without intellectual stress on such a question, but he cannot help those strenuous intellects who demand sane evidence for so important a belief. We do not invest our savings on "intuitions" or the goodness of nature or God. We carefully exact securities. We demand evidence that things are as claimed. We do not hang people on "intuition". The good Doctor does not rely on the goodness of God to cure his patients. He gives medicine. Like the Puritans who had so much faith in God that they kept their powder dry, he takes his patient's fees and praises God to evade the recognition that, but for their dues, he would be starving. This beautiful world! Some of us would like to make it so, but we do not hide from ourselves the ugly facts by illusions based on full stomachs.

Dr. Whiton, as the writer knows, was interested in psychol-

research and might have written intelligently on the subject, but he falls back on the mere moral values of life as establishing the claim on immortality. His article is full of religious sentiment and emotional reasons for believing in immortality, but there is not the slightest appreciation of the situation which either makes it doubtful or supports it. Dr. Whiton has not gotten beyond the ancient argument based on the aristocratic conceptions of life and does not see the position of science every since the Epicureans that persistence does not depend on the superiority of an individual, but on the very constitution of the unit. The indestructibility of matter and energy do not rest on the superiority of one element over another, but on the general character of matter and energy. Those doctrines have annihilated the ancient ways of thinking and Dr. Whiton has not gotten beyond Cicero in his thinking, in spite of the fact that he claims to be a Christian.

Dr. Abbott's article is the strangest of all. He frankly avows that he is not giving the reasons for believing in immortality as an hypothesis, but the "history of the experience which made faith in immortality not a reasoned conclusion but a habit of mind." He then gives us an account of his early reading in history and romantic or political events that affected his imagination and ends with believing in immortality apparently on the ground that he had enjoyed history! The last sentence of the article concludes with the statement that "faith in immortality is not a reasoned conviction; it is a habit of mind." Earlier in the paper he had implied that he had a reasoned belief in the hypothesis by indicating that he had arguments that made it so. Here he admits that it is not so. He has come to his conviction, not by using his intelligence but by a habit of mind, like the drunkard's! A man has the habit of believing in ghosts. Therefore Ghosts are real! A man has the habit of believing in slavery. Therefore slavery is just! A man has the habit of believing in Democratic or Republican policies. Therefore these policies are true! A man has the habit of believing that two and two make five in some other world, as Mill asserted. Therefore two and two make five there!

of history and romance? What is personality if it is not consciousness? Ever since men were out of babyhood they have conceived personality as identical with consciousness and now we are told that personality does not depend on it. What is personality if it is not consciousness? Is it mere mental imagery in my mind of others who have died? Is it merely my mental images of others floating ever by? Most people in the insane asylums have a clearer conception of the case. Any philosopher who would talk about the subject in this way should be put at pounding stones. He could not even educate children on anything. I put all such essays as that in my waste basket, or file them among the lucubrations of the illiterate.

"Burn the organ, the music remains." Where does it remain? What is music without an organ or an instrument? "Burn the book, literature remains." Where does it remain? What is it, when there are no books? If music and literature remain when the organ or books are burnt, why go to the expense of making them? Why print the *Outlook*, when there is an "invisible *Outlook*" for every one, when all remains for every one? How much the author might save and make by having the *Outlook* and all the money it brings by burning it or not printing it! Are not savages much better off for not doing so much work? Music and literature exist without all this labor and expense! Why waste so much energy when you can have inaudible music and invisible literature for nothing?

Just think of a mature man in Mr. Lyman Abbott's place using such an illustration as that about the boy at the black-board writing and rubbing out the sentence "Honesty is the best policy" to seriously prove immortality!! Again he cannot put ideas together any more clearly than insane people. And the philosopher—spare the mark—proving immortality by asking the student: "Why do you believe in mortality?" Either he is equivocating with the term "mortality" or he is evading the issue. We observe as a fact with our senses what we mean by mortality. We know that man is mortal just as

know the table or organ burns when we put it in the fire. What we want to know is whether the table or the organ

them in a sweat shop to work. It is one of the astounding things of this age that its thinking is in the hands of such people. Of course, if the public did any clearer thinking it would soon put an end to such writing as Dr. Abbott's on immortality. But it gets what it wants or is capable of appreciating.

Further Dr. Abbott says he believes in the resurrection of Christ because he believes in immortality. "That resurrection is not an extraordinary event. It is an extraordinary evidence of an ordinary event." Then a little later: "I am an invisible being in communication with invisible beings, some still in the body and some long since out of the body."

When did Dr. Abbott become a Spiritualist? Why not call things by the right name? Where is his evidence of communication with "invisible beings out of the body"? When and where has he appealed to psychic research for his beliefs? When and how did he come to believe that the belief in the resurrection depends on the belief in immortality? This is not the actual order of history or the position that all thinkers have taken since the appearance of Christ. Neither was it the order of things to the apostles and disciples. We have always been taught in the Bible and out of it that the proof of immortality was the resurrection, and for ages it was the physical resurrection at that. When did Dr. Abbott find out that this was all wrong? What has he said about the meaning of the resurrection? Has he ventured to assert the bodily resurrection as it was maintained so long? Suppose that is wrong, where did he find it out? What is his evidence for his doctrine? Is it merely his habit of mind? Does he get it by writing a sentence on the blackboard and rubbing it out? Does he get it by burning up books and retaining their literature?

Now it is almost impossible to be serious with these writers whom we have criticized. When it was advertized that they were to discuss the subject we looked forward for something enlightening, and if they had undertaken to outline and discuss the problem in any philosophic or scientific way, we might not have ventured to discuss the matter so contemptuously. But in this age no tolerance should be

given to such inexcusable ignorance and unintelligent treatment of the question as these authors have given it. The writers have not even appealed to emotion intelligently on this subject. Their writing is of the kind that men who are not interested in the question would indulge when they feel obliged out of deference to a growing public opinion that it should be discussed. The authors do not show the slightest knowledge of their subject. It is not beyond that of children. Indeed I would scold children for not knowing more. And these men ignore psychic research or treat it with contempt. Their interests, whether mental or financial, consist in cultivating the sympathies of the public and they dare not venture to accept or defend the agnostic or the materialistic view, and so they make us believe they are on the side of hope and desire without being frank to say that it is only a hope and a desire. They try to give reasons to support this belief or desire that would prove anything whatever, if they prove anything at all.

The real situation is this. For many generations religion or Christianity has been in a conflict with the scientific spirit. Whether there is any real conflict with the true idea of religion and the true idea of science is not the question here. People may have whatever belief they like on this matter. Historically there has been an internecine conflict between scientific and religious men, between what are called scientific and religious doctrines, at least of a certain kind, and the religious devotees have been driven off the field in all their battles or left to live on the corpses of their defunct beliefs. One battle after another has been lost to them, until they do not know what to assert or defend. They persistently cling to traditional forms of expression when these have wholly lost their meaning. They are always trying to put new wine into old bottles. They will not see that old creeds are dead, or if they see this, they still try to express the new creed in the same language as the dead one. They will not frankly accept the victory of science, or admit that the real friend of religion is science and that no religion not founded on science can live except among superstitious and ignorant people. When religion can appeal to scientific in-

telligence it can hope for recognition. It once did so, but ever since it allied itself with art it has been dying a slow but sure death: for art is materialistic in most of its positions. It appeals to sense. Whatever of the intellect and the spiritual it has is embodied in sensuous forms and appeals to sensuous emotions. Science appeals to hard facts and is more nearly allied in reality to the supersensible which constitutes the fundamental basis of any true religion than it is to art. Until religion frankly surrenders to the scientific spirit it must fight a vain battle for survival.

Any man who is not blind can see that Christianity was originally founded on psychic phenomena. It was an appeal, not to a philosophy or to art or to emotions, but to facts, scientific facts, real or alleged. There was no sickly sentiment about it, but an insistence on hard facts, as people thought they were. Whether we have those facts preserved correctly or not makes no difference. It is the appearance of the records that tells the story and for lack of the willingness to study present facts scientific men threw the narratives of the New Testament out of court. The only defence which they can ever get will be in the corroboration in present experience of similar phenomena. We can then read back to the possibility of what may have occurred in that past, tho we may probably revise the narratives which form our ideas of that past.

Instead of taking such a course, these authors resort to namby pamby talk and shifty sentiment, coddling ignorance with ignorance for money, and advertisements. They could not come out and frankly state the real truth without annihilating their publication and fortunes. They must feed the hungry maw of folly and ignorance by repeating old phrases to people who do not know enough to see that they do not, in reality, express the old ideas, but simply postpone the day of judgment when that mad populace rises in its wrath and destroys everything. Compromising with the devil never wins any victories.

In the middle ages men thought. They may have thought wrongly. They may not have had sufficient premises for their conclusions. They may not have paid as much atten-

ligation to mercy toward that class. We shall not have clear thinking until we are willing to expose ignorance without mitigation and to ridicule nonsense under the ægis of respectability and alleged intelligence without any reserve.

It is not any prejudice for the belief in immortality that leads us to speak in such strong terms. That ought to be clear in the fact that we are not criticizing the authors for not believing it. The primary point here is for clear and sane thinking on any question. We do not think the belief in immortality apart from ethical alliances has any special importance. The belief will never be any better than the men who hold it, or than the form which it takes in the ideals of those who hold it. It is not merely believing in a future life that brings redemption of any kind. It is rather in the ethical and social functions which the belief helps to strengthen. It depends for its value upon the ethical and political maxims which it organizes and protects. It is possible that most people want to believe in it for the sake of being assured that they are going to get something more out of the universe, possibly something more than they deserve. They stop with the belief and ask no questions as to what it implies or imposes by way of duty. They simply shout for joy that they are going to beat nature and ask for no opportunities to make it the central point for the issuance of ideals. It is a bargain with nature to stop worrying but not to stop sinning. It is in such situations worthless or all but this, and will have importance only in proportion to the leverage which it gives to idealists to defend an ethical order in the cosmos, or the opportunity for an adequately ethical order. We can appreciate the indifference of some people to it, especially those who see their ethical ideals clearly and live up to them. This class can never feel interested in merely proving what they either can't help believing or disregard as a motive. But for those who want a rational basis for the cosmic order and whose function it is to protect moral ideals that depend on believing that order rational must have the belief for the purpose, and they will not vindicate it from scepticism by any such silly arguments as the authors under review advance. The belief must be clarified by facts and

men whom we have criticized do not attempt this. In lieu of it they fall back on sentimental reasons and keep in touch with the respectability that supplies them bread and social standing.

It is not that any necessarily illegitimate motive is implied in all this. We have more or less to adjust ourselves to our environment as a condition of influencing it at all and often the adaptation is all unconscious. We naturally accept the environment as the measure of what we must do and indeed all morality is more or less affected or even produced by it. But the whole environment may be wrong and require reforms. It is then that we need to have open and independent minds and tho we make many concessions to it in behavior we do not require to admit or defend its obligations. What is required on this special problem is intellectual honesty. We should not believe or assert what is not contained in the reasons we advance for it. We may believe what we please, but we must accept the consequences of the reasons we assign for that belief. We should not give reasons that tend to prove us idiots as that is only to weaken the belief we value. Sane men will not follow reasons that have no cogency and in the last analysis it is scientific facts that will resist all criticism and objection. Those facts must not be limited to personal feelings, but be impersonal and objective ones with unquestioned meaning and inferential significance toward the belief defended or defensible. These authors make no such appeal. They do not see or admit the woeful weakness of their position and fight a vain battle with logic and science, only insuring the abandonment of the very belief which they accept and value. Either give no reasons at all or give good ones. When we appeal to argument we must see that our arguments are unanswerable, or at least relevant. Otherwise we lose our leadership of the social and moral forces of the world.

rather reproached for the failure to carry out an implied promise to sit at a certain time, and the rebuke was accompanied by the statement: "There was an important friend from across the ocean that we did wish to bring. He has only been a short time over on our side. Tell H. I would have brought the friend had I had a chance." Allusion was made to his being English. On April 7th Mrs. Smead had the vision of the Greek letter Omega, the sign for Professor James, and of an anagram composed of the letters F and P., but neither sign had any meaning to the Smeads until May 4th when Mr. Smead discovered that Mr. Podmore was dead. Mr. Smead held a sitting on that date and Dr. Hodgson with Professor James seemed to control. There was no trace whatever of the presence of Mr. Podmore. There were then no further sittings until I came the last of the month. I was engaged at the sittings with Mrs. Chenoweth.

The experience of Mrs. Chenoweth was very soon after Mr. Podmore's death. She got the presence of a man drowning or drowned and felt rain in her face. I ascertained from England that it had rained the night he was drowned. On Sept. 26th, Dr. Hodgson, purporting to control, gave the following which is merely descriptive.

"Don't fret about Podmore. We knew he came here. We had more or less curiosity to see how he would affect the light and we were horrified to find the obstinate frame of mind which possessed him in life still held to his spirit and he kept trying experiments and the more he tried the more he was impressed. We asked Starlight to keep still and we were allowed by the band to go on. It proved a good thing for us and for him and convinced me that adverse influence has power sometimes to convey distress.

(I understand. Is Podmore convinced yet?)

Convinced? He wants to keep right on doing the same thing. He did that all his earthly life. We answered his arguments but that did not help him and it is just the same now. I am going to let him write some day and see what he will say."

There is nothing verifiable in this message except the reference to Mr. Podmore's obstinacy and his doing the same

thing all his life. Both of these are true and their value depends wholly upon the previous knowledge of Mrs. Chenoweth regarding the man. She writes me that she knew nothing about him and it seems that, whatever we suppose her to have known she knows less than I supposed about him. I was surprised, indeed, to learn how little she did know of the man and yet it was perfectly explicable because the Spiritualists generally—and she belongs to the better class of them—cared so little for him and his animadversions that they did not take the trouble to learn about him.

On September 30th, Dr. Hodgson, again controlling, alluded to him in the following manner.

"We are having much fun with Podmore.

(No doubt.)

Poor thing. He dies hard too and argues and argues in a circle just the same as ever.

(Yes, he always did.)

Between him and Hudson we have a merry time. Sidgwick is most interested in James' experiments. He does not care so much for Podmore's dilemma, although he often argued and worked in the same direction. You know the early days of Sidgwick were filled with all sorts of explanations that gave us no end of trouble.

(Yes, I understand.)

But S—— has his eyes opened and Podmore was born blind as sure as you live."*

The only points of interest and significance in this passage are the comparison with Hudson which is correct as the two men quite agreed in regard to telepathy and the evidence for spirits. Mrs. Chenoweth seems not to have known enough of Mr. Podmore to make the comparison. The statement, too, about Professor Sidgwick's explanations when living and the trouble they gave would be believers is also true and Mrs. Chenoweth knew nothing about him. There is of course no evidence of personal identity for Mr. Podmore, as these things could be said regardless of his death, but they are interesting as rightly indicating his characteristics beyond the knowledge of Mrs. Chenoweth.

During the subliminal recovery she referred to Mr. Pod-

more and described a house, locality, weeds, embankment, etc., where his body was thought to have been taken and remarked that he "made it rain in my face." I could obtain no confirmation of the description, but did ascertain that it rained the night of his drowning.

On Dec. 1st in the subliminal approach of the trance the following came in the clairvoyance of that state.

"I can't seem to get away from the world. There is something they are trying to show me. I see a boat and some water like a little lake or river. I can't get away from that place. I am just held there. Do you know of any one drowned. (Yes.) Drowned in still quiet water, not the ocean or surf and not a wreck. It is more like....I can't see any more. Do you want me to.

(Just as they say.)

Why do I not get away. It is all rushes and sedge grass. I try to grasp it. I don't get the right name of it. Big blades and rushes. I tried to pull them but lost my hold and am sinking. I shall die and no one will know. I think I see my father's place."

On Oct. 27th Mr. Podmore purported to communicate directly. It is not necessary to quote the writing in full, as there is very little that can be quoted as evidence. But some of it was quite characteristic, especially considering that Mrs. Chenoweth knew nothing about him.

Near the beginning he said that we were both right but "on different sides of the mountain of difficulty" and then added that he "was more cordially hated by Spiritualists than" I was. This latter was true and possibly the former statement. He made some criticisms of Stead and of Dr. Hodgson, saying that the latter was less charitable to his work than I was. This latter is at least half true. My last articles on him were couched in terms that might be taken that way, but I rather suspect that I was really at heart less charitable to him than Dr. Hodgson. But he went on to say of Dr. Hodgson what was true.

"Hodgson was an enthusiast and always expected to convince everybody because he had been convinced. He could not let others go through their own lines of argument

there, tho perhaps exaggerated by the medium's mind, and almost the very expressions in the last part of the communication where he speaks of the "complicated memory failing etc." are to be found in his last work issued since his death. Mrs. Chenoweth had not seen or heard of it and saw nothing else of his writings.

Mr. Podmore always called me "Professor Hyslop" in his writings, and he is one of only two persons that have done so through Mrs. Chenoweth, and they both applied this title to me in life. I am otherwise spoken of as Hyslop in the communications, and Mrs. Chenoweth absolutely always calls me Doctor in her normal state. Mr. Piddington says in regard to the title that an Englishman would never say "Professor" in thus speaking of me, but would add "Hyslop" to it, except in intimate conversation where the single title would be common. But this objection forgets that Mr. Podmore is supposed here to be in that intimate relation and moreover it does not recognize the fact, that in any case, we get the messages in fragments so that a part of the address actually used might not get through. So far as it goes the expression is good evidence when compared with the characteristic usage of these records and taking account of its relation to Mr. Podmore's usage in life which Mrs. Chenoweth did not know, and also the similar usage of another communicator in the New York sittings of whom Mrs. Chenoweth never heard.

Dr. Hodgson is correctly described here as an enthusiast and as one who expected others to be convinced by his work with Mrs. Piper. He had considerable confidence in Imperator, Mr. Podmore none in Imperator or in the conclusiveness of the Piper record. Mrs. Chenoweth knew nothing about these facts.

It is not questioned that the message is subliminally colored, as I regard absolutely all the messages in this record. Rarely do we get the characteristic word or phrase of the communicator. The same influence which I have marked everywhere is here and perhaps to a larger extent than with the communications from my father, but I can mark it very distinctly there and if he had confined himself to general

sittings with Mrs. Smead in May and June to which we recur. I learned on my arrival of the experience on April 7th, but no sittings followed May 4th until May 29th when I began my series. On this date Dr. Hodgson controlled first and made some allusions to him, among them accusing him of fearing to come out because he would lose his scientific reputation, and that he found things very different from what he expected. Neither of these statements are verifiable regarding him, one being a transcendental allegation and the other a private motive which would be hard to prove. Soon Mr. Podmore purported to communicate directly and first stated that he had advised the English Society not to "waste its money on your case of Subconsciousness, as we had enough of it already". This was apparently an allusion to the Smead case itself. I had sent a Smead record to the Society for publication, but it was returned with the verdict that there was too little evidence of the supernormal in it. I had sent it as a case of secondary personality and not as evidence of the supernormal. Mr. Podmore was on the Council which decided such matters. Miss Johnson says she thinks he never saw it, but this did not answer my query about it and so the incident goes unverified, but it represents a verdict which he would most naturally have given. Mrs. and Mr. Smead knew that it was refused and we may suppose that, knowing Mr. Podmore was dead, she might guess at this verdict, but the fact is she did not know that he was in the Council or that he was in a position requiring any knowledge of it. He followed this message with some confused statements about his conscience, his scientific position, and to Sir Oliver Lodge, and ended with the statement that he had left this world sooner than he had expected. The last statement is probably true from all that we know of his death and certainly not known or suspected by Mrs. Smead. What he said about Sir Oliver Lodge was relevant but not evidential.

A number of relevant things were said that Mr. Podmore might well have said, but they would not strike the sceptic as significant. But he alluded to sealed letters, by which he evidently meant posthumous letters, in a very pertinent way that might have more than the usual significance of allusions

generally non-evidential. He had discussed them in his books, after the failure of Mr. Myers to give his, as significant failures, thinking that the failures told for the negative side of the question and making no allowance for our ignorance of the conditions affecting communication in any case. It is therefore very suggestive to find him so quickly indicating the difficulty in giving the contents of sealed letters. Mr. and Mrs. Smead knew nothing about the facts which make the message interesting.

Soon a reference was made to the Greek letter Omega and the cross by making them and, seeing that this was the sign of Professor James and a mistake, if intended as Mr. Podmore's sign, tho it had accompanied his sign in Mrs. Smead's vision, I asked who gave it. After some struggle there came the answer: "Hodgson says it belongs to the last fellow, Frank Podmore." This, of course, was wrong but it was spontaneously corrected later. Dr. Hodgson then appeared at the close of Mr. Podmore's message to say that he, Mr. Podmore, had thought he could "talk any kind of chalk talk", probably meaning Choctaw, any gibberish he chose to utter. Mr. Podmore's criticism of the spiritistic theory would support this view of his expectations.

On May 30th, after a lengthy explanation, apparently by Mr. Myers, of the original use of the sign of the cross and its transfer to others in the group of communicators, Mr. Podmore appeared to control the writing and gave a long and minute description of his room, as it appeared to be. If it had been verifiable I should quote it here, but inquiry in England brought the information that his family cannot be interrogated regarding the matter.

On May 31st, he apparently began the communications and asked why I had not cabled about the previous day's work, Mrs. Smead knowing perfectly well in her normal state that this was impossible thirteen miles from a railway and no telegraph accessible. Immediately following and without apparent break came a long disquisition of psychometry, about which Mrs. Smead knows nothing, perhaps not even the meaning of the term, and which inquiry shows was not a subject of interest to Mr. Podmore. But then I am not

sure that the communications can be referred to him as even the alleged communicator. The message is not signed, and the doubt of its intention is immediately indirectly suggested by the appearance of Rector and probably Doctor for a moment and then Dr. Hodgson to explain that it was "the lady that came a short time ago helping and telling P her experiences and says she always took objects to hold. Her name also began with P." Then the letters "Pil" were given which were the first three letters of the name Pilly which Dr. Hodgson had called her in life, and not known by Mrs. Smead as it has never been published before. Apparently "Pilly" was trying to communicate while Mr. Podmore was trying the part of amanuensis and did not succeed even in impersonating her, but in claiming the experiences for himself! Dr. Hodgson remarked toward the end that "Podmore is no good as an experimenter: just let him see it for himself."

On June 5th he apparently came again and recurred to the subject of psychometry, possibly as the result of his previous effort and the inability to control the direction of his thoughts. But he mentioned the subject of guessing and hints from the sitter in a manner suggesting Mr. Podmore very distinctly. He made some explanations of the failure of Dr. Hodgson in his communications in a manner which he might have done after discovering that he had wholly misunderstood the subject. Mrs. Smead had no belief that Dr. Hodgson had failed, but, on the contrary, thought him successful. He made the following statements about the Piper case through which almost exclusively Dr. Hodgson had tried to prove his identity.

"Her personal feelings enter so much now into the communications that they are colored by them. I have known her personally and did not like to think Hodgson had wasted so much time and patience on her as to believe it a perfect case of possession that was not to be bettered, and we tried our level best to keep quiet while holding experiments and the spirits did likewise."

It is true that, since Dr. Hodgson's death Mrs. Piper's personal feelings have entered very much into the communi-

cations and Mrs. Smead knew absolutely nothing about this fact. Dr. Hodgson had described the Piper case as one of "possession" and it has never before been referred to through Mrs. Smead in this term. She never read Dr. Hodgson's Report, but might have learned through casual conversation from Mr. Smead who has read it that the case was deemed one of "possession", but she would not naturally have associated the idea with so pertinent a statement as coming from Mr. Podmore. The last part of the message is the best part of it, and represents facts about which the Smeads were absolutely ignorant. Dr. Hodgson had emphasized to the English experimenters that they should not badger the communicators but keep quiet and let them tell their story. Mr. Podmore says that they did so in their experiments and the records, not seen by the Smeads, bear out this idea, but it took Mr. Podmore's sardonic humor to say that "the spirits did likewise". That is about as characteristic a statement as he could make.

Mr. Podmore did not try again until June 12th when he began the communications and rather defended the thesis that telepathy is itself due to spirits, a view the contrary of what he held while living. We may suppose that this view was the result of subliminal preference by Mrs. Smead. Tho she has never expressed herself to me in this way it would be natural for her to hold it. However this may be, it will not account for the very pertinent statement that the alleged Mr. Podmore makes about the quick realization of thoughts on that side, as this idea is foreign to Mrs. Smead's knowledge of the subject. There was then some considerable communications about the Thompson case, the Reports on which are in the Smead's library, tho Mrs. Smead has not seen them. But any amount of reading them would not have supplied, as Mr. Smead has not been a member of the Society since Dr. Hodgson's death, the veiled and confused reference to a death in the Thompson family since the early experiments. It was implied that it was the daughter. In fact it was the husband. Mr. Podmore knew this before his own death. He referred to the case of Mrs. Thompson as one in which they had tried telepathic experiments. Inquiry shows that no such experi-

ments were performed and the Reports mentioned would not suggest any such thing, tho Mr. Podmore, if he had not regarded the case as a fraud—so stated in his message here—would have explained anything supernatural in it by telepathy.

He referred to a message of Professor Sidgwick to Mrs. Sidgwick in this connection and said that he had explained the outcome to Professor Sidgwick who died a number of years ago and was said to have inquired whether Mrs. Sidgwick had gotten it. The facts were these, as given in Mr. Podmore's last work about which the Smeads had not even heard. A rather funny message came through Mrs. Thompson purporting to come from Professor Sidgwick to his wife in proof of identity. But for the fact that Mrs. Thompson knew something of his habits it would have been an excellent piece of evidence. The incident had been treated by the members as quite a joke and I happened to hear it from one of the Vice-Presidents of the Society, before Mr. Podmore published it. The allusion to it, as is apparently the case here, is very pertinent in the mouth of Mr. Podmore who knew it and who also enjoyed the humor of it sufficiently to embody it in his book.

He made, in the same connection, the very characteristic remark that when he, Professor Sidgwick, was here "they were explaining so much by fraud that we have had to convince him that it was delivered all right" and then added very relevantly: "He said Mrs. V. was hanging fire when we were putting her to the test, but we did not turn her from her belief that she was helped from outside of herself." When Professor Sidgwick was living they were more engrossed with fraud than in later days, a fact not known by the Smeads, except so far as it might be inferred from the Thompson case. But the relevance of referring to Mrs. Verrall at this juncture is very natural for Mr. Podmore, as every one trusted her and the subject of fraud was never raised. The association of the two is most natural for Mr. Podmore who could never rid himself of the suspicion of fraud. He wrote very much as if every one were a fraud but himself and a man or woman had to be in his clique to escape suspicion.

Mrs. Smead does not dream is the fact; namely, that a control always intervenes between the communicator and the medium and that there are at least two modes of communicating, one through the subliminal and one directly through the organism by the process of "possession". But he added in response to my query on this very point that "we just use the machine ourselves" and then went on to explain that "this Light's human body has a force that is of an unknown substance that is very light and yet not ether but still not electricity. We can use it much as you can the phone system, telling the body or the central office and we the one at the phone."

Now this is not evidence, but it is a perfectly intelligible account of the possibilities and coincides with what is implied in the reference to "light" or "energy" in other cases about which Mrs. Smead knows nothing tho she might speculate about it. It does not bear on the identity of Mr. Podmore, but it is a natural result of a changed point of view and involves the same general conception of the process which has been explained through Mrs. Piper and only the general knowledge of Mrs. Smead vitiates it as evidence of cross reference on that point. The next statement is better, even tho we cannot accord it evidence of the supernormal.

"Sometimes we have to call H. as he has more of this power than some of us and can right it when it gets wrong just by taking command for a short time like the change of communicators in the case he used to have." This represents knowledge that Mrs. Smead does not have and could not possibly have without a most intimate acquaintance with the Piper records and she has never looked at one of them. While Mr. Smead has read two of them he is not familiar with the process here described and which was familiar to Dr. Hodgson and known to Mr. Podmore, but disregarded while living. He added very significantly also: "We do not need an interpreter. There are no little guides. We are our own guide and each has his turn and could we have done as you suggested we could have been brought to a clearer understanding of this whole subject long ago." Then came an allusion to Mrs. Piper which was very indicative in

She rightly remarks that he would not use the term "faculty room", but that is easily accounted for by the influence of the subliminal in coloring the messages or furnishing the language often in which they are couched. He intimated, not asserted, that he taught there which is improbable, perhaps certainly not true. There was a number of very pertinent, but not evidential statements about his ignorance of American ideas as compared with Dr. Hodgson, which any one might suppose and some allusion to a Phi Delta body and the degree of A. M., the former of which is unknown at Oxford, according to the information given me. Miss Johnson informed me that the "A. M." degree was not given at Oxford, but she evidently did not remark that in this country "A. M." and "M. A." are interchangeable. The "M. A." degree is given at Oxford. He then made an allusion to the Emperor group and the way that he had to be "bowed down to" and against which he rebelled and many others, too, for that matter, not liking the obsequious obeisances manifest, at least superficially, in the Piper case. Possibly Mrs. Smead's natural objection to divine honors to any but God or Christ might cause this to take the form it does, but she would not know that it fit Mr. Podmore better than other communicators. Miss Johnson says of the statement made in this message: "I was not used to it. Seldom, if ever, went to the churches", that she does "not know whether Mr. Podmore was in the habit of attending church while at college. He certainly did not do so in later years." This of course could not possibly have been known by Mrs. Smead, whatever one may think about its liability to guessing, which I hardly think probable.

This was the end of efforts by Mr. Podmore. The remainder of the time was taken up by the efforts of others and some attempts to establish cross references, with some success. Mr. Podmore was not very successful in proving his identity. If the minute descriptions of his room and the college room had been verified they would have supplied excellent evidence, but they have to go as unproved and the remainder of his communications are too little implicated in his private and individual life to be as conclusive as may be

desired. Such as we have is involved in certain rather indistinct personal characteristics that may be impressive to those who knew his mind, but would not be effective with sceptical minds like his own. In respect of incidents of a specific nature his messages are not so good as those from Professor James, and the latter's did not reach the degree of excellence desirable for the sceptic who always looks at the case from the standpoint of the individual incident and test. Collectively the messages of Professor James have some considerable weight, but even collectively those of Mr. Podmore have less or none.

Readers will, perhaps, observe a difference between the Chenoweth Podmore and the Smead Podmore, and there is a difference. That difference, however, is affected by the attitude of the other communicators toward him, while it indicates some likeness at the same time. But in the direct attempt of the Chenoweth Podmore to communicate there is a fighting humor manifested in which the communicator is apologizing for or defending his position in life, tho forced to yield the truth of what he *seemed* to oppose when living. There is no doubt more of this apparent in the passage than he manifested in his writings. But we must remember that most men restrain their real feelings in their writings and temper them to the prejudices of those who might criticize them for undue antagonisms. In communications after the process described through Mrs. Chenoweth there would necessarily come to us the exact state of mind of the communicator rather than the restrained one. In life this natural state comes first and we inhibit its expression, but in communicating this natural feeling would come before the inhibited one could find a chance. Besides the hypothesis that they had carried on their arguments on the "other side", with all the others against him, as is apparently indicated by the way that Dr. Hodgson and G. P. represent themselves as taunting him or preventing him from communicating, might well imply moods that would find just such expression as the passage quoted manifests. We must remember that Mr. Podmore's books did not oppose the spiritistic theory. This will seem paradoxical to the lay mind, but it is a fact. His whole

animus was directed against the *evidence*, not the fact or the belief of the fact. He could well accept the existence of spirits on philosophic or other grounds and yet write as he did against what claimed to be proof, and there are passages in his writing where he did skillful fencing and expressed himself cleverly to avoid actual denial of the fact, so that he might well continue to contend after death that he had been right. He might still hold to the fact that there was not satisfactory evidence for survival tho it was a fact and all his discussions on the "other side" be to that point while he was handicapped by the necessity of admitting a fact which he had *seemed* to oppose when living. In this complicated situation I can well understand their prevention of his communicating. They might well see that he would argue instead of proving his identity by reminiscences. That actually seems to have been the situation. It explains his statement that both he and I were right and also the statement by G. P. that Podmore was "born blind": for his primary fault, if his objections were sincere, and they seem to have been, was that he had no real insight into evidence. It is not necessary to explain why here further than to say that he, like many others was looking to a test incident and neglected the psychological and synthetic unity of the incidents we obtained, as well as the articulation of the non-evidential matter with the evidential. That will explain his defective insight, but however explained it was there, if he was not playing the game of scientific scepticism for his reputation. He is made to confess this fact through Mrs. Smead and also to say that he had to correct that wrong before he could do much else. The rebuke which he said Hodgson administered to him for helping to prevent conviction in the important ethical work for the world protected by this belief perfectly consists with this view and suggests the nature of the discussion on the "other side". Besides there is some of the same attitude toward him by Dr. Hodgson through Mrs. Smead as through Mrs. Chenoweth. When he said "Podmore is no good as an experimenter" he indicated as much and sustains the statement made through Mrs. Chenoweth that Podmore was trying all

sorts of experiments, as if endeavoring to prove the truth of his theories in situations which death had produced.

Nevertheless, I feel that the subconsciousness of both psychics has colored the communications and Mrs. Chenoweth, perhaps, more than Mrs. Smead. If Mrs. Chenoweth had known more about Mr. Podmore than she states she did we might well account for the tone of the message by her own prejudices against his sceptical career: for she is deeply interested in the success of the spiritistic hypothesis. But she seems to be entirely ignorant of the man and his position. But accepting the spiritistic hypothesis her subliminal might well learn the general nature of the controversy between the different communicators and distort it, on the supposition that she has less sense of humor in the trance than she has normally. She might have converted good humored banter and argument on their part into serious antagonisms, and if this be true it will account for the exaggeration of the case and the difference between her coloring and that of Mrs. Smead. But there is evidence in Mrs. Smead of differences of opinion and more particularly of the need of atonement for his errors as a condition of communicating in evidence of identity. This consists with the idea that he had to clear his mind of the dominant conceptions due to the altered position caused by death and he might then get down to incidents. In both mediums he is apologetic, in Mrs. Chenoweth for his general views and in Mrs. Smead for his attitude toward certain specific mediums. But whatever resemblances we find they are affected by the personal equations of the two mediums, more of the subliminal being probable in Mrs. Chenoweth than in Mrs. Smead.

It will, perhaps, go without saying that the evidence of identity in the case of Mr. Podmore is not good. It is even much worse than that for Professor James. If we had to measure a spiritistic hypothesis by such evidence alone we should have to discount it very conclusively. We could hardly say even non-proven, a verdict which might imply that some reasonable evidence had been obtained. Taken alone his communications were such a failure that no special value can be assigned to them. This does not mean that they have

no value at all; for, with the presence of evidence enough to justify, if not to prove, a spiritistic theory, the facts illustrate the limitations which we frequently meet in phenomena of this kind, and it is only unfortunate that Mr. Podmore, of whom much might have been expected, was the subject of such poor evidence. Some of the facts are much better than we can explain, since the verification cannot be given at present. But making all allowance for this, his communications do not offer anything striking or especially interesting. Whether his manner of death, as is sometimes the case, had anything to do with the result we cannot say. But there is certainly not enough of veridical incidents to make any imposing effect, and they can only stand as explicable by the difficulties of communicating, and perhaps the effect of the personal equation in the man, after we have obtained better credentials for a spiritistic theory. Certainly that hypothesis has to be justified before we can assign any meaning or apologetic explanation to what is alleged as coming from him.

EDITORIAL.

COMING PROBLEMS.

We often have it mentioned by some member of the Society that the work seems so slow and that he or she would like to know whether there is a future life before they have to try the conclusion by the experiment of death. However desirable it may seem to such persons to know what the issue is we want to repeat and emphasize here that such views entirely mistake the nature of the Society and of the problems before it. This Society is not organized to settle any problems within a few years, or to garble its facts in favor of any preconceived hypothesis. Its primary object is to collect facts on the more obscure territory of psychology and if they effect anything for a belief in a conscious life after death well and good, and if the facts do not point that way it is our duty to admit it. The Society does not aim at any selfish object, but to know the truth whithersoever it may lead. The Editor thinks personally that by this time all intelligent people ought to have seen whither the facts point very definitely, but the majority of mankind want to know what their neighbors think before they can call their souls their own, and to them we have to make the concession of scepticism so-called until we have converted that obstinate and obstreperous class that has obtained an illegitimate authority over men's minds by sheer audacity in misrepresenting the facts and the problem, and perhaps a small class of earnest doubters whose sceptical function in life is quite as important as faith. When they yield the world will be conquered. But it is not our task to insist on their immediate conversion to any comforting belief. Ours is the work of science which is the collection of data for any conclusion which the facts may enforce. This duty makes us a body of scientific missionaries who must have faith in the cause of science, not primarily in comforting ourselves with a belief that the universe is going to supply us supernal bliss without work.

Besides this, if we are making the task of converting others to our beliefs we have before us something much larger than collecting facts. The resistance of the human mind to new beliefs is well nigh infinite and it yields only with patience and gradual relaxation of its hold. We have first to make these sceptics realize that we are a permanent body which can have its work going on long after their power of resistance is dead and gone. The trouble with those interested in psychic phenomena has been that they had no faith in their cause. Because they did not convert the world at a stroke they lay down supinely and let the wheel of Juggernaut run over them. That is not the way to win victories. Nothing will discourage opponents so much as to be conscious that you have a permanent source of power to resist them. A Society with the funds to perpetuate its work will always nullify the efforts of those who do only negative and destructive work. The only thing that lives is constructive work. The man who investigates and finds nothing can never compete with the man who investigates and finds something. It is the latter class that keeps matters alive. The Report of the Sybert Commission in Philadelphia had only a temporary effect. It might have been permanent but for the existence of the English Society which kept pouring out facts until the Sybert Report is not heard of any more in intelligent circles. Yet it might have been final for generations, and the man who lies down supinely before that sort of thing is not to be pitied for his despair or for the loss of his faith. What is needed is a permanent organization for collecting facts and acting as a missionary body for neglected truths of the most important kind. Sceptics die and leave nothing permanent behind. Societies never die until their task is accomplished and a new one is taken up.

The most difficult thing that the American Society has to contend with is the spirit that is created by the newspapers and magazines. This is the expectation that we shall establish great conclusions over night. We get to thinking that it is not worth while if we do not do more than physical science has done in three centuries with opportunities infinitely greater than can possibly exist where phenomena are

so rare and the instruments with which we have to work so delicate. But those interested in the work must learn that this generation will have been in its grave before very much is established. Public and intelligent interest is growing and the work is gaining a respectability that it never had before. But the realization that it must have a permanent foundation and endowment has not grown with this respectability. We throw upon Mr. Carnegie or Mr. Rockefeller the whole duty of doing the work which each of us must do. We talk about the dangers of great wealth, but they are not half so dangerous as devolving on one or two wealthy persons the whole duty of sacrifice. What is needed is the personal devotion that characterized the early Christians who were willing to start on a world conquest with twelve men who co-operated to that end. Our task in this highly organized civilization is much greater than theirs and the problems are wholly different. We have to meet a highly organized system of scientific beliefs which have cost many billions of dollars to establish and which have settled down into a comfortable dogmatism that will not yield to any methods except its own. It is not a question of appealing to individual conscience, as did early Christianity, or to minds that are passive and uneducated, but it is one of appealing to highly organized intelligence with the data which it is accustomed to respect. Nothing will enable us to do that but a very large endowment to carry on the work for many generations.

This work, however, grows and does not cease with the kind to which we have hitherto been forced to confine it. There are large practical fields of therapeutics and ethical service which are awaiting to be attacked and yet cannot be touched until we have the means for it. We are far behind Europe in all this, and yet remain in blissful confidence that we are far superior to the old country. We can justify that confidence only by heroic efforts and sacrifices.

It is reported that the bill for alcoholic drinks in this country for the last year was \$2,250,000,000. *One-tenth of one per cent.* of this would give us \$2,250,000 for the effort to see whether man had a soul worthy of better nutriment than the "spirits" which seem to satisfy the human race best. This

means that *one-tenth* of a cent for every dollar spent in liquors would endow this work. Perhaps the same small sacrifice in the use of tobacco would accomplish the same result. But such statistics show where the supreme interest of the human race are concentrated and any betterment of its tastes and aspirations must fall upon the few who are willing to give us even a small part of the power which such sums have for maintaining the physical passions of the race.

INVESTIGATION FUND.

I wish here to make an appeal to members for an investigation fund the coming year. I shall explain the situation which makes this appeal necessary. The endowment is not large enough to even help out the expenses of publications as yet, which are not fully paid for by membership fees. But the important circumstance which creates the need is the development which came in connection with the experiments to reach Professor James.

Readers of the *Proceedings* issued in May will have remarked that in the course of them an interesting method of improving the process was accidentally hit upon by the "controls". They tried the process of *double control*, or "driving tandem" as one of them called it. The result was a great improvement in the communications. The influence of the subconscious was greatly decreased by it, and that has been a desideratum for influencing scientific minds, as well as those of the public, who would not reckon with the subconscious as the necessary vehicle for communication. In the course of experiments this year the so-called *direct method* of communicating was substituted for the double control and it is going to take time to develop this process to its best efficiency. It came about in the effort to get proper names more successfully than had been usual. Since it began the influence of the subconscious has been still more diminished, and now it is desirable that we shall have funds to continue this process of work to bring about conditions in which we can undertake the investigation of problems which must now occupy us.

namely, the ethical relation of this life to the next one and the nature of that life. In obtaining information on these points we must reduce the subconscious to its lowest possible degree of influence on results and it will take time to get these conditions perfected.

It will take \$35 a week to conduct the experiments and I estimate that we can have forty weeks of experiments. This means that a fund of \$1,400 will do the year's work. I hope members will not make contributions conditionally, because we can do work with whatever is given us. It is not a thing that depends on getting the whole sum, but is helped by any amount whatever. But \$1,400 will enable us to make a year of work in the process of perfecting this phase while we also add to the evidential matter of our investigations. Contributions in large or small amounts will be appreciated.

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.

APPENDIX TO APPARITIONS OF THE DEPARTED.*

Reprinted from *Buddhist and Christian Gospels now first compared from the Originals*, by Albert J. Edmunds, M. A. Fourth Edition, volume II. Philadelphia, 1909, pages 201-219.

It was only a part of these incidents that were published first in the *Proceedings* of the English Society (Vol. VI p. 57), and afterwards in Mr. Myers' *Human Personality and its Survival of Bodily Death* (Vol. II, p. 380). Comparison of the present narrative with the previous records will show omissions in the original that alter its significance very much. This may have been due to certain necessary reservations at the time, but one cannot help thinking that it would be well to publish nothing unless we could publish all the facts. The original narrative presents far less evidence for a spiritistic interpretation than the present account, and it is reprinted here to have it on record in connection with similar data, so that it will be easier of access to students of psychic research.—Editor.

To the scholastic mind the association of modern spiritistic phenomena with the venerated ones of Holy Writ appears a sacrilege; but the Society for Psychical Research, founded by a band of scholars at the University of Cambridge in 1882, has given these phenomena a seriousness which they never had before. Just as the facts of courtship in modern life are seldom so poetic as the moonlight of romance—romance founded mostly on the life of simpler times—so, in religion, the same phenomena which occurred at Endor, at Savatthi, or at Delphi are lowered in our eyes when reported from a drawing-room of to-day. Against all such obstacles to the search for truth the philosopher must unfailingly fight. Suppressing, therefore, the natural distaste of one who prefers the haunted groves of antiquity to the slums of the present, I propose to publish here for the first time *the full narrative* of a modern ghost-story wherein I played a part. The portion of this story already printed by the Society for Psychical Research, and reprinted in the immortal work of Myers, has attracted so much attention that one may reasonably

hope for interested readers of the whole. I have told this story probably hundreds of times to my friends since 1885, so that the facts, tho distant, are well fixed in my mind. They were first written down by me in 1887 at the request of Frederic W. H. Myers, and I still treasure his handwriting, saying to Richard Hodgson: "Edmunds' [s] paper very valuable." It is to be hoped that my original manuscript is extant among the papers of that philosopher, and may some day be used to check the present account, written down in 1903, while reviewing his *Human Personality and Its Survival of Bodily Death*. (London, 1903.)

A HAUNTED LIBRARY.*

An Authentic Narrative.

By Albert J. Edmunds.

With Attestation by John Y. W. MacAlister of the Royal Society of Medicine.

I will give in full a case wherein I played a part. It is found at Vol. II, p. 380, of Myers' book, where it is reprinted from the S. P. R. *Proceedings* for December, 1889. The account was written for Myers in 1888. My own account was written for him in 1887, but it was principally concerned with auditory phenomena which occurred in the year after the apparition here described. Moreover, its personal allusions made it undesirable for print. Even now I am requested to preserve the anonymities,† tho for my own part I consider that events of public importance become public property twenty years after their occurrence. The "Mr. J.", who will now speak, is well known to librarians all over the world: J. is the initial of his first name. In the case of his assistant, Mr. R., the initial is that of the surname. Q. and X. are complete disguises.

Myers, in the *Proceedings* of the Society for Psychical Research: December, 1889.

From this savage scene I pass to a similar incident which occurred to a gentleman personally known to me (and widely known in the scientific world), in a tranquil and studious environment. The initials here given are not the true ones.

* This narrative was originally included in my review of Myers' *Human Personality* [1903], but Richard Hodgson, of Boston, advised me to separate it January 6, 1905. A. J. E.

† See, however, the note at the end

XIII.* On October 12th, 1888, Mr. J. gave me *viva voce* the following account of his experience in the X. Library, in 1884, which I have taken down from memory next day, and which he has revised and corrected:—

In 1880 I succeeded a Mr. Q. as librarian of the X. Library. I had never seen Mr. Q. nor any photograph or likeness of him, when the following incidents occurred. I may, of course, have heard the library assistants describe his appearance, tho I have no recollection of this. I was sitting alone in the library one evening late in March, 1884, finishing some work after hours, when it suddenly occurred to me that I should miss the last train to H., where I was then living, if I did not make haste. It was then 10.55, and the last train left X. at 11.05. I gathered up some books in one hand, took the lamp in the other, and prepared to leave the librarian's room, which communicated by a passage with the main room of the library. As my lamp illumined this passage, I saw apparently at the further end of it a man's face. I instantly thought a thief had got into the library. This was by no means impossible, and the probability of it had occurred to me before. I turned back into my room, put down the books and took a revolver from the safe, and, holding the lamp cautiously behind me, I made my way along the passage—which had a corner, behind which I thought my thief might be lying in wait—into the main room. Here I saw no one, but the room was large and encumbered with bookcases. I called out loudly to the intruder to show himself several times, more with the hope of attracting a passing policeman than of drawing the intruder. Then I saw a face looking round one of the bookcases. I say looking round, but it had an odd appearance as if the *body* were in the bookcase, as the face came so closely to the edge and I could see no body. The face was pallid and hairless, and the orbits of the eyes were very deep. I advanced towards it, and as I did so I saw an old man with high shoulders seem to *rotate* out of the end of the bookcase, and with his back towards me and with a shuffling gait walk rather quickly from the bookcase to the door of a small lavatory, which opened from the library and had no other access. I heard no noise. I followed the man at once into the lavatory; and to my extreme surprise found no one there. I examined the window (about 14 in. x 12 in.), and found it closed and fastened. I opened it and looked out. It opened into a well, the bottom of which, ten feet below, was a sky-light, and the top open to the sky some twenty feet above. It was in the middle of the building and no one could have dropped into it without smashing the glass nor climbed out of it without a ladder, but

* I. the thirteenth, are discussed in the article of Myers on Apparitions.
A. J. F.

no one was there. Nor had there been anything like time for a man to get out of the window, as I followed the intruder instantly. Completely mystified, I even looked into the little cupboard under the fixed basin. There was nowhere hiding for a child, and I confess I began to experience for the first time what novelists describe as an "eerie" feeling.

I left the library, and found I had missed my train.

Next morning I mentioned what I had seen to a local clergyman who, on hearing my description, said, "Why, that's old Q.!" Soon after I saw a photograph (from a drawing) of Q., and the resemblance was certainly striking. Q. had lost all his hair, eyebrows and all, from (I believe) a gunpowder accident. His walk was a peculiar, rapid, high-shouldered shuffle.

Later inquiry proved he had died at about the time of year at which I saw the figure.

I have no theory as to this occurrence, and have never given special attention to such matters. I have only on one other occasion seen a phantasmal figure. When I was a boy of ten I was going in to early dinner with my brothers. My mother was not at home, and we children had been told that she was not very well, but tho we missed her very much, were in no way anxious about her. Suddenly I saw her on the staircase. I rushed up after her, but she disappeared. I cried to her and called to the rest, "There's mother!" But they only laughed at me and bade me come in to dinner. On that day—I am not sure of the hour—my second sister was born.

I have had no other hallucinations. When I saw the figure of X. I was in good health and spirits.

In a subsequent letter Mr. J. adds:

I am under a pledge to the X. people not to make public the story in any way that would lead to identity. Of course I shall be glad to answer any private inquiries, and am willing that my name should be given in confidence to *bona fide* inquirers in the usual way.

The evidential value of the above account is much enhanced by the fact that the principal assistant in the library, Mr. R., and junior clerk, Mr. P., independently witnessed a singular phenomenon, thus described by Mr. R. in 1889:—

A few years ago I was engaged in a large building in the—, and during the busy times was often there till late in the evening. On one particular night I was at work along with a junior clerk till about 11 P. M., in the room marked A on the annexed sketch. All the lights in the place had been out for hours except those in the room which we occupied. Before leaving, we turned out the gas. We then looked into the fire-place, but not a spark was to be seen. The night was very dark, but being thoroughly ac-

customed to the place we carried no light. On reaching the bottom of the staircase (B), I happened to look up; when, to my surprise, the room which we had just left appeared to be lighted. I turned to my companion and pointed out the light, and sent him back to see what was wrong. He went at once and I stood looking through the open door, but I was not a little astonished to see that as soon as he got within a few yards of the room the light went out quite suddenly. My companion, from the position he was in at the moment, could not see the light go out, but on his reaching the door everything was in total darkness. He entered, however, and when he returned, reported that both gas and fire were completely out. The light in the daytime was got by means of a glass roof, there being no windows on the sides of the room, and the night in question was so dark that the moon shining through the roof was out of the question. Altho I have often been in the same room till long after dark, both before and since, I have never seen anything unusual at any other time.

When the light went out my companion was at C. [marked on plan.] Mr. P. endorses this:

I confirm the foregoing statement.

In subsequent letters Mr. R. says:—

The bare facts are as stated, being neither more nor less than what took place. I have never on any other occasion had any hallucination of the senses, and I think you will find the same to be the case with Mr. P.

The light was seen *after* the phantom; but those who saw the light were not aware that the phantom had been seen, for Mr. J. mentioned the circumstance only to his wife and to one other friend (who has confirmed to us the fact that it was so mentioned to him), and he was naturally particularly careful to give no hint of the matter to his assistants in the library.

So far the printed accounts. The phantasm of his mother seen by Mr. J. was during her lifetime. He saw her walking upstairs when she was in another house at a distance, and learned afterwards that at that moment a sister was born to him.* Mr. J. is a Highlander, and this is only one more instance of the well-known Highland gift.

With regard to the illuminated room, it must be observed that it was a favorite resort of the deceased. It opened on to a gallery in the main hall of the library, and we used to call it "The Infirmary." This was because it was a lumber-room for

*I was about to suppress this paragraph as repetition of what Mr. MacAlister has said; but I let it stand out of regard for truth. It contains one of those unconscious exaggerations so easy to admit into such stories. For this reason it is all the more desirable that my MS. of 1887 should be recovered from the papers of Myers.

about an arm's length from Mr. J. There was nothing thereon to produce this half bell-like vibration, which sounded something like a tuning-fork when stricken and held to the ear. Now, at that time there was a scare all over England of Irish-American dynamitards. The town-hall near by was being watched by the police as a building that was marked. I was personally apprehensive because an anonymous poem* which I had written against the outrages had been reprinted in Ireland, and had called forth a counter-poem and an editorial. "This," said J, "is an infernal machine!" Accordingly I stooped down beneath the table to examine it. Finding nothing, I placed my ear against the bottom of it, thinking that, if an infernal machine were hidden therein, I should hear it tick. The moment my ear touched the wood, the vibrant sound thrilled through me quite piercingly. I sprang to my feet in the sudden remembrance of the story told in September, and exclaimed: "This has got something to do with old Q.!" Just then Mr. R. came in, who had seen the illuminated room. *He was the only member of the staff who had worked under Q.* "R," said I, standing beside him, "let us put our hands on the table." We both laid our fingers lightly thereon, and the moment R. touched it, the sound came ringing out of his sleeve. Mr. J. and I rushed upon him with one accord, and rolled up his sleeve. Of course there was nothing there, but the impression upon both of us had been simultaneous. I then remembered that Q. had died in the spring, and that haunting phenomena were frequently associated with anniversaries. "Cannot we discover," I asked, "the exact date of Q.'s death?" "Yes," said R.: "old So-and-So down the street can tell us." A messenger was dispatched, and returned with the news that *Mr. Q. had died on the first of April, 1880, between four and five o'clock in the afternoon.*

I then put another question: "R., when Q. was alive, was there any sound that you were accustomed to hear in this library that at all resembled this?" (The sound had already been repeated in R.'s presence.) "Yes," he replied, "there was. Upon that spot on the table whence this sound appears to proceed, there used to stand an old cracked gong, and when Q. wanted one of us boys he used to strike it, and it sounded like what we hear." *Thus, upon the fifth anniversary, to the very hour, of the old man's death, a phantasmal bell reminded us of his presence.* Taken together with the lighted room of the former year, this is significant. It reminds one of the statement of Swedenborg, that in the unseen world there is a duplicate of everything here. There is an ideal London, said that Seer, where through

* *England's Foes.* (English and American Poems. Philadelphia, 1888.)

that you wish to divulge?" "Yes." "Have you done something wrong?" "Yes." "Is it anything to do with finances?" A loud thump gave an indignant *No*. I learned later, however, that Mr. Q.'s accounts were disorderly when he died. So much so, that Mr. J., who was the soul of honor, was subjected to an offensive surveillance, for his predecessor's misdeeds. I now thought what wrong thing a librarian might do, and at last inquired: "Did you ever give away books belonging to this library to your personal friends?" "Yes." "Will you tell us the names of those friends?" "No." "Will you tell them to the head librarian?" "Yes." I then asked the invisible one whether he had believed in a future life when on earth, and he said no. Mr. R. broke silence by confirming this: the deceased had been a materialist. Was he unhappy? I inquired. Yes. Would he prefer extinction to his present lot? Yes. Was he aware that some people maintained that he was only a cast-off shell of the soul, and was destined to perish? Yes. Such was our conversation. I told him we would pray for him, and so the *séance* closed. My two companions were amazed at the whole affair, especially the Philistine, whose learned comment was: "Rather rum!" ("Rum" is English slang for *queer*.)

Next day I told Mr. J. what had happened, and he bade me repeat it to the Unitarian minister to whom he had confided his own experience of the former spring. "You see," said Mr. J., "he may think there is something wrong" (touching his head), "and you will keep me in countenance!" I did so, and also told the story to George Hudson, a white-lead merchant, who, in his youth, had investigated spiritism when it was fashionable in London. He had "sat" with Sergeant Cox and the Countess of Caithness, and had seen extraordinary things. Indeed he claimed that he had been converted from rank materialism by hard facts. His favorite saying was: "You shouldn't believe: you should know." And he *knew* there was a future life. He had held a medium with his hands, and seen an ectoplasmic form indisputably separate, he said.

Well, George Hudson, a certain lawyer, and Mr. J. went to the library one night soon afterwards, to find out what they could. I was invited, but declined. Hudson and J. were my intimate friends, but the lawyer had the air of not wanting me. I wish now that I had gone. Hudson described to me what occurred. Never, said he, in all his experiences with professional mediums, had he seen anything to compare with the manifestations of that night. He had seen a double row of wine-glasses, along the middle of a room, strike together by invisible agency and produce exquisite music. But neither this nor ectoplasmic phantoms could compare with what those three were witness

When Mr. MacAlister met me in New York, as implied in the foregoing attestation, he gave me permission to disclose his name, but bade me preserve the other anonymities.

ALBERT J. EDMUNDS.
Philadelphia, January 6, 1905.

The events narrated here by J. Y. W. MacAlister were first written down, quite independently by me, in the manuscript mentioned (1887). Mr. MacAlister wrote in 1888 in London, while I had written from Pennsylvania. Hence, if my original account could be recovered from the Myers papers, it would act as a check upon our two memories, and every detail wherein we agreed would be equivalent to a contemporary document. We parted in August, 1885, and did not correspond about the events narrated, or in any way influence each other's accounts.

Nothing has been altered in the above account as written in 1903 except the spelling; the date December, 1889, instead of the volume and page of the S. P. R. extract; a grammatical alteration of two words; a blank for the name of the English county: the letter Q. on p. 209, instead of the true initial, together with blanks for the succeeding four letters of the first syllable of deceased's name; the date 1903 supplied once in brackets; and the name Royal Society of Medicine, formerly known as the Royal Medical and Chirurgical Society. In the account as written by me in the spring of 1903, before I dreamed of meeting Mr. MacAlister in the fall, I had "rope merchant" as the occupation of George Hudson. Mr. MacAlister altered this to white-lead merchant, as at present. When reading my narrative in New York on September 10, 1903, Mr. MacAlister at first failed to recall the incident about the sound emanating from the sleeve of the assistant librarian; but after sitting in silence for a few seconds he remembered it, remarking that his own memory was smouldering, whereas mine was always on fire—which is certainly true so far as the present story is concerned. Mr. MacAlister also failed to remember the incident about the visitor to whom he uttered an official untruth; but this is no part of the ghost-story.

A. J. E.
Philadelphia, November, 1908.

tests supporting his hypothesis before rejecting the opposing hypothesis as regards mental mediumship.

This condition may or may not be true. If it is true, it is one that has not been brought about entirely by the researcher, but on the contrary one thrust upon him, by the fact, that a vast field had to be explored in a short time, and reasons shown for perfecting ways and means to continue the work, before a diminution of interest in the same had taken place, after having once been awakened.

In all new sciences of recent origin one will notice—First—that the facts are more or less warped by those having a superficial knowledge of the same. Second—the results and methods of the work are not always placed properly before the public, especially by those who should know better. Third—in some cases the limitation of certain phenomena have not been thoroughly established, such limitation being an essential feature from an exegetical standpoint. I will consider the first two points at this time and the third one sometime in the future.

As an example of my first point I desire to call to the reader's attention an article on "Physical Research" appearing in the tenth edition of the *Encyclopædia Britannica*.

At the very start of this article the writer shows his prejudicial attitude and lack of knowledge of the entire subject—The first sentence is as follows—"Psychical Research—a term which may be defined partially as an examination into the amount of truth contained in a world-wide superstition. Thus when Saul disguised himself before his séance with the witch of Endor and when Croesus scientifically tested the oracles of Greece, they were psychical researchers." The writer then proceeds to give a history of this "Superstition". He tells about hypnotism and the like—mentions a few names such as Piper, Hyslop, Lodge, Crookes and others and finally closes by placing his offering on the altar of his god—the omnipresential and omniscient telepathy.

At the present time there are so many interesting subjects to read about, one is almost at a loss which to choose. Now to my mind there is none more interesting than psychical research work, but had I not known the nature of this work when I read the article in question, or even the first sentence of the same, I am positive I would not have attempted to learn more, even though the words "may" and "partially" can be made to cover a multitude of errors.

In the first place there can be no such thing as examining into the truth contained in a superstition. We may examine into the truth contained in tradition or belief, but not superstition. The word "superstition" can be used both in an objective and subjective sense. In the objective sense it is used to

and too much time or care cannot be devoted to this by those who are able to do so, who know the facts thoroughly and who can present them in their true perspective, of which ability the writer of this correspondence makes no claim.

This brings me to the second condition, mentioned above. Some years ago on a trip from the South I purchased from the Union News Co.'s boy a copy of Pearsons Magazine. In this number appeared an article with the title of "Ghost Hunting", and written by James Creelman. Up to that time I was an out and out agnostic on things psychical. The article told about psychical research work in a manner best suited to demonstrate the impossibility of the researcher to hoodwink the writer. It mentioned a number of prominent savants engaged in the work, but in such a manner as would lead one to suppose they were hinds pure and simple, and closed in that magnanimous and pseudo intellectual style that only reporters can successfully do, when the subject is quite beyond their mental calibre.

The treatment was so unfair and the results so seemingly trifling, that I made up my mind that either the writer was giving an incorrect interpretation of the methods and results, or else the workers in the field were following a will-o-the-wisp, and to decide the matter, I joined the American Society of Psychical Research to secure the information at first hand.

We should however expect better treatment from our friends. Unfortunately this is not always the case. The psychical researcher is somewhat to blame for the contempt in which his work is often held. The words of Herbert Spencer about religion equally applies to his work. Spencer, in his book entitled "First Principles" says—"The religious mind fails to comprehend how impregnable are some of its tenets." But to illustrate my point, I had been endeavoring to interest a gentleman in psychical research work. In fact I believed I had him interested to the point of becoming a member of the A. S. P. R., when to my surprise on boarding the train with him on a certain Monday morning to go to the City, he informed me that I was "an easy mark". Upon further inquiry he handed me the magazine portion of a leading Sunday paper. In this supplement appeared an article entitled "Spirit communication from William James". Before reading it I assured him that it was the merest trash, as far as evidence of the survival of the personality of William James was concerned. To which he replied "I am of the same opinion, but the fact remains", he said "it was written by the ——— of your Society."

It is needless for me to say that I was greatly taken back having been led to make the remark about "merest trash" for the reason that a newspaper is not the place for a serious dis-

provisionally been established. To talk to the average person about research work, except in general outline, is to not only confuse him, but is to miss the point most important—We must educate the public to appreciate the results which are possible from a sociological and moral standpoint if survival is proven, and should we succeed in doing this, the necessary means can readily be secured for continuing the work to a successful culmination.

LOUIS W. MOXEY, JR.

some who wish to know more than the psychic researchers care as yet to discuss confidently. For those the book will have much interest, tho it will be repudiated by the scientific Philistine.

New Evidences in Psychical Research. By J. Arthur Hill. With an Introduction by Sir Oliver Lodge. William Rider and Son, London. 1911.

This little book like many others of the same kind adds to the rapidly increasing evidence of the supernormal, regardless of explanations. It is not a summary of previously published records, but is just as the title states. There are portions of it that represent quotations from the Thompson, Verrall, Holland and Piper material, but the primary motive of the book and the first data given are connected with new evidence.

I shall not undertake a detailed review of it. It will suffice to say that the work is carefully done and will appeal to intelligent and scientific minds. It is largely a collection of facts analyzed and stated so as to recognize evidential limitations and values. We freely commend the book to all psychic researchers as one of the best in the field. No primary attention has been given to theories or views. They are presented and discussed, but more as a response to the natural demand than for the purpose of explaining things.

In his experiments with psychometry the author refers to the theory of impressions left on articles by their owners and their detection by the clairvoyant or psychometrist, and apparently he thinks this a possible explanation. I cannot but think this sort of thing is a mistake. Psychic researchers, pressed for an explanation of weird mysteries, have a proclivity for indulging the most absurd and impossible of theories rather than admitting that they do not know. I think a confession of ignorance in such cases is a thousandfold better than meaningless miracles of this kind. They are only description of superficial appearances, not explanatory at all.

This is the first volume that I have seen from any member of the English Society, except Sir Oliver Lodge and Professor Barrett, that has the courage to doubt the application of telepathy to the facts. The author leans to a spiritistic hypothesis for a certain group of the facts, and while he employs the telepathic theory as a measure of the evidence he is not at all enamored of its fitness. He seems to have a very clear sense of humor about it which cannot be said of most people who squint in that direction.

The book ought to be read and studied by every one interested in psychic research. It reaches a high level of scientific method and is not burdened with excessive details which must necessarily characterize scientific reports.

THE HIBBERT JOURNAL

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To suppose that the Church would all of a sudden repudiate its philosophical, or I had better say, rationalistic basis and build on proven facts, would be to show one's ignorance of the Church's history and methods in the past and as the day of miracles seems to be gone, this idea must be instantly dismissed. Neither am I vain enough to expect that the Church would lend any financial aid, when its resources are being taxed to the uttermost by that "international disturber" known as the "foreign mission field".

This paper is not intended however as a treatise on logic, but is written with the idea of enlarging upon my previous article, the "Church and Psychical Research", where I endeavored to indicate the similarity of certain phenomena found in the Bible and that collected by our psychical research societies, and if my premise was correct to show that the Church should support the efforts of the researcher. I did not indicate the way, that the Church could easily assist in this work, which forms the subject of this paper.

When F. W. H. Myers and his co-workers founded the English Society of Psychical Research in 1882, they were confronted at the start with one difficulty, the absence of a number of experimental and observational records. It became necessary therefore to undertake the collection of such data in as careful a manner as possible. The same difficulty though not in as great a form confronted the founders of the American Society in 1906.

In the work of securing an ample number of records there are at least two difficulties to be met with. First,—the false philosophical respectability of many persons must be overcome, and secondly,—interesting psychic phenomena are not the possession or experience of every one. The phenomena in question cannot be produced at pleasure, as can many phenomena by the experimentalist in normal psychology, being scattered and sporadic.

The second difficulty confronting the researcher, is one which the clergy can assist in overcoming. They occupy a position which is somewhat unique and one in which they may learn of many interesting psychic experiences. The members of the clergy will often hear of experiences, which

the laymen never dream of, let alone having told them. They are especially liable to learn of any coincidences connected with sickness, accident or death and all similar phenomena of a sporadic nature.

*"Now I know that some persons are impatient of such an investigation and decline to see any need for it. They feel that if they have evidence enough to justify their own belief further evidence is superfluous. They have not the scientific spirit, they do not understand the meaning of 'law'. A fact isolated and alone joined by no link to the general body of knowledge is almost valueless. If what they believe is really a fact, they may depend upon it that it has its place in the cosmic scheme, a place which can be detected by human intelligence; and its whole bearing and meaning can gradually be made out."

"Moreover their attitude is selfish. Being satisfied themselves they will help us no more. But real knowledge like real wealth of any kind, cannot be wrapped up in a napkin; it pines for reproduction, for increase; 'how am I straightened till it be accomplished'. The missionary spirit, in some form or other is inseparately associated with all true and worthy knowledge. Think of a man who, having made a discovery in astronomy,—seen a new planet, or worked out a new law, —should keep it to himself and gloat over it in private. It would be inhuman and detestable miserliness even in a thing like that, of no manifest importance to mankind. There would be some excuse for a man who lived so much in advance of his time that, like Galileo with his newly invented and applied telescope, he ran the danger of rebuffs and persecutions for the publication of discoveries. But even so, it is his business to brave this and tell out what he knows; still more is it his business so to act upon the mind of his generation as to convert it gradually to the truth, and lead his fellows to accept what now they reject." And then Sir Oliver Lodge goes on to make the following observation which is especially applicable to the Clergy's assistance to the psychical researcher. He says—"Those who believe themselves

* "The Survival of Man" by Sir Oliver Lodge pages 21-22.

the repositories of any form of divine truth should realize their responsibility. They are bound in honor to take such steps as may wisely cause its perception and recognition by the mass of mankind."

While the clergy can be of considerable assistance in the manner indicated they are not in a position to judge the value of any phenomenon. This may seem at first like giving scant courtesy for their assistance if the same should be forthcoming, but it is the truth nevertheless. In fact it is at this point that one of the humorous facts met with by the psychical researcher develops. It seems to be the paradoxical idea of a number of academicians (they being the chief offenders), that psychical research work is one in which they are especially qualified to pass judgment. A man occupying say the chair of chemistry in one of our large universities would be slow to render a decision as to the merits of the anthropologist work, although no such discretion is sometimes manifested when the work of the psychical researcher is under discussion. In the former case a considerable number of generalizations have already been established, while in the latter case proportionally little of what must be done has been accomplished. Psychological data is still far from being arranged in an ideal order, as the field has only recently been invaded. Psychical research work is of later origin still and in many phenomena met with in this work, the psychologist himself working alone with normal phenomena cannot qualify as an expert.

Aside, however, from any of the reasons mentioned above, there are others especially applicable to the clergy alone. First—the mental attitude of the religious mind is separate and distinct from the scientific one. It should not be so I will grant, but we are here dealing with facts and not with theories. Due to the false ideas as to what religion is, we find the religious mind to be one, in which hope is based upon ideals—while the scientific mind may be described as one in which hope is founded on experience. Then again the clergy do not receive in the strict sense of the word a scientific education, their training being along doctrinal lines: and finally the clergy and for that matter members of our psychical re-

search societies are not always in a position to give their undivided attention to a thorough study of the subject and until that is done it is not only unsafe but unscientific for one to venture a valuation of the evidence thus far collected.*

As I have previously stated, the collection of interesting psychical phenomena is not an easy task. Then it may be necessary to collect them for a long time as the individual case may prove nothing, but a collective mass might be of inestimable value. It may not be possible for members of the clergy to spare time for recording and forwarding all psychical experiences which they may become acquainted with. If such is the case, it would still be of considerable assistance to the researcher if only evidential cases of recent occurrence especially of apparitions at or before and after death were noted and forwarded.

It is not however an easy matter to determine on the spur of the moment whether the experience has any evidential value. If one is in doubt on this point it would of course be best to forward a record of the experience and let the investigator decide. Provisionally an experience in order to be placed in the evidential class, should have two limitations. First—it must be one in which the person having the experience sees or hears something he or she could not have known or expected and either of past, present or future occurrence. And secondly—there must be an absence of all data by which the subconscious mind could have arrived at a similar conclusion by a series of deduction. Let me illustrate the matter.

First I will tell of a non-evidential dream from my own experience, which meets the first requirement above but not the second; and then I will tell of a dream of a friend of mine which might have been placed in the evidential class, had the circumstance permitted a rigid investigation.†

* If I am right in describing (above) as humorous the efforts of the academician to interpret the results of psychical research experiments, it might be interesting for the reader to consider, what would be the proper word to use in describing the efforts of our newspapers' editorial writers, when they attempt a unification of the facts.

† The reader is cautioned that the following experiences are not given in detail.

On a Saturday in the early part of October, 1908, I called at my parents' home to see my grandmother, then in her ninety-third year. I found her suffering with a slight cold, but she would not permit any one to call in the doctor. The following day, my parents called at my own home and stayed for supper, leaving my grandmother at their home. Monday evening I talked over the phone with my parents and learned that there were no new developments in my grandmother's condition, altho the doctor had been sent for. That night (Monday) I dreamed that my grandmother died on the following Wednesday without my seeing her again. As I had always been her favorite grandchild, I remember in my dream bitterly regretting the fact that I did not see her once more before her death. The following Tuesday my grandmother was considerably worse. The doctor pronounced it a case of pneumonia. The physician in question had attended my grandmother for a number of years and while believing it would be her last sickness on account of her advanced years and the malady she was stricken with, did not believe it would terminate fatally for perhaps a few days as she had wonderful vitality and great recuperative power. That night I talked to my parents over the phone and told them I had better come in to see my grandmother for fear she might pass away suddenly. I was prevailed upon not to do so however as at that time I had a bad cold and not only the doctor who had just recently called a second time that day, expected her to live a few days, but the nurse also reported that she was resting comfortably and her respirations were good.

The facts of the case are, that the following morning (Wednesday) she died (3.20 A. M.)—which was the day given in my dream. Now this dream might be an evidential one but no credence can be given it in this connection for the reason that it can be explained in a natural way—there being quite some data by which the subconscious mind could have made a similar deduction, although I did not recall these data during the illness of my grandmother.

The experience of my friend was very different. He dreamed on a certain Tuesday night about a year ago, that he was standing talking to me at the foot of a stairs leading to

that too much care cannot be expended in getting the record exact. In recording a vision or an audition or any similar phenomenon there always exists the tendency to try to coax the facts to fit some half-fledged preconceived theory of the person reporting the experience.

"Such distortions of truth are misleading and useless. What we want to know is exactly how the things occurred, not how the impressionist would like to have them occur, or how he thinks they ought to have occurred. If people attach importance to their own predilections concerning events in the Universe, they can be set forth in a foot note for the guidance of any one who hereafter may think of starting a Universe on his own account; but such speculations are of no interest to us who wish to study and understand the Universe as it is."

For the help and guidance of those who may take the trouble to report their own experience or those of others, it may be well to lay down certain rules which it is desirable to bear in mind. Before stating them however I wish to call the reader's attention to the fact, that the society will treat all narratives in a confidential manner, unless express permission is given the society to use the names connected therewith. Personally I would no more think of withholding my name from a record than from a letter I had dictated in my business. Of course there may be some cases that this procedure is absolutely necessary, but where not necessary it is only temporizing with a pseudo respectability and the sooner those of us who do exert any influence at all on the public opinion * (not newspaper opinion) throw down the gauntlet to the sceptic the better for truth and all concerned.

But to state the rules, giving general ones first.†

1. Make a record in writing of the experience as soon as you learn of it, or better still have the one to which it hap-

* Persecution still exists at present as during the dark ages, although the method of punishing a person has changed. In those days men were burnt for holding an opinion contrary to the generally accepted one, while to-day they are branded.

† The following rules are meant to cover only such cases as the clergy are most likely to learn of. If the record is an experience of the reporter the same rules will still answer.

5. Did the person having the experience place any credence in the same and if so what were their reasons. This is important.

6. Had they ever had a similar experience. If so please give a short account of same.

I believe I have now completed what I started to do, viz:—point out the way and manner that the clergy can assist the psychical researcher; little more is to be said. If the clergy still believe the records of the psychical researcher to be a mass of fabrication and fraud, they are welcome to their views, but they must not wail if in after years their one talent is taken from them and given to him—having ten. Human nature is made up most surprisingly of opposite qualities. If there are men who believe nothing, there are as many men who are ready to put forth faith in anything. The psychical researcher must be on his guard against both, facts are what we want, for there is *rien n'est beau que le vrai*.

SUMMARY OF EXPERIMENTS SINCE THE DEATH OF PROFESSOR JAMES.

By James H. Hyslop.

IV. Dr. Richard Hodgson and George Pelham.

1. Dr. Richard Hodgson.

Two of the miscellaneous cases to be published later have their value only in the character of the incidents mentioned. Their personalities were well known by name and character to Mrs. Chenoweth, but the incidents were not. The other two instances were as unknown as the incidents and hence the force of the items is all the greater. In such an estimation of the phenomena Dr. Richard Hodgson will stand in the first of these two classes. He was not only a well known person but was well known in connection with this work and thus a natural object of interest in phenomena of this kind. Whatever I quote here must be of the type that intrinsically commends itself as supernormal, while much that purported to come from him will have to be discounted as subliminal, even tho actually genuine. There is probably more of it genuine than I have admitted, as Mrs. Chenoweth knew less about him than must be supposed. The fact that creates possibilities for sceptical attitudes in her case is that her home is in the vicinity of Dr. Hodgson's activities. Had she lived remote from this gossip and various forms of casual information of the kind affecting scientific evidence of personal identity, such would have been less likely to reach her. But living in the same general environment it would be natural for some things to reach her knowledge that would not be so accessible to others out of it altogether. However the circumstance that protects her partly from casual sources of information is that the Piper group of sitters were not patrons of hers and were not socially or otherwise connected with her own group of patrons, and this diminishes the chances of sporadic information, tho it does not wholly remove them. Further protection lies in the limitations of her reading, for

she has not seen any of his Reports in the publications of the Society. But in this summary I shall confine myself to those incidents which are outside his public writings or that would require the most intimate acquaintance with them to pick up the conceptions that incidentally slip through when he purports to communicate.

Dr. Hodgson was at no time an important communicator. That is, he was not one of those persons whose primary object was to be a communicator in these experiments. He occupied usually the place of an intermediary and even this only as circumstances required or offered the opportunity. The phenomena took an organized form quite distinct from the natural aims of Mrs. Chenoweth and exhibit a teleological character suitable to personalities not a natural part of her knowledge. Hence Dr. Hodgson, for reasons actually stated or implied in the record, remained more or less in the background, sacrificing any desire he may have had to communicate to the more urgent necessities of science in the appearance of personalities less known to those interested in psychic matters.

In the earlier Smead sittings nothing was communicated that can be regarded as proof against the objection of a subliminal source.

One witty instance, which came through Mrs. Chenoweth, points to the supernormal without serving as evidence of identity. Speaking of Professor James on October 20th, 1910, he said: "He asked me the other day why it was I made so many blunders and then we both laughed and concluded that the answer might be given him directly he tried his hand." Mrs. Chenoweth did not know the facts intimately enough to characterize the two men so well. In a passage of Jennie P's, on October 21st, the day following the above incident, she referred to the fact that "the ladies led Hodgson a merry chase sometimes but he stood it better than some folks, for he half liked it." Mrs. Chenoweth tells me that she did not know that ladies were the predominant sitters in the Piper case. On October 22d the following bit of evidence came directly from himself.

sages by Dr. Hodgson to this his wife, so that the old form of sending the message is here practically the same. The facts which make the nature of the message so pertinent cannot be told, but she did help the work in ways known only to Dr. Hodgson.

On November 2d I referred to the failure to find some letters mentioned by Professor James and Dr. Hodgson was controlling. His reply was as follows:

"I will not attempt to explain them. Let William speak for himself. But this you and I know, that the people to whom the power is given to look up the message often fail, not through any desire to do so, but through various reasons.

(Yes, I understand.)

It was always so in my work. I found it so hard to get the proper verification, even from those most intensely interested.

(Yes you did and so do I.)

I sometimes doubted them but not often the spirits after I had learned my lesson. The spirits always or most always had some reason which was later revealed for any suggestion they made."

This is a remarkably good message. Mrs. Chenoweth knew absolutely nothing of the facts which make this an important piece of evidence for identity. Very few friends of Dr. Hodgson knew them. I happened to know them because they came out incidentally in our conversation during the study of the facts in my own records. We both found that most people who are asked to verify statements made through psychics do not know how to investigate them. Some little feature about them will induce the person to deny the fact when it may be substantially correct and be false only in one characteristic and that not the most important. Sometimes an incident is correct in all its details, but is not identified in the personal experience of the person to whom it is related by the communicator, but is true in relation to another. The informant denies the fact and says nothing more, and in notes it has to stand as false without correction or discovery of possibilities, when to have shown under what conditions it would have been true would often be to throw light upon the limitations of the communications and other incidents in the records. Dr. Hodgson found this out and by pressing inquiries

thought and let nothing but the pure present expression come. Try it yourself in the ordinary conversations of life and see how the fugitive drops in and is constantly bringing misunderstandings of the idea that you are trying to express to your most intimate friend. It is all the same Hyslop. It is expression of personality in either sphere, but personality so distorted and tempered by other personalities that no one is definitely apart and alone. Verily no man liveth to himself. We are a few degrees more sensitive than you in the physical expression, that is all. I sometimes think the spirits who have nothing to lose or fear by the way of reputation or understanding give the clearest messages in an offhand manner about the physical life they have lived and the people who still live in physical surroundings.

This is just a word I have longed to give you and so I rushed to the front with my message before the wires were crossed.

You do not need to have me write R. H., but I do so that there may be no question in the records. Your word might not be sufficient."

This is, in fact, a remarkable passage and its point will be understood and appreciated only by those who knew Dr. Hodgson's work intimately and especially the psychological problems which he had to work out in coming to his understanding of the question. His whole theory of the conditions affecting the communications is here intimated and corrected by implication. None of the facts and ideas were accessible to Mrs. Chenoweth without a large knowledge of psychology, on the one hand, which she has not, and without an intimate acquaintance with his Reports, on the other, which she has not seen.

What is said about his early experience with the Piper case is literally true and cannot be improved without specifying the instances in detail. Those have never been recorded, but I know from conversation with him what those perplexities were whose solution only gradually dawned upon him.

I cannot make an important point of evidence out of the allusions to his knowing too much to be a good communicator at first, but it is interesting to know that this view is contrary to the public conception of the matter and also contrary to the ideas of Mrs. Chenoweth, as I learned from conversation with her about communicators generally, but it is quite consistent with the views Dr. Hodgson held in life

As intimated a little later, it is the "physical life" that must be communicated to prove identity most clearly and scientifically, as that has a better chance for objective verification, while a man saturated with ideas about the process is more likely to have them come through as spontaneous suggestions to his mind in the situation. Hence the whole account of the limitations in which he is placed is quite characteristic, tho its incidents are not verifiable as transcendental events.

The reference to "fugitive thoughts that float in unawares" and the attention called to it are as personally intimate touches of identity as I know. He and I had often discussed these intrusions and "fugitive" messages, and explained them, partly by casual thoughts from near-by communicators and partly by a hypothetical dream state of the main communicator. The reader will remark here, however, that this is attributed to the inability of the communicator "to completely inhibit himself and thought." "Inhibit" was the word he used to express exactly this situation and conception of the psychological situation and it simply indicates, especially in the light of G. P.'s later explanations, that the communicator's mind wanders from incident to incident in its process of thinking, not being able to inhibit this on the one hand or to guarantee which thought will impress the automatic organism of the psychic, on the other. It would require much space to discuss this and its importance, so I must be content with a hint to the wise at this point. The analogy with ordinary conversation is a good one and the reader may work it out for himself.

The interfusion of personalities is also a characteristic conception with which he was familiar and Mrs. Chenoweth not, and the comparison of the common with the more intelligent and scientific man, the latter with his fear of suffering in reputation from the character of the communications, is excellent and coincides with what the intelligent psychologist would recognize at once.

It is very characteristic, too, to see the solicitude about his identity in the messages and the relation of his personality to the records. This would not occur with many other communicators, as they do not know either the fact or the

importance of a record, if they are commonplace people. Dr. Hodgson did know it and knew it thoroughly, as Rector's annoyance in the Piper case often attested.

Referring again, near the end of the same sitting, to the lady friend above mentioned, he asked if I had delivered the message. I replied in the affirmative, and among other things, not evidential, he remarked that she was "as true as the hills that arise around her home." She lives in country unusually beautiful for its hills and Dr. Hodgson had seen them on a visit to her. Inquiry of Mrs. Chenoweth results in the information that she knew nothing of the country in which the lady lives.

On December 2d Dr. Hodgson was controlling and interrupted some general remarks with the following incident.

"How is this. I see Billy working away on some affairs of his own in regard to this work. Did he have some reports to look over. (Yes.) I saw him at them and he was rather pleased."

This incident is a remarkably good one on account of the protection it has against possible normal information on the part of Mrs. Chenoweth. I wrote to Professor Newbold, whom the 'Billy' meant, immediately after the sitting and on the date of December 6th received the following reply.

"The allusion is very pertinent, indeed it could hardly be better. On November 7th Miss Verrall [in England] wrote asking me to let her have certain of my sittings which were not to be found among those sent to England. When I received the letter it must have been about the 14th or 15th. I was very busy and as I did not remember where I had put those sittings I did nothing for some days. Finally I unpacked a box which I had originally packed in April of 1907, just before going abroad, and there I found them. I spent some hours reading them over, decided that I must take out certain sheets not relevant to the subject in which Miss Verrall was interested, and then wrote Miss Verrall that I would try to get them in shape for her as soon as I could. The next night, I think, I read them and arranged the sheets, but since then I have not had time to do anything more with them. The exact date I cannot fix, but I think it must have

been about November 20th or 21st. If Miss Verrall has my letter that will fix it, for I wrote her the first night—I am quite sure—and continued looking the papers over the next night or the next but one.

"The peculiar value of the allusion lies in this. So far as my recollection goes this was the *first time* I had read those sittings over since I was working on my report in the summer of 1896. They certainly had not been in my hands since May of 1897. Before that I kept them filed on shelves in a locked bookcase at the University. Of course I *may* have looked them over in the intervening years, but I certainly have no recollection of it.

"The phrase 'he was rather pleased' is also, to my mind, very striking. I found certain statements which I had quite forgotten and which have been abundantly verified in the course of fifteen years. They were pleasant statements and the verification pleased me very much. I regret I cannot give you details for publication, but will tell you all about it when I see you."

In the subliminal recovery of the same date the following incident came.

"What is this big vase I see? Was Dr. Hodgson fond of vases?

(I don't know.)

He has got a great big one. Were things sent to his sister? (Yes.) Personal things I mean. (Yes.)

I see this vase among some things sent. There is a piece broken out of it. I don't know whether it was broken on the way or since."

None of the executors of Dr. Hodgson recalled any such article, but inquiry of his sister in Australia brought the following information.

"I have a little vase of very rough workmanship. It looks like polished clay, white with blue markings. It might be Japanese. It has a crack down one side, about five inches high. It is very unfinished and very weighty for its size. This was amongst Richard's things."

At some earlier sittings with Mrs. Chenoweth allusion was made to something Japanese without making clear just what it was, tho mentioning an umbrella at the time. It was not identifiable by any one that knew about his affairs. Perhaps it was this vase to which reference was made. The incident here given is an excellent piece of evidence, as there was no possibility that Mrs. Chenoweth could have obtained any previous knowledge of the vase. As the executors did not recall it there was no means of ascertaining whether the crack in it was before or during the voyage.

On December 3d, while controlling, he remarked a "strange taste of French fried potatoes: you may not recall but it was a favorite dish of mine".

Careful inquiry showed that there was no probability whatever in this incident. Only one person for some years had ordered them at the Club, according to the testimony of a waiter that had been there for a long time and whom I knew. The manner in which it came suggests an intrusion of some one else whose thoughts slipped into his mind as the pictures of the communicators reached Jennie P. and G. P. Inquiry of Mrs. Chenoweth resulted in the information that she does not like "French fried potatoes" and has not touched them for two years. My wife was especially fond of them, but there is no evidence that she is present here.

In the sittings of Mr. Junot there were a few incidents reminiscent of their friendly relations that were fairly good evidence, but do not deserve emphasis. Their value depends on the fact that Mr. Junot's identity was absolutely concealed.

On January 23d, 1911, in connection with some very pertinent remarks about "some specific instances of psychological influence" that had induced hesitation in the mind of Professor James, Dr. Hodgson referred to Emperor and added: "Do you remember that I told you about the definite way in which Emperor planned the work at the Piper light, the detail, the large and comprehensive way in which he worked: as by chart and not in the intermittent style of Phinuit and the ordinary control." This is a perfectly accurate account of the distinction between the Emperor and Phinuit régimes.

the latter part of the message made it clear. Nothing of this was published by Dr. Hodgson and I had it from him personally in private conversation in which he gave me instances in which Imperator had a message sent by a deceased person to a living friend that led to their having sittings. In this way I knew something of Dr. Hodgson's occasional experiments, and Mrs. Chenoweth never even had an opportunity to know of them.

In the sittings with Mrs. Smead the communications affecting his identity were, many of them, too much exposed to subconscious knowledge of Mrs. Smead to summarize all of them. One on June 8th deserves notice. In connection with a reference to our conversations on the subject he remarked that Phinuit and G. P., communicating through Mrs. Piper, had insisted that, if the living wanted the dead to get their thoughts clearly, they, the living, must "think hard" on what they wanted the dead to get. Regarding this Dr. Hodgson wrote through Mrs. Smead on the date mentioned: "I could not for more than fifteen years get it distinctly through my mind that I should try to do as suggested. Then, when I began to be more as told, we were able to get clearer answers to our desires. I have wanted many times to tell you of it and the reason is now clear to me." It was many years before Dr. Hodgson tried the hypothesis which the statements of Phinuit suggested, and Mrs. Smead knew absolutely nothing of the facts here stated. Whether he was fifteen years getting it into his head no one can say, but he worked with Mrs. Piper eighteen years. I rather suspect that he had in mind the explanation here which G. P. gave through Mrs. Chenoweth because the point of "thinking hard" bears directly on what is necessary to prevent the "fugitive ideas" or marginal associations from confusing the messages. But if he had this in mind he does not get it to me, but refers to another incident which was characteristic of his Piper experience. He explains that they cannot control the whole organism at once but only a part of it. G. P. said in his communications through Mrs. Piper that they used the hand or nervous centers in the hand. Of all this Mrs. Smead was entirely ignorant. On the same date the following came

apropos of a statement that I made about not having to put our jokes on paper in our conversations, he having alluded to something being a joke.

"(We did not have to put it on paper.)

No, but I understand your difficulties more than did Rector. He could not, even after I talked it [over] with him, and why we needed paper, or parchments, as he said to transfer our thoughts to you."

This describes incidents about which the Smeads knew nothing and which I got incidentally in conversation with Dr. Hodgson. Rector could never understand the need of a written record in the experiments, not knowing, in fact, that the messages came out in writing, until explained to him. The word "parchment" would be a characteristic one for him to use, assuming that he was living before paper was invented, as the claim was made regarding him.

2. George Pelham.

Very little comparatively that bears upon the personal identity of G. P., or George Pelham, appears in these records. This name was adopted by Dr. Hodgson in his Report for the person who did so well in proving his identity. This same personality has often appeared in psychics with whom I have worked. In one instance which I have never mentioned I obtained his real name. Through Mrs. Chenoweth it was given usually as she knew it in the publications about him, namely, as George Pelham. Through Mrs. Smead he has usually been referred to as G. P. and never but twice or thrice tried to prove his personal identity. The last occasion is in this Report. Through Mrs. Chenoweth his real name has been given several times, once by another communicator and once or twice by himself. Usually, however, he simply signs his name "G. P." as in the Piper case, and sometimes he was alluded to either by Dr. Hodgson or himself as George Pelham. Mrs. Chenoweth gave his real name several times before she accidentally learned what it was. She had even very

little knowledge of the assumed name, George Pelham, and that only of a person by that name who figured in Dr. Hodgson's work.

Through Mrs. Chenoweth he made no special attempts to prove his identity. He acted almost altogether as an amanuensis in the aid of other communicators. Occasionally he alluded to incidents that revealed his identity, but they were casually thrown in, and the reader is left almost entirely to such characteristics as his personality might unconsciously reflect in his manner, method, language or casual incidents that floated into the stream of the communications, for evidence of his identity. It would require those who were familiar with his life to detect these, and even then they would have to make large discounts for the subliminal coloring of Mrs. Chenoweth's own mind. His part usually is simply that of a factor in a composite picture of the communicator, Jennie P., Mrs. Chenoweth and himself. The reader must bear this in mind when estimating the facts. I cannot summarize the instances in which the color of his own mind is reflected and it is not necessary to do so, as the evidence of this volume does not turn upon the identity of G. P. and he always acts on that supposition. It will be proper, however, to call attention to those more striking incidents, not within the knowledge of Mrs. Chenoweth, which may indicate that he is not to be wholly regarded as a secondary personality of herself.

On October 27th, 1910, through Mrs. Chenoweth, just after Mr. Podmore had apparently tried to communicate, G. P. assumed control and made some references to Professor James which were interrupted by the following relating to himself.

" You know I am familiar with N. Y. and with Harvard too. (Yes perfectly.)

Harvard looks so changed to me. So many new buildings, but the old square looks about the same, except for the horse cars. I suppose it is easier to travel to and from the city, but it is all different than when I was there. This is the first time, I think, that I have referred to my life there, but I had a life there, as you know. I often recall it. I used to sit in the common and watch the leaves fall at this time of the year and during [dreaming] my dreams of great fame and great things to be done

incident as proof of any kind it is one of those coincidences which, if frequent enough, would prove more collectively than the single incident can do.

On December 3d Robert Browning purported to write directly and was followed by G. P., who took a little time to adjust things before trying evidential work and remarked that it was good to have scholarly men help when they had made a name and place for themselves in the world's affairs. This gave me a chance to make a suggestion and I did it by the following remark which served as a clue.

" (Yes especially when it throws light on Sludge the Medium.)

Surely surely it all goes into the make up of the work. You could hardly find blame for a man who loved truth entirely and completely and his wife as his soul to find some excuse to draw that wife from the contaminating influence of the low and mean trickster, and that has gone into history and while the man had perfect faith in the woman he did not want to see her duped. The fear of seeing our loved ones made fools of drives us all to extremities, even to versification in questionable meter about a questionable affair."

Mrs. Chenoweth, of course, knew of Browning, the poet, and I took it for granted that she knew all about "Sludge the Medium" and its motive, but I was surprised to find on inquiry that she had never heard of it and did not know that Browning had written it or what it meant. Readers who know the poem and its history and the life of the Brownings will recognize in this communication from G. P. a good, tho brief, account of the facts, which G. P. might well have known in his life. While it is not proof of his identity it is fairly good evidence of the supernormal and represents what a scholarly man like G. P. would naturally know. Mrs. Chenoweth may have known the general attachment of the Brownings, but this would not suffice to discuss so intelligently and so aptly the meaning of the poem mentioned. When we know that Slade was in Browning's mind at the time he wrote the poem, the word "trickster" has a very specific meaning which Mrs. Chenoweth did not know, and the whole passage, whether evidence of identity or not has considerable interest.

older departed from it, and sorrowful it was indeed to see her praying for her boy. He says he could not believe without reason and so drifted away into scepticism, until he met H. myself [Hodgson] and then we two made the promise for the future and Hyslop you know the rest.

(Yes I do.)

Much has been done for the poor woman's prayers. She did not pray in vain."

I knew nothing whatever about George Pelham except what was implied in the Report of Dr. Hodgson and the same is true of the Smeads. It was easy to infer that he was a sceptic and, tho Mrs. Smead never looked at the Report, casual knowledge of the facts may have come from remarks that Mr. Smead may have dropped in conversation. But none of us knew what I learned from a friend; namely, that every word of the passage about his mother's, or rather step-mother's, prayers is true. The details are too personal to narrate. He was of a philosophic turn of mind and this will explain the reference to "reason". The promise referred to is the incident narrated in Dr. Hodgson's Report; namely, that G. P. and Hodgson met and discussed the problem of a future life until G. P., not believing it, remarked that while he did not believe it, if he died first and found himself alive he would make it lively for Hodgson. Dr. Hodgson's Report was the sequel of G. P.'s earlier death than his own. Of course the Smeads knew this and the promise, but I would not expect so natural and excellent a summary of the life of G. P. and its association with the idea that his life after death had been an answer to his stepmother's prayers. With their orthodoxy it would hardly occur to look at it in this manner.

Immediately following this message he referred to his having a book when he fell. The Smeads thought he was thrown from a horse as the cause of his death. This was not true, tho he met his death from a fall. I have not been able to verify the incident of his having a book and as he was returning from dinner it would seem improbable. The additional statement that it was about this work would be more probable than would usually be supposed, as he was interested, but only as a sceptic.

Then followed the statement that he died before he had "fulfilled his earthly desire to be a judge there in New York." He was a New York lawyer, a fact not known to the Smeads, tho possibly inferrible, but I cannot verify any ambition to be a judge, tho it is possible and a thing not likely to be avowed at his age. Then came the following passage.

"I am glad we do not differ so much now. Then father felt so discouraged. Thought I was surely a lost soul. Tell him Hodgson all I say.

(I understand.)

It was another's carelessness that sent me here. I have tried to save the rest of the company from coming unprepared.

(That's correct.)

And so they cannot call me now the lost soul. It is not according to the Law that one be cast out without a trial; therefore they should have been just to me.

(Narrow ideas ———) [Sentence not finished.]

Yes too much so, for here it is freedom of the mental powers always, expansion, friend Hyslop, never ceasing always moving upward toward the greater light.

(Yes, many will have to wait for the ———) [other side to learn.]

Yes, but always a chance without the condemnation of others holding them down, as it was in my case mentally on the spiritual side of their life. I was only a little ahead of them in thought."

This passage interprets itself and only the relation of the facts and ideas of Mrs. Smead need to be taken into consideration. The statement of the case repeats the idea earlier mentioned regarding the nature of his work on that side. The Smeads knew absolutely nothing, and I was quite as ignorant about the beliefs of his father, as here implied. Inquiry proves the implication true and the assurance that his feelings were as indicated. The position taken about matters generally in the passage is not one that would be natural to the Smeads. Their appreciation of the problem is from the orthodox religious side and not the intellectual which is here indicated and which was the point of view for G. P. in life. The evidence, of course, is not clear cut and perhaps would

have no weight with any one not perfectly familiar with the man and the situation. It would be much stronger if Mr. Smead had not seen Dr. Hodgson's Report.

It is interesting to remark the dramatic play involved in the appeal to Dr. Hodgson to tell me all he said. This has the ring of genuine messages however much they may be colored by Mrs. Smead's subliminal and I believe they are so. Apparently G. P. was intimating to the control that he need not consider the facts personal and make a selection. However that conjecture may be, the automatism involved in the transmission of apparent conversation on the other side limits the supposed influence of the subliminal on the result.

There followed an allusion to his wearing a black hat and mixed suit when he fell. He was returning from dinner and no doubt wore a black hat, it is thought improbable that he was wearing a mixed suit. Apparently he was aware of some confusion here, for he at once added: "Tell him all H. I say. He can patch it together and get out of it what is left." This is another piece of dramatic play and tacit recognition of the fact that the evidence has to be patched.

A passage followed in which he indicated that his verdict about the Smead case, expressed through Mrs. Piper, was a mistake of judgment, "not for meanness." No value attaches to this, but he went on to speak of the Piper case as "a vanishing light" and that "they on your side have spoiled that," adding that "I try now everywhere."

The Smeads know nothing about the Piper situation, so that the allusion to it here, which is correct, is protected against ordinary explanations, except guessing and chance coincidence.

The next passage is especially interesting for both its confusion and its hits, and is perhaps as good an illustration of the way the subconscious will distort or abbreviate messages as I know.

There was first a reference to a man in the north that he said he had helped who was in danger of injuring his eyes in artificial light and that I had gone to him as a psychic. In trying to identify him more clearly he indicated that he did "some kind of fancy work with a machine" and did not work

Yes, the lights you saw were us. She cannot see only lights, not persons as if in the bodily form. Not advanced enough for that: just begining to have the light for practical use from our side. Hence we could only be seen in that way.

(I understand. That explains much.)

You should record it that we helped there, our group."

This is an excellent account of the Burton case. Readers of the *Proceedings*, Vol. V, will readily see the evidence there for the presence of the Imperator group of communicators. The reference to raps and lights is perfectly apt, as they were the phenomena that seemed most impressive on the evidential side of the claims for physical phenomena. Unfortunately for the value of the reference that Report was in the possession of Mr. Smead and was read by him hastily. He therefore knew the main facts, and tho Mrs. Smead did not look at it, she was exposed to the results of casual remarks about it. But she would not know the psychological machinery of the phenomena well enough to report what is here said about the controls. This is brought out in the detailed part of the record and was not read by Mr. Smead, he having confined himself to the summary. The description of the case is also accurate, tho I cannot make a conclusive point of this. All that we can say is that the condensed account of it and the apt allusion to the main points in it represent more knowledge of the case than either Mr. or Mrs. Smead has about it, while the individual details are exposed to vitiation by the presence of the Report in the house and the cursory reading that Mr. Smead gave it.

He then referred to another lady in the west that I cannot be sure of. Just about this time a gentleman proposed to pay the expenses of some experiments with a lady living in the west and they were of physical type, so that the association of the reference with the Burton case lends support to the possibility of the reference to her. But no value can attach to the incident.

Then he referred to a case in the east in which he said he would "take the friend from" it. I am not certain to what case he refers, but if it be the one I think it is, it is one where G. P. has purported to be occasionally and he has admitted

A REVIEW, A RECORD AND A DISCUSSION.*

By James H. Hyslop.

The Preface to this book is written by Mr. W. T. Stead, and the contents are indorsed by four other persons, one of them an English member of the American Society. The preface is well written and summarizes the nature of the book and its contents, together with a statement of facts that defend the author from suspicion.

The whole book reflects very clearly the consciousness of the influence which the English Society has had on public opinion, and this in two respects. First in the care taken to protect the incidents from the usual suspicions of fraud and other objections, and secondly, in the feeling that this Society has very much overstrained the *a priori* objections to the occurrence of genuine phenomena outside its ken and recognition. It clearly indicates a spirit of indifference to the temper which that Society has evidently cultivated by making every one feel that certain purely formal considerations determine the validity of incidents.

The book has not lost, but has been greatly strengthened by its conformity to the standard of that Society. The author is said to be a man of independent means, but somewhat of an invalid. He showed psychic powers from an early period in life. His invalidism for a while expunged his powers, but they returned on improving health. Among the usual phenomena of mediumship he developed what he calls "phone-voyance", coining that term to avoid a more technical one. It is clairvoyance that occurs when he goes to the telephone and is conversing with the person at the other end. Besides this he carried on other experiments and for a time did some public work. At one time in his life he did not believe in a future existence, but his own experiences convinced him of it and he set about, free of expense to others, giving

* The Beginnings of Seership. By Vincent N. Turvey. Stead's Publishing House Bank Buildings Kingsway, London, 1911.

imply makes no difference, the description is to be justified by its importance in making us see just how the facts appear to the author. I quote him.

"In order to avoid such a phrase as 'My spirit went to London while I remained in Bournemouth,' which is a somewhat too definite statement, and also makes the 'spirit' which is the *real* 'I', appear to be secondary to the body—I have decided to use 'I' in inverted commas to denote that part of my consciousness, or 'being', which appears to function at a distance from the body, and to use 'Me' with a capital M and in inverted commas to denote the body which remains at home, and is apparently fully conscious, normal, and in no way entranced.

"Thus "'I'" went to Mr. Brown's house in Bedford, and "Me" described to Mr. Jones what "'I'" saw there,' may be taken to mean that, while Mr. Jones was talking to me in my house at Bournemouth, a part of my consciousness seemed to be able to function in Mr. Brown's house at Bedford, and in some way or other I was able to tell Mr. Jones what Mr. Brown was doing, at the same time as that part of my consciousness was, in some partially embodied form, apparently walking about Mr. Brown's house."

Every one familiar with the problem of psychology will feel the difficulty of accepting this description as more than representing the appearance of the facts. We are so accustomed to the idea that we cannot be, even mentally, in two places at the same time, that we may well halt at the way the phenomena are represented as real appearances in two places at the same time and accept these appearances until explanation can be found. The conception represents consciousness, the same consciousness, as at two places, in the body at Bournemouth and out of the body at Bedford. But at times the author describes it as "mental body-travelling" in which he seems to imply that it is not normal consciousness that is at the distance but the "astral body", "spiritual body", "etherial organism", the author rejecting the term "astral body" and not saying anything about the other terms. But what he has in mind are these in fact and it is only a question of terms to express this meaning.

This incident is certified by four persons in addition to the author. Now there was an automatic relation between the consciousness in Bournemouth and the supposed "I" in Pokesdown. It was not an intelligence in the latter place observing facts there but reporting automatically the mental state in Bournemouth, the observation of facts and automatic reporting of them from Pokesdown being interrupted by the disturbance and occupation of Mr. Turvey's consciousness and body in Bournemouth. This would assume that some intelligence had taken the etherial organism, the author's "mental body," for acquiring information at Pokesdown and using its automatic functions for transmitting it to Bournemouth when that body in Bournemouth was passive. But immediately on its becoming active and occupying the normal consciousness the automatic action was in the other direction.

This is a very large theory and I do not defend it. I have no evidence that it is true as it is conceivable, tho its conceivability is only a mode of trying to reconcile the facts with the one that we cannot be in two places at the same time. If we should ever show that we can transcend space limitations in any way to create the appearance of the author's description the complicated hypothesis here suggested would not hold. But it is only a way to present that transcendence without apparent conflict with what is certainly bodily true. But I have no wish to enter into controversy here. The author may be entirely right in his description and I am only raising the question which our ordinary axioms suggest.

Here is an incident which would please the believer in psychometry. The author was handed a pair of gloves belonging to the sitter's son and the reading described certain rather unfavorable characteristics which Mr. Turvey hesitated at first to mention. But he did so and the repudiation of them by the father indicated that Mr. Turvey was wrong. But the father found on inquiry that the gloves had been left in the possession of a neighbor who had probably worn them and whose character was exactly as described. Thus the characteristics of the son were ignored or not obtained to get

"The 'spirit' said: 'Oh no, I am not a delusion; do describe me. See! I change to earth clothes to make it easier.' Then she seemed to go 'out' like an electric lamp and 'on' again in an instant; but now she was in a sealskin jacket, a green skirt, patent leather boots, a toque with a feather and buckle. 'Look! this was a mannerism I had in picking up a book—this another in opening a door.' Here she showed me the mannerisms. (When I reproduced them later on, they were recognized instantly—as was her description.) She said: 'Say to the gentleman: "A flower, a book, a ring."' I did so on the following Sunday and he said, 'Yes, the ring is actually in my house now.'

"I append a letter proving that I described the 'spirit' *before* the Sunday. The recognition is signed for in my book by three witnesses, and I can produce the gentleman who knew the lady in earth life, if needed. I may add that the gentleman was unknown to me at the time.

Bournemouth, June 5th, 1907.

Dear Turvey:

I well remember calling on you about October 12 or 13, 1906, and you told me about the Visitant you'd had from the next world. You described it to me very minutely. On the Sunday, October 14, 1906, you repeated the description from the platform to a gentleman in the audience for whom the spirit came, and he recognized her immediately.

Yours truly,

JOHN WALKER.

"On the night of (about) November 3, 1906, I was lying in bed, when, all of a sudden, a very peculiar 'spirit' appeared by my bedside. Now, one side of my bed is only a few inches from the wall, and it was on *that* side my visitant appeared, so he was partly *in* the wall. Let me again remark that, in spite of other visits, I said to myself, 'Turvey, you're going out of your head.' The 'spirit' looked at me for a time, and then spoke in this manner:

"Well young man, I want you to take a good look at me, and shout my description from the platform next Sunday. Just look at my small round face pitted with small-pox—my dark piercing eyes—my white duck suit and big sun hat."

suggests what they deliberately prearrange in a way not yet believed or understood by us. Many such facts would prepare the way for the hypothesis of a larger interference in the affairs of the incarnate by the discarnate than we are accustomed to suspect. But it will require still more facts to prove this. In the meantime we cannot but appreciate the careful record of such as these. It is to be highly recommended to all persons interested in psychic research. In any other age its contents would have received at least the attention of scientific men, and I am sure that this one will also when this class discovers what it has been disregarding so long.

As the review indicates, the incidents of Mr. Turvey looked interesting to me, sufficiently to make inquiries regarding various possible experiences which might have been associated with them and which may not have been recorded from lack of suspecting that they were important. I therefore sent to him a number of questions which he answered and which follow these remarks. Many informants have not been instructed regarding the importance of reporting the adjuncts of the main and striking points in their experiences and hence investigation is often necessary for eliciting these phenomena as possibly aids in the explanation. It is not the mere fact of coincidence in some main feature that suggests the complete theory of such phenomena, but the associated incidents which articulate the facts with other types of experience not embodying the same kind of striking incident. Hence I sought light upon possible accidents of the main phenomena that we might ascertain whether one general explanation might be at the basis of experiences that might not be evidential of this particular view. It will be seen by Mr. Turvey's replies how far they vindicate the importance of the inquiry.

The introduction to the answers show how much valuable material might be obtained for science if investigators had more tact than some of them seem to have. It is not necessary to sneer and ridicule people generally as the price of respectability. One can be critical without manifesting the appearance of being contemptuous, but the largest number

rather than an honest man who has by nature been endowed with certain faculties which he does not profess to understand, switch on at will, or control with exactness, would stop all my phenomena. If the Society cannot pretend to or be really sympathetic, during their examination of a psychic, and make him "feel at home" with them, they will never get the best demonstrations of which he is capable.

The inquisitorial attitude may be more honest than an assumed sympathy and brotherhood; but, at the same time, it "kills" a sensitive's gifts, if he is not protected by the trance state.

There are as many fraudulent examiners, as many deluded critics, as many ignorant sceptics as ever there are similarly charactered media and sensitives. But the "Exposers" must ever be more popular than the unlucky possessors of faculties which are beyond the understanding of the pseudo-scientific fraud-hunters.

The average spiritualist, even, dreads putting his name (Jones) to a letter vouching for the truth of something which he personally knows was done by a sensitive, for fear that he should be called an accomplice of the "trickster", if that sensitive should, later on, "be hauled over the coals" by a committee which, by its own attitude, had spoiled a good honest sensitive. You will, I trust, see that, as an individual who has no axe to grind, who desires neither fame nor money, but simply peace and quietness, I had good reasons for giving the interested world the signed evidence which I possess, while not permitting myself to be treated as a kind of curious animal, or as a criminal in the dock. People can say what they like about the phenomena which I have produced, but I refuse to have my honor made the subject of discussion by men who are perhaps no more honorable in other matters than their victims. Unfortunately, all researchers are not Barretts, Hyslops, or Wallaces.

I hope that you will pardon my having written so plainly but I "sense" the "atmosphere" of the room in London (S. P. R.) as a man with toothache feels the dental chair before he gets there. I would very much enjoy a visit from any genuine, kindly disposed researcher; and I would allow him to remain my guest for a month or so in order to put these things upon a sound base: but the worst of it is that, just when one wants to do something, the thing will not "come"; and if one tries to force it, one makes oneself ill and one spoils the phenomena by blending imagination with it.

I will now answer your questions to the best of my ability.

1. Would he be willing to write a full account of his development?

could I "get into communication with her dead husband, etc., etc." It so happened that, for a day or two, a strange spirit had been walking about my house. From memory, I sent his description to the lady. She, more or less, admitted the description was correct but I had made a mistake in the color of the hair.

I thought no more of her, or the spirit, in that respect; but as she had asked me for the address of a person I had to write to her again. Now here comes the extraordinary and complex thing. In reply to my next letter she wrote saying how glad she was to see that I was alive; she was anxious to be a medium and had sat down to try automatic writing. Her hand had written "Vincent Turvey" "Persevere—you are very impatient—". She said to her hand "but Mr. Turvey is alive" and the hand wrote "he died at two o'clock Wednesday". This sitting took place in the afternoon and, as a matter of fact, I was asleep at the time (as when I am not pressed by callers or letters I always lie down and try to recuperate my strength). May I attempt to analyse this puzzle.

I invariably try to keep those correspondents who write to me "hoping to become mediums" under my "occult eye" for a time. It strikes me that "I" (who is generally a great deal wiser than "Me") went off on its own account to the town (200 miles away) where this lady lives, spelled out my name, and told her "to persevere and not to be impatient" in developing. Then, I reckon that, as she had read my book and knew of my bad health, and also, in all probability, her latent mind could only believe in communications from the dead; some part of her mind interrupted "I" and calmly wrote of me as "dead on Wednesday at two o'clock." (A liberty I call it.) But here is another strange thing, many years ago I was, by a doctor, considered to be as "good as dead" *on a Wednesday at two o'clock*; and further; one or two "occultists" have told me that I am dead now (they mean that I have been shot out of the body but still control it from *outside*). I have written to the woman and told her to keep all that her hand writes, and to arrange one hour a week for "I" to attempt further experiments. But, good lord, the more one knows of these phenomena the more *complex* they appear and elucidation seems more distant just when you think you "have solved the problem."

I trust you will pardon my writing to you as I have done but I should consider myself a moral coward if I did not speak for Truth even if it pays me better to remain silent. I do not "play to the gallery" for fame or money but I *do* want one or two thinkers to examine these extraordinary faculties with which nature has endowed me. I think that the man who knows a truth

and is afraid to tell it, because he will lose caste with his social equals and endanger his domestic happiness, is not only a coward but a "silent liar". I trust that I am neither.

Yours,
VINCENT N. TURVEY.

I have forgotten to say that the lady's hand also wrote "rest" (spelled it "wrist") and *this*, I take it, was a message for *myself* written by "I" via the lady's hand; for I had overdone my bodily strength completely with correspondence and trying to cleanse my library which had been almost ruined by a faulty oil stove.

[The following is the group of phenomena to which reference was made and they satisfy all reasonable demands for testimony that removes any doubts that might be based upon the suspicion of illusion or hallucination.—Editor.

West Hill Road, Bournemouth, Jan. 26, 1911.

Dear Sir,

The following phenomena occurred when sitting with you, and talking to you over the telephone respectively.

I have used the 'phone for years, but never before nor since have I ever had a similar experience, nor can I explain it. One day you rang me up on the 'phone and after some talk I felt a most extraordinary sensation, it was as if I had got hold of some electric coil or other which not only made my hand tremble but my face got hot and flushed and I felt what is usually called "pins and needles" all over my face.

One Thursday night you and I were talking about occult matters and I was forced to get up out of my chair. When on my legs I was simply forced into the corner of the room and there I had to stay. I am a strong man but, try how I like, I could not come out of that corner. I do not know what force made me stay there but I had to stay. Whatever the force was it did not seem to affect you, and you kept on saying "are you joking"? I can assure you I should not try such a fool joke as that would have been.

J. PARADINE.

We the undersigned certify that, to the best of our knowledge and belief, the following is a true and accurate account of what may be termed a psychic incident. There was no arrangement in any shape or form between us; and it was impossible for Mr. Turvey to have known (in a normal manner) what Mr. Blake was likely to be doing at the time of the conversation over the telephone.

As regards the question of the accuracy of the timepieces belonging to Messrs. Blake and Turvey, both parties are confident that every care is habitually taken that their time is correct.

On Friday the 21st of July, 1911. Mr. Turvey was talking, over the telephone, to Mr. Hiscock. The houses are about three miles apart. Interrupting the conversation Mr. Turvey said to Mr. Hiscock, "Is Mr. Blake passing by your house?" Mr. Hiscock replied that he could not see him. Mr. Turvey then said "Well, that is funny; because I can see him quite distinctly. He is walking very quickly to, I think, the post; and I see that he has a parcel under his arm, such as a book, done up ready for posting. In some way or other the letter 'S' is connected with that parcel." Just at that moment the "grandfather" clock, in Mr. Turvey's hall, struck nine; and, as it has a loud gong, Mr. Hiscock heard it through the telephone and said, "Is that your clock which is striking?" Mr. Turvey said that it was. Mr. Hiscock then said "Well! I will make a note of the time and ask Mr. Blake, when I see him, what he was doing at nine on Friday night". When Mr. Blake was asked the question he, after taking due consideration, said "At nine o'clock I was sitting at my desk. After a minute or two had passed I rose hurriedly, and went out of the house. As nearly as I can estimate, therefore, at three minutes past nine I was walking, quickly, along the street." Asked if he were going to post, Mr. Blake replied that that was where he was going. Asked if he was carrying to post, a parcel, such as a book; he replied "Yes". In reply to the question put by Mr. Hiscock, "Was the letter 'S' connected with that parcel?" Mr. Blake replied that it was so connected.

We jointly and severally sign for the correctness of the above in so far as we are each concerned; and we assert that there was no collusion between us, for, as a matter of fact, the incident was, so to speak, sprung on each one of us unexpectedly.

F. T. BLAKE.

HENRY HISCOCK.

VINCENT N. TURVEY.

The Triangle, Bournemouth, Jan. 26, 1911.

Dear Mr. Turvey,

I am willing to bear witness to the following statement; but I could not undertake to explain it in any way.

One Thursday evening, some little time ago, I was sitting in your room with a friend of mine, and we were all three talking upon various things, chiefly psychic. Presently I began to feel as if I had got hold of a powerful electric coil; my hands and arms began to shake and tremble, and I could not stop them.

12 Holdenhurst Road, Bournemouth, Jan. 24, 1911.

Dear Mr. Turvey,

It is quite true that the other day when talking to you over the telephone that I felt as if I got hold of an electric coil. I do not know what the cause of it was but I do know that I have never felt the same sort of thing before nor since.

Yours faithfully,

H. HISCOCK.

October 30, 1911.

Dear Mr. Turvey,

I am reminded to tell you of a very good test you gave me, the result of which you never heard. When I met you in Bournemouth two or three years ago I asked you in what way I would utilize my mediumistic power. Your reply was very strange, and I could not understand you at the time and I am sure you did not understand it yourself. You said "All I can see is a ball,—like a tennis ball only it is dark red in colour, which is rolling round in a circle."

I thought that a most strange and unsatisfactory answer and my opinion of your clairvoyance went down to Zero. A few months later I was in the south of France, and one day went into a Casino (*not* Monte Carlo) where in the *Salle de Jeu* I saw a crowd collected round a table marked out in numbered squares. In the centre was a ball like a red tennis ball rolling round a circular inclined plane, which settled into one of the numbered holes in the centre. This was the game of "La Boule" which had superseded that of "Petits Chevaux". I tried my luck at it with indifferent success. A week or two later it occurred to me to try and influence the ball's motion by psychic force and to my astonishment I found I could do so, but it was very exhausting work. I had *quite* forgotten your strange words and it was not till long after that I suddenly remembered what you had told me.

When I was at Lucerne this summer I saw the same game in the Kursaal there where they used dark red tennis balls.

The hot weather prevented my using my psychic power successfully, though one evening I was most successful and rather astonished those present.

I should like to know whether *you knew of this game when you told me that*. If not I think it one of the best and most astounding proofs of clairvoyance you have given.

Yours truly,

A— B— C—.

I Vincent N. Turvey, most emphatically assert that I had absolutely no knowledge of such a game. I had seen roulette

and billiards played with a red ball but, in the one case, the ball was little more than a child's marble, and in the other case the ball does not go round and round a track.

[We received a letter from Mr. Turvey mentioning some of his views of the problem and they were interesting and important enough to ask for their use and Mr. Turvey consented to the same, omitting certain personal matters in the letter and re-writing the parts which had not originally been intended for publication. They represented certain very general ideas on the subject and the editor thought them useful for connecting apparently separate fields of phenomena. Discussion is reserved till the end of the record.—Editor.

Jan. 5th, 1912.

Dr. James H. Hyslop, New York.

Dear Sir,

I have a number of letters (not included in my book "The Beginnings of Seership") similar to the three or four which you intend to print in your *Journal*. I have often wondered "what is the good of it all?" We Psychics keep piling up the evidence until Science has enough to last her for several years. But, with a few exceptions, her Professors are either occupied with ignoring the evidence or else they are writing books which simply reiterate the evidence, and, in some cases, contain theories that are more impossible and absurd than the theories of the Spiritualists. We now want to know the *cause* of the Phenomena, for only ignorant persons can deny the *occurrence* of them. Take the case in one of the letters which I send you. Through the telephone wire I saw a man doing something which he did not do until after three minutes had passed. The incident is a combination of prophecy, long-distance clairvoyance, and, as I felt that I had fallen through a large elliptical hole in the telephone wire, 'Phone-Voyance. This case is somewhat different from those recorded in my book in the Chapter on 'Phone-Voyance, because the man, and the action "seen" was not at the end of the wire but about half-way across. I am beginning to think that we are all using, to a lesser or greater extent, a kind of Ocean of Common Consciousness; and that any one vortex, in this Ocean in which an individual has his being, can at times, consciously or unconsciously, realize its contact and oneness with all other similar vortices. As a matter of fact, I have actually "seen" this thing. I had lost all sense of individuality at the time, and I not only felt as if I were a Vortex (of Turvey) in the Ocean of

Consciousness, but that I was also all the vortices, past, present, and future (human minds) that had ever existed in this Ocean.

I am at present writing my experience as fully as it is possible for me to "remember" it. Meanwhile, may I offer; as a poor simile, or a many times removed "differentiation", the following inadequate illustration.

Let us ignore the sleeping man and speak of his dreaming *mind* only, which is a "reflection" of the normal mind. These may be likened to soul and mind. The dream itself may be a miniature universe; and the "time" thereof, although very long to the dream-figures, is very short to the normal mind. Let us say that the dreaming-mind has "created" (out of itself) a battlefield on which Italian and Spaniard are at war. The Dream-Italian would be very offended if he were told that he was *really* the same thing as the Dream-Spaniard whose throat he was cutting. The Dream-Spaniard would be highly offended if he were told that he was *really* the same thing as the rifle that he held in his hand. The Dream-Clergyman would flatly deny that the "evil" (in the dream) was the same thing as the "good" (in the dream) and so on. And yet in spite of what the Dream-people might say, they are all made of, made by and are using one Dream-Mind. By consciously or, as is most usual, unconsciously "realising" that he was *really* the same thing as every thing or person he saw or touched a Dream-Man could become a very good telepathist, clairvoyant, materialising-medium, and, so far as the remainder of that particular dream was concerned, able to see things which would happen in the "future". That is to say, things which the dreaming-mind (of which he was an indivisible atom) would "cause to happen". We can almost imagine that, when the dream-mind "wakes up," (during the process) the little Dream-Figures may pass through Dream-Spirit-Spheres; and when they are thoroughly absorbed in the normal mind of the dreamer they would have lost the "personality" which they so valued on the dream-earth and in the dream-heavens; but they would "each" realize that they were the whole-dream. Should the Dreamer, the next night, dream again we can well imagine an individualized atom of the mind, expressed as "Miss Smith" believing that she was a "re-incarnation of the Cleopatra" of the night before. Few of these Dream-Figures would be able to drop their "personality" and "remember" that *they* were *not* individually the "re-incarnation" of the previous Dream-Figures but that which was *really* "them" was a re-incarnation of the whole previous dream. I have used this poor simile partly because it illustrates an experience which I had three years ago, and partly because, to some extent, I can now control the Dream-Figures in my Dreams. That is to say

if in a dream I see a reproduction of myself doing something which is unpleasant I can make a seeming part of that little figure apparently work a "miracle" and alter the dream. The *little part* in the Dream-Figure realizes that it is the real Turvey—the whole of the dream—but the remaining part of that little figure is, of course, very much limited. Above these reflections of myself the normal mind knows that the sub-conscious mind is dreaming, and it also knows that a part of itself has, without functioning through the sub-conscious mind, altered the dream.

I told you in my last letter that I had been trying to write through the hand of a medium who lives two hundred miles away from me. I have had the following extraordinary experience. There is no such word as "Nomenology" but ONOMANCY means "Divining by means of names." Unknown to anybody in the world I have been secretly practising this faculty. That is to say, when I hear the name of a person I can, very frequently, transmute the *sound* of that name into the *picture* of the person. Thus; when a man once asked me, "Do you know So-and-So?" I replied "Is he a tall, dark man, etc., etc.?" The man to whom I spoke, taking it for granted that I *had* seen him, said "Oh, yes, you know him, then," but I *didn't* for all that. Again, I sometimes work this thing backwards. On one occasion I clairvoyantly saw that within a few days a ship would run on the rocks and be wrecked. Naturally, I didn't know the name of the ship. I weighed the sentence "Liner on the rocks" in my hand until I got the word "Prinz". A fortnight later a ship called the "Prince Jacobin", with Mr. Bryan on board, ran on the rocks. Strangely enough some weeks later than that the "Delhi" was wrecked with an English *Princess* on board. As this gift is extremely "delicate", and also very liable to become blended with imagination, and further, as I have very little signed evidence for it, I had never mentioned it to anybody. Judge of my astonishment, then, when the lady, whose hand I had been trying to influence, wrote saying that her hand had written the following message:—"Myers — Nomenology — Nomen-Voyance — Nomenology — Vibration of name-sounds, people and places — Turvey will understand what I mean. There is no man alive who knows more about the Infinite than he does. Tell him Nomenology, he knows."

Now, dear Dr. Hyslop, suppose we ignore the compliment in the message, and also the "big" name, what I want to know is "How did the Dickens lady invent a word which instantly conveyed to me the meaning of 'Onomancy' and as a matter of fact, is just such a word (Nomen-Voyance) which I should have coined for the faculty I was then secretly practising?" Another thing I want to know is, "How on earth did the lady guess

that I *was* making experiments in that art, Science, or faculty?" Personally, I don't believe *she* had anything to do with it. I think that either "I" controlled her hand, and invented the word because "I" did not want her to know of my experiment, or else some "intelligence", apart from the lady and myself, must have known of my experiments and sent the message through the lady's hand; and this *without* using a word that would "give me away", so to speak. I regret that I cannot turn these faculties "on and off" as I like. If I could do so I should willingly say to Science "I have fixed the ever-moving vibrations of mind, as you would fix a dog on the operating table, and you can come and test it whenever you like. It seems to me absolutely extraordinary that in psychic matters the average Scientist demands to witness the phenomena for himself before he will attempt to deal with it; and he will refuse, not only the evidence of laymen, but the evidence of his fellow-scientists in these matters. Whereas, in other matters quite as important, he will be fully satisfied with the evidence of three or four laymen or two or three scientists. This attitude seems to me to be about as logical as it would be if three or four Scientists were to deny the visit of Halley's comet because the three or four Scientists who had witnessed it couldn't make it come back again for those who hadn't!

Yours truly,
VINCENT N. TURVEY.

COMMENTS.

It is exceedingly important to get records of such experiences and the impressions which they make upon the subject of them. We need to understand the psychology of the people who describe their experiences and their attempts to make them intelligible, by simile or otherwise, are clues to that psychology. The important thing, however, to which I wish to call attention in this letter is the belief that he himself leaves the body to achieve the results which he describes. This view is apparent in his book which we review, and he endeavors to make that clear by distinguishing between "Me" and "I", which might have been expressed by the terms supraliminal and subliminal, assuming that the latter was separable from the former, a view which is not at all proved to myself. But the main point is that Mr. Turvey conceives the phenomena as most psychics do, namely, as implying his own going to the place at any supposed distance and acting

as an observer of the persons or events there. I have myself been disposed to think it more intelligible to suppose that the spirit of the clairvoyant does not travel to such places. The argument *for* it seems to be the feelings of the subject, the psychic. But to me these are not at all conclusive, tho I admit the interest of the experiences and also the existence of supernormal phenomena associated with the feelings. What I wish to call attention to in understanding such experiences is their distinct analogy with dreams in every one of us, and the writer's own simile justifies this comparison. *In our dreams we feel that we are at the places which are represented in our dreams.* We do not know that we are in bed. We imagine we are where we seem to be body and all, tho we do not think of the body. The reason for this is the normal anæsthesia of sleep. We are never conscious of our bodies in sleep or when we are anæsthetic. Hence the feelings we have of being where normal knowledge tells us we are not is not decisive for the strict correctness of our feeling, or belief. I do not say that this view is proved by dreams, as they might be quoted against me by the clairvoyant. But as we have dreams in which both the feeling of being at a distance and of being in bed may occur, we have a problem apparently of a simpler kind than supposed.

The perplexity for us grows out of the clairvoyant cases in which the person has his experiences in the normal state in which he *knows* he is where his body is and yet feels as if he were at the place where the events are going on which he observes. Now, as dreams are subconscious affairs, if we suppose that clairvoyance is a subconscious phenomenon, regardless of the question whether of subjective or objective origin, we may well understand how the feeling of being where the events are under observation would take place and be associated with the feeling or knowledge of one's immediate and real environment. Suppose the information is transmitted from a distance by an observer not hampered by the bodily limitations, the subliminal which knows nothing of the bodily environment might have no other standard of locality than that of the transmitted images. In this way we

could save the division of the soul which does not appeal to the scientific man.

The "dream Spaniard" and the "dream Italian" do not represent the case exactly unless we assume that it is the mind of the dreamer that is also involved. The two are products of the dreamer and it is not the "dream Spaniard" or the "dream Italian" that gets offended. It is the dreamer assigning this to the objects of his dream fancy, taking them for real, and hence having an inference from signs in the figures which his subconscious sees.

Of course the primary point at which I wish to get is that our sensations and feelings in such conditions cannot be accepted at their face value. They do not have this in our normal life. It is only after a long and critical examination of them that we come to understand their meaning in normal experience. This experience identifies the locus of the soul as the same as that of the body and this normal experience never locates consciousness at a distance from the body. This may not be a reliable guide, but it is the only one we have and all our thinking has to be done with it. Hence when we have a feeling that we are at a distance from the place where we know we actually are we are face to face with an illusion of some kind. Either we are wrong about our being where the body is or we are wrong about being where we seem to be. It does not help things to say that the supraliminal is where the body is and that the subliminal is where the events are occurring at a distance. That only repeats the perplexity we are trying to clear. But if we can suppose that the conscious and subconscious are at the same place, but that the latter can be the vehicle for the transmission of information from a transcendental world we make the phenomenon perfectly consistent with normal experience and this latter is the only standard of scientific thinking that we can admit. In mediumistic phenomena like those of Mrs. Chenoweth we have a good example of what I am contending for. The information she gets is in pictures and she imagines she is where the events are as described, while we know she is active at a very different place. The pictures are transmitted by the discarnate, and are memories of a past

terrestrial life. But for the actual statement as to the communicator we should have no other evidence than the picture of it. The form of the memories is exactly the same as the realities and also of events or facts that might not be memories at all. There is no reason why "phone-voyance" and clairvoyance should not have the same explanation and thus do the least offence to our most natural views of things.

Similar observations might be made with reference to the Onomancy. The author's experience with names is an interesting psychological phenomenon and deserves serious consideration, especially if the same phenomena occur with other people. I have never met with it in any of my observations, but I am not at all disposed to reject facts because they do not consist with my experience. The important reservation, however, which I have to make in such phenomena is that it is one thing to find names associated with supernormal knowledge and it is another to attribute the cause to the names themselves. It is the implied or assumed explanation that is especially perplexing to the scientific mind. We have no reason whatever to believe or suppose that names have any mysterious power to contain the knowledge conveyed by a psychic. Such a view would arouse suspicion of all scientific explanations whatever by opening up those alternatives which make proof of anything impossible. The significant fact in any such phenomena as are described by onomancy is their occurrence in connection with mediumship, not their occurrence in connection with names. The explanation must be sought in what explains mediumship and mediumistic phenomena cover a far wider field than onomancy. We do not require a separate explanation for every different incident or group of phenomena that we meet. We may require subsidiary and supplementary hypotheses, but they must be adjuncts taken from normal experience to consist with the main process that explains the unity and association of the various groups of facts in one connection. Hence as onomancy occurs in connection with other phenomena which do not have the same explanation we must associate their explanations with the whole and not pick out the names as the subjects of the causal action. We may well classify the facts in the way

done as representing a group with peculiar associations and that require some adjunct hypotheses to make them entirely intelligible. But classification is not explanation. It is only description, and until we have some prior reason in experience for supposing that names have causal influence on the mind and causal power to establish necessary connections with external events wholly apart from mediumistic types of mind there is no reason to seek an explanation apart from that which explains mediumistic powers.

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THE PROBLEM OF OBSESSION.

By James H. Hyslop.

The religious mind is familiar with the claims made in the New Testament regarding demoniac possession and readers of Dr. Nevius' work will remember what he claimed for many psychic phenomena in China. Greek and Roman history are not without evidence of the same views, and in fact all records of human experience are saturated with alleged facts which suggest some such ideas as demoniac possession. Modern psychiatry, however, has reduced the phenomena to abnormal mental states of the patient and has not sought an explanation in agencies outside the organism of the sufferer. A materialistic interpretation of nature could hardly take any other view of the phenomena and demoniac possession could not possibly be revived until the existence of spirit in some form could be restored to human belief. The great impulse to "natural" explanations of all phenomena which science, and especially physical science, represents, establishes a presumption against any suspicion of "supernatural" agencies in the mental disturbances of the human mind and the older view is not to be lightly reinstated into favor. The religious mind, however it welcomed the view in antiquity, is to-day strongly averse to any such conception of the facts, assuming the position of materialism while clinging to a spiritual interpretation of normal mental phenomena. But the religious man will have to be ignored as he takes no part in scientific attitudes. It is the physiological materialist that has to be

met, and he will not listen until we have reason to believe that spirit of some kind has been proved to exist. We cannot talk for or against spirit obsession until spirits are supposed to be facts. The scientific world to-day reluctantly admits the facts on which any spirits can be supposed to exist and when they do admit the facts it resorts to all sorts of devices to escape the spiritistic interpretation of them, whether with or without good reasons.

We cannot at once approach this subject with evidence or affirming that such a thing as obsession exists. Nor in proposing the topic for consideration do I assume that it is a fact. It is simply one of the traditional conceptions which science assumes it has effectually disposed of as due to diseased brain and this view of it cannot be lightly dismissed, not because it has been proved beyond dispute, but because science represents such an accumulation of facts that, even if not true, it has so much real or apparent support as to be presumptively true and entitled to the first place in the line of hypotheses. The standards by which the presence and action of transcendental agencies have to be determined are so exacting that it is not easy to set up spirits at the discovery of every sign of abnormality. We have set up the criterion of personal identity as the one which much be satisfied in proof of the existence and influence of spirit action and that criterion has never been satisfied in the cases which present to some minds superficial claims for obsession. I mean that it has not been scientifically satisfied, and this is especially true when we consider that the scientific world generally has not been satisfied of the legitimate claim to the existence of spirit at all. In such cases as the average spiritualist assumes the influence of demoniac possession there is little or no attempt to prove identity or to set aside the presumptions from psychiatry against the influence of transcendental agents. Hence the man who supposes that various cases naturally diagnosed as insane are due to evil spirits has a large task before him and unless he undertakes it with the consciousness of its magnitude he will merit the neglect which the subject has so long had.

But what do we mean by "obsession"? Can we discuss

a subject whose meaning has not been clearly defined? Can we even define it? Some would say that we cannot, but as definition of what we mean does not depend on the existence of what we define it can be said that definition is quite possible. The fact that modern physiological and psychological science does not recognize any fact of "obsession" as understood by many people, tho admitting the mental phenomena to which believers appeal, does not interfere with the provisional definition of the term as a condition of estimating the nature of the phenomena which both parties admit, and so definition must come in for primary consideration.

I shall admit, however, at the outset that clear definition of the subject cannot be made until we know the facts fully. Only the most general outline of the term's meaning is possible at present. It is not enough to say that it means the influence of spirits on the human organism, as that would not properly limit it as history has defined the term. Of course the historical meaning of the term, before psychiatry narrowed it, was the persistent influence and control of evil spirits over the thought and conduct of certain living people. The phenomena of the New Testament illustrate what gave this idea prevalence and it has not changed its import, tho the belief in its truth may have changed. But we require here to distinguish the term from those which denote the influence of the discarnate in ordinary communications with the living.

The primary difference between the ideas of obsession and "possession", or control, as the latter may be called, is the time involved and the character of the phenomena manifested, tho even the latter may not be distinguished at all times in their manner from some forms of obsession. The two sets of phenomena may merge into each other when different cases are compared, or even different times in the same case. But "possession" or control is usually associated with a normal life and involves no definite or persistent resemblances to abnormal mental life. "Obsession" always implies the abnormal and is usually accompanied by more or less permanent organic troubles of a mental kind. For the psychiatrist it is clear enough as he but describes the facts

which characterize it and does not even require to assign the cause, whether in or out of the brain. For him it is but some form of fixed ideas which command the field of interest and attention. The normal mind has some flexibility or elasticity in the interest which it manifests. It adjusts itself to its environment. That is, it adapts its own action to stimuli as they occur. The obsessed mind does not so adjust itself. It maintains its own insistence on some subjective idea and this against any possible stimuli tending to divert it. It lives on the momentum of some idea or state which has seized attention and interest. We might call it the cramp of attention by way of analogy. In all these phenomena there is or may be no evidence of outside causes of any kind, or perhaps of any causes. The evidence is only of an abnormal insistence of ideas where the healthy person is flexible and adjustable to environment, this process being more or less the criterion of sanity.

For the believer in outside agencies as the cause the phenomena may not be in any respect different from those by which the psychiatrist defines the case. It is only the cause that distinguishes his view from that of the psychiatrist. But if he expects to maintain the externality of the cause he is obliged to produce the evidence of this and the evidence must involve something supernormal. Whether that can be produced is not our present concern: for we are defining, not defending, obsession. But we cannot distinguish it from the psychiatrist's view unless we produce evidence of supernormal knowledge and extraneous intelligence causing it. Obsession, therefore, for the person who believes it to be due to the influence of extraneous intelligence, must be described by insistent or recurrent ideas, emotions, habits, etc., that are instigated by other than brain agencies alone. It must be distinguished at the same time from those sporadic influences which characterize normal persons and which define intelligent communications of a supernormal type. Nor must we necessarily limit it to bad or abnormal influences described by the idea of "evil spirits". Obsession is consistent with good purposes, tho the popular mind, where it has admitted it at all, has largely confined it to the abnormal manifesta-

tions of the phenomena, the unwelcome and unpleasant invasions of foreign agencies. We shall not limit the idea here to such influences, tho that conception of it makes it the subject of the physician or healer. For us it must be the scientific conception of the causes, whether they be subjective or objective.

It is not the problem in this discussion to show that obsession of evil or other spirits is a fact. That is a question for complicated experiments which we have not been able to make and which the public, medical or otherwise, is not inclined to investigate. But I mean here to merely examine into the possibilities of it in the light of what we know in the field of the supernormal. I assume only the existence of the facts which the psychiatrist admits and which the believer in telepathy assumes. I do not require to do more to organize an argument sustaining the *possibility* rather than the fact of foreign obsession.

The existence of fixed ideas is granted by the psychiatrist and he can differ from the spiritualist only in the cause which he assigns. He limits the obsession to the action of brain centers and excludes foreign agencies altogether. He finds or expects to find some internal and organic lesion as a sufficient explanation. There can be no impeachment of his right here when he finds the uniformity of coincidence between brain disturbance and insistent ideas. Any proof that outside agents are operative must reckon with that fact and either surrender or make good in evidence the claims urged. Nor can he rely on the appearance of normal mental conditions, since the reply would be that we may have lesions in the nervous system which the microscope does not discover. Of course the psychiatrist cannot be a dogmatist or rely upon *a priori* reasoning while he insists on empirical methods. If he believes in lesions which the microscope does not reveal he must be the subject of demands for evidence quite as well as the spiritualist to whom the problem is empirical also. This challenge cannot be evaded. But I shall not avail myself here of that vantage ground. I shall concede the presumptions which physiological and psychological knowledge establish in that matter and grant that the burden of proof

lies upon the spiritualist. And that he must accept the burden of proof is determined by the very standard which he sets up in the claims for the existence of spirits, namely, the fact of supernormal phenomena. He cannot escape this obligation.

Now as I am distinguishing here between the facts and the causes of obsession, the latter being the debatable field, I may simply appropriate the uncertainty of the causes to import into the case the possibility of causes which all admit to be facts, or at least such as admit that there is supernormal fact in the universe. Insistent ideas are insistent whether they are caused by brain lesions or other influences and whether they are one or the other will depend solely on the evidence.

Now for the believer in spirit agencies causing obsession the existence of spirits must first be proved or assumed. It is that difficulty which primarily militates against the belief in such a fact. The materialist who can seek the causes nowhere else than in the brain does not believe in spirits and hence he cannot be expected to tolerate the hypothesis. Hence for him the existence of spirits must first be proved before he can listen to explanations based upon their action. Here it is that the burden of proof must rest upon the spiritualist.

But here it is also that I shall turn the tables upon the opponent of spiritualism and endeavor to show possibilities of which he has not been thinking in his opposition to the existence of spirits. It is not at all necessary to assert or assume the existence of discarnate spirits in order to maintain the possibility of foreign influences determining the facts of obsession. This idea does not require to be limited to the influence of discarnate agencies. We may just as well assume the possibility of living intelligence foreign to the subject of obsession, if we have the evidence for any such action in any case. I therefore turn the real or alleged fact of telepathy to establish the possibility of obsession in all its essential characteristics and this without supposing the existence of spirits at all. If you ask me whether I believe such a cause to be a fact in causing obsession, I would reply in the

negative. But that has nothing to do with the possibilities. The argument here is directed to those who believe in telepathy, and especially in that large telepathy which is supposed to rival or displace the hypothesis of spirits. Some who try to claim the character of scientific minds accept the theory of telepathy in some form and extend it to eliminate the supposition of spirits. This is assuming the existence of extraneous agents in causing the thoughts of a given subject. It abandons the view that either material stimulus or brain disturbance is the sole cause of ideas and supposes that ideas may be transmitted from outside agents to a mental subject. That is all that is necessary to set up a theory of obsession, if we have the facts which justify it. Its possibility is conceded in the very hypothesis of telepathy. After that it is only a question of the evidence. As long as telepathy is conceived as merely the occasional transmission of a present thought between A and B, there would be no likelihood of anything like obsession. But if we assume that telepathy is any such process as those represent it who wish to eliminate spiritistic theories it must carry with it very serious liabilities of obsession. The only form of it that would discount the liability to obsession would be that form in which the percipient is supposed to reach out and select from passive minds whatever information he or she desired. This conception of it assumes that the selecting agent controls the situation and that there is no causal influence of the mind ravaged of its contents. That view of it is not advanced by even the most thorough-going believers or advocates of telepathy. They always conceive it as involving the influence of the contributing mind upon the receiving or percipient mind, and in this way expose themselves to the liabilities of obsession. The conception that the percipient mind does all the work more distinctly escapes the dangers of obsession, but it does not escape the liabilities of devilishness, and lying, while it has to depend on assumptions for which there is not one iota of evidence. The other view, however, at least claims evidence or analogy in the ordinary telepathy in which a present mental state of A is conveyed to B. Now strange to say it is Mr. Podmore that gives us the excuse for ad

vancing the possibility of obsession on a large scale in the hypothesis which he advances to get rid of spirits. Speaking of mediums or clairvoyants, "spirit-possessed", as he calls them, he says: "From the Pythian priestess to modern clairvoyant she has been almost a passive instrument to be played upon by minds other than her own, by the hopes and fears of the whole human race." There is in this no assumption of selective action on the part of the clairvoyant. Her passiveness is emphasized and the stimulus of human thoughts outside her mind from the whole human race postulated as the cause of the "spirit or devil-possessed". Mr. Podmore is almost clear in his affirmation of obsession in the influence of this universal telepathy. The liabilities of obsession are thus a grim Nemesis for Mr. Podmore and his kind. They set up a situation perfectly incurable save by destroying every person except the clairvoyant! And we would not be sure even then that we had killed them! The sceptic has applauded Mr. Podmore and perhaps none more than the psychiatrist, but I doubt if they would be willing to follow him to extremes of this kind. I am sure that, if they tried it, they would be summarily hauled up by many of their colleagues for insanity, and it is probable that Mr. Podmore did not see the full meaning of his assumption. He was so intent on advancing an hypothesis to eliminate spirits that he set up something far worse and involving consequences of which he no doubt did not dream. Like most people who have no insight and whose only genius is for the use of the imagination and destructive ingenuity, he rushed headlong into the arms of assumptions that involved him deeper and deeper in the quagmires of absurdities. While the mind can picture to itself the influence of A's thought on B, it would have to stretch its powers to conceive the thoughts of the whole human race playing systematically and with one end in view upon an individual mind to create the organic phenomena of obsession. This is only indicating how absurd I think the hypothesis and I hardly need say to readers that I do not believe in any such explanation of obsession. But I am permitted to use it as an *ad hominem* argument with Mr. Podmore and his kind.

We must not forget that the idea of obsession is not so exceptional as it would seem. When there was no reason to believe in supernormal phenomena of any kind, scepticism had more rights than it had after telepathy was accepted. The whole process in kind is conceded when thought transference is admitted. It will then only be a question of the kind and amount of evidence to sustain the prolonged or persistent influence of one mind on another. As a concrete instance of the matter take the experiments of the Rev. P. H. Newnham (*Proceedings Eng. S. P. R.*, Vol. III, pp. 7-28). He sat some distance from his wife and merely thought certain questions and Mrs. Newnham answered them by automatic writing, often irrelevantly, but more often relevantly, so that we have not only the transfer of Mr. Newnham's thoughts but their influence physically connected, nearly or remotely, directly or indirectly, with physical action in the motor system of Mrs. Newnham. It makes no difference whether we assume that the expression was the effect of Mrs. Newnham's subconscious or not. The primary point is that the series of events were causally connected, as they are in all telepathy. In all telepathic phenomena some effect is produced on another mind, whether it be sensory or motor, thought impressions, apparitions, hallucinations, or muscular action. Another mind is the causal agent. All that Mr. Podmore and his kind have done is to extend this action to the general mental states of mankind. They have not confined telepathy to those sporadic phenomena in which evidential coincidences are manifested, but conceive that all human thoughts are constantly playing on the sensitive minds of mediums. Why they do not assume this action of all minds on all others I do not understand. They can hardly say that it is not effective on any but clairvoyants, since we may suppose that the only difference between mediums and normal people is the connection between the subconscious and the normal consciousness, which admits of the transfer to the normal mind what may be retained without knowledge in the subconscious or normal people, this subconscious being in all cases the medium or vehicle of reception for outside influences. But Mr. Podmore conceives it as all human minds *concentrating* their action

on the clairvoyant and omitting it on the normal. So devilish a process can hardly be conceived from the standpoint of ordinary science, and there could be no reason for the credulity of Mr. Podmore at that point, except *delendum est* motives against spiritualism. This aside, it is clear that the idea of obsession cannot be ridiculed by any one who accepts telepathy, and an incurable form of this obsession by all who take the view of Mr. Podmore. So ghastly a situation one could hardly conceive except in forgetfulness of the implications of a theory conceived only to get rid of another one which might offer a hope of escape from such consequences.

It ought to be apparent that the assumption of a spiritistic hypothesis increases the possibilities of obsession. I do not say probabilities, because these are dependent on evidence. But if we once have reason to believe in spirits, whether we accept telepathy or not, it becomes quite possible that the facts by which the hypothesis is justified and the processes involved in the production of those facts will imply the possibility of obsession and we should only have to examine the facts to ascertain whether the obsession was a legitimate theory or not. The evidence that will prove the *existence* of spirits must be embodied in facts of personal identity, and in accumulating these we may forget what is possibly involved in the processes by which those facts are obtained. We cannot suppose that spirit action would be limited to evidential incidents, tho we conceded large influence to subliminal factors in the medium and the more that we examine the facts the more clearly we must recognize that the process of communicating to prove their existence involves the possibility of other and non evidential influences—non evidential in the sense of proving personal identity. We must examine carefully what these processes are and endeavor to see that obsession is not very far removed from the facts which we are all ready to admit as proved.

The first of these is sensory automatism which represents apparitions of some kind and more or less pointing to the identity of certain deceased persons. By these sensory automatisms I mean apparitions and voices, or other hallucinations of a really or apparently veridical character. Abandon-

ing the hypothesis of telepathy for the moment, which some use to explain such facts, we assume that transcendental consciousness has given rise to these sensory automatisms. It matters not whether they do so directly or indirectly. We assume only that some causal origin in a discarnate mind has set agoing the events in the living organism which terminate in the phantasm. Here is an effect of a discarnate mind on the living organism and tho it is mental it indicates the possibility of an influence and even a sustained influence on that mind. Automatic writing illustrates it in the motor system. Here also it matters not whether subconscious action of the psychic intermediates between the discarnate and the ultimate effect. In some way the transcendental consciousness represents the origin of the stimulus and it ends in muscular action of the living subject. This, too, might be sustained and becoming so would represent exactly what we find real or apparent cases of obsession. It is not necessary to conceive either the sensory or the motor phenomena as directly initiated. The popular idea of the phenomena does not follow from the hypothesis of discarnate influence. This popular conception supposes that the living mind is wholly dispossessed of its body, or that the living body is wholly dispossessed of its proper inhabitant, but this way of representing it is not a necessary one. The practical effect may be the same when the subconscious becomes dominated by the transmitted thought or desire of the discarnate, and if anything like dissociation between the automatic functions of the body and the normal consciousness of the living takes place the obsession might go on without dispossessing the proper owner. The main point is to see the general possibility of some dominating idea not the subject's own, whether transmitted from the transcendental or directly imposed on the bodily functions by direct control like the living consciousness. The decision between these two conceptions of the process may be left to the future both to settle the fact of obsession and the mode of it. The main thing is to see that the familiar phenomena explained by the hypothesis of discarnate existence involve the possibility of what has been historically called obsession, the difference between this and

ordinary communication being only in the degree of influence and the amount of time displayed by it as well as the evidence of abnormality in the one not apparent in the other.

Let us examine the process in the case of Mrs. Chenoweth during the subliminal stage of her work. In this there is no apparent control. She obtains her messages by mental pictures. The thoughts representing the communications of the discarnate appear to her mind in the form of apparent realities. That is, they are telepathic phantasms or hallucinations produced by the dead. They seem to be realities like those of our normal sense perception. The thought of a house or landscape on the part of the discarnate appears to her subconscious as a real landscape or house and she is not able to distinguish between the real and the phantasmal. In fact there might be no other real than this phantasmal for her, so far as we are concerned. We do not require to suppose the spiritual world to be anything else than a thought world, which is capable of reproducing apparent reality to the subliminal of the living. It may be, and probably is, more than phantasmal or mere thought, but it is not necessary for our purposes to conceive it as more than this. It is certain that the supposition that what Mrs. Chenoweth sees in this subliminal stage of the trance is a mere phantasm or hallucination produced by the thoughts of the communicator: for many of the things seen are merely memories of the discarnate and have no more reality than a destroyed house. This conception of them has already been discussed at length in the Report on her case (*Proceedings Am. S. P. R.*, Vol. VI, pp. 24-34), and reference to this will suffice here, with the brief outline of the process discussed. What it means for us is the evidence of persistent transcendental influence of the dead on the living consciousness in its sensory functions, and other cases show a similar influence on thought, ideas and emotions, the non-sensory functions of the mind. Once conceded, it will only be a question of the form of this influence to determine the fact of obsessions, as that is usually conceived. If the mental pictures haunt the normal consciousness all the time we have the obsession defined in the fact. It matters not whether the haunting be good or evil, it is ob-

session. The term usually denotes the evil form of it, but the process does not necessarily imply this form. It is quite compatible with good influences, and these latter may so generally harmonize with the normal mental states and life of the individual that we do not suspect its presence, and it is only in the cases which diverge in character from the normal that we first suspect it. There may be in such cases quite as much harmony between the discarnate and the incarnate mind as in cases where the influence does not seem objectionable. If so it determines how they shall be treated. But it is in those cases which appear abnormal to the normal mind that the first traces of the phenomena appear after we have admitted the existence of spirits, on the one hand, and have begun to distinguish between abnormality determined by brain lesions and those types which are purely functional, on the other. The obsession differs from the ordinary mediumistic phenomena only in the persistence of the influence and its intrusion into the normal life apart from special conditions, such as experiments for communication with the transcendental. That idea is involved in the very nature of the process of communication. In the illustrations presented it is confined to sensory phenomena and the motor may not be involved beyond the need of expression for others, and will not necessarily involve any motor action for the subject of them. The mental pictures are simply the transmitted ideas of the discarnate and whether they shall be identified with obsession or not will depend wholly on the limits of our definition. If we define obsession to be those cases in which the influence disturbs the normal life of the subject, then we should not so regard ordinary mediumship, distinguishing between the two only in the degree or amount of intrusion, the one compatible and the other incompatible with normal life, at least to a large extent.

Now to get at the matter in another way we may turn it round. If the discarnate transmit thoughts to us in the form of sensory forms, ideas, emotions, it is quite as possible that our thoughts are transmitted to them in some similar way. They may, when they can get rapport at all, experience our sensations and feelings just as we obtain theirs in the me-

diumistic state. If this be true the discarnate have but to cultivate that form of proximity or relation to the living which will enable them to receive and enjoy the sensory and other experiences of the living. Whether this relation is merely a telepathic one or takes the form of "possession" or more immediate control of the living organism, makes no difference in the case. It is the fact of interchange of experiences that is the important idea. Constantly the relation is represented by occupancy of the human organism and variously exercising sensory and motor functions in it, either delivering or receiving sensory impressions and producing motor effects. The Watseka Wonder is an extreme illustration of it (Cf. *Human Personality and its Survival of Bodily Death*, Vol. I, pp. 360-368.) This was a case of both sensory and motor influence for a long period. But assume that the influence is interchangeable we have an easy step to the idea that control may be cultivated for the purpose of continuing bodily sensations beyond the grave. Take a discarnate soul which does not care anything more for a really spiritual life than it did when in the body, we may well conceive its desire and determination to effect control, where it thinks it possible, for the purpose of continuing earthly sensations and experiences through other organisms than its own. It is only a question of evidence whether such phenomena occur as a fact. They cannot be proved in exactly the same way that we prove the existence of a given person, perhaps, but the same general process may achieve the result that effects cross correspondences. With that we have nothing to do at present. It is the *possibility* of the fact as suggested by analogy with proved experience that is before us now, and the interchangeability of incarnate and discarnate experiences makes it conceivable that the discarnate, if so disposed, should obsess a living organism for the purpose of pursuing experiences which interest it more than a spiritual development in another life.

Examine briefly the motor type. This is manifested in the deeper trance of Mrs. Chenoweth. Here we have the automatic writing. This involves control of the muscular system and when communications come they are either directly by the person wishing to communicate or they are

tion by mediumistic experiments involving the principles and practical results of cross references. The phenomena of obsession could hardly have been suggested in a clearer manner.

The second case is not exactly like that of Mr. Thompson, except that it involves an invasion upon the normal life like that of Mr. Thompson. In other respects it repeats mediumistic phenomena. It is the case of a young boy who seemed to be producing telekinesis and apports. His honesty normally was not questioned, but he seemed to be moving objects without contact and to be bringing matter through matter. Experiment, however, resulted in the discovery that he was anæsthetic when he himself did the things. They had a natural explanation, so far as the merely mechanical causes were concerned. But he was unconscious of the fact, tho he had his normal vision which was unable to discover his own bodily action only by virtue of the darkness in which the phenomena occurred. Investigation also showed that the boy could obtain supernormal mental phenomena through the crystal and automatic writing, a fact which associated his apparent physical phenomena so closely with the supernormal as to suggest that the same kind of agencies were at work in the physical, only that they did not prove their influence in all cases by indubitably supernormal phenomena. These were found in sporadic instances, of the mental type, and the probability of their general influence by the invasions of anæsthesia which signified their control. This control would suddenly seize the arms or legs and perform the desired result, and apparently at times, produce a waking trance, if I may so name it, when the boy would prepare for the phenomena in the dark. The obsession invaded his normal life both before and during his performances and the anæsthesia was the evidence of this. The phenomena had all the characteristics of the usual mediumistic ones and the same sort of control was manifest, tho it required the supernormal, on the one hand, and the anæsthesia, on the other, to prove it. The case is, perhaps, more one of "possession" than obsession.

These cases bring us at least to the borderland of ob-

session and are of the type that articulate closely with the phenomena exhibited by Mrs. Piper, Mrs. Smead, Mrs. Chenoweth and many others. They are more persistent and exhibit more of the apparently objectionable influences, but the processes are the same in kind. The significance and interest of the two instances above outlined lie in their approach to the normal type of mind in connection with the phenomena. Observation revealed no evidence of abnormality, except such as might be represented by the associated phenomena themselves, and these were not observable on the surface. There was more or less interpenetration of the normal and the invasions of the really or apparently supernormal, and if we ascribed anything abnormal at all to the cases this conception would not include what passes for that in cases where the disturbance invades the general life and thought of the subject. We did not and would not have discovered any resemblances to obsession but for the more careful examination into the facts, into personal identity in the case of Mr. Thompson and into anæsthesia and the supernormal in the case of the boy. In fact, whatever obsession or possession we suppose in the case of the boy depends on the discovery of it in more marked ways in better defined instances.

In the Phinuit régime with the Piper case there was some evidence of obsession that extended beyond the time of its sudden development into the medium we know. That evidence, however, is not at all of the kind to estimate highly. Apparently Phinuit was a sudden invasion of the life of Mrs. Piper. But the claim was made that he had been there for a long time and it may have been the contact with the spiritualistic doctor, Dr. Cocke, that brought the Phinuit personality forward to simulate or reproduce the phenomena which had been observed in the case of Dr. Cocke. But it is certain that Phinuit's influence on the physical condition of Mrs. Piper was not good and manifested at times all the characteristics of one who did not know how to preserve the normal situation while it managed communication with the dead. The types of cases, however which best illustrate

what we mean by obsession are not evidence of it and hence the problem has still to be solved.

When I say "the types of cases which illustrate best what we mean by obsession", I refer to the phenomena which antiquity described by the term but which modern psychiatry disposed of by special forms of insanity. It is precisely because psychiatry has so successfully dealt with many cases as due to brain lesions that we shall find it difficult to produce evidence for spirit obsession. Psychologically and superficially we may not often be able to distinguish between what psychiatry has described by the term and what we mean by it. The phenomena in both seem to be much the same and the discovery by physiology that many of them are accompanied by corresponding lesions in the brain imposes a heavy responsibility on the spiritualist, if he still clings to his claim. In the ordinary supernormal phenomena claiming a spiritistic origin we have rather normal types of mind and body and the supernormal stands out in such relief from normal knowledge and normal physiological conditions as to be inexplicable by ordinary means, and it has been customary with experimenters to depend on normal cases. The phenomena appear clearly inexplicable to the psychiatrist with his theories. The facts appear rational and irreducible to the processes of either normal or abnormal minds. But when we approach the cases which either party describes as obsession the supernormal is not superficially apparent and the abnormal is so evident that existing scientific explanations seem most plausible. Personal identity, which represents the phenomena in normal cases seems absent and the deterioration of personality so evident that wholly different methods must be used to decide the issue which the spiritualist has presented. Superficial appearances will not suffice. Hence the apparently obsessed person must become a sitter in the experiment instead of being the medium which he apparently is. He must be subject to the investigation and diagnosis of tried and proved psychics of the normal type and under conditions that exclude any form of previous knowledge of the person concerned. This will be a large and complicated problem, fraught with

expensive and exhaustive methods. We have obtained facts enough in this field to justify further investigation, but they do not suffice to make an impression on the psychiatrist, who has yet to be converted to the existence of spirit of any kind. We assume here that the existence of spirit has been sufficiently justified as a working hypothesis in normal cases to suggest the possibility of obsession and hence we are ready to investigate further the claims made for this special type of spirit influence. The evidence collected does not yet suffice to prove it scientifically, tho it is accumulating fast enough. All that we require is a hospital and means to conduct experiments and cures which will establish the claim or disprove it.

EXPERIMENTS CONTINUED.

V. Robert Hyslop.

Introduction.

In regard to the real or alleged communications from my father the sceptical reader will have the advantage of maintaining that I was so well known by Mrs. Chenoweth and so much had already been published about my father that no value can be attached to anything that purports to come from him. The opportunity to say this is conceded, but I do not concede any right to produce this insinuation of fraud, which such a claim is, unless concrete evidence is present in its support. If I were trying to convert the obstinate sceptic I might be required to satisfy his prejudices. But I am not engaged in that task. It is either hopeless or worthless to do so. He is not the man whose salvation is worth while. He must do his own investigating and save himself. My task is to collect and record facts under as good conditions as I can obtain and readers must examine the organic whole and estimate their value for themselves.

In the Introduction to the *Proceedings* (Vol. VI) I disposed of the argument of fraud and require here only to make clear the fact that I took such account of it as to recognize that the choice in the explanation of these phenomena had to be made between fraud and spirits and not between telepathy and spirits. I have weighed all facts in the light of these alternatives and while the opportunity, so far as time and freedom were concerned, was open for acquiring some knowledge by normal means, it was not possible to obtain normal information of very many of the facts by any normal means known without appealing to myself for it. I cannot escape the suspicion of collusion and I cannot take time or pains to refute it if entertained. Besides many of the facts it would not be physically possible to have acquired in the locality of which they were historical events, as no living person was there to tell them if inquired for. Nearly

all the communications purporting to come from my father were of events of which physical evidence disappeared from thirty to sixty years ago and represented only memories to a few persons living and which I had the greatest difficulty in verifying after being told them. It was not possible to ask questions about such things as the physical evidences of their existence had disappeared so long ago and those who might have known them, but did not, were not living. Those who did know them were not living in that locality and were not the subject of inquiries.

All this assumes that Mrs. Smead and Mrs. Chenoweth were disposed to seek normal information for committing fraud, but this is not true and it is perfectly easy for any sceptic to ascertain this for himself. Sitting in chairs and snarling about possibilities are not science and those who employ only this *a priori* appeal to "possibilities" are not the persons to whom the slightest deference should be paid in this problem, and I am the last person in the world to pay any respect to them. I find them wholly disqualified for any scientific work whatever and we have gone far enough to dispute their claim to authority on any important subject. This work will no longer be directed to suit their prejudices. The slightest investigation of Mrs. Smead and Mrs. Chenoweth will reveal more than ordinarily honest persons, one receiving no remuneration and refusing it, and the other wishing she did not have to take it, tho it is only one-fourth what was received by Mrs. Piper. On this score alone it would be impossible for either of them to pay for the detective work necessary to obtain a very small percentage of the more easily obtained facts in the record, to say nothing of those which cost me so much time and trouble to ascertain after being told them. In fact, readers need not have the slightest qualms about the existence of fraud of any kind here where it might have been possible. Mrs. Chenoweth states she had not seen any of the publications of the English Society from which information might have been obtained regarding my father. She saw none of our own publications except one copy of the Journal and the Report of Professor James, and neither of these gave her any light on the facts of this Report.

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Nearly every incident purporting to come from my father was new and there was no duplication of what had been said before. One little circumstance could have been obtained from my first Report, but not the associated incidents which came with it. The rest were new and represented, in most cases, mere memories of which the physical evidence was lost many years ago, as already remarked twice above. This fact must be kept in mind when passing judgment of the phenomena. No irresponsible generalities will be permitted in objection. It is not fraud *in abstracto*, but *in concreto*, as Professor James remarked many years ago, that must be proved by the sceptic, as we are not converting him, but challenging him to prove his own contentions in fact.

Telepathy I do not consider in these phenomena. No intelligent person would tolerate it. As an explanation of such phenomena it is as dead as a door nail for all who are not governed by respectability and intellectual paralysis. The real question is whether we have eliminated ordinary explanations, such as fraud, guessing, and chance coincidence, and perhaps subconscious information casually and innocently acquired. Readers I think will see the futility of all of these hypotheses, with the first one the hardest to remove for the sceptic who will believe any incredible thing except spirits.

1. Incidents of Mrs. Smead.

In the various past experiments with Mrs. Smead my father had figured more or less as a control and in the long interval of suspended action in the case he had not continued his work there. In the first series arranged to get communications from Professor James he remained largely in the back ground and appeared only as an aid, so to speak, in certain emergencies. But on a few occasions he endeavored to give some evidence of identity in connection with his own family. In the Smead as well as in the Chenoweth experiments he remained out of the way until the situation demanded his presence and work. When he came he seems, usually to have been more successful than others in telling what he wishes to say.

In the sitting of September 1st, 1910, six days after the death of Professor James, he seems to have acted as intermediary for reminding Mr. Smead of the prediction that had been made earlier of this event. On the dates of July 19th and 21st preceding, a little more than a month before the death of Professor James, the names of two Greek letters, Phi and Sigma, had been given and my father, the control, stated that they were a sign of some kind, and in a few obscure sentences appeared to indicate some coming event, but it was not made clear what it was or to whom it applied. It was very unusual for the Smeads to hold sittings so late in the summer. But in this sitting of September 1st reference is made to the earlier ones in which these signs were given and they are repeated here with allusion to a college. Mr. Smead had marked his record, without understanding who was meant, as having reference to some college man unknown. It was stated that the letters were preparatory of the event but that they had not gotten all through that they wanted to send. There is no evidence that it was a prediction and we may well suppose that Mrs. Smead's subconscious had made the connection, tho it is interesting to find that it purports to come from my father who is nominally present in the interest of communications from Professor James for whom the sitting was held and that known to Mrs. Smead.

On September 12th I visited the Smeads for a few sittings with the purpose of getting messages from Professor James. My wife and my father were the first to appear, apparently together to bring a deceased brother. They did not succeed in getting anything through of evidential value, except from my father about his own habits, when he said: "I always kept my own writing materials, always did not like the family using them." This was suggested by the complaint about the pencil with which the writing was done. I found from my stepmother that this was true, a fact which I did not know and Mrs. Smead much less. He went on to remark what was also true that he did not like to mark his books, because he felt that "it destroyed their value and marred them and set a bad example to the children." I could infer that he did not

like to mark his books, but did not know that he was as crotchety as I in that matter. My stepmother, however, remarked to me on inquiry about it that he was very particular not to mark them. It was especially characteristic of him to give as a reason that he did not wish to set a bad example to his children, for few fathers were as careful to see that their habits were what they wanted their children to be. He was strict on that point to the utmost sacrifices. He further mentioned that we, he and I, were left alone to talk when I came home. This is true and not known to Mrs. Smead, any more than the previous incidents. In explanation of it he said that I went so far away. Then he added that at one time I had thought as he did and that the rest did not depart from his teaching as I had done. My apostasy was known to the Smeads, but the allegiance of the others to their earlier teaching was not known to Mrs. Smead from any reading or conversation with me, tho it might have been known to Mr. Smead who had my first Report and may have casually alluded to it in conversation with Mrs. Smead.

An appointment was made for a sitting in the evening of the same date that my wife might have a chance to communicate, as the other sittings were for reaching Professor James. She came first but could not get her message through. Father then came for her and apparently it had been the purpose to say something of a brother, it not being clear from the text whether it was her living brother or my deceased brother, tho some things indicate it was the latter. But as she had to cease communicating, my father, in taking her place, asked what he told me last and I referred to the subject of my beliefs. He replied by a reference to my going to Germany and the change it produced in my beliefs, which was true in the sense that my confession of the change was brought out then, and was certainly not known to the Smeads.

Almost immediately he referred to a "barrel or hogs-head" and asked what we did with it. I asked him to explain and the following came:

"It was a large one. (Yes.) outside the house. (Where?) Barn.

of this series with Mrs. Smead. The communications were taken up with Professor James and intermediaries.

2. Incidents of Mrs. Chenoweth.

This series of sittings began on September 26th, 1910, but there was no important appearance of my father or any member of his family until April 14th, 1911. There were several casual allusions to names or incidents in connection with relatives or members of the family, but no systematic communications until the last date mentioned. I shall run over the more important of these, tho they do not affect my father's identity directly.

In the subliminal approach of the trance on September 29th, (1910) there was an allusion to a Benjamin with the statement that he had blue eyes and the question whether I knew him. I had a deceased relative by that name who had blue eyes, but I have no assurance that he was meant, but later my father gave the full name of his mother and some associated incidents.

In the subliminal recovery of October 27th there came the following in connection with a reference to my father.

"I see your father. Have you a brother away from here? (Yes.) Is any one sick?

(I don't know.)

There is a little illness. He is not alarmed. There is an old lady off a little ways. Where he is. The old lady lives near him. The illness is connected with her. Do you know?

(I don't know.)

Well you will hear."

I had to make inquiries to ascertain the possible meaning of this. My brother who lived near "the old lady" suggested, refused to answer my inquiries, except by a contemptuous statement that he had not dreamed anything. But from one Aunt to whom it might have applied I learned that she had been seized with a severe cold about October 20th, but had quickly recovered from it. However, from a niece I learned that the Aunt whom I had suspected—both of them living near my brother—had suffered from a slight

but allusion was made to a "silver spectacle case", his being iron plated with silver, and to a slight trouble with his leg and some erroneous statements about its treatment. Then came his name Robert and a pertinent reference to Niagara Falls with intimation that the experiences there first brought joy and then sorrow. The name Will then came, and the remark made that he is still alive and interested in these matters. My brother Will is alive, but is far from being interested in these matters.

The reference to Niagara Falls was very pertinent indeed, and with it also the allusion to joy and sorrow. I had just published my criticism of President Stanley Hall and Dr. Amy E. Tanner in the *Journal* for January, 1911 and in it I had published the discovery of the actual truth of a complex incident in my first Piper Report which I had been obliged to state was unverifiable or false (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 371-372). This copy of the *Journal* was given to Mrs. Chenoweth by a friend a day or two previously. I supposed at once that it was a subconscious reproduction due to reading the article. But on my inquiry Mrs. Chenoweth said she had not yet read the article, but had only glanced at the end of it. Now Niagara Falls, not mentioned in the original message of my first Report, was an important incident in the trip concerned, and the joy and sorrow are the experiences of the Centennial Exposition and the return home exhausted from the visit to be followed with a slight stroke of apoplexy and invalidism of a more or less helpless sort for the rest of his life.

The really important and more or less persistent groups of incidents from my father and the group of people he brought with him did not come or begin to come until the date of April 14th when they began with communications about Mrs. Smead, apparently as if preparing to have the series of experiments with her later as they occurred. On that date began the following messages which are so important that they will have to be given in detail.

Do you know anything about Virginia. (Yes.) There has been an effort there since you knew about it. It is somewhat

There follows a passage again which is too personal to quote, but perfectly true in all its facts.

Mrs. Smead's father and mother and sister are all dead. The sister was a frequent communicator through Mrs. Smead soon after her death.

I have quoted these messages, however, because of their proximity to what follows, especially as it will be seen that the further messages from my family relatives have been, some of them definitely related to Mrs. Smead and her work. Immediately following the omitted personal statements came the communications regarding my own people. They, as all the previous ones, came through the intermediation of G. P.

"Now do you remember any one coming with your wife at any time.

(I do not now recall it.)

Did Eliza go there. That is what I am told, that your wife and Eliza and your father were all there at one time.

(My wife and father have been there and if you tell the relation of the Eliza to me I shall know.)

It is aunt I believe. There is a title before the name and it sounds like aunt.

(All right. I have an Aunt, but Eliza is not exactly the name of the Aunt on your side.)

Wait a minute. Is the aunt named Elizabeth and the Eliza is an older woman. Do you know an Eliza. (Yes.) Is she not a grandparent. (No.)

I cannot catch the connection but I see a very old lady with wrinkled face and small stature and little cap on her head and she is apparently a grandmother and with her stands this Eliza. She may be a cousin, but I am not confident enough to name her as such, but the grandmother has such a remarkable tenacity of life and opens her eyes as wide and bright as if but twenty years old. Her interest in everything is remarkable and she comes to-day with a sense of the proceedings that some younger friends do not have. It is a pretty family group and they have all been interested in Mrs. C. Am I right.

***** [Personal matter omitted.]

What about geese. Do you know anything about geese.

(Yes, who says that?)

It is one of your family. It is the old lady I think. Did she keep geese. (Yes.) Do you remember about them.

(I do not, but some one else does.)

I see a picture of her and the geese and it is most interesting to

see them flock around her and she speaks of her fine feather beds and pillows. She gave a bed to some one as a wedding present. Do you know about that.

(No, but I can find out.)

Do you know anything about a key with a string and stick or piece of wood at the end of it. I see your father with one in his hand and it seems to be a key to an outbuilding like a corn shed or something like that.

(All right, I shall inquire.)

It hung inside the house I think in the kitchen and was taken out when grain was needed. Now I think of it it may be in connection with the geese of the grandmother's.

(All right. What further about the geese and grandfather?) [I had in mind a certain incident in the life of my grandfather that I wanted told.]

I will see what I can get. Do you know anything about a gun. (Whose gun?) Grandfather's. (No, go ahead.)

I see a gun, a big old fashioned musket and heavy enough to weight a man down, but it is not used for war but for hunting or protection or that sort of thing, probably crows or foxes. Anyway I see the man and the gun and the heavy boots and the low ceiled room and a sort of bench or case where are small knives and pieces of leather. It looks like a cobblers bench where the children's shoes were mended, and there are so many articles around it, but it is near that I see the gun standing in the corner."

I had a sister Eliza who had watched at the deathbed of my grandmother and who died a few years ago. She communicated through Mrs. Smead when my father and my wife purported to be present. The facts have never been published before, but stand in my private records. I have an Aunt Eliza still living, my father's sister. A sister of my mother by that name died when a small child. There is no evidential trace of her in the Smead records. Elizabeth is the name of my wife's Aunt who died somewhere about 1902 and there are probably traces of her presence in the Smead records.

From what I have said of my sister it is apparent why my grandmother should be mentioned in that connection. This grandmother is correctly described here. She was remarkably tenacious of life, taking eight years to die after being unable to do any work whatever. She was very wrinkled from emaciation when she died, was of very small stature

and wore a cap on her head. She kept geese in her early days previous to 1850, a fact which I knew from an incident that my father told me about my grandfather. My Aunt Eliza writes me, what I did not know, but could have inferred, that she made and was proud of her feather beds and pillows. It is not remembered, however, whether she gave a bed as a wedding present. My Aunt was too young to know anything about that incident, if it occurred. But we both agree that it is very probable that she gave one to father when he was married about 1852.

The incident about the key with details is not remembered. But it is more than probable. The corn shed was a common thing in those early days and it was common to lock them. It is quite probable that the key was kept as described in the kitchen.

It is not remembered by my Aunt whether grandfather had a gun or not. My father had a very heavy rifle, not a musket, which may have come from his father, but no one can remember whether it did or not. It was used for hunting and protection, not for war.

Inquiry of my Aunt results in the information that it is not probable that grandfather did his own cobbling. My father did most of his and had such a bench as is here described. It was furnished as described. My father wore heavy boots in those days, but I do not recall whether the room was "low ceiled" or not, and do not know whether the gun stood in the corner near the bench or not. But as his cobbler's bench was in the old kitchen which was torn down in 1860 it is very probable that it was "low ceiled" and that the gun was kept as stated.

In the subliminal stage of the recovery there came the following interesting message.

"Do you like soda biscuit? (Yes.) Did you use to have them at home? (Yes.) I mean your mother. (Yes.) She told me to say that to you.

(That is good.)

I don't know what they are but she does. She shows me a great big flat black pan filled with them, kind of brown on top you know. (Yes.) They were yellow themselves and were

time up in a garret or top of the house. (Which war?) I do not know, but it looks like a civil war garment, but it may be still older than that. It is blue. It has brass buttons and there is a bit of red in it I think."

Father was a Quarter-Master in the militia after the Mexican war and between 1848 and 1852. He had an officer's coat, blue and with brass buttons. I do not remember the coat, but I do remember the buttons which we children had on our coats long afterward. My Aunt Eliza remembers the coat as a fascinating thing to her childhood and that it was kept in a chest which stood at the head of the stairway in the attic or garret of the old kitchen. But she does not remember whether it had any red on it. This, however, is very probable. It will thus be seen that it did not belong to the period of the civil war. The next message came almost immediately after the one with reference to the coat.

"I see now an old fashioned press. It looks like a cheese press. I would not know its use except that I see a cheese on it. It is in a room by itself a sort of open shed or chamber. I cannot tell which it is, but I see beams and boards and unfinished conditions and this press and the cheese, but it is light in that room and a small window looks out into a field or on trees. I can see grass and green leaves.

(What kind of trees?)

It is a small tree more like fruit. I do not know but it seems like apple."

This is a remarkable passage. Prior to 1860 father made cheese on a small scale. He had this press in the wood shed which was a frame of "beams and boards, unfinished conditions" describing it exactly. It was made light inside by crevices between the boards. There was one small window in it at the rear, about three feet square, and looking out into the apple orchard. The window looked directly on a small russet apple tree which died and disappeared as early as 1875.

There followed this a long message about our soap making in the spring with the old kettle in which it was made and a woman described as our help on such occasions. No one remembers the woman to identify her, but my Aunt Eliza re

members such help in our family and in that neighborhood. The events were all prior to 1865 and extend back to 1855 at least and probably earlier. Then came the following.

"I now see an old white horse as if he is driven into the yard. He is big and strong and nearer grey than white. Did you have one.

(That was probably before my time.)"

I learned from my Aunt Eliza that my grandmother had a big grey horse of which she was very fond and used him for her riding. This was prior to 1850.

Then came a reference to Andrew Jackson and then to Abraham Lincoln with the statement that my father was a lover of Lincoln, and some other correct characteristics. The communicator added with reference to Lincoln that my father thought "there never was and never will be another Abe," and asked me if I "knew how he used to talk on that subject." No one knows any reason for the mention of Andrew Jackson in connection with my father, as he was not a voter at the time Jackson was elected, but Jackson was the founder of the Free Soil party and father was early attached to that policy and it logically developed the opposition to slavery which attracted father to Lincoln. His opinion of that man was just as it is described here and he did talk on him and his position in and out of season. That I am a "chip of the old block", as stated, is true. Then immediately came the following message.

"I see some birds flying about and I see your father greatly interested in them and allowing no disturbance of their nests. He had a gentle head about such things, but these seem to be small blue birds that come in the spring. Do you know about them.

(Where did they nest?) [Thinking of pigeons in the barn.]

In the orchard. Do you know them.

(I do not recall the blue birds, but it is possible.)

Then I see a barn. It is open and swallows I think they are darting in and out. Do you know those. (Yes.) And now I hear them make reference to the best room and some birds getting in the chimney. They made such a hubbub. Is that the word. The young ones fell down and had to be taken out."

We had blue birds in that locality, but no one recalls father's interest in them. He was gentle-minded about birds and would not allow the disturbance of their nests. We had an "open barn", described later, in which the barn swallows nested. They never came to the new barn and hence these events were prior to 1876. The chimney of the parlor, "best room" was infested with chimney swallows, and the noise they made in it was perfectly distracting. The young often fell down inside on the hearth and had to be removed. They rarely got into the sitting room chimney, as we so often had a fire there late in the spring.

There was a reference to the family bible and prayers which was pertinent and had been mentioned through Mrs. Piper in my first Report, not seen by Mrs. Chenoweth, and a very characteristic allusion to "the girls", evidently meaning his own sisters, who could never "understand anything which seems to contradict the early impressions." Then a reference came to my deceased sister Sarah by name and relationship, she having died in 1855. Immediately followed an allusion to an "old rag carpet woven from pieces of cloth and apparently made by hand loom." It was spoken of as made by "a woman not very large and lasted for years."

My grandmother had a hand loom on which she wove carpets and cloth. She was a small woman. I do not personally remember anything about this, as it was prior to 1850 and learned the fact from my Aunt who does remember the event. Again came the following.

"Do you know about some chairs that were of wood and were dark with some yellow painted decorations on them. They had a broad piece at the top of the back and rounds that were not entirely round but look as if they might have been done by hand. The decorations are very dull yellow and take the form of a flower in the center with lines around the edges. They were familiar to the older members of the family."

I remember these chairs very well and the decoration described, as I always liked the gold finish on the walnut background. The decorations were not flowers, but figures that, in a picture, would look like flowers. The chairs had a

and that they had a glass globed lamp with pendants on it. I also ascertained at the same time that this was in the old home in another county which I had never seen and that the events and articles belonged to a time previous to 1850.

Now this lamp belonged to my grandfather on my mother's side, as said in this sitting of April 15th, 1911. But I had in mind my grandfather on my father's side and made my statements accordingly. I did not suspect at the time that the "uncle in the west" referred to was my mother's brother, but had in my mind my father's brother-in-law, Mr. Carruthers, deceased husband of my Aunt Eliza still living. Hence I answered and asked questions accordingly, the answers from the communicator all being wrong except in answer to my query "West from here?" But when coming to make my notes I discovered that the whole incident was perfectly consistent and correct supposing that the reference was to my mother's brother who lives in the far west and to the lamp which she had mentioned three years before. I have since ascertained from him that the lamp was brass, but he does not know whether it came across the water or not. He is still living and the initial of his second wife, also still living, is L. But the name is not Laura, as intimated a little later.

The incident is particularly interesting as showing how messages from one person may be interrupted by those from others and become interfused with them, causing confusion in their verification.

Immediately following came a long message about a Laura whom I took, at the mention of the name, to be my deceased sister, but the details quickly showed that it was not she, and I let matters drift until there was a clear confusion between two Lauras. The one described was said to have been "in country surroundings", to have gone to school with small and large desks, and not a large room, over a long dusty road, the first house she passed being "white wood" and the next darker. into which she goes, this being more modern than the first, and that all her plans were suddenly interrupted by death. I knew a schoolmate Laura, quite a friend of mine when I was a boy, and the statements about

I see some yellow dirt or sand around it and sometimes the water is quite yellow. It looks more as if iron were in the water. I see a man. It is your father stoop and drink from that spring. It does not seem to be used for anything especial like bottling, but it is known by the family and used sometimes by the members of it.

(Yes, does he remember a man by the name of Saville?)

Yes he does, at least the look on his face is a look of recognition. I see some peculiar little formations there as if all about this spring were forms which had become a part of the spring by the running water. Were there two springs. (Yes.) I see another and that is different water. Strange when they are not far apart but they are quite different. The last one is softer and warmer and has more grasses about it and I think is a little lower. It looks that way to me.

I see a road not far off while I am at the lower spring. Do you know about this. It is a road or well beaten path, for I see cattle, cows, and hear a bell, as if on a cow. Did you have a cow with a bell on its neck.

(I think so at one time.)

It was not for a long time, because your father would not be bothered by any high jumping cow. The cow with a bell also has a piece of wood or something like that. It is a cow of nomadic habits I think, a sort of wandering jewess."

This is a remarkable communication. Springs were not frequent in that locality. We had none on what we called "the home place", but on the farm that we bought from a man by the name of Saville there were two exactly as described. The first one was a sulphur spring, containing sulphide of iron. It was in the edge of the woods and near a running stream, in fact so close to it that the slightest rise of the stream would flood it. It was near a bend in the stream where the water had run against a hill and washed out the earth to make it look like a "formation" of rocks. It was clay, however, and not rocks, but in a "mental picture" like this would appear like a rock formation. The place was something of a swamp and could not be cultivated. Grasses grew all about. The second spring was a little higher up, not lower, as indicated. It was about a hundred feet, possibly more, from the first and sulphur spring. It was surrounded, almost hid, by heavy grasses and on a bank about three feet high. The water was without a trace of iron

Betsy of my father and who was a sister-in-law by marriage with this Aunt Betsy Cherry. This latter Aunt had blue eyes and so did the whole family of them.

I did not know the meaning of the allusion to a "home together" and later separation, but I learned from my Aunt Eliza that early in the lives of my father's family and the Cherrys there was a little estrangement caused by the social aspirations of my grandmother and the two families were not so intimate afterward. The reference to the shed and dried food stuff was probably intended for an incident in the life of my father, tho it would be more consistent with the characteristics of the Aunt Betsy mentioned. The reference to "ell shed" would fit both, if I remember the Aunt's home correctly, tho I was very young when I saw it. But I am not sure. However this may be the subject turned to my father's affairs alone.

(To be continued.)

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Hartman, William C., 253 Broadway, New York City	15
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Smalley, Ora O., The Smalley Farm, Peebles, Ohio...	15
Thomas, J. F., 141 Melbourne Ave., Detroit, Mich...	15
Wilson, Floyd B., 206 Broadway, New York City...	30
Smith, Milton W., 413 Failing Building, Portland, Oregon.....	30
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All these members have continued to receive the publications without either paying dues or resigning and the rule of the Society is that arrears are to be paid as a condition of accepting resignations. These sums were reckoned in cost of publications sent to members and when not paid are a loss to the Society. Members are privileged to resign at any time before February 1st of each year, provided arrears have been paid. The above members either do not accept their obligations or desire to obtain the publications for nothing. These publications would cost just twice the amount of the present membership fees, if salaries were paid for the work done.

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.

On receipt of the present record I wrote the gentleman for further information but received no reply. The story must speak for itself. The objections to it are (1) the age of the experiences, (2) the absence of corroboration, and (3) the lateness of the record. These, however, do not deter us from recording a record that does not lack intelligence in the manner of reporting it. The narrative will at least justify the investigation of such alleged phenomena and may serve also in a collection of such experiences to call attention to common incidents that will be of worth and help in the protection of each other, having been recorded without collusion. It is, of course, always desirable that such experiences be recorded at the time. That would greatly enhance their value, and the reporter would protect himself from scepticism if he could supply corroborative testimony in such instances. When he does not his story must depend for what it is worth upon the evidence of intelligence and honesty in the narrative itself. But he can never expect such experiences to prove much singly. He must be content to let it be a part of a large collective whole that may stimulate inquiry even if it does not prove anything unusual.—Editor.

PERSONAL EXPERIENCES.

29 Esplanade Road, Bombay, July 22, 1908.

Dr. James H. Hyslop,

Dear Sir :

Having seen your " Questionnaire " in the *Monist* of April last, I am tempted to answer some of the questions set therein.

I may say that I am a Parsee and a graduate of the University of Bombay and an attorney of the High Court there. I am verging towards 68.

I was seven or eight years old. It is the way with Parsees,

particularly females, from fondness to call a young male child a pearl or a grain of pearl, meaning something very precious. The phrase was then common enough to impress itself upon me also, the more so as I was from infancy thrown into the company of the ladies of the family, my mother having died leaving me only eleven months old. It was about four o'clock in the morning, when my grandmother with whom I used to sleep, arose as usual and busied herself, as is the case with Parsis, in sweeping the floor and cleaning the house. Suddenly I woke up and told my grandmother "Mama, Mamma, so and so (a neighboring lady) just as she was going about with pearls in the hollow of her Saree (a native substitute for frock) dropped them all just now on the ground." My grandmother laughed and told me to hold my nonsense. And that very moment there was a tap on the outerdoor, and a voice from outside called my grandmother by name, "so and so", please open the door. My mother has just given birth to a boy and they want, etc. (some requisites for the occasion). This was considered a remarkable dream—announcement of the auspicious event in the neighborhood.

I was about ten or eleven years old, had just gone through the terrible malady, smallpox, and an old woman, who used to be helpful to the family fetching and carrying, sat tending me. It was shortly before sunrise. Her son, a young man, who was old enough to earn his livelihood had recently left Bombay for some distant place by the sea. Suddenly I saw in a mental vision, this same man return landing on the quay which might be about a couple of furlongs from our house, with his kit. I said to the woman, "I saw, so and so (naming her son) has come back and is on his way here. I was, of course, laughed at, for my pains, but who during the next five or ten minutes should walk in, but that very man with his kit, to the infinite surprise of his mother, who never expected him back so soon.

I might be about fourteen. I used to stop at my sister's away from father. It had been raining hard over night, and I had great fears about some of the walls of my father's house constructed as they were of weed. I dreamt or saw in a state dream and waking the wall of the front compound of my father's house fall down. As soon as I arose I told my sister of what I had dreamt and said I wanted to go to my father's, to see how matter stood. I went and found the wall of the *rear* not the *front* compound had really fallen during the night.

About the same time as the above I was stopping with my father in the above mentioned house and at night dreamt that a certain fruit tree in our rear compound had fallen overnight, the fruit being all scattered on the ground. As soon as I felt well in the morning I hurriedly made way towards the spot where

the tree was, when my aunt being puzzled at my movements, as I made straight for the place, without the usual preliminary of washing my face and hands said, "What are you going there for?" I answered, "Auntie, such and such a tree has fallen down and the fruit is all scattered. I want to see and gather the fruit." My aunt only laughed at me but the fact was as I had dreamt.

I was about fifteen or sixteen with my father. I dreamt that my sister's husband being in extremis had been brought down from the upper floor to the ground floor, such being the practise amongst Parsis, as indeed amongst all natives of India. There (in the dream) was the man lying on his back, at full length on the floor, with his mouth profusely overflowing with saliva and evidently in a state of coma. I thought nothing more about it until there came the next day a servant of my sister's to tell us of what had happened. So sure, however, was I of what as I conceived had happened as per my dream, that I stopped the servant from telling what it was, saying I knew it, I knew it, and I accompanied him to my sister's. The only daughter of the person whom I had seen in my dream in the extremis had had overnight a serious flooding following upon a premature delivery and was in great danger. She was on the ground floor that I had dreamed of.

My above mentioned brother-in-law died much advanced in years. He had survived most of his friends, and life had no longer any attraction for him. His grandson, my grand-nephew, told me shortly before the old man's death that he, my grand-nephew, some few days before the death saw the old man in his dream, going out of the front gate of his family dressed in the white robe the Parsis put on when going to a marriage party, and in which also the dead bodies of Parsis are wrapped before they are carried to their last destination. My grand-nephew asked in his dream "Where are you going, grandfather?" to which the answer was "I have been too long here. It is high time that I should be going." The old man died within a week and his corpse passed out the same gate in his last winding sheet which always consists of an old robe of the kind in which Parsis go to attend marriage parties.

I was now in man's estate and had a couple of children. I never had seen, up to then, a case in which chloroform was given and deadly cast that comes over the face of the subject. My oldest daughter then about eight or nine had some trouble with her nostrils and an operation was necessary as the doctor told me. That night I dreamt that my self-same daughter had been drowned in a well from which she was pulled out all limp and apparently dead. This was very disagreeable but I never im-

agined at the time that the dream was a foreshadow of what I would see when chloroform was administered the next morning and the operation performed. When that was done the face of my daughter was exactly the face I had seen in the dream, apparently like that of one who is dead.

I might be about fifty years of age and in business as an attorney. One day my wife informed me that my brother-in-law, a vagabond brother of my predeceased wife, had called and informed her that his wife had just been confined and that he was penniless and that she was in great danger and that he had been without any employment for a long time. My wife said to me "Why don't you do something for the man. Find him some service." She said that she had given some money to the man and had gone to see his wife who had been confined at a certain house. I said "But how could I do anything for him or them when I know nothing. If I had been told how matters were, I might have done something." No sooner the above words went out of the mouth than I was startled by the recollection that I had used nearly the same words on the occasion of a dream I had dreamt the night before which had been to this effect. I thought I had gone to a certain house and that my late wife's sister of the above vagabond was lying on her sick bed; that is, the separate bed which Parsi ladies occupy when they are in seclusion during their monthly course, and another woman was also lying awake on another bed opposite. My wife had her back towards me as if not willing to show her face to me and as though displeased with me. The other woman remarked, "Where have you come from after all this long time, caring nothing for them." In all contriteness of heart and in an apologetic tone said, "But what could I do? I knew nothing. If I had been told it would have been different. I could have done something." I asked my wife about the position of the house and of the bed on which my brother-in-law's wife was seen by her in her confinement and I found a general resemblance between those positions and the positions of my wife's bed when I saw her in my dream. I got my brother-in-law employed during the next week and continued to do by him and his wife and children what I could.

I was asleep in my room on an upper floor of our house where I heard or fancied I heard my younger daughter (a graduate of the University here) calling me by my name as though I was wanted by her urgently in a low voice or whisper, apparently standing near the bed. I started up and went down to the room where my said daughter used to sleep and found her seized with the abdominal trouble which led to an operation that resulted in death, the greatest calamity of my life.

My oldest daughter a graduate of our University, and who had at the time of the death of her said sister been studying at Glasgow and had to return home in consequence of the calamity, told me that some two or three days before she received our wire about the death, she had been quite uneasy and disconsolate and could not attend to her reading for the examinations coming on and that she was convinced that something was going to happen to prevent her from going up for the examination. She of course could not go.

About a week or fortnight after this my younger daughter also fell seriously ill and the doctor showed some anxiety. One morning my wife came to me and asked in somewhat cheerful mood whether my first wife or my mother had a particular complexion and stature. I was puzzled at the inquiry and asked her the reasons of these questions. She said she had dreamt overnight and seen my ailing daughter being enveloped in something like a cloud and being born away, when in an instant some tall, dark woman stepped up and forcibly snatched up the ailing child and bore it away into the house. As to my wife's question I could only say that I could not tell what my mother had been like but that [this] description might somewhat suit my first wife. My wife has assured me that before she dreamt the above she had not been thinking of any such intercession as she conceived did come to our great relief.

I might state that in my early age I was of very serious and devotional turn of mind and particularly careful about my religious duties and conducted myself accordingly and the truth of my early dreams helped only to intensify my faith.

I have often dreamt of having gone to sleep at our old house where my father, grandmother and others (all being long since dead) lived but having invariably been treated with coldness, no word or glance being vouchsafed to me. Their backs have always been turned against me, all seeming to be evidently displeased on account, as I conceived in my dream, of my having neglected them for all these prosperous years. They being all the while in extreme poverty. Now, we Parsis, are in the habit pursuant to our religious examinations, of performing periodical ceremonies in memory of our departed, a custom which is fast going out under modern influences, and I often, half exasperatingly ask myself whether it could be that my dead ones are displeased and want to have nothing to do with me because of my neglect of these ceremonies, which helped at any rate to keep the memory of the dead green in the mind of the living. If you cease to remember your dead ones, might they not, if still existing in some shape or other, equally neglect you. The above is my most

Journal of the Theosophical Society for Religious Education.
painful experience to this day in respect of dreams. I long for a word or recognition or reconciliation, but none is ever given.

The said daughter of mine who had to return from Glasgow but who has since qualified herself as a doctor, lives with me. recently told me that she one night dreamt that her coachman while driving her to her charitable medical dispensary here had suddenly fallen down from his seat dead. This coachman was next day seized with the plague now raging in India and died in four days.

It is idle to say that these are mere coincidences. If events that have really happened are reproduced in dreams, the explanation may be that these and the circumstances attending them have in some way impressed themselves upon the brains of those who know them and that all that happens in dreams reproducing them is that some chords of memory get awakened and you see the events re-enacted. But what shall be said of coming events being foreshadowed? The above explanation is completely inapplicable. There is something about to happen which none has a notion of, not even in imagination. Who or what agency then foreshadowed it so clearly and unmistakeably and what then becomes of Free Will and the rest, if events must needs happen as foreshadowed. The question baffles reasonably satisfactory answer, unless you allow a hierarchy of intelligent beings or the post-mortem existence of once living beings endowed after death with higher powers than were possessed by them when they were living here. Future events are of course, the outcome of a whole series of existing facts of which a portion only can be said to be known to some one or more persons, but who is in a position to watch and follow their tread towards the final result as seen by living men and as foreshadowed in dreams? Surely the spiritual does exist and is at the back of the phenomenal, and the pride and arrogance of our dry intellect have now to confess themselves impotent and stand abashed before what needs be assumed as a higher plane of existence.

I have only to add that one's personal and limited experience in the realm of dreams is supplemented by the like experience of others and is forced to call the creed of the agnostic mere dementia.

Yours faithfully,

A. F. VAKIL.

P. S.—Whatever the agency concerned, its mode of action is plain. It is to awaken the appropriate chords or nerves and in this it often times succeeds completely, but at others it fails partially as other chords are excited simultaneously, or chords entirely different, and here inevitable confusion arises. But this in no way negatives the truth of the theory above suggested.

A. F. V.

It must be remembered, however, that I shall not criticize this book from the point of view of spiritism. I do not care in this review whether that theory is true or false. I shall not say or imply a single word in its defence. I mean merely to show that the author is neither scientific nor intelligent nor honest in his treatment of facts. I am determined to show no respect whatever to books of this kind until they honestly face issues. The time has come to deal out perfectly merciless ridicule of such men and books. They assume to have authority in one field of work because they have it in another, when, in fact, they simply betray the bigotry with which they do their regular work and unfitness to pronounce judgment on anything.

Now let me take up the two points of view from which the author can be criticized. First as to the evasion of the issue. The title of the book is its condemnation. It reveals the conceptions of a perfect ignoramus. The author approaches the problem through the idea of the "supernatural". That is, he assumes that the issue is the existence of the "supernatural" and thereby implies that this is the position of the psychic researcher. The fact is that the psychic researcher stated his problem as the "supernormal" and this deliberately to avoid complications with the vague undefined term "supernatural". It is the business of the critic to accept his opponent's statement of the issue and not to misrepresent it and then appropriate his opponent's facts in a garbled fashion to discuss his own problem as if he were refuting his opponent. An intelligent man, claiming Cambridge antecedents and experience as a teacher ought to know and would know that, in this age, that the term "supernatural" means very little in comparison with the term "natural" and the term "natural" means less. There was a time when "natural" meant something definite and was usable in a discussion. It is no longer so. To-day the "natural" and the "supernatural" may be absolutely identical and in fact you cannot get an antithesis between them at all unless you distort them into the ancient meaning which no longer exists in the human mind. The author shows himself at least half conscious of this when he says that a savage would explain a photograph by a spirit in a box until he knew what the process was. But at the same time the author does not carry his illustration out properly. He assumes his own wide conception of the natural and measures it against the savage's notion of the "supernatural". An intelligent man would not do this. The savage is quite as narrow in his conception of the "natural" as he is about the "supernatural". With his narrow idea of the "natural" a photograph would be "supernatural" and this without calling it "spirit" which the author takes in the sense of the civilized man. All

these illustrations taken from savages have no use whatever in any modern problem except to show the flexibility of conceptions. They have nothing whatever to do with scientific problems. I am quite willing to tell this author that I do not believe in either the "natural" or the "supernatural". I believe only in facts, and if the term "natural" does not mean facts it means nothing and is of no more use in modern scientific questions of reality than is the word hobgoblins. What is the man so afraid of? Why is he so rabid when somebody says "spirit"? Why should he suppose "spirit" to be "supernatural"? Why can it not be perfectly "natural"? Why may not "spirit" be a gas? A group of ions and electrons? Why may not either matter or ether or both or neither think? We have no *a priori* reason to suppose that brains can think. We only find that consciousness is constantly connected in normal experience with a nervous system, but we do not know that it is limited to that condition. It may be that the production of material effects in the world is limited to brain connections, but we have not one iota of evidence that thinking is limited to them. It may be true, but prove it before being sure about it. The primary question is not at all whether "spirit" exists, as that was understood a thousand years ago, but whether consciousness is limited to organized brains, and the author has not given one vestige of evidence that it is so limited. It happens that the conditions are such that all we know is that in normal experience we find consciousness uniformly associated with brain and that is all. It is an entirely open question whether consciousness is a function of the brain or of something associated with the brain. A man who does not know that does not know science and can be ignored or ridiculed in a discussion.

The chapter on the "Value of Evidence" is superfluous. All this talk about people other than yourself being liable to illusion and defects of perception and testimony is that of an intellectual bankrupt. Psychic researchers have known all these things and actually taught this man and his coterie of self-appointed authorities about all they know on it. If he had acknowledged that psychic researchers observed the rules in this respect he might have been pardoned, but this insinuation that psychic researchers know nothing about these things is only the last ditch of an ignoramus or of a man who is so biassed that he cannot treat facts intelligently or honestly.

The author's great bugbear is the common man and the spiritualist. The common man and layman have nothing to do with this problem, except as persons to be treated sympathetically and educated, not ridiculed. This thing of conjuring up some ignorant persons and their illusion and discussing them as if psychic

researchers were in that class and did not know these things is a subterfuge or the equivocation of a knave, or it is the vapping of a man who does not know the subject. If the author is only trying to help the poor people he ridicules he is to be appreciated, but why all this heaping of contempt on people you want to help! Why assume or state that Huxley and Faraday, and for sooth Mr. Tuckett!! knows what evidence is and then imply or assert as he does, that Sir Oliver Lodge, Sir William Crookes and such persons do not know what evidence is, and all because you differ with the latter and agree with the former! He says we want trained observers. Yes we do, and when we try to get them we find only men so biassed against observing anything except what their own prejudices make them see or fail to see that their training counts for nothing. This gospel of trained observers is just what psychic researchers have taught from the beginning, but if they observe anything that Dr. Tuckett has not observed they cannot be good observers!

I shall return to general questions later. I want next to call attention to the author's method of dealing with the facts. When it comes to quoting facts he seems to have relied very largely on Mr. Podmore for them instead of going to the original sources. This is unpardonable on the part of a man that claims to be intelligent and scientific. He seems not to have the slightest conception of how unreliable Mr. Podmore is in stating facts. I take one example in regard to my own Report on Mrs. Piper. I shall only summarize it here because I have discussed the same fact in two other places and readers may go to them for the more elaborate exposure of Mr. Podmore.

The author wants to discredit the record in which I stated my views about the Piper phenomena (*Proceedings Eng. S. P. R.*, Vol. XVI). All that he quotes about it is the John McClellan incident in which this person was said to have lost a finger in the war and it was found that it was not the John McClellan I had supposed, but another whose relation to the war of 1812 was mentioned in a history of the county. So much Dr. Tuckett mentions and insinuates that this history might have been obtained from the county history. This was Mr. Podmore's view of it, repeated in his later work after I had shown his statements to have been absurd and to have ignored both the facts in the case and the object for mentioning them at all. Apparently this author has not even looked at the original record and the facts. All that this county history said about the man was that he had been an ensign in the war of 1812. It said nothing about his losing a finger in the war nor anything about the other facts of importance, namely that he was called "Uncle John", that Hathaway was connected with him, and that the family of Wil-

liams was connected with him, naming three of them. How the history could be consulted for things that were not in it and not mention the only thing that was told there is a curious method for detective fraud, when Mr. Podmore admitted first that Mrs. Piper did not practice this and that there was evidence of the supernatural in it. This is a strange procedure for a man of science to make. Dr. Tuckett is careful not to tell us that Mr. Podmore believed in the supernatural. He quotes him only when he can use his statements to discredit the supernatural generally. But he does not even try to ascertain what the real facts are. If he had he might have raised a sceptical question as to whether there was sufficient evidence that the man had lost a finger in the war, and perhaps he could have minimized the other facts or alleged facts. The truth is that I made a point of the incidents to answer the believer in telepathy who would have to extend it largely to cover the facts if he accepted them. It was not necessary for me to attach any importance to them at all. My contention was for the selective and synthetic unity of the facts as against telepathy and I did not require even to believe the validity of the facts about John McClellan. This aside, the main point is that the author has not stated the facts in the case. Neither has he shown any attempt to quote or refer to the real facts having weight in the case. He shows a child-like credulity in accepting what Mr. Podmore says when I am certain that no intelligent man would believe anything Mr. Podmore says unless he could prove it on the testimony of others. Mr. Podmore could no more tell the truth about the records than an untrained observer can describe a séance. The only recommendation that Mr. Podmore had for Dr. Tuckett is his sceptical bias which Dr. Tuckett shows in a more rabid degree than Mr. Podmore.

Again take Mr. Tuckett's account of Palladino and her phenomena. He quotes at length the experiments in which Dr. Hodgson had shown the normal explanation of the alleged physical phenomena. Then with a brief and wholly inadequate reference to the Naples work, he takes up the experiments in America and refers to the Muensterberg exposure which he does not correctly state. He may not be to blame for this however, as the errors are due entirely to the false statements or implications of Professor Muensterberg himself. But the important weakness of the author's account is that he wholly ignores the experiments in Italy by Mr. Feilding, Mr. Baggally and Mr. Carrington. He says only a few words about them and wants his readers to believe that he has given all there is or the only type of facts connected with it. This is constructive lying about the facts. The error in the Muensterberg incidents is the statement that Professor Muensterberg brought a person there with him who caught

Eusapia's heel. This is not true. Professor Muensterberg did not know the facts until after the séance and he was willing for the public to believe that he had made the discovery which was not the fact.

Almost immediately following the Palladino case the author quotes a long account of a man's experience in one of the Maori tribes, and which he regards as a typical spiritistic phenomenon and a fraud. The account is not at all full or detailed enough to even be sure that it was a fraud if it was this, tho it is more probably a mixture of savage ignorance and hysteria which it would have been very interesting to have studied more carefully. In this problem stories of savage experiences should either be wholly ignored or studied scientifically. The author takes neither of these courses and hence shows no intelligence whatever in dealing with them.

The chapter on telepathy and clairvoyance is about as weak a performance as I ever read. Some interesting incidents about the Zancigs are mentioned, but these people have never been taken seriously by scientific experimenters, and not a word is said about the actual experiments of the English Society. Readers on the search for adequate information about the subject would be surprised to find that there is none at all. They would be astonished that the work of the English Society had not been recognized at all. The author has a curious idea of the *Phantasms of the Living*. He treats that work as having been brought forward as evidence of telepathy. It was nothing of the kind. It was regarded as evidence of the supernormal and its spiritistic suggestions explained away by the authors on the hypothesis of telepathy otherwise proved. Then strange to say, it is in this chapter that he quotes Mr. Podmore's animadversions which I have noticed above, a wholly irrelevant proceeding. In the same chapter he quotes Professor Shaler's letter to Professor James rejecting the spiritistic interpretation of certain phenomena in his sittings with Mrs. Piper, but he does not tell readers that Professor Shaler in his work on *The Individual* indorses the spiritistic interpretation of some of his phenomena and expressed his belief in the theory in his review of Mr. Myers' book.

In Appendix Q he quotes one of the Piper Reports freely, but only such portions of it as he thinks guessing, fishing and chance coincidence. He carefully refrains from mentioning any incidents whatever on which writers of the Reports laid any stress or to which they attached any value. He does not tell readers that the Society pressed those explanations wherever and whenever they could. He would imply that they had neglected fundamental principles when in fact they leaned backward in their effort to stretch those hypotheses. When he comes to consider

some of the cross correspondences he abandons chance coincidence to suggest previous knowledge on the part of Mrs. Piper. The author does not see that you cannot play the game of chance against knowledge in the same facts. He labors under the illusion that you can combine fishing, chance coincidence, previous knowledge, muscle reading, suggestion, certain types of mistakes and confusions, and various suppositions to explain a unity which would not occur in such a combination but which would occur on the spiritistic theory. On this point he has no sense of humor. It is all very well to attack each incident on some hypothesis of natural occurrence. There can be no objection to that. But he ought to know that the facts would have no organic unity on his objections. The fact is that they show a psychological unity which no combination of ordinary hypotheses can explain and it is this fact to which the believer in the supernormal appeals, but the author carefully evades this. He does not seem to be familiar with the old and familiar analogy of the bundle of sticks. You can break each separate stick, but you cannot break the bundle of them collectively. In using this analogy I do not concede that you can even succeed in explaining away all the single incidents. In fact the author never takes the strong incidents. This he passes by and shows only an instinct very like lying about the records. It is this sort of criticism which makes friends for psychic research. It wants no better opponents than that. They simply disgust intelligent people. Those, of course, who wish to discredit the work will believe the author without examining the records in detail and simply use his authority as a Cambridge man to escape the duty to do their own thinking. This class of people the psychic researcher need not fear. They are not to be converted by either fact or argument, but only by respectability.

The author's chief stock in trade is the accusation of bias against the belief in the supernormal. Had he chosen his incidents honestly and fairly he might have made a point in this charge. But he is so amusingly biased on the other side that his accusation loses its edge. He is blissfully ignorant of what it is that constitutes bias and that the believers are much more likely to be less biased than the disbelievers in the supernormal, at least in that class which form such a bugbear to him. The whole book is an attack on the laymen and the popular ideas of the supernatural. The author should have intelligence enough to know that the public is too ignorant to be accused of prejudice. It is knowledge that gives rise to prejudice. It forms a set of ideas that serve as a strong bulwark against the admission of the contrary and hence it is the man of science, if he does not train himself in restraining himself, that forms the strongest preju-

dices, and not the layman whose mind is more like a *tabula rasa* and without the resisting or accepting basis for such experiences. It is the long standing belief in the uniformity of nature that constitutes a bias against the supernatural, and few persons have shown more of this than the author. It may be a legitimate bias. That is another question. But it is a bias nevertheless and the author tries to make us think that all bias is wrong and that he has none! The fact is that he is nothing but a red hot furnace of prejudice in which he is mortally afraid of the common sense that lies all about him and that has a thousandfold less bias than he shows. On this whole subject of psychic research it is time for its critics to cease talking about bias. They show themselves bankrupt in facts and arguments when they resort to it. The problem should be discussed in the cold light of reason. If you begin to make it hinge on bias the people who will come in for the worst faults in this matter will be the sceptics who live all their lives under the blissful illusion that they are not biased because they are sceptics. The tendency of all comprehensive knowledge is to produce a prejudice of some kind and only the will can restrain it from dominating any man. The author's bias, as well as his simple ignorance of the whole problem, is evidenced by the authorities he quotes. To quote Huxley and Faraday in this age on the phenomena of psychic research is to prove that you have gone to the charnel house for your information. They knew nothing about this subject and were no more qualified for investigation in it than people in the middle ages. It is a problem of abnormal psychology and Faraday knew no more about this than a child in the street. Mr. Huxley might have known a little more. But the whole field of hysteria and abnormal psychology has been developed since Huxley's time. Mr. Podmore is worse. He had no training for any part of this problem except to sit in his library, read and write books, and indulge his imagination. All this may be very legitimate as protection against illusion, but it explains nothing. It is constructive work that we want in this field, a study of the unities of the phenomena. This whole class of critics have not awakened to the fact that no amount of criticism has ever laid these phenomena in the dust. They spring up in every generation and almost in every family, when you can get down to their secrets, and under circumstances that no sane man can ignore. Ptolemaic astronomy, the Cartesian vortices, catastrophal creation and hundreds of other views of nature have been forever laid by science. But psychic phenomena have never been laid by the sceptic. The scientific world thought it had silenced mesmerism, but it arose again from its own ashes more powerful than ever. Mesmer's absurd ideas about it and his special practices were discarded, but the facts

who imagines that he knows off hand what goes on in the mind of a peasant by superficial interpretation of his language knows neither psychology nor science.

Psychologie Sociale Contemporaine. Par J. Maxwell. Librairie Felix Alcan. Paris, 1911.

This work is by the author of "*Metapsychical Phenomena*" which some years ago created much interest and rightly. He is a high official in the French Courts. The present work has no direct interest to psychic researchers as a scientific collection of facts, but it has this importance that it shows the wider conception of human problems which a psychic researcher can take. We cannot review it here farther than to say it is a work on ethical and psychological questions affecting the social system of modern times and will interest any one occupied with them.

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CHRISTIAN BELIEVERS AND PSYCHIC RESEARCH.*

Rev. Walter F. Prince, Ph. D.

I

In every land and in every age, as far back as the earliest records of mankind which have survived, and as late as the present generation, among peoples most primitive and most cultivated, there have been and are beliefs, more or less generally entertained, that phenomena of the type called "occult" take place, and that these happenings have a supernatural significance. I refer, of course, to beliefs in such matters as dreams, supposed to be prophetic or interpretive,

* The author of the present article and the one to follow it as a continuation of the same is an Episcopal clergyman. He was born in Maine; graduated with high honors from Yale in the class of 1896; received the degree of Doctor of Philosophy from the same institution, his special studies being history, economics, psychology and philosophy; and graduated from Drew Theological Seminary with the degree of Bachelor of Divinity.

He is the author of two monographs: one a critical study of the Blue Laws and the other "The First Criminal Code of Virginia." He has now in course of preparation an exhaustive record and study of a remarkable case of multiple personality, which we hope some day to publish in detail.

Dr. Prince has been connected with considerable sociological work and has served as a clergyman in New York, Pittsburgh, and is now Rector at St. John's Church, San Bernardino, California.

It will be thus apparent that he is well qualified to speak of the relation of psychic research to the religious beliefs of the church and it is for that reason that we especially welcome his contributions. It is one of the strangest incidents of modern times that the church, always constructing apologetics in defence of its position against materialistic science, has been so slow to see its golden opportunity in psychic research. Nothing but an unjustifiable fear of anything that purports to be scientific can explain its blindness in this respect, and Dr. Prince comes with special right to speak to his colleagues on this matter.—Editor.

oracles and various other means of reading the future, apparitions and other alleged modes of manifestation by the dead. Inspired ethnologists have a short and easy way of explaining the emergence of these beliefs among primitive peoples. They are the products of imagination under the stimulus of wonder and fear. To be sure the ignorant man, as we view him among us, does not seem to be troubled much by wonder. Usually he looks upon the mysteries of the sky and of nature around him without any particular display of sentiment. Wonder, as a rule, increases with cultivation. It is the man whose mind is stored with poetry and story whose imagination kindles at sight of the Alps, rather than the peasant mountaineer who dwells among them. Nor does the actual native African or Australian seem to be a better case in this respect, as he is reported by travellers who have actually studied him in his habitat. But it is always possible to ascribe to the primitive man, since no ethnologist has ever seen him, or ever will see him, such attributes as are convenient to the theory for which he is to pose as an exhibit. It is the same process as that by which Chateaubriand made the American Indian stand as an example of innocence and virtue. But the Indian still exists, so that Chateaubriand could be convicted of his error, while the utmost verdict that can be secured by such as charge the ethnologist with equal feats of fancy, is the Scotch one "not proven." And so theorists, blinking through their spectacles upon assembled classes, may continue to allege that from such experiences as dreams about dead people, seeing the face reflected from the water, etc., the primitive man evolved his belief in returning and manifesting spirits, and even his belief in immortality itself. The primitive man might be much astonished to learn it, could he return and take his place in the classroom, but he never does, so the professor of the exact (?) science of ethnology is safe to meander complacently on. Fear doubtless may account for the major portion of the beliefs roughly classified together as "superstitious", but it can hardly account for all. For these beliefs persist in the present enlightened age and are entertained by multitudes of men and women to-day who are not, so far as ev-

dence goes, more timorous than their fellows. More specifically, I affirm that there are hosts of people, in all ranks and of all callings, who believe that they have had occult experiences, and do or do not believe that these experiences are of supernormal significance. It is only necessary to mention the well known fact that when the British Society for Psychical Research asked at random 17,000 persons the question, "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being, or inanimate object, or of hearing a voice; which impression so far as you could discern, was not due to any external physical cause?", it received to its astonishment affirmative answers from 1,684 of them, or nearly one-tenth. No one has had the hardihood to charge that these were 1,684 scared persons and until some one does with confirmatory evidence, we need not bother with the hypothesis of fear, as applicable among cultivated people. If one person in ten has had an apparitional experience, the fact does not tell the whole statistical story. There is a considerable percentage of persons who have had "occult" experiences of other types.

The writer's own conviction, based upon inquiry, is that at least one-quarter of the adults whom one meets, as well of the educated as of the uneducated classes, have either themselves had some experience *prima facie* supernormal, or have heard of some such experience from the lips of relatives or friends whose good faith they expressly trust. Sceptical about such matters in general, and as related by strangers, nevertheless these betray that they have in their minds a little closet for residual cases which they "never could quite understand," simply because the cases were within the immediate purview of themselves or their trusted friends. Nevertheless, despite the multitude of witnesses to one species of seemingly supernormal phenomena or another, despite the respectability of many and the eminence and scientific attainments of some of them, despite for example the conclusion to which the pre-eminently cautious and critical Professor Henry Sidgwick, F. W. H. Myers, Frank Podmore and their colleagues felt obliged to arrive in respect to the

Census of Apparitions, "between deaths and the apparition of the dying person a connection exists which is not due to chance," and despite all the puzzling data which have been piled up in various lands, and particularly by the Societies for Psychical Research in England and America, there are critics who can dismiss all with a wave of the hand, a superior smile of pity, and a sentence, "It is all imagination."

Well that is certainly an easy way by which to dispose of what you do not happen to believe in. But those who have experienced the phenomena, and those who have really mastered the evidence, may be pardoned for not respecting it. Some of these may, if meek and obscure, be silenced by the big names and equally big insolence of the self-constituted Czars over the realm, but they are certainly not thus to be convinced. It is too much like calling names, which indeed may please the rabble, but does not increase enlightenment. We all know the mischievous potency of imagination. That it creates many an illusion is a truism, but after all there must be some limits to what imagination can do. It is hard to see how it can seize scientists whose powers of observation and accurate experimentation are unchallenged as respects other subject matter, and strike them blind, deaf and imbecile the moment that the matter which they investigate and their conclusions thereon happen to be distasteful to their critics. And yet this is the substance of the charge brought against such giants of science as Lodge, Crooks and Wallace. Heralded when they began their investigations by loud whoops of "Now that these men have taken hold we will soon see the impostures exploded," when their verdict so opposite to what was expected was rendered the cry became "They have been fooled, they are the victims of mal-observation." And this without a single one of their critics ever attempting to repeat the experiments and observations in order to show wherein the imposture and malobservation lay. It is too late in the day, and the evidence offered for the supernormal has loomed too big for hoots and sneers to have any effect upon unprejudiced inquirers. Even as these will reply to Christian Scientists, "Yes, we agree that the mind can, under certain conditions, produce certain bodily

symptoms; but that doesn't imply that the mind creates the pains of colic, the tubercles of consumption, the bacilli of cholera," they will also be inclined to reply to cocksure psychologists, "Yes, we agree that in some at least of the cases you cite imagination, malobservation, and the like created illusion. But we are not convinced that all cases claiming to be supernormal can be so explained. We know, of course, that many hallucinations are significant of nothing but pathological states, but that does not prove that no hallucinations possess veridical significance; we know that automatic writing may be dictated exclusively by subliminal selves, but that does not prove that other automatic writing may not proceed partly from disembodied spirits; we are convinced that most dreams are the mere echoes of experiences and sensations, but we are not convinced, bold as it may be to say so, that some dreams, even, may not be vehicles of intimation from another world."

The Attitude of Adherents of Christianity.

The attitude which most of the members of Christian Churches of this generation maintain toward the asserted phenomena and toward the efforts now being made toward their rational investigation constitutes one of the strangest paradoxes of the age. It is strange because it is inconsistent, almost stultifying in view of the contents of the Bible, the history of religious opinions in past centuries, and the fundamental postulates of the Christian faith.

It may be incredible that the dead should manifest themselves to the living now, but the Christian believes it not incredible that the spirit of the prophet Samuel spoke a message to Saul through the mouth of the Psychic of Endor (I Sam. 28:3-20), that Moses and Elijah were seen and heard talking on the mount of Transfiguration (Matt. 17:3), and that after the resurrection of Christ many deceased saints appeared in bodily form and were seen by many persons in Jerusalem (Matt. 27:52-53). Christians may be above having visions now, but they credit the visions related in the Bible; that Mary had a vision (Luke 1:26-38), and Zacharias another (Luke 1:5-22); that Paul saw Jesus

in a vision (Acts 9:3-7); that Paul had a vision in which he saw Ananias coming and laying his hands on him (Acts 9:11-12) and that Ananias had a vision in which he learned the name of the street where Paul was and the name of the man who owned the house, as well as the fact that Paul had seen him in a vision (Acts 9:10-16); that Peter had an admonitory vision of a descending sheet (Acts 10:9-16) and that a related vision revealed to Cornelius the name of Peter, the location of his lodging place and its owner's name (Acts 10:1-6); that Paul first set foot in Europe in obedience to a vision (Acts 16:9); and that the same apostle was encouraged and directed by visions at other times (as in Acts 18:9-10; 23:11; 27:23-24). The Christian of this period may scout the possibility, under any circumstances, of reading the future, yet he believes that this was done in numerous instances in Old Testament times, and repeatedly by Jesus and his disciples. We need only instance Jesus' prophecy of his betrayal and condemnation, the manner of his death, the city where it would take place and his resurrection (Matt. 20:17-19); Agabus' prediction that Paul would be made prisoner in Jerusalem (Acts 21:10-14); and Paul's detailed prevision of the shipwreck (Acts 27:10, 22-26). That dreams can ever be the vehicle of supernormal information may be absurd now, but the Christian believes they did sometimes serve Jacob (Gen. 28: 11-17; 31: 10-13); Solomon (II Chron. 1:7-12); the Wise Men (Matt. 2:12); Joseph (Matt. 1:20-24; 2:13; 2:19-20; 2:22), Pilate's wife (Matt. 27:19) and other Biblical characters. Any of us would vote our fellow Christian mad, and probably be right, if he declared he had been given a glimpse into the other world, yet we do not as a rule pronounce Paul mad when we read his solemn declaration that "whether in the body or out of the body" he was "caught up into paradise and heard unspeakable things" (II. Cor. 12:1-4). Nothing seems more ridiculous than a claim that objects can be lifted without physical contact, and yet the Christian usually reads the account of Philip's levitation (Acts 8:39-40) without a scruple. Nor is the above list of occult occurrences set down in the Bible by any means exhaustive, either in respect to types of phenom-

ena or as to the instances under each. As the Rev. H. R. Haweis has said, hardly without exaggeration, "There is nothing happens [is alleged to happen] in the occult world, —dreams, apparitions, movements of furniture, or the appearance of lights—that has not its parallel in the Bible. You will find mention of the cold breeze of the séance room; the mighty rushing wind; mysterious appearances, ghosts, clairvoyance, clairaudience, second sight, you will find them all in the Bible. When you find these things in the Bible you say they are all right." And if there be in one or two of the clauses quoted, a smack that we do not quite like, at least there can be no gainsaying the not less emphatic statement by Phillips Brooks, "Certainly there is nothing clearer or more striking in the Bible than the calm, familiar way with which from end to end it assumes the present existence of a world of spiritual beings always close to and acting on this world of flesh and blood. It does not belong to any one part of the Bible. It runs through the whole vast range. From creation to judgment, the spiritual beings are forever present. They act as truly in the drama as the men and women who, with their unmistakable humanity, walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would have a chance for the whole system to be explained away into dreams and metaphors. The spiritual world with all its multitudinous existence is just as real as the crowded cities, and the fragrant fields, and the loud battlefields of the visible and palpable Judæa, in which the writers of the sacred books were living."

Did belief in "spiritual" phenomena on the part of Christian people die out with the Apostolic age? Not so, it continued to persist as the centuries went by. The writer has not made so exhaustive an examination of the literature of nineteen centuries that he is able to prove that belief in one form and another in the occult, as spirits good and bad, apparitions, dreams and so on, was widespread among the ranks of the Christian Church in each of the first eighteen of those centuries. But this may

be affirmed with as much assurance as one intersecting a railroad at different points, and finding the rails at every point bright from use, would conclude that the railroad is continuous. Intersect here and there along the track of the centuries' history, and the literature of the several periods shows the belief undimmed, and a parallel inference of continuity is reasonable. The early Christian Father Tertullian, writing at about 200 A. D. (*De Anima*, ch. 9) tells of a pious woman of his acquaintance who often fell into a trance, and in that state, "she both sees and hears mysterious communications, some men's hearts she understands [telepathy?] and to them who are in need she distributes remedies." "Among other things," runs his testimony, "there has been shown to me a soul in bodily shape, and a spirit has been in the habit of appearing to me; not however as a void and empty illusion, but such as would offer itself even to be grasped by the hand, soft and transparent and of an ethereal color, and in form resembling a human being in every respect." Another of the Fathers, Justin Martyr, writing at about 150 A. D. (*First Apology*, ch. 18) maintained that dæmoniacks or madmen were "seized and cast about by the spirits of the dead." Other extracts of this sort might be presented from the works of Gregory and Augustine, etc., illustrative of opinions entertained in the first centuries of our era. But manifestly if we were to go on in this way a volume, rather than the limits of a magazine article, would be needed. A reference to the biographies of the Saints of various periods is almost enough by itself to prove our point. It makes no difference how many of the recorded prodigies, dreams, apparitions, communications from angels and spirit predictions, miracles, etc., were the figments of monkish brains and the gross exaggerations of tradition, or, on the other hand, how many were real subjective experiences, the prodigies were widely credited by the masses of Church members before the Reformation and by hosts of Roman Catholics, at least, since.* Nor does it make

* The Rev. Hugh Benson, inveighing in *Dublin Review* for October, 1909, against belief in spirit communication in our day, is obliged, nevertheless, to admit that spirit appearances and communications are commonly alleged in the lives of the Saints.

that wisdom and guidance *might* occasionally come through subliminal channels of consciousness, manifest itself in dreams, and well up in the form of premonitions. Nevertheless we have the spectacle of nearly the entire body of Christian people in this age, so far as it is articulate, maintaining a Sadducean attitude in these relations. Two causes have probably brought about this scepticism to all occult occurrences outside of the lids of the Bible which characterizes the present Christian age and dislocates it from the previous ages of pious thought. The first of these causes is found in modern science, which has browbeaten and hypnotized the Christian Church into a temporary condition of numbness of faith and logic, and the second is found in modern professional spiritualism, which has by its coarse shams and ignorant vagaries afflicted the Church with nausea.

Pope Science and His Fallibility.

The greater number of Church people, while knowing little science themselves, which of course is the case with the majority of people generally, nevertheless have imbibed, more or less by suggestion, from the scepticisms of science—the current science—certain prejudices and prepossessions which, were they logically carried out, would deal the death blow to the most fundamental and cherished of their religious beliefs. For the most think it somehow impossible, under “nature’s laws,” that, for example, the dead should ever manifest themselves to the living. Perhaps they do not. But if by the postulates of science they cannot, it is as impossible by the same postulates that the dead should survive at all, and the resurrection of Christ and the future life of men are cut away from the sum of credible doctrines. Science knows of no manifestation of spirits after death because it knows of no life after death. Science knows nothing of psychic activity apart from bodily structure or as surviving the particular bodily structure with which it has been associated. Indeed, according to the definition and self-imposed limits assigned by some of its exponents, it has no business to know, for arbitrarily determining that there is naught in the universe but matter and the forces that inhere in matter, the exponent

voluntarily shut out from their purview whatever other actuality may be there. No one can find fault with them for thus narrowing their field of inspection, so long as they keep within their chosen bounds and refrain from jumping over the fence into the alien field of metaphysics. However accurately they can weigh a molecule and measure the speed of light, their vision is no keener and their judgment no weightier than those of other men in that field, to say the least. It is when they forsake their own province and, instead of being simply agnostic in the realm beyond them, begin to cavort and dogmatize in it that they become offensive and impertinent. It is then proper to say to them, "You profess to know only matter and physical forces. Very well, talk about matter and physical forces and we will listen attentively. But do not imagine that your eminence in your own chosen field will lend weight to your opinions outside of that field." Not that it is proposed to muzzle these scientists of the smoked spectacles. They are at liberty to discourse on politics, poultry-raising, pottery, Platonism or anything else whatsoever, only let them not think that because they lay down the law in matters scientific by their narrow definition, therefore they are competent to deliver ukases and edicts on matters which transcend that definition, and to which they refuse any serious consideration. So much for scientists of "lesser breeds". There is another type of scientists which can consistently and weightily pronounce opinions, no matter what the opinions are, upon the subjects which form the chief *raison d'être* for the Societies for Psychic Research. But that is because these intelligently and fairly participate in the research, and by that participation show that they are broad-minded enough to admit that there may be other reality in the universe than matter and its forces, and that science should investigate all possible realities and not arbitrarily fence off a portion of the field as barren, before the fact that it is so has been determined. We repeat that many Christians, while knowing little science, entertain an almost superstitious belief in the infallibility of science except just where they fancy science antagonizes convictions which they cannot relinquish and remain Christian at all. They cannot give up belief in God or

the immortality of the soul without their whole structure of religious convictions toppling to the ground; and yet science, with its microscope and scalpel and scales, finds God and soul immortality as little as it finds communication between embodied and disembodied souls. But they are having their religion as thin as they can and yet retain a foothold. They have been so dinned with scientific facts and theories in books and periodicals, that scientific gentlemen appear to them as a race of intellectual demigods whose conclusions cannot be questioned—except in the exigency just referred to—without lese-majesty, instead of as a class of earnest inquirers, who are ever overturning the conclusions of their predecessors, and rising upon the ladder of their own mistakes to clearer and surer vision. To-day hypotheses that we had all thought were crystallized into certainties, and which we had been quoting with confidence which is almost pathetic in retrospect, are being rudely questioned in the highest circles of science. The atomic theory seemed fixed as the pyramids. Some of us probably supposed that Messrs. Tyndall and Huxley had succeeded in collaring sundry atoms and subjecting them to particular inspection, though after all the atoms were about as much matters of faith as are angels. And now the tendency is to kick the whole atomic crowd out of doors and substitute points of electrical energy. The two great fundamental laws which modern science had thought it had established were (1) the indestructibility of matter, and (2) the conservation of energy. But along comes Dr. Gustave Le Bon and claims that he has demonstrated that matter can be annihilated as matter, be resolved into force or forces. And he holds that force itself tends to disappear and will finally cease to be.* If his conclusions prevail the two supposed laws will be as dead as are some theological doctrines of the past. How often did ministers, again, refer to the nebular hypothesis, as an old and faithful friend introduced to them by the priests of science. And now the latter are at war with each other as to whether our world was wrested from the sun or was built up from minor wandering bodies

* "Coming Science", Carrington, Ch. 4.

that fortuitously bumped together. The hitherto prevailing theory of earthquakes is being questioned, and many a once established theory besides. All this is not stated in derision to lessen the respect which readers entertain for the efforts of men of science to discover truth. But it is well that the plain fact should be stated, that scientists have as many alterations of view to their credit as theologians or philosophers. Therefore we are not compelled to build shrines for them or burn incense at their feet, nor to assume that they have necessarily spoken the last word on their own subject matter, much less to accept all their *obiter dicta* and to follow with bated breath all their vagrant excursions into the fields of philosophy and theology, wherein they are but common men, if not uncommon dunces. Since men of science have so often had to reconstruct their views on the matters to which their inquiries have in the main been restricted, Christian people are not bound out of any deference to their opinions to withhold interest from the psychic researches which are cognate to many articles of religious faith, and which may, for ought we know, in the end support them.

The Scarecrow of Professional Spiritualism.

The other principal reason for the peculiar Sadducean attitude of the Christian Church to-day, I have intimated, is to be found in the rise of professional Spiritualism in the nineteenth century. If modern science has smitten the ranks of believers with awe, modern professional Spiritualism has affected them with nausea. The origin of the American Spiritualistic cult in the Hydeville rappings, is well known. The "mediums" in the case, the girls Margaret and Kate Fox, were soon taken in hand and exploited by an older sister for money-making purposes, and the spirit of money-making has characterized nearly all the missionaries of the cult ever since. Their advertisements are found in city evening papers and crowd the columns of Spiritualist journals. Their "séances" are of mixed character, predominating in dreary, silly gabble, and dubious performances, the trickery of which is transparent enough to the trained eye or presumably protected therefrom only by darkness, with however, occasional incidents of

apparently higher quality interspersed, at least in some cases. It is a fact beyond gainsaying that nearly all professional mediums who get a livelihood by making their alleged powers a show at so much a head, have at some time or other, or many times, been exposed in commission of fraud. The eminent scientist Wallace, himself a believer in spirit messages, has estimated* that ninety per cent of mediums are frauds. Sir Oliver Lodge said,† "I see little abatement of the credulity on the one hand and the fraud on the other that have all along interfered, as I hold, with the recognition of new truth of profound interest." The spectacle of this dense credulity on the part of the dupes, who seem able to swallow anything and come back for more, and of a long procession of mediums caught in trickery, yet keeping up their claims with undiminished ability to harvest dollars, has caused the main body of the Christian Church, in former periods inclined to look upon occult matters with an eye rather friendly than otherwise, to be disgusted with the whole subject so far as it is related to their own times. This extreme reaction is very natural, but not wholly logical. Even were every medium in the world capable of producing under suitable conditions genuine supernormal phenomena, it would probably still be the case, if they all made a traffic of their gifts by exhibiting them for fees and ticket money, that ninety per cent would sooner or later be detected in fraud. For all persons who profess to know anything about such endowments admit that these are not at all times on tap. They are not like faucets, which at any time need only to be opened and water flows. They appear to be inhibited or facilitated in accordance with the sum of conditions existing at the time. But if the medium is exhibiting for pay, he feels that he must deliver the goods, else his audience will be dissatisfied and the golden stream will decrease. Being under domination of cupidity, what will he learn to do? To fake phenomena that he cannot at the time evoke. And though he may be able under requisite conditions to produce genuine phenomena, if he only occasionally fakes it follows as the night the day that at

* R. Hodgson in *Forum*, April, 1890

† *Ibid*

some time he will be exposed in the commission of a swindle. The impression that the performances of the professionals produce is that faking is at least the predominating element. But it is well within the limits of the possible, perhaps of the probable when the whole field has been surveyed, that many or most of the mediums started out with a something supernatural in their equipment, a something which in the midst of their money-making career continues to bring forth, under right conditions, genuine results. It is conceivable that they may argue to their consciences, so long as those consciences remain in any degree of working order, "What is the harm of helping out the phenomena when they fail to show up according to schedule? I am not misleading the people very much, for I am showing the character of the genuine phenomena which sometimes come at my call." What learned professor was it that confessed to his colleague who had purchased from him a piece of apparatus which would not work, that in his own use of it before classes he had generally insured its accuracy with a pin? Doubtless he soothed his conscience with similar blandishments. The chief distinction in the two cases is that the professor would usually have successfully working apparatus and moreover would be subject to no mercenary motive to deceive, while the medium machine is frequently not in working order, and he is, if he makes merchandise of his powers, under frequent stimulus to practise deception. But again, were the professor discovered in a single act of helping his apparatus with a pin, he would probably not be accused of never performing genuinely successful experiments, yet the quasi-critical, having once convicted a medium of fraud, jump to the conclusion that all his claims from the beginning must have been fraudulent. This is vaulting over too wide a chasm. Even granting that some professionals always fake, and the rest sometimes fake, it is by no means certain that all of them always fake. If it should appear as it is claimed by high authority, that protracted investigations of non-professionals by scientific methods under test conditions have yielded evidence of spirit agency, it will then require a stretch of credulity of an inverted type to believe that professionals, even though they

have been caught cheating, never produce results manifesting such agency. Their dupes will then appear dupes still, in so far as they show themselves capable of swallowing the mass of chaff along with the few kernels of wheat, of surrendering their conduct and their means to the domination and rapacity of mediums, and of making a religion of what is not and never can be a religion. But at least they had, as will then be admitted, some elements of truth in their premises, even though they erred egregiously in the sum total of their conclusions. And it is possible that previous generations of men may come to be regarded as a little less imbecile than they have been branded by the present smug and self-complacent age.

While intimating that many professional mediums may produce material worthy of serious study when presented under reasonable conditions, we hold no brief in their behalf. Fraud once committed becomes easy with practice, and the gullibility of dupes puts a premium upon it. There is some evidence that the practice of fraud tends to break down or impair the psychic machine. At any rate, when the medium's cupidity is no longer restrained by scruples against lying and swindling he will care little what he does, so long as it "goes" with his audience. Psychic researchers do well to keep away from professionals, except in rare instances, and always where conditions are insisted upon which would tend to conceal fraud, if fraud existed. Professional mediumship may be capable of reinforcing the conclusions of psychical research, but as a matter of fact is mostly ignored by the latter from wise motives of policy. It ought to be made very plain to the public that Spiritualism and Psychic Research are not brothers, or even friends. Spiritualism is tinctured with the venom of mammon, while there is "nothing in it" for psychical researchers. Spiritualism is dogmatic, committed to a belief harvested before it was ripe. Psychical Research is a systemized inquiry, committed to nothing. Consequently, the old time Spiritualists will have little to do with Psychic Research, and their aid is as little covered. Besides, Spiritualism as a cult is declining, while in almost direct ratio Psychic Research is looming more and more an impressive figure in the thought of our time. See

itualism never seemed to get anywhere, while all the while fancying it knew where it was. Psychic Research does not venture to prophesy where its explorations will ultimately bring it, but in the meantime is certainly mapping out some tracts of hitherto unknown territory.

Somehow spiritism, or the belief, or suspicion that spirits of the departed occasionally communicate with living men, will not stay dead. Killed by the loud-mouthed assumptions of scientific men, killed by the manifold exposures of mediums, that belief or conjecture has persisted in coming forth from its tomb with more vigor than ever. To-day it is a very lively corpse, frightening timid folk, provoking the belligerent, and shooed away from most polite and pious society. Nevertheless spiritism, either as a belief or a working hypothesis, is now accepted in the full glare of the light of science by some of the leaders of science, and in this most critical and matter-of-fact age by many of its profoundest and clearest thinkers. Never was there such a flood of literature of so high a quality poured forth, on both sides of the question.

Even the opposition, seeing that it has now to a certain extent risen above its former level of Ingersoll-like ridicule and pure assertion, and resorted to dispassionate and logical discussion of the materials at hand, is so far a testimony that the spiritistic hypothesis has a right in the arena. And never has there been amassed such a stock of respectable evidence tending to support that hypothesis as well as the genuineness and significance of various sorts of occult phenomena, as during the less than thirty years since the founding of the British and American Societies for Psychic Research.

The man of the street and the intellectual mossback will still cry "bosh", but it no longer becomes intelligent and honest minds to join that primitive chorus. They should either study or be silent, and let those who are studying do the talking. And if they do study they will very likely come to wonder whether after all the probability that all previous ages have been imbecile is so great as the probability that some genuine reality has all along underlain the stream of mysterious phenomena which has flowed through them all. And if what we collectively brand as the "superstitions" of

the past seem ignoble, prolific with delusions and darkly dyed with impostures, we must not forget that some of the sciences had as ignoble an origin. Alchemy ascribed all sorts of false qualities to various species of matter. But these had real qualities and chemistry has discovered them. Astrology with all its puerile delusions was nevertheless the parent of astronomy. But a better example and a more recent is found in hypnotism. Mesmer was not the first to observe and experiment with the hypnotic state. Long ages ago this was familiar to and exploited by the magicians of Assyria and Egypt and by the priests and priestesses of Greece and Rome. It was a part of the stock in trade by which their marvels were produced. But probably it was never invested with more charlatanry than at the close of the eighteenth century under the lead of Mesmer. His feats were performed to the accompaniment of bedizened robes, chemicals simmering over a fire, magical passes, and all sorts of mummery. He held that there was a hypnotic fluid. He claimed to have mesmerized the sun. Sensible people were disgusted in the same degree that sensible people were afterwards disgusted by the impostures of Spiritualism. And being so very sensible they executed the same feat of logical acrobatics by jumping to the conclusion that it was all sham and delusion. To mention Mesmerism to a scientist or a physician was like waving a red shirt in the presence of a bull, and brought a similar response. Hardly a man who valued his professional standing dared admit a lurking suspicion that something of a genuine interest and value might underlie the phenomena which undoubtedly took place. Dr. James Braid indeed made creditable progress in the investigation of the subject and published his results as early as 1843, but his work remained long disregarded. For forty years materials sufficient were at hand to bring any one desirous to know the truth to a better judgment, but for forty years a very superstition of incredulity held sway over the ultra-sensible. But truth will finally prevail and has prevailed in this instance. Mesmerism, rechristened hypnotism, is a reality of vast remedial efficiency, and has opened new avenues in the study of the human mind. Forty years ago it was as much as a physician's reputation

was worth to defend it, it would be as much as his reputation is worth to profess scepticism to it now.*

Telepathy is passing through the same experience from which hypnotism has triumphantly emerged. Incidents related from olden times suggest that the possession of telepathic powers is nothing new in human experience. But only of recent years has the alleged gift been the subject of scientific experiment. The result is convincing that there is such a gift, whatever its limitations may be, and whatever its explanation. But still the great body of scientific men maintain their attitude of incredulity. They are thoroughly rooted in their prepossessions, and probably not until a new generation occupy the laboratories and take their places in the classrooms will they surrender to the inevitable. The facts are there and they will not down.

But here the reader becomes "warm", as the children say of the seeker who comes near the hidden object. Telepathy is itself an occult phenomenon in that it means the passage of thoughts from one person to another by some means other than the known channels of communication. And it is established as a fact—that we feel confident to assert, no matter who believes or disbelieves, its verity is established. Insomuch as hypnotism was held to be incredible, and telepathy is pronounced impossible, because ancient theories have to be kept at all hazard until their walls have crumbled under the impact of facts, the layman may be pardoned for thinking that other fortresses may have to go. Indeed the triumph of hypnotism, and still more of telepathy, has already opened fissures in the frowning front of materialism. The establishment of spirit communication would send the whole wall crashing. Do the defenders already discern the shad-

* It really required less hardihood of dogmatism in 1870 for a physician to compose a treatise on hypnosis in three words, "there isn't any", than has lately been put in requisition by a Boston psychologist in annihilating, to his own satisfaction, Freud, Janet, Sidis, Morton Prince and other laborious and learned investigators of the subconscious mind, by a Damascene phrase which is said to be closely similar—the writer has not yet read the profound work in which it occurs. The earlier dogmatizers had the advantage that the most of them were dead before their bullheadedness became the subject of facetiae. But the Muensterberg rapid process, as applied to spiritism, may yet contribute to the gaiety of posterity.

ows of impending doom? They begin to show the symptoms of panic, some of them forsaking the main body and sallying forth in the attempt to capture the outpost of telepathy in order to turn its guns upon the foe. This is a curious fact and we will drop the metaphor to set it forth more clearly. While it is true that most psychologists and other scientific men refuse to accept telepathy, a few of them are making use of it to refute the evidence of spiritism. But in so doing they are outheroing Herod, ascribing to telepathy a capacity not only to take possession of the active states of any man's mind, but to fish in its subliminal depths and bring up latent memories of events no matter how long past, and, not limiting itself with one person at a time or having regard to such details as presence or absence, proximity or distance, to establish connection with any number of people however scattered over the world in order to bring together the details wanted for the business in hand. None of the experimenters in telepathy know of such a telepathy as that, and there exists not a shred of evidence in its behalf. A telepathy has been discovered which is about the size of a mouse, though a very remarkable and interesting creature, and these people are describing it as an elephant which is capable of trampling the spiritistic hypothesis to death. Perhaps an elephant telepathy could do so, but no one has yet seen the elephant. Such a wealth of imagination is shown in magnifying and multiplying the marvels of telepathy, and such a credulity in flying to complicated and creaking-jointed hypotheses in order to avoid the hypothesis which, however distasteful, would at any rate explain the facts simply and naturally, reminds one of the old battle-cry of politics, "Anything to beat Grant!"

A Division Appearing in the Ranks of Scientists.

While as has been stated, the great majority of men of science are yet hostile to the spiritistic hypothesis and impatient with all types of occult phenomena to the extent of not deeming them worth study, there are many individual exceptions, not a few of such rank as to weigh heavily in the other pan of the balance. Alfred Russel Wallace, co-dis-

coverer with Darwin of evolution, lately wrote, "No more evidence is needed to prove spiritualism, for no accepted fact in science has a greater or stronger array of proof in its behalf." However loath to follow to that length, such a testimony from such a man should give the tyro pause.

Sir William Crookes, one of the greatest of English scientists, discoverer of the element thallium and inventor of the Crookes tube which made the X-ray possible, became a convert to spiritism after a protracted scientific study of the evidence both physical and psychical. The nature, variety and astonishing results of his experiments, guarded as they were by all the apparatus that could be devised, cannot be described here but portions of his report may be found in many books.* In 1898 he said, "Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals," and added that he had nothing to retract.

Sir Oliver Lodge is one of the most eminent authorities on biology in the world, and after painstaking investigation he became converted to the reality of clairvoyance, telepathy and similar phenomena, and declared that twenty years' familiarity with the scientific evidence had rendered him "convinced of the persistence of human existence beyond bodily death."

Cesar Lombroso, the founder of the science of criminology, after long antagonism became a stalwart defender of spiritism.

Camille Flammarion, the eminent French astronomer, studied the phenomena in question for thirty years, and became able to say with emphasis, "That the soul survives the destruction of the body I have not the shadow of a doubt.

* * * To men familiar with the history of science, the attitude of people who deny certain phenomena simply because they are not yet understood and explained, is simply folly."

* As in "Are the Dead Alive?," by Fremont Rider.

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Charles Richet, the leading psychologist of France, who, according to his own statement, had laughed at Crookes and his experiments, after long and patient study gave up his skepticism and announced the hope born in his own mind that "what medical and physical science has done for the human body * * * * metaphysical science in turn may accomplish for the spiritual self when the question of survival will become no longer a theory, a problem, but an established fact."

F. W. H. Myers, one of the profoundest psychologists of the age, who first propounded the now prevalent theory of subliminal consciousness, became after the usual long apprenticeship of skepticism and reluctance a convert to spiritism, and able to declare that the records of the Society for Psychical Research "prove survival, pure and simple, the persistence of the spirit's life as a spiritual law of the universe."

Professor De Morgan, a well known English scientist, wrote, "I am perfectly convinced that I have both seen and heard, in a manner which should render unbelief impossible, things called spiritual which can not be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far, I feel the ground firm under me."

Professor Challis, professor of astronomy at the University of Cambridge, said of the testimony for occult phenomena that it "has been so abundant and consentaneous that either the facts must be admitted, as reported, or the possibility of certifying facts by human testimony must be given up."

The list of quotations already presents a formidable front. Did space allow we could go on with testimonies from many other scientists of note, psychologists and psychiatrists like Janet, Ochovowicz, Moselli, Flournoy and our American James, physicists like Lord Rayleigh, Barrett and Ramsey, astronomers like Huggins, Schiaparelli, and Porro, anthropologists like Ferri, all of whom either fully or provisionally accept the spiritistic hypothesis.

A committee of the London Dialectical Society, composed of twenty-seven members, including Wallace the scien-

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tist, Varley a noted practical electrician and Morgan president of the Mathematical Society, and representatives of various professions, "ingenious lawyers, shrewd business men, skilful physicians, practical scientists," held forty meetings in their own private houses to test the manifestations occurring in connection with non-professional psychics of selected standing and reputation.* Although by their own statement "four-fifths entered upon the investigation wholly skeptical," entertaining the usual theories as to the means by which spectators are deluded, and though being thus thoroughly on guard, every precaution and test that could be thought of was applied, they were obliged unanimously to report concerning the marvellous and various physical phenomena witnessed, that "imposture was out of the question," and that "there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings."

At least eighty scientists of high standing, many of them of international note, have become convinced by personal observation that there is a large element of the supernormal or even of the spiritistic in the phenomena produced by Eusapia Palladino, though perfectly aware of what some Americans have lately proclaimed as an annihilating discovery, namely, that sometimes she acts in a manner which would deserve the name of cheating, if it were proved due to conscious volition, and not to the automatisms of trance. Among the convinced are several experts in the art of detecting spiritualistic and other species of fraud. And the most of these had to surmount strong initial skepticism. The eighty may be correct or otherwise in their conclusions, but the fact that such men have reached such conclusions ought to teach the man who has had no such opportunities as theirs for investigation not to be arrogant in scepticism.

Space would utterly fail to quote the testimonies in favor of the automatic speaking and writing of Mrs. Piper, against whose integrity the finger of suspicion has never pointed, and in defense of the presumption of spirit agency which these phenomena raise. Sir Oliver Lodge subjected her to long

* Report of the Committee on Spiritualism of the Dialectical Society

study in his own house and became satisfied that communications from discarnate spirits were actually received. She won the belief of Sir William Crookes, F. W. H. Myers and Charles Richet. She converted the materialist Dr. Richard Hodgson, the exposé of Madame Blavatsky's frauds, and "probably the keenest psychic detective that the world has ever seen," in the judgment of Crookes, to a belief in survival after death. Later her psychic productions won over the materialist James H. Hyslop, professor of logic in Columbia University, to the same belief. And Prof. William James, the noted Harvard philosopher and psychologist, equally skeptical at first in regard to Mrs. Piper, became benevolently impressed, came to regard the spiritistic explanation as the most natural and probable, and wrote in regard to such things generally, "It is the intolerance of science for such phenomena, her peremptory denial either of their existence or of their significance (except as proof of man's absolute innate folly) that has set science so far apart from the common sympathies of the race.*"

In view of the above showing, Prof. James' words seem almost too severe. "In fact," says Fremont Rider, "there are now in all the world but one or two scientists of the first rank who deny the actual probability of the future life; while a large proportion claim that this life has been actually proved by the occurring phenomena of spiritualism." But taking into account a century, and including in the reckoning every college professor whose subject is one of the sciences, and especially if the younger and cruder America be kept in the foreground of the mental vision, undoubtedly science presents an appearance of grim hostility. Wallace, Crookes, Lodge and other great masters of science may whisper to us from afar, but to each of these there are a dozen obscurer men jogging our elbows and thundering, "Nonsense! Mal-observation! Delusion!" It is a common though astonishing spectacle—that of men whose names will not survive their generation, having the self-complacency and nerve to charge men of their own professions the brilliancy of whose scientific exploits has won them lasting fame, with being the

* "The Will to Believe."

victims of malobservation and delusion, especially when, as is generally the case, the matters in dispute have received no study worth the name from the former, but have been investigated by the latter laboriously and at length. The dwarfs inform the giants that it is the very business of professional conjurors to deceive, and that as the "mediums" are conjurors of course the giants were deceived. And we can almost hear the dwarfs add, under their breath, "But I wager they couldn't have fooled *me*." Does any one of the scientific critics believe, however, that if Blitz or Houdin or Kellar had been taken into a private house, his clothing and whatever he carried carefully examined, his person closely surrounded by experts of the various sciences, his performances scrutinized from every point of view in sufficient light with no opportunity for his withdrawal from view a single moment, and apparatus *ad libitum* used to supplement the eye and ear and hand, and all this not once but many times, the magician's methods of imposture would not have been discovered beyond peradventure? As a matter of fact a moderate study of the methods of the prestidigitateur enables one to guess pretty well how his tricks are performed—at least to conjecture, and to be convinced that if one were close at hand and given *carte blanche* he would be able to solve the mysteries. We are not here arguing that occult phenomena, physical or psychical, shown by a Home or a Palladino or a Piper or a Smead must be or probably are genuine, but only indicating the difficulties we are up against in our desire to be skeptical. If leading physicists and psychologists, physiologists and chemists, mathematicians and astronomers, with the aid of expert mechanics, lawyers and adepts in the art of detecting fraud, are but babes in the hands of the psychic, if these men, trained to experiment and observe and weigh and estimate and keep their brains cool and their judgment in suspense, nevertheless cannot, though fully on their guard and doggedly determined not to neglect any precaution, prevent being hallucinated, bejuggled and obfuscated, whom then can we trust? Obviously the smaller fellows who so smugly theorize that their great confreres were reduced to drooling imbecility by the Satanic cleverness, per-

chance of one little woman! And yet since it seems to be the lot of scientists who persist in looking at these phenomena to become convinced of the genuineness of at least a residue of them, we are haunted by the suspicion that the skeptical majority save themselves from a like surrender only by the discreet expedient of keeping at a safe distance and thumbing their noses. This suspicion is supported by the naïve words of one of the skeptics, Prof. Geo. M. Beard.* "To read a list of the French Academy, of the Royal Society, and of all the learned organizations of Europe and America that have been bitten, maimed and prostrated by spiritism, would be like a roll-call after a series of bloody battles." The roll-call of the constructively injured is longer now. But note the smirking complacency with which the scientific gentleman pats other scientific gentlemen, many of them of infinitely greater reputation, upon their backs, and says, substantially, "poor fools!" "When men of scientific genius, like Wallace, Crookes and Zöllner, or trained jurists like Judge Edmonds, or honored men of affairs like the late Superintendent of the New York public schools, suddenly or slowly become converts to a belief from which the masses [think of a scientific man appealing to the masses!] are falling away, it is inevitable that thoughtful minds [note the implication that Wallace, Crookes, *et alia*, do not have thoughtful minds] should seek for an explanation." Of course one explanation would be that these had reasoned more or less correctly from the facts; that conjecture would seem to be worth notice. But no, it is kicked off the steps before it can get its head within the door, and the learned professor introduces instead his own explanation, which is that scientists, lawyers, etc., are especially liable to be attacked by the disease of *wonder*. And at the same time he makes the admission that wonder "is the impelling force of all scientific discovery." Why then is wonder not legitimate in any realm where science may make its way? The solution of the mystery, the professor says, is partly in bad logic, but partly in "the faculty of wonder, which is the impelling force of all scientific discovery [and which] may exist with the very highest scientific and

* *North American Review*, July, 1879

logical attainments." What a sentence! If wonder is so indispensable a faculty to the scientific discoverer, and is regulated by the "very highest scientific and logical attainments", what more could be asked than this combination? How does it become all at once a weakness and a snare? Admissible in every other realm of facts from A to Y, why is it written above the portals of realm Z, "Leave wonder behind, all ye who enter here"? Omit wonder, according to this particular savant, and no scientific discovery is possible, would he want either of the other ingredients left out? Yet he says that on account of being characterized by the three in combination a scientist or lawyer [are lawyers always in possession of scientific attainments?] is more liable to spiritistic delusion than other men, and concludes that, "for logical, well-trained, truth-loving minds, the only security against spiritism is in hiding or running away"!! A reader here inquires, "Was Beard really arguing against spiritism?" He was, dear reader, or he thought he was. And a great many of his colleagues are acting according to his naïve counsel, being perhaps only subliminally conscious that their motive for doing so is the opinion that prudence is the better part of valor.

Resisting the temptation to quote from a number of pooh-poohing Münsterbergs and Jastrows, our sense of humor will not be denied posing Prof. E. W. Scripture, who after expressing his mild contempt for the infatuation of such poor blunderers as Crookes, innocently remarks* that "every swindler knows that a college professor is usually an easy mark." Yet the college professor who writes this is quite certain that *he* is not an easy mark. It is always the other fellow and quite frequently the much bigger fellow, who is dead easy. But the college professors of the past who scouted in turn aerolites, painless surgery, hypnotism, and the phonograph, were, through their dogmatic incredulity, the easy marks, and not those who had the fairness and courage to look the facts in the face and study them sufficiently to give their opinions value. Is history repeating itself? Possibly. For, let the fact be noted for what it is worth, those advanced and teachers of science most firmly convinced that

**Independent*, Jan. 9, 1908.

certain so-called occult phenomena transcend the laws of science as hitherto defined, or at least stand amazed in the presence of the phenomena confessing their inability to account for them, are generally those who have most fairly and patiently studied the facts, while those who are most emphatic in their skepticism are generally the ones who have made only hasty and contemptuous first-hand investigation or none at all.

From what has been said it should be evident to the Christian believer who has, it may be, stood in such awe of science, that:

1. If all the scientists in the world save one or two were skeptical and intolerant in reference to occult phenomena, that would not absolutely close the question. For such a situation has arisen many times, and the one or two proved right.

2. Since a large number of scientists of the first order have become convinced by the phenomena in question, there must be in existence a formidable mass of evidence, and the question must not only be an open one, but also one which is live and burning.

3. Interest in psychic research, and even acceptance of its extremest hypotheses must, seeing what company one gains, be respectable.

It is worth while to press the point last stated, that it is now respectable to study all sorts of "residual phenomena" and to come to such conclusions as the evidence may warrant. For the mass of mankind are intellectually timid. They are prone to inquire, when attention is called to any new and obscure subject, "Is it quite respectable to meddle with this? Would I be set down as a crank if I ventured to look?" Unfortunately, so many count noses! If aware that Professor Lodge has arrived at a certain solution of the facts which he has so laboriously examined, they are also aware that for every Professor Lodge there are a number of Professors, Brown, Jones and Robinson who dispute that solution of the facts to which their sense of dignity will not permit them to give more than passing attention. But Christians ought not to need reminder that ten armed

Reasons for the Prevailing Attitude of Church People.

The great majority of Christian people are unsympathetic toward the efforts now being put forth to investigate fairly and thoroughly reputed supernormal matters in order to ascertain their true character. Of course the same could be said of the majority of non-Christians. But it seems more deplorable in the case of professed believers in the doctrines of supernaturalism founded upon the teachings and incidents in the New Testament.

For Christians not to admit that there may be in the twentieth century transcendental occurrences more or less similar to those which they believe existed in the first, and not to feel even a mild interest in the research which is to determine the question, is a right-about-face and apparent concession to materialism which is entirely gratuitous and unnecessary in view of the divided counsels of science on this very question and its present trend toward idealistic conceptions. When Christians, because they are Christians, become actively hostile, it is the more deplorable, because the difficulties and the consciousness of their equivocal and inconsistent position—pointing the finger of credence to allegations of a certain sort pertaining to Bible times and at the same time shaking the fist of opposition to all allegations of the same sort pertaining to the present age—leads them into exhibitions of premature cocksureness, weird logic, and tortuous scriptural exegesis.

We make room for a sample or so of each. There was quite a disposition at one time in theologians to class hypnotism with spiritistic phenomena as frauds or works of the devil, and they were as cocksure about the former as the latter. Thus, a writer in the *Methodist Review** declared "Every argument as every credence, which can be alleged in proof of their tenets by the Swedenborgians, the Spiritualists, the Mesmerizers, or the Clairvoyants, strengthen the evidence by which the personality and the vitality of the devil are corroborated." Another in the *Dublin Review*† averred that, when a student in Oxford, a friend of his said, "Do you

* April, 1859.

† April, 1864.

know I believe that Antichrist is Mesmerism?" The writer adds that this remark "thus early made by a mere boy, showed uncommon powers of thought," and seems to agree in the uncommon conclusion, only including all occult phenomena, in which mesmerism enters as "no more than an ingredient." Another article in the *Dublin Review* * alleged that "Devil worship, for such it really is" had passed through three stages "of which the first was mesmerism," approvingly quoted a Roman Catholic author who had proved that some of the facts of mesmerism "clearly contradict laws of nature that are certainly and universally known," and summed up by saying that animal magnetism [mesmerism or hypnotism], *somnambulism* and spiritism are simply a revival of the public superstition of paganism * * and an attempt to restore the empire of the devil among men." The last quoted writer adds to hypnotism, *somnambulism* as a work of the devil, and ascribes to Satan the power to "contradict the laws of nature." But later, in the same magazine,† the awful boggy of mesmerism receives its certificate of good citizenship. "We know now that it is merely a perfectly natural effect of a perfectly natural power." But with this discovery the earlier dogmatizing upon the subjects classed with hypnotism loses somewhat of its impressiveness.

A characteristic example of weird logic on the part of a theological writer with quasi-scientific notions is the following.‡ "God himself exerts no such erratic powers; for though in the special ages of miracles, for a special end, he has departed from his permanent law of immutable order, in the influence he exerts on his material and spiritual creation, yet ordinarily, certainly since Christ's day, Jehovah himself has exerted no disturbing interference on his creation." Isn't this delicious? Just look at the clause "he has departed from his permanent law of immutable order". Permanence that isn't permanent! Immutability that is subject to mutation! Then observe the unscriptural and unphilosophical conception that God has created the world and set it running, and in

* October, 1867.

† R. H. Benson in *Dublin Review*, October, 1909.

‡ *National Magazine*, Dec. 1853, article "Spirit Rappings."

so doing has conferred upon it such sacrosanct dignity that He is obliged henceforth to sit back abashed and keep His hands off, afraid to "interfere." And having protested that it would be disreputable on the part of the Almighty to do "erratic" things, such as to come butting in and exercising a "disturbing interference on his creation," the writer has to admit that, nevertheless, He did have the poor taste in earlier ages, and for "special reasons," to suspend permanence and to mutate immutability. But he regards it as self-evident that God can no longer have any special reasons. Of course the writer, so scared of a bogey that he was hopelessly muddled in his thinking, never dreamed that occult occurrences of one sort or another might be only in apparent conflict with natural law, as the flight of aeroplanes is in only apparent conflict with the law of gravitation. He evidently felt that, however excusable it may have been for God to permit spirits to communicate in ancient and unscientific times, it would be entirely out of taste and imprudent for Him to make such a break since the advent of modern science.

And now for a specimen of Biblical exegesis, if not forcible at least enforced by the exigencies of the position maintained.* "If the dead can be raised from the grave to appear upon earth either in the flesh or in the spirit [are the *spirits* of the dead in the grave?], then Christ is not the first fruits of them that sleep! Then death can have no sting and the grave no victory!" This may be plausible as an argument against the reality of Lazarus' coming forth from the tomb and against the statement that Moses and Elijah appeared on the mount, but hardly could weigh as against alleged manifestations of the dead since Christ's resurrection. And the writer seems to think it shocking that death should lose its sting and the grave its victory, which is a very different conclusion than St. Paul intended when he wrote those words.

* *Living Age*, Sept. 19, 1863. From *North British Review*.

(To be Continued.)

EXPERIMENTS CONTINUED.

VI. Robert Hyslop—Continued.

The previous article ended with some incidents in connection with an Aunt. The present one begins with matters connected with my father's life alone.

"I see some beans spotted. What is a cranberry bean. These beans are sort of cranberry color and white and are spread around on a board or bench. I smell apples dried and I see corn, and what are these yellow things. They look like squash.

(Go ahead.)

I wonder if they are pumpkins, and I see some small things which I do not know the name of. They seem like black fruit, black cherries or something of that sort.

(Why does he mention cherries?) [Thinking there might have been some association between them and the Aunt's name.]

Wait and I will see. There is some especial significance but the cherries which were his especial thought are larger and better colored than these things I see. Do you know anything which was made of cherries which he liked. Did he make a cherry drink. (Yes.) Rum, cherry rum I think it is. Do you know (Yes I do.) I see him as fussy as any old distiller over the cherries and he believes in it for sickness and he says with a smile: it is always handy to have in the house in case of sickness and death and weddings and in fact there is hardly any occasion that is not helped by a glass of cherry rum.

So much for you Hyslop. I did not know that you were the son of a moonshiner, but I think you are."

G. P. saw the humor of the situation. But to begin with the incident of the beans. Father was fond of a bean which he always called the "cranberry bean". It was spotted, white and red, the red being the color of a cranberry. It is not probable that they were ever spread about on a board or bench. This part of the picture belongs to the incidents of dried fruit. In the earlier days we dried apples, and other fruits as described, and also corn. But we never dried pumpkins or squash. This part of the picture applies to cucum-

bers which we ripened for use in this manner. They were the largest and mature ones and in a picture of this kind might well be mistaken for squash or pumpkins. The "black fruit" was not intelligible to me, but I learn from my stepmother that they once tried drying damson plums, which, in a picture of this kind, might be mistaken for large black cherries. That this is the interpretation of them is apparent in the distinction that is made when he comes to tell about the cherries.

From wild cherries, which were a small deep red, almost black, father made what he called "Cherry Bitters", not "cherry rum". He made it for a tonic and various slight illnesses, but he never used them at weddings or such occasions. The manner in which they are spoken of reflects his natural prejudice against the use of spirituous drinks. He would never touch brandy or whisky in their natural state, but he made these "Bitters" very constantly and kept them on hand. He was quite fussy in the making of them, but only as it was a complicated process with the mixture he made.

"There is a little mill or grinding machine something like a coffee mill that had to do with these things.

(Go ahead.)

I see some dark juices or liquid coming out of that. There is a press somewhere but it is not up with these dry things. It seems to be down stairs somewhere, but that is used for something else."

This is apparently a reference to a cider press which we had and was kept "down stairs" while the fruits were long dried on the roof of the kitchen. The hopper of the press was exactly like an old fashioned coffee mill, such as used to be on the walls.

It is curious to see the abrupt changes of subject in the communications, no ordinary principle of association ruling. Immediately after the reference to the cider press came the following.

"There is another fruit which is made into a drink but I don't know that. It is a berry.

hung out where there are cattle and it is to throw light while doing some work among them. It is not very large but it looks like tin, and gives about as much light as a piece of paper hung in the dark.

(I understand.)

It is a sort of lamp, but there is a way to pull a string or what looks like a string and get more light. Do you have any idea what I mean.

(The string is not clear but the lamp is.)

Is it a round wick. It looks like a string to me but J. P. [Jennie P.] said write wick.

(Yes, I was thinking of the way it was opened and did not think of the wick.)

Do you ever recall going out to the barn in the night with your father to take care of any sick creature.

(Go ahead.)

I see this light flickering on the wall, if that is what you call it and I see a horned creature and I see a bottle of something put in the mouth of the creature and I see you hold the light after a while to see something else as if the light hung up was not in the right place and in the morning the creature is better. It is a big creature and important to save it."

Forty years ago and long before the present type of lantern we had an old fashioned perforated tin lantern for the use of wick candles, and owing to the character of it it was very safe, when carefully carried, to use about the barn. We used to have to doctor sick cattle and horses, but I do not remember doing it more at night than in the day time. I remember we did it at night and I remember once helping to get a very costly bull take a bottle of medicine, but I do not recall whether it was at night or not. We probably doctored our horses more at night than in the day time, and it was always with a bottle as described. The lantern was used about the barn on various occasions and no doubt on these. I do not recall hanging it up as indicated. Indeed I very much doubt it, as we certainly kept the lantern most of the time at the house.

In the next incident there was an account of a "little animal", at first compared with a rabbit, and then identified with a squirrel that was said to have bothered our crops a great deal and to have been caught in a wooden trap of our

know if there was something like that left behind to be dressed and eaten by the family.

(Yes, I understand.)

It is on a big board and near it is a barrel of water or liquid. I hear a splash now and then. There was a good preparation for winter about that time. (Yes.) Look at the sausage and smell it cooking with hot Johnny Cake. It was fine. Early frosts in the morning and the smells I have spoken of give an appetite you would be ashamed of to-day. No fasting in those days. It makes me hungry to think of it. I think I must go now."

This is an interesting set of incidents. Their value depends on how much Mrs. Chenoweth knew of pigs and taking them to market. I questioned her after the sitting and found that she had seen two or three pigs in her life on her uncle's farm, but knew nothing about their fattening and nothing about their being taken to market.

The account is a very much abbreviated one of two different things. One is the manner of raising and marketing our hogs and the other is the fall butchering. Fattening pork was quite a business with my father. We always had an open pen for them at some distance from the house. They were of mixed colors, some black, some white, and some spotted black and white. We hauled the corn in wagons to the pen and fed it in large quantities when needed. Only once or twice did we slaughter them for the market, and that in the early days. It was found not to pay so well as to deliver them alive. There is confusion in the description of taking them to market in answer to my query. As I did not deny the implied slaughtering of them for market the psychic's mind evidently proceeded on that assumption. The fact was we always, save the once or twice mentioned, drove our hogs to market and took a team with us to load and carry the weary ones. The reader will see that the illusion of the psychic is spontaneously corrected in this matter and she finds us walking beside the team which was correct.

The butchering is not described here, but is given later in connection with another incident. But one of the sequels of it is mentioned. My father was very fond of liver worst and as he always slaughtered more pigs than he needed for

his own meat he kept the livers and other portions of the animal and made liver worst of them, while he sold the hams and bacon. We also made large quantities of sausage. Johnny cake was not an especial accompaniment of this food, tho we had it often enough.

At this point I took occasion to ask a question about the Aunt Betsy mentioned previously. I had not given her relationship away at any time and wanted to get the full name especially because it had been proven to be easy enough to get the word "cherry" and her name was this. So without indicating her relationship I put my question as follows with the answer as will be seen.

" (Was that Betsy related to the reference to cherries?)

Yes I think it was a connection in the making. Do you know if they called her aunt Betsy.

(Yes, Betsy what?)

I don't know. Her name was not C. was it.

(That depends.)

I don't know. Do you know. I thought it was aunt Betsy's Cherry Wine. But it may have been Aunt Betsy Cherry. I do not mean Cherry Wine. I mean Cherry Rum.

(I understand. There was an Aunt Betsy Cherry and there was another Betsy. Which one did you mean?)

Aunt Betsy Cherry. We will hear from the other some later time. Do you know a young lady who was buried in her bridal gown."

The reader will perceive the mixture of subliminal and foreign information. The association of "cherries" brought a reference to the Cherry Bitters, but at the same time I got the relationship "Aunt" and the name "Cherry" spontaneously.

I could not learn from my Aunt Eliza anything that would explain the meaning of the reference to the "young lady who was buried in her bridal gown." No one of the relatives was recalled to which this would apply. But in talking about the incident to my stepmother and my inability to verify it she remarked incidentally that she had heard a number of those, among them, the family of which this Betsy was a member tell of a case in which a young lady in Virginia was buried in

her bridal gown. It seems to have been an incident much talked about by the connections. I never heard of it so far as I can recall, tho I may have done so, but it had no meaning to me at the time of the sitting or since.

An important circumstance in this message about the lady buried in her bridal gown is the fact that the other Aunt Betsy whose last name I wanted came from Virginia along with several others of the group of relatives, including my grandmother. We have in the incident also, perhaps, an illustration of the delay that must sometimes occur in giving a proper name tho an incident easily pictured may come at once.

In the subliminal recovery from the trance reference was made to a clock said to have belonged to my father on a shelf on the wall and with an eagle on the top of it. No one recalls such a clock in our family. I think my grandmother had this clock. But immediately came the following.

"Do you know anything about a big chair that a man close to you used to sit in. It is a black chair, one carpet covered, the other black, both stuffed and one like hair cloth. A man is sitting in them all the time. He is tired. Was that your father? (Yes.) He was sick a long time before he went away. He had a little way of picking his fingers half nervously. Oh dear! It was awfully sad. He looked so helpless almost. I hear a voice say, what is *non compos mentis*?

(Who says that?)

I hear a man's voice like your father. Was he that? (No.) Who was?

(I don't know.) Goodbye."

At the time I did not suspect who was meant. Later events helped to confirm the conjecture that the reference was to a *non compos mentis* neighbor of ours. There was evident reference to two chairs in the message but I lost a few words owing to fast speaking by the psychic. Father had a black chair and was somewhat of an invalid and according to my stepmother had a half nervous way of picking his fingers, but it was not a marked characteristic, and I never noticed it. He had no chair covered with carpet, but one with cloth that resembled carpet. He had no chair in his later days covered

was the brine in it instead of rain water that the psychic saw, and this brine too was the color of rain water, tho darker. It had no relation to the vinegar making. It is evidently a local associate of the cellar door, as it is to my mind. I do not recall taking the vinegar out of the cellar on a plank, tho we should have to do it in this manner. But we used a plank to take it from its supports in the shed. This was immediately followed by a most interesting incident.

"Do you know a man who was slightly lame who worked sometimes with your father.

(I think so. Go ahead.)

I see a man who limps and has to half hop about in some places when he tries to hurry but he is quick as a flash. Not a very large man and a man about middle age. As he turns I see a rough outdoor face but a pleasant smile and always a ready hand to do what he can. He sometimes worked around in the spring for that is the way I see him.

(Yes, what complexion had he?)

Rather dark and dark eyes. Do you know.

(Tell me all you can.)

You are thinking of a special kind of a man. I mean nationality, are you not.

(You say.)

He looks different than the rest of you, but what it is I cannot now say. I do not know if it is Indian or black, dark or foreign.

(Yes, it was a negro.)

I could not tell but I knew it was dark and different but he was the most good-natured man to have about and would tell more yarns than a native Indian. He always had something dreadful, some experiences of hair lifting strength to tell—interest to tell. You know that. Your father was the kindest hearted man when work was done, but when work was to be done he worked with a will after it was over. He would laugh as heartily as any at the stories and experiences of this man."

At the first sentence I thought of a tenant that had a lame back, but I soon saw it was an old negro who used to work for us when we needed additional help and in harvest time. He had a very black and rough face. He was slightly lame from some injury, but was a quick and able man at his work. He was an especially good natured man, always laughing vociferously and father liked to have him about as he got as much

fun as work out of the man. The fellow did have a large store of yarns about all sorts of things, not "hair lifting interest" as frightful, but funny ones. He had one story that he used to tell about this *non compos* neighbor which amused father very much and I refer to it because the statement that my "father was the kindest hearted man when work was done" has no meaning in this connection except as associated with this story, nor has the remainder of the statement any meaning at all, except in connection with the phrase "after it was over" which was also directly connected with that story. I shall not tell details here, as I may get it some day.

That I am right in my interpretation of the man and incident meant is supported by the immediate reference to potatoes, as the incidents associated with them ran right into the reference to this very neighbor, and naturally suggested him or was suggested by the potatoes.

"Do you know anything about potatoes: Did you raise them. (Yes.) When I see these casks taken out I see a heap of potatoes laid out with sprouts on and the boys doing something with them. Did you rub the sprouts off. (Yes.) It was getting them ready to plant and it was dirty work. You know that. (Yes.) Then I want to go up in a field. It looks as if [I] go away from the house toward the west. Was it not. (Yes.) I see the sun setting and I know it must be toward the west. There I see later potatoes and corn. There is corn growing in that direction, for I see the stalks waving in the wind.

(You describe the place for the potatoes more fully.)

Let me see if I can do what you ask if I can understand. I mean I walk toward this field and it is quite a large piece of ground but I am not on a perfectly level place. There is a sweep downward, as if a little rolling effect, and deep valley effect, but the sun strikes the top of the ridge first and works down as it goes toward the west. It is not a high hill but a sort of ridge and good potato land I hear your father say. Do you know anything about a clump or grove of trees somewhere beyond the potato patch.

(Near, not beyond.) [Field immediately beyond. Woods at the side.]

I catch a shadow of them. They are dark trees. I do not see whether evergreens. Wait a minute. Evergreens was what I

was trying to say. I see way beyond some dark green like ever-green trees.

(That is good. Who lived there?)

Wait, I do not yet know. Do you know spruces. Are there some spruce trees.

(I think so.)

I see close to the patch some fruit trees nearer the end, a few not many. (Yes.) In among the trees I see a man come out who is rather stout and heavy and has on a wide straw hat and no vest, but I see white as if he wore a white or light colored shirt. He seems to be the owner and proprietor of the place in the trees, if you know what I mean. (Yes.) Do you know any one whose name begins with A—— who lived and worked near there. It sounds much like Amos.

(No, not Amos.)

Do you know the A——.

(I am not sure.)

I am not sure that I have it quite right. See here what is this horn. Do they blow a horn at the first. I see a woman come out with a long horn and blow it as if to call some one home. Is it at your house I see that done.

(Not in my home, but I think they did at the home you have in mind. If you can describe certain things about that man I can tell and you will have a good case of identity.)

I will do my best. Let me tell you first, the horn is tin and brown. Yes I think it has been painted but it looks old and worn as if used a long time. Could you not hear the horn at your home. (Yes.) That is why I thought I was there, for I heard some one say: There goes the horn, as if familiar with the sound."

This is a remarkable passage. We kept our potatoes in the cellar and they would sprout badly before spring, or as spring came on, and we boys with father had to rub off the sprouts before planting them. The place described was not the only one where we planted potatoes, but the sequel showed that it was a mere incident in getting at the identity of the neighbor in mind. But later in father's life on that farm he planted potatoes in the corner of this large field looking toward the west. It was not a corn field only, as other grains took their turn in it. There was a rising slope to the west on which the sun set first, then a slight decline and then a sudden one into a valley effect, as described. On the slope rising from this was a small patch of ground which

had never been used or cultivated until father resolved to put it in potatoes and sweet corn for the table. Probably this was the corn in mind when referring to corn in the field. This was on the boundary line of our *non compos* neighbor. A small field of his intervened between the potato patch and his own barn and house. In his yard stood a number of evergreens, pines, and nearer the potato patch, in his barnyard, some fruit trees. Much farther beyond was a neighbor and relative of his, also a warm friend of father's, in whose yard also stood some evergreens and Lombardy poplars, not spruces, but resembling these latter in shape. His initial was A, not that of the *non compos* neighbor. This last neighbor, who was the invalid described above, when he was able to go about always wore a broad straw hat in the summer and was always in his shirt sleeves. The family had a tin dinner horn, the only one in the neighborhood, whether painted brown or not no one recalls, but it was always blown for dinner, or when any one was wanted, by the man's wife. He was unable mentally or physically to do it.

There then followed a long and detailed account of this man and his wife in which most of the details are correct. The reference to a horse and saddle with the horse waiting for some one is not recognizable, nor are the things said about the color of the kitchen floor. But the "bigness of the space" where the house is was correct. I do not remember the weather vane on the barn, but my sister and stepmother feel rather confident that there was one, but admitting that their memories might apply to the two relatives that lived near who had weather vanes. The man had a white beard and hair as stated and the woman was plump and stout, but not large, smiling and sociable, hair parted in the middle and smooth and quick in her manners as stated. The statement that the "old man is connected in the family" is not true, if applied to us, but is true of the neighbor who is the subject of the next message.

The next message is interesting for the fact that it superficially claims to be related to the man of whom we have just been speaking, but in fact does not apply to him and his family. It must be quoted.

"They are relatives I think of yours and there is a close friendship between the families. Did they come across lots to your house.

(Not exactly.)

I see a path well worn and then I see a road in another direction. Both ways they would come to your house.

(I understand. Go ahead.)

Do you know a dog they had. It is a short haired light one with a little color here and there on it. Do you know about it.

(Tell all about that dog.)

I see it running about and going to either house with equal freedom and there are young people at the other house who fool and play with it. There is more freedom at that house than yours. I do not know why I feel that but I do, a happy go lucky air that is not at yours for there was always so much to do there. Do you know anything about honey. (Yes.) I see bees and then honey as if there were hives and bees kept to the honey and do you know about that woman at that house how she always kept everything in apple pie order. It was so clean. That is the only word for it.

I see a yellow floor and some rugs on it. It is like a kitchen floor and as I go in I catch a smell of mustard growing. It is a little garden of herbs that I pass outside where there is mustard and sage."

The connection in the communication implies that this man and his family were relatives of ours. This is not correct. They were relatives of another neighbor who reached our house by two separate courses, one a public road and roundabout and the other across the field, which was nearer, but usable only when crops were not growing there. This family and our own were very friendly neighbors. They had a small short haired dog, but as we remember it the dog was black and white, not light. No one remembers his coming to our house at any time. But the children of both families, we children and the neighbor's children, intermingled in each other's homes with equal freedom. The other family was more "happy-go-lucky" than ours if it means that the work there was less strenuous than with us, otherwise the phrase is not accurate. They had bees for honey. No one, however, recalls the yellow floor. But there was a small room off the kitchen, much like a kitchen in fact, that had a

carpet on it, not rugs. The woman is accurately described as keeping "everything in apple pie order." She wore herself out in keeping a specially neat house. It is probable that they had mustard and sage, as most people there had them in those times, the one for certain kinds of pickles and the other for sausage.

On April 29th, after preliminaries, the first thing that came from my father was a reference to a well and well-sweep connected with the name Solomon. The same incident was mentioned in 1908 in the New York sittings and purported to come from my father. But I have not yet been able to verify it.

There followed this a long message which is too long to quote in detail and is not very clear and definite in many of its incidents. It refers to the town celebration of the 4th of July in 1876. My father had an official part in it and we stopped our harvesting, as did almost every one, to take part in it. The strange thing to me regards my own memory of it. Tho I was twenty-two years of age at the time I remember absolutely nothing of it except the place of speaking and the chief speaker. I was present nevertheless.

The communication began with a reference to something like a town meeting, an expression not at all characteristic of my father but having a strong flavor of New England conceptions, the psychic being a New Englander, and soon took the clearer form of a commemoration with reference to church bells. Then came the idea that it was a celebration, after much sparring with general ideas, and a direct reference to a bridge across a stream at one end of the town and a blacksmith shop near it. This was perfectly correct. A reference then came to "a red brick building of some pretension near the center of the town and stores and business buildings on a long pretty street with trees and houses on each side." This was correct in all the details. The public building mentioned was supplanted by a new and different edifice many years ago now. When I asked what was on the street besides the trees, thinking of a railway, the answer was a "liberty pole" and a "watering trough". This was true of the street the communicator evidently had in mind and which I had mis-

taken, tho what he said was true of it, yet not recalled by me at the time.

There was then some confusing statements about a church and some monuments, the latter of which would apply to the cemetery at the edge of the town, and some ceremonies in it implied. This, however, is apparently not true, as inquiry develops the fact that the papers which published the accounts in full of the day's celebration, make no mention of ceremonies or exercises in the cemetery. I asked to have the chief speaker named, but the initials obtained were not true. Reference was made to Lincoln as occupying the minds of speakers and others very prominently that day, and this is more than probable, as he had figured as the savior of his country. The subject was then changed to farm incidents, after the true remark of my father that he "was patriotic to the last degree."

The first incident was the name of our hired man, Henry, and a description of the house he lived in on our place. It was said to be "a large house with a door yard and trees all around it and some outbuildings like a barn or shed" and that Henry lived in this house. The description is correct so far as it goes. I then intimated that I wanted it more definite as follows, and I must quote the record at length.

"(Make it clearer.)

All right. I go into the house and I can go in two ways, a front door and a side door which was the one used most. The side door is into a small entry or hall which leads into a room where everything is going on like a living room.

(What kind of trees about the house?)

Dark dark trees. I see quite a cluster of them but the trees in front are different and lighter green. Do you know about that.

(Go on, not clear.)

Am I making a bungling mess of it to-day. Do you know hemlocks and pines and such trees back of the house.

(No, but I think there was an evergreen or two at the side in the yard, but I am not certain. Behind the house were trees of which I am certain.)

And you want those. I must pass through this bit of evergreen and come to large leafy ones. Say Hyslop I don't know

whether this is an orchard or not, but I seem to be hunting under the trees for something like fruit.

(Yes, go on.)

and as I walk along I pick up something red and bite into it and it is juicy. It is not pear but seems like firm fruit more like apples but it may be peaches.

(Yes, there were both apples and peaches there.)

Good. I couldn't tell which but do you know anything about a very small red fruit. It seems as if there were only one possibly two trees of it. It looks like a red plum, red on the outside and a yellow meat. I think it is not a peach, for it is too small. Do you know anything about a plum tree.

(Yes, but not at that place, tho there may have been one there and another person will know.)

I am still there. I think you will find it so. I find a low bush of berries at the same place. They are more like currants.

(Probably.)

and are near a wall or fence made of wood but not nailed like slats, but laid up on some wall or stones for a beginning and then cross and recrossed in a peculiar way. It is unpainted and is not for show but for protection, to keep cattle out I think.

(Yes, he can describe some of the apples near that fence.)

Yes I see a large yellow apple. It looks like an early summer or fall apple. It has no lasting quality like some others but is fairly good to eat right there. You must know that one. (Yes.) Do you know a little rough red one. It seems unshapely but a good apple, good flavor. It is rather peculiar in shape but red in color. And now I come to a good apple. It is hard as a rock in summer, but it grows good later. It really looks green. I don't know whether that is its name, but it looks like a Greening.

Do you know any apple named Duchess de....[Pause.]

(Go ahead.)

I fear I can't get it. Was it O.... (No.) It was not like Pomar was it. (No.) I can't get it but he makes a mighty effort.

(That fruit was not an apple was it?)

Is it Quince. (No.) You've got me Hyslop. Wait and let me see. It is not peach, but more like pear, but I don't know it and he doesn't seem able to show me so that I can tell.

(Let me tell. Duchess de Angouleme.)

Pretty good. He got the first part all right did he not. (Yes.) Do you know anything about crabs. (Go ahead.) He speaks of a special crab apple. Do you know if he raised them. (Yes.) They are his delight. He is fond of them for some reason. Do you know that this one I see is a dark red and smooth as the best of fruit and excellent for some purposes in the house.

(Go ahead.)

Do you know about grafts from that tree and did he make money from his orchard. (Somewhat.) The grafts from his tree were taken to another place and used with success. Your father says most grafts are successful, but this is not political graft, just legitimate fruit growing. There are two kinds of crabs, one yellow, one red, and the graft made stripes. What do you know of that. Do you know anything about it."

Henry, as I have indicated, was the name of our tenant and hired man. He lived in an old and large house. It had a front and a side entrance. The latter was the one almost exclusively used by the tenant family. The room they lived in was kitchen, dining-room and sitting-room together, tho there were plenty of rooms in the house. There was a small roofed entry, at the front door, not at the side. There were evergreen trees in the yard. They were not hemlock, but cedar, I think. They were at the side of the house, but also partly in the rear of it, and possibly some directly in the rear. Those in front were cherry trees. You had to pass through these evergreens to get to the orchard. This orchard was both apple and peach, one-half of it being peaches. The peaches were all one kind and were red. None of us remember red plums there, but we do remember the blue Damson plum which, when ripe had a yellow meat. But we had a red plum at the home place which answered this description. There were currants in plenty in the garden. The fence there is exactly described. It was a rail fence and laid by crossing and recrossing as said. Its foundations were stones at the corners but only at places. Its sole purpose was to keep the stock out of the orchard. There was a summer and fall apple that was yellow and had no lasting quality. It made most of the trees in the orchard and was "fairly good to eat right there". It was also good to cook, but would not keep for use. The only other use than immediate eating and cooking was in cider, so that the account is correct. There was no little "*rough*" red apple, but there was a *large rough* red one that was good to eat. There was also a *small smooth* red one good to eat. There was also a large hard apple unfit for use in the summer and green in color very

that I could recognize nothing of the incidents above mentioned the communicator took another tack.

"Did you go to your father's funeral from another place. What I mean is was not your father in another home than yours when he passed away. (Yes.) I get a picture of a house where you are familiar and I see you going there and I see a room with your father's body lying in it not yet in the casket but with a sheet or cloth thrown over it. I see as if you went into the room, I think, to see the body and do something else. You are not alone. There is a woman with you and there is another woman in another room outside who is older and more broken. I mean who seems to feel the death more than you and the lady who go into the room. Do you know about this.

(I do not recall it as described.)

Did you go into the room before the body was ready for burial. (Yes.) Was there not something drawn over the body. (Yes.) Was there not a woman who went into the room with you or followed you in. (No.) I see one who comes to that door later. She belongs in that house and she had some reason for coming to that door. Did you have a sister or sister-in-law who lived there."

It was not the home of my sister or of any sister-in-law, but of my Aunt, my father's sister. I had on one occasion gone into the room when the body was covered with a sheet. The text shows this. But I learned since the sitting that my sister, half-sister, had also gone in, but not with me. It is probable also that my Aunt had at some time gone to the door as indicated, but it is not verifiable. My father died at the home of his sister and not in his own home. This fact was stated in my first Piper Report, not seen by Mrs. Chenoweth. The older woman is evidently my stepmother who was in another room.

It is apparent that the reference to the "sister or sister-in-law" is to my Aunt, and she is immediately more fully described and a number of non-evidential incidents indicated. I asked for the relationship to my father to clear up the matter. When I stated that the material was non-evidential G. P. took up the task of making it clearer.

"Well let me go out into the other room and who is that older lady who sat in a chair by the window and is rather more

many mixed currents are here, but I think it is a more emotional time in the life of your father. He is dealing with conditions that touched his heart.

(Yes, tell me all about that Robert.)"

There followed some non-evidential statements which closed with the question, strange to be put in this way, after having remarked that the boy was named for my father, tho intelligible: "Was not Robert closely connected with you as well as your father."

I had a brother Robert who was named for father and who died some eight years after him. My cousin Robert who was in my mind at first was also named for my father, but he was not a boy. The allusion to "mixed currents" may have this in mind. I did not know at the time of this sitting that there was snow on the ground when this brother Robert died, but my sister who was at the funeral tells me that there was. It was in the month of March. The reference to my father's emotional interests in this connection is remarkably apt and significant. It was in connection with the life of this brother that the intensest of his emotional fears and interests were manifested. A hint of this was given in my first Report on the Piper case. The reasons for it are perhaps too personal to narrate. To help in further incidents I continued the communications by asking a question.

"(Where did he pass away?)

Do you mean was he at home or away.

(Yes, tell which.)

I think he was away for I see a waiting as if waiting for the body to come home. Do you know about that. (Yes.) That is the commotion as if every one was in that tense state waiting for the body, but your father seems to go away to meet it or to get it but it must have been a little distance away for there is some waiting at home.

(I believe so, but try and see. . . .) [Question unfinished.]

Was the body hunted for and some suspense in connection with it.

(I do not know but can find out.)

Yes your sister will know these things will she not

(Which sister?) (Thinking of deceased sister who was at the funeral.)

My but you do put questions to me and you want me to be sure I make plain. Have you a sister in the West or away from home.

(You tell all about her if you can.)

I see some one who seems like a sister who knows more about this matter than you do and she will remember having been told some things if she did not know them herself.

I think then this Robert's body, I mean the young man now, was brought to a station. Do you know if he was away from the home town when he passed away.

(Yes, he was.)

I thought so for I saw a train and station and saw a box taken from it and saw men with uncovered heads as the box was taken out and then I see a team of some sort. It does not look like a hearse, but an open team of some sort and the box taken away. Do you know what your father means when he says he was not the only one taken. It seems as if there were others at the same time.

(Other what?)

Men or boys. Do you know whether your brother ever sat at a long table with other boys.

(What do you mean?) [My brother was a waiter and I had this in mind when I asked the question.]

Is not Robert your brother. (Yes.) Did he go to a place where there was a long table spread for a number of boys or men with them to eat.

(I do not know what you mean unless you are more specific.)

I see a long table and a number of people at it as if the food was prepared for all at once, not a hotel but more like a camp or it might be a school but it really looks like rough and camp life. Is that more specific.

(Yes, and I shall have to inquire into this. What kind of work did that brother do?)

I don't see that yet Hyslop but I know that this work was with many people and I get a group of people and I believe it is time for him to begin to give some good communications. It is only a beginning he has made now but his young life was not crushed out or put out and nothing left but the memory of his strong soul but he is active and eager and willing and always has been.

(Why has he not communicated before?)

Never had just the right opportunity, but these sittings which are for that especial work of identification give him a good opportunity and you will hear from him when you come next time. He has been referred to in one or two instances but his own identity has never been clearly revealed. You know what I

mean. (Yes.) but his father now thinks it is time for him and he is ready himself. It is a long time since he went away and the garments he wore and the memory of him have faded together until he seems like a dream of the past.

(Now why do you say it is a long time. There is a little confusion there which, if you clear up, will be a most important piece of evidence.)

I think I do not know what you mean.

(The Robert you are talking about did not pass away so long ago.)

Have you two brothers over here. (Yes.) One gone a long time ago and one more recently. (Yes.) and I have the name on the wrong one. That is what you mean. The one gone a long time had another name. Is that it.

(Give the full name at all hazards of the one who went a long time ago.)

You mean next time.

(Any time.)

Yes I think I cannot do it now. Tell me Hyslop you do ... You did not have two brothers by the same name did you. (Yes.) No wonder I got mixed. No well regulated family ever ought to be guilty of such an indiscretion, but as you did not do do it I will fight it out with your father and mother."

My brother Robert died away from home and his body was brought by train to his old home town for burial. I was not at the funeral and hence the incidents that occurred there were entirely unknown to me. I learned from my half sister Henrietta, who was present, that there was some suspense and commotion connected with the failure to get a certain permit for the removal of the body from the station, which had to be gotten while the funeral waited, and that there was considerable snow on the ground at the time. Both my deceased sister, who was living at the time, and living half sister lived near, then, in the west. I also learned from my living half sister, that owing to the cause of this brother's death the law required the body to be brought in an iron box. This box was put in an open wagon and taken out to the farm by my brother-in-law and used there. The expression: "He was not the only one taken" shows what was in mind; namely, the allusion to my other deceased brother Charles, the pertinence of which appears later. But

the intention of the communicator was misconceived by the control or the subconscious of the psychic. For there were no other contemporaneous deaths of interest.

My brother was a waiter in the restaurant and apparently this was what was meant, but soon the incident took the shape of camp life, etc. My brother was a caterer himself for awhile in his home place and prepared the food for some special occasion which was a family reunion and it was in the woods. His name was Robert and he was named especially for my father under circumstances to be explained presently. He had been referred to in the past two or three times, once or twice through Mrs. Chenoweth and once previously through Mrs. Smead.

When the sudden and false statement appeared that he had been dead a long time and his garments and memory had faded together as a dream of the past I saw at a flash what was up and resolved to get the matter cleared up, and to see that I did not suggest clearly what I wanted. My brother Robert had died only seven years before this and my brother Charles *Robert* had died 47 years before. The allusion to his garments was apparently to the *blouse* mentioned in my first sitting with Mrs. Chenoweth, the "military clothes" mentioned through Mrs. Piper, and the later reference of Mrs. Chenoweth, and in this record to the "little boy with dresses or a skirt on." As soon as G. P. asked the question whether I had two brothers by the same name I got the desired information. Charles *Robert*, the latter part of the name being for my father, was his full name. After his death father wanted a namesake and named the next son merely Robert. I indicated this fact in my first Piper Report, but Mrs. Chenoweth has not seen that.

(To be Continued.)

EDITORIAL.

It is desirable this year to print a list of members and we would here ask all members who do not wish their names printed in the list to inform the Editor of the same at once. We hope, however, that there will be few who will object to the printing of their names. There are some whose right, or even duty, to withhold names from publicity is freely admitted, but we hope that there are not many.

We have hitherto refrained from publishing a list for two reasons. First, we knew that some preferred not to have their names on the list. Second, we saved that much money for use in the publications to a better purpose. But it may be a help to the work once in a while to publish a list. That is our chief reason for printing a list now.

We would call attention again to the Life memberships which will aid in the endowment. The important thing at present is to secure protection for publications indefinitely, so as not to depend on shifting membership. Every Life Associate, Life Member, and Life Fellow we obtain the nearer that goal we get. Life membership makes annual dues unnecessary and continues the help after the death of the donor. Many cannot afford to leave any bequest who can give small sums in this manner, and it accomplishes the same end. We hope members will take this into account when bills come due for the coming year.

The Editor takes this opportunity to thank the members who so generously responded to the appeal sent out for funds to carry on experiments during the present year. We shall be enabled to do very good work with that help.

BOOK REVIEW.

Modern Belief in Immortality. By Newman Smyth. Charles Scribners Sons. New York. 1910.

This little book is by the well known New Haven Clergyman. It is an expansion of an address that he delivered at the University of London. The title would suggest to the reader a new point of attack on an old problem. But the reviewer cannot say that it is this except in its irrelevancy and unintelligibility. This is a hard saying to express regarding the book, but with all its excellence of style this is about the only verdict to be pronounced.

Any book which has attempted to discuss immortality during the last twenty-five years and does not allude to psychic research, while calling itself modern, is sure to be mediæval. This does not mean that psychic research is correct, but it does mean that its mode of approach indicates a frank disavowal of any hopes from philosophic methods. The curious thing about Dr. Smyth's position is his surrender of the old philosophies on the subject and the failure to appreciate that, if philosophy cannot be trusted science is then the only resource, whether it be any better qualified than philosophy to settle the issue.

The author refers to the older theories of survival being based upon the idea of substance and he rather sneeringly refers to the ghost and similar ideas of survival as going the way of those dependent upon the notion of substance. He then returns to two positions. (1) The modern doctrine of energy and (2) the value of personality. To the present reviewer both of these ideas are perfectly worthless in this discussion, the first as a return to the abandoned metaphysics of the author and the latter as having nothing to do with the question of fact. There is no doctrine in modern thought that savors more of mediæval metaphysics in its worst state than the speculations about energy. This is not because the conception of energy has no importance in practical physics, but because the physical metaphysics in which science has gotten entangled is not as clear or intelligible as the well defined metaphysics of the schoolmen, no matter how false we may choose to regard them. And it is worth noting that one of the ablest of the advocates of Energetics holds that energy is a substance. Here then we have the old rejected idea returning under another name.

Now the reviewer does not care whether the scientific speculations about energy be true or false. They have no relation to this problem whatever. If we could prove that man had a soul at all and that consciousness was like other forms of energy about which we are supposed to have some information—I say

"supposed" advisedly—we might have an *ad hominem* argument against scientific scepticism. But unfortunately we know nothing more about energy than we know about substance, soul or consciousness. The author admits that we know no more about mind than we do matter and no more about matter than mind, and states that what we do know is what they do. Admitted, but what has that to do with survival? Nothing. The question is whether there is anything besides the body that is necessary to account for consciousness. The whole materialistic view, which is not based upon any doctrine of the nature of matter, is that consciousness is a function of the organism and it appeals to *facts* in its support. It does not appeal to the nature of matter. Science, in supplanting philosophic methods for determining truth has demanded the study of facts, not the manipulation of past generalizations which are either no longer true or no longer intelligible. Its point of view is in the query "What facts have you for any belief you wish to cherish?" In modern life we always come back to this issue of fact. We do not accept as final any proposition asserted by tradition.

The chief reliance for the author's hope is placed upon his idea of personality. But there is not a word in the book to show what personality means. The materialist's position is that this personality, whatever it is, can only be a phenomenal manifestation of organization, and the only way to meet that is to show that, as a fact, it survives. This would show that it was not the phenomenon claimed. It is no answer to his position to simply deny it or to say that you hold the other hypothesis. He has the facts of normal experience in his favor and you must show facts to contradict him. But the author does little more than repeat the aristocrat's conception of personality and that is worthless.

All this does not mean that the volume has no interest for the student. It is an interesting revelation of a clergyman's readiness to abandon older methods of considering the problem. Besides it is conceived in a religious mold of thought and in this respect has both the strength and weakness of that sort of discussion. It is modern in that respect, but has not reached either the depth of the ancient philosophy on the issue or the appreciation of the scientific arguments for scepticism. The religious mind that is dissatisfied with the past will find in it the evidence of a distinct submission to modern views, but he will not find clear thinking on the problem. That is impossible outside a frank surrender to materialism or the equally frank recognition of psychic research. It is too much to expect the latter in an age where intellectual respectability is the first criterion of truth or falsehood.

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deceive us if we are not careful, but they also serve us, and neither Mr. James nor any one else would abandon them for unassisted faith in any other case where they offer testimony. At what point does it become a sin and an injury to examine that testimony wherever and whenever it is proffered? And James himself turns his back on "faith and hope" when he alleges that survival is *proved* by the postulates of philosophy "for the simple reason that the human mind is incapable of conceiving non-existence." But philosophy contains no such postulate as the impossibility of conceiving individual personal existence. If I can conceive of my not existing before the year that I was born I can as easily conceive of my not existing after the day of my death. Julian Hawthorne * also thinks that immortality is a subject for faith only, and gravely argues that demonstrative evidence would work injury to human dignity. "If there is anything more indispensable than another to the dignity and integrity of manhood, is it not man's liberty to decide what he shall believe"? Preposterous! What! the dignity and integrity of manhood require that he should not only rely on faith alone and discard no matter what evidence there may be to support his faith, but also that he should be free to believe whatever he pleases, no matter what the evidence? And many a Churchman dismisses the whole subject with the sage remark, "We should believe revelation and leave it to that." But where are the memories of James and Hawthorne and the Churchmen? They involve Christ and his Apostles in their disapproval and the facts of New Testament records in their disparagement. If that record is true Christ furnished his disciples with supernatural phenomena in abundance, some of it demonstrating or tending to demonstrate the survival of the spirit after bodily death. If it was not prejudicial for his disciples to be afforded evidence, why in the name of common sense, should it be for modern inquirers? The unique contribution which Christ made to the problem "If a man die shall he live again" was not by way of affirmation, that was centuries old, but, if the narrative be literally true, it was by way of demonstration.

* *Irrua* May, 1891

He rose from the dead, he offered his crucified body to his disciples alive again, for them to handle and scrutinize as they pleased, they henceforth claimed that his resurrection was not a matter of faith to them, but of absolute knowledge. Were they the worse for it? Did the dignity of their human nature suffer affront? Were they not, on the contrary, made invincible in their steadfastness, devotion and zeal? Who shall say that scientific evidence afforded to this generation, not only proving that the spirit of man survives bodily death but also buttressing the scriptural narrative of Christ's resurrection, would not be similarly beneficial? "The just shall live by faith"—very well, the faith that is meant is not infatuation, blind credulity that despises evidence. Else St. John had not said, near the close of his account of the demonstrations of Jesus, "These are written that ye might believe." Nor does any clergyman say regarding the alleged resurrection of Christ, "You must just believe it and ask no questions," but sums up all the arguments, scriptural, historical, philosophical, that he can think of to assist reason to credit it. And shall he wax pale and hold up his hands warding off the danger of new evidence which not only makes the general hypothesis of psychic survival but also the cherished belief in Christ's survival more credible? And who shall dare to deny that God can, if He pleases, give demonstrative proof to the twentieth century of the era as well as to the first?

3. *The alleged facts of spiritism are opposed to dogmas which I cherish.* It is as true that some Church people are opposed to the spiritistic hypothesis and prejudiced against psychic research, because of their cast-iron religious dogmas, as it is true that a great many students of science are similarly affected because of their cold-steel scientific dogmas. And there are others who do not exactly deny that spirits may communicate, but who do protest from the standpoint of their cherished dogmas that if so, they must be hellish spirits. The editor of a certain Roman Catholic magazine,* for example, declared that "The Catholic * * holds that the intermediate state of purgatory is essentially a prison house

and though now and again on certain rare occasions God has permitted some suffering soul to appear to a relative or friend still on earth—it may be to beg for prayers or to convey some warnings—yet such appearances are exceptional and occur only at long intervals.” Note the admission that the Roman Catholic “holds” that spirits do, as a matter of fact, communicate. But because he “holds” that (1) Purgatory is essentially a prison house, (2) Occasions of spirit communication are exceptional and infrequent, (3) And are usually for the purpose of asking prayers or of giving warnings, therefore any phenomena that seem to overhang this bed of Procrustes must necessarily be Satanic. Of course if it is legitimate to map out a *mare incognitum* by the easy process of dogma, then there is a sure test for all surmises in regard to it; any island that seems to lift its “fronded palms in air,” but is not laid down on the map, must be a mirage. It is hardly worth while to spend time on this type of objection.

4. *It is impiety, presumption, to search into such matters.* The notion that it is wrong and dangerous to enter and explore any portion of the psychic realm of which human faculties become aware is one betokening a mental condition which it would not be polite to characterize. The anecdote wherein Charles Lamb takes a candle and crosses the room to “examine the gentleman’s phrenological organs,” comes naturally to mind. And yet it may not be mental dullness so much as morbid conscientiousness which dictates the strange objection, morbid conscientiousness taking the form of superstitious and senseless fear. How many times hitherto have timorous souls whimpered their childish protests against the advancing course of discovery and invention, how often have they sought to fix a boundary beyond which all territory should be taboo! “That is reserved to the Lord,” they declared, “no foot of man should cross the line”, and their protests had a solemn, religious sound. But it is the merest superstition that any knowledge which is within the reach of man is withheld from him by any laws divine or moral. How silly the croakings of the past seem to-day! What pious soul of this generation sympathizes with the horrified outcry which was made when Galileo announced

that the earth moves around the sun? Who now declares that people who go up in balloons are guilty of wicked presumption? Who dolefully asserts now that the employment of anæsthetics in surgery is morally wrong because it annuls God's sacred law of pain? What ministers now, as many did in the nineteenth century, fight with tooth and nail the theory of evolution, on the ground that its triumph would be the destruction of the Bible? The dust settled after each of these and many other terrifying discoveries had been made, and neither did fire fall from heaven upon the heads of the adventurous nor were the sacred oracles annihilated. To raise this senseless outcry again seems sadly out of date. It signifies mental inertia and moral cowardice. In the case of the Christian believer it signifies more, it implies a subtle skepticism underlying all his professions of faith. When he opposes certain types of investigation on the ground that they are impious, presumptuous, dangerous and the like, he deceives himself. He is really afraid to have facts brought to light, dreading lest they prove destructive to the Bible, or some cherished tenets. By Bible, again, he really means his notion of the Bible. His individual tenets, too, may be much narrower than the Apostles' Creed. But in any case it is the facts that he fears, or what he surmises may be the facts liable to emerge from the shades of mystery. He would leave the mystery unpenetrated, he would push back the facts that are beginning to creep forth. But this is a subtle scepticism. To think that the moral and spiritual realm are in danger unless truth can be suppressed, to think that the discovery of any facts whatever could be damaging to other and higher facts, is to doubt that there are order and law in the universe. Gladstone well said, "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called spiritualism."

5. *If there were anything in it, it would have been found out long ago.* This is one of the silly sentences which are so often taken out of pickle by those who ought to know better. We read in an old magazine,* "Haunted houses are no novelty

* *Crow's*, January, 1845

and if anything was to be learned from raps and noises in walls or cabinets, it would have been learned long ago." And still we hear, "people have gone into trances and talked and written, and all that rot, no doubt from time immemorial. If there were anything to all that business it would have been learned long ago." Let us apply that kind of logic to other subjects. We can imagine some person, full to the brim with all the knowledge desirable for *him* to possess, saying to Newton excogitating gravitation from the fall of the apple, "What are you glaring at that apple for? Apples have fallen from the dawn of creation. If there were anything to be learned from such trivial events it would have been learned before now." Or to Franklin, "Lightning is no novelty; if anything were to be discovered in regard to it, it would have been discovered ages ago." The same sort of driveling logic might have been leveled at telegraphy, telephony, wireless telegraphy, aviation, or any other discovery whatsoever. If it were valid reasoning then every great scientific discovery would have been made before the Christian era, because the raw material for each of them was seen by the ancients a million times. As a matter of fact the discoveries were made when man, in the course of his intellectual evolution, had learned how to observe and study the facts of nature, and had accumulated sufficient knowledge of the laws and forces of nature to make them, successively, possible. If it should be that in this age the conjecture of psychic telegraphy across the boundary between the material and spiritual worlds is to be demonstrated by scientific methods of experiment, there would be no marvel that the demonstration did not come earlier. It could not come until the age of scientific method had arrived, nor could it well have come before the users of scientific method were willing to apply it seriously and persistently to the class of phenomena in question. The phenomena are not new, in various forms they have pressed upon the attention of men for ages, and numberless individuals have been convinced by what they have seen and heard. But not until the age when men should be competent to study such phenomena *en masse*, and patient enough to keep to the task until their nature and laws are ascertained, could

it be possible to demonstrate spirit communication, granting that spirit communication is a fact capable of demonstration.

6. *I never saw anything of the sort myself.* Still pursuing our inquiry into the causes of the Philistine attitude assumed toward the matters under discussion by religious folk we meet another and thoroughly Philistine reason governing in many cases—"I never had any experience which led me to think that a spirit was trying to converse with or influence me." But most of these people have never experienced hypnosis, either, or seen any one in the hypnotic state. The most of them have never been parties to demonstrations of telepathy. Yet hypnosis is a now universally conceded scientific fact, and telepathy is getting to be recognized as a reality by those who take intelligent note of the evidence. Certain other mental states and powers are outside of the ordinary range of experience, such as the "divine efflatus" of the poet or artist. The fact that the results of that efflatus, in the shape of poems, pictures and statues, are visible to the eye and scattered abroad, is of course effectual in preventing the Philistine from denying that some men are possessed of a peculiar genius unshared by ordinary men, for poetic and artistic creation. There are the poems and pictures and statues, and though the multitude are incapable of making them, they must be accounted for. The case of one possessed of dramatic genius, or with marvellous endowment for the manipulation of musical instruments, stands on a different footing. Once a Garrick and a Paganini have passed away, no palpable or visible mark of the powers which had marked them off from common men remains. The evidence that they possessed such powers rests wholly on testimony. We submit that there exists a very formidable volume of testimony in favor of supernormal phenomena of various types, much of which points, at least plausibly, in a spiritistic direction, and that there also exist visible results of peculiar powers possessed by a few, in the shape of automatic writings, much of which points in the same direction, and which must be accounted for in one way or another. But there are Philistines who though Christians, think themselves at liberty to toss aside the whole problem and dully to deny all

human testimony that there exists a shred of demonstrative evidence to the hopes they hold most precious, without looking, without inquiring, without reflecting—all because nothing out of the common has ever happened to themselves. They are like those scientists who had never seen gorillas, ergo, when Paul du Chaillu reported and described gorillas, he lied.

7. *Belief in spiritism tends to deteriorate morals and orthodoxy.* So far as morals are concerned, the reference must be to the professional, mercenary, fraud-laden Spiritualism which is now in its decadence. While the majority of its adherents were, so far as we know, people of good morals, there were undoubtedly others, particularly the fraud-mongers themselves, including several of the most noted leaders, whose careers were marked by looseness, notably in their social relations. This fact is so notorious that it does not seem worth while to enter into particulars. But how could it have been otherwise? Here was a whole field of phenomena which appeal to the hopes and the affections of the people, abandoned to charlatans. It would naturally attract such persons of peculiar psychical endowments as were already of loose morals, because they were left comparatively free to make money by fraudulent phenomena, when the genuine were not forthcoming or were not as serviceable in producing cash as the more sensational manufactured wonders. Again, mediums who once yielded to the golden lure so far as to be guilty of "faking" would tend to continue the delapidation of their characters by other lapses. Such as retained their integrity would tend, since the phenomena produced under their auspices would be less ready in production and less immediately satisfying, to drop out of sight and mention. Hence observers would naturally conclude from a superficial view, but unjustifiably, that a belief in spiritism of itself is unfavorable to morals. In like manner, superficially gathering material mainly from the Dark Ages, some have concluded that the Christian Church is unfavorable to morals. But who is bold enough to argue that of the Christian Church of to-day? Or who has any evidence that the present psychic research in that branch which is concerned with spiritistic inquiries, or

even leads to spiritistic convictions, has acted as a deteriorator of morals? There is no such evidence. As to orthodoxy that depends on what at any period is pronounced orthodoxy. If the church or any branch of it, at a certain time, held it orthodox to believe that the earth is motionless, then the discovery that the earth circles around the sun tended to heterodoxy. All the worse for that period of the church, which was lumbered up with useless and manufactured orthodoxy. But if to turn from utter scepticism toward anything outside of materialism to belief in God, in the future life, in the effects which "deeds done in the body" have upon the future life, and in the efficacy of prayer, is to tend toward orthodoxy, then spiritism has a long roll of names in its favor. Prof. Hare, for thirty years a professor of chemistry in the University of Pennsylvania, was an atheist. He became convinced that his dead sister was a living, conscious, loving spirit. He was brought to the point where he could say "If she lives, I shall live also, and there is immortality; if immortality, there is a God. I do not stop there. I believe in a revelation through Jesus Christ. I am a Christian." George Sexton, M. D., M. A., LL.D., for many years a co-worker with the atheist Bradlaugh, was brought to some such position through becoming convinced of the survival of the spirit after death. F. W. H. Myers, the noted English psychologist, one of the founders of the British Society for Psychical Research, was brought from blank agnosticism at least to the position which we have above described. The same may be said regarding that keen investigator, Dr. Richard Hodgson, and also, I believe, regarding Dr. J. H. Hyslop. No doubt the list could be much extended. And if some of those won from materialism and atheism through spiritistic evidence do not come into thorough sympathy with the organized church, is it any wonder, seeing that they also are men and not angels? Why did William Lloyd Garrison look askance at the churches, Christian though he was? Because he found them often so lukewarm on the subject of slavery which he believed to be an evil reprobated by God. It is hard to feel thoroughly cordial toward a group of people, however good, when generally from the standpoint of their

ecclesiastical grouping view with suspicion inquiries conscientiously conducted and convictions based thereon and firmly held, as a part of the very truth of God. What if, again, the orthodox should be found stoning the prophets?

8. *For my part I have no patience with the whole business, I believe it is all fraud.* This is certainly an easy way to dispose of a big subject, but it is not the way by which the world has advanced from ignorance to knowledge, and by which it can advance to higher knowledge. To be sure, *oi polloi* who choose it may plead some illustrious precedents, as that of Lord Kelvin, who declared of hypnotism that it was half fraud and half malobservation. But it should be remembered that this remark of the famous scientist is about the only one which makes him look ridiculous in the light of to-day. It is a very natural conclusion, too,—natural to children and those who reason childishly—that a field in which there has been much fraud discovered can have nothing genuine in it. So we might argue that since there are so many demagogues in the United States there can be no genuine statesmen, since so many corporations are guilty of dishonesty and oppression all are, since certainly most farmers are not college graduates none are, and by continuing the process compile a cheerful volume of generalizations. But look at the tableau which is presented, on the one side a large group composed of some of the world's greatest scientists and thinkers, part standing with the expression of conviction in the presence of certain phenomena, part standing transfixed and dumbfounded before the same phenomena, and on the other hand a plain ordinary citizen scurrying by with his nose in the air and these words of cocksure complacence falling from his lips, "I have no patience with that business. It is all fraud!" Ye gods, what fools these scientists and philosophers be, when the man of the street can settle their problems so easily!

Just after that brilliant thinker William James died, the writer heard a shopkeeper say—and his air of amused contempt was admirable—"O yes, he was that feller that believed in ghosts." And about the same time one of those sophomoric newspaper editors who ran in the space of any

half hour refute the matured opinions of experts in statesmanship, science, art, literature, war, or any other department of human activity, or give advice to potentates which were it only heeded would support tottering thrones, barbed his keen arrows of satire directed at psychic research by citing the significant fact that since the death of the psychic researcher, Prof. J. H. Hyslop, two years earlier, he had utterly failed to keep his promise to communicate! Facts are not at all necessary for the formation of opinions, only prejudices. But whoever consents to be called a Christian, ought at least to be willing to be fair, fair to men, fair to the problems and efforts of men, fair to the mystery that comes knocking at his door, lest it be unawares one of Truth's angels. Christian or not, a man should have dignity enough not to be a comic figure in the eyes of the prudent. And a comic figure he surely is if he attempts to settle with a word and sneer questions over which men of genius and ripest learning are pondering. The one case of Dr. Richard Hodgson, extraordinarily sagacious, cautious and sceptical in bent, yet who as the result of many years' study of the phenomena of automatic speaking and writing by Mrs. Piper became a believer in the reality of spirit communication—this one case ought to prevent the tyro from dismissing the whole subject with the facile word "fraud" and so making himself ridiculous. If Hodgson, in spite of all his extraordinary equipment for the task, and in spite of all his years of patient study, was mistaken in his theory of the facts, if the rest of the brilliant men who have agreed with that theory are mistaken, as may be the case, nevertheless they can be refuted only by persons who will as frankly face and as patiently study the facts and thus be able to frame and successfully maintain the true explanation. And it was established years ago, so far as human precautions and human testimony can establish anything, that whatever is the explanation of the phenomena appearing in connection with such psychics as Mrs. Piper and Mrs. Smead—that which is being made the most of by the psychic research of to-day, the explanation is not and cannot be fraud. To blurt out "It is all fraud" is simply a confession of ignorance.

Mormon community and gets his notions of the Bible from their doctrines. He comes to believe it a bad book, and that it would be a sin for him to read it, and declares that he will rest the argument upon what its advocates, i. e., the Mormons, say about it. Would this be a fair proceeding? It would be parallel to that which the *Methodist Review* writer proposed and employed, picking and choosing among the charlatans of his day. So the early opponent of Mesmerism might have said, "I don't need, in fact I think it would be sinful, to investigate the phenomena which Mesmer displays; all I need in order to form a judgment is what Mesmer himself says about it." Yet the time came when Mesmerism, stripped of its charlatanry, and rechristened hypnotism, became established, innocent and respectable. A writer in the *Christian Examiner* * is sadly perplexed over something he has witnessed, opines that "the Evil One or the spirits of the damned" are responsible, and vows that it is very wicked to be present at such goings on, even for the purpose of subjecting Auld Nickie to investigation. Thus cowardice wraps itself in robes of piety, and with trembling fingers warns men not to inquire into the mysteries of God's universe. An article in the *Catholic World* † says that "the Holy Scriptures assure us that all the gods of the heathen are demons or devils. These took possession of the idols made of wood or stone or gold or silver, * * * they gave forth oracles," etc. How easy it is to believe that God has let loose a host of devils and demons upon the world and how certain it seems to be that He (now) permits no good spirit to meddle with it! A clergyman writing in *Penn Monthly* ‡ supposes it possible that devils are impersonating departed spirits, permitted by Divine Providence in these times of rationalism and philosophic pride and unbelief in order to prove our faith and the steadfastness of our adherence to the truth." That is, God is playing a bunco game on us, in order to blame us if it succeeds! An article in the *Catholic World* § after amiably remarking that Satan "has been the fast friend of Protestants ever since he persuaded Luther to give up pri-

* November, 1856.

† June, 1869.

‡ Rev. T. R. Goudwin, March, 1870.

§ March, 1872.

vate masses," goes on with equal confidence to assure us that Satan and his angels can easily manifest on earth and that the [Roman Catholic] Church is constantly called upon to employ her forms of exorcism and "send them back discomfited to hell." Here it is again—complacency at the thought that the devil and his angels are rampaging about on this earth and though oft sent back to hell as oft break out again, and uneasiness at any hint that now and then a meek, inoffensive spirit of a better complexion may at least get a telegram through. A writer in the *Arena* * says that "the hour has come when the reality of the communications from the evil spirits and from the spirits of the devil should be admitted and proclaimed," but he too admits no possibility that there can be a single communication from any spirits but evil ones. It seems to be a very old tendency. Certain adversaries of Christ who were unable to dispute the fact that he did things which were supernormal, accounted for them by saying that he did them by Beelzebub the prince of devils. But why should followers of Christ in this generation be forever appealing to the devil in explanation of mysteries which they do not understand? It is true that the ancient and mediæval beliefs in phenomena of a spiritistic kind dwelt largely on the evil sort. It may be a kind of acquired impetus of that tendency which causes so many theologians to admit the genuineness of similar phenomena with the proviso that it is of Satanic and fiendish origin, but to continue adamant to the conjecture that possibly a modicum of it may be from a higher source. But ancient and mediæval Christian opinion did allow of guardian spirits, manifesting angels, apparitions and messages from the righteous dead. So the prejudice is yet to be accounted for. One is reminded of the remark attributed to an old lady anent higher criticism, "They have taken away my Bible and my Jesus, but they shan't take away my devil." At any rate Christians in this age seem fairly reconciled to the loss of the comfortable old "pious opinions" in favor of angel guardianship and divine intimations through dreams and visions and quite content that there shall be no messages through benevolent spirits, never-

* Henry A. Hart, M. D., November, 1891.

theless they appear a little reluctant to part with their demons and devils. Even Mrs. Piper, whose automatic deliverances have been studied by Hodgson, Lodge, Hyslop and other competent observers for a score of years, is accounted for by the diabolic hypothesis. For example, the editor of the *Church Eclectic* * discusses Dr. Hodgson's second report on Mrs. Piper and seems quite impressed by the evidence and the arguments. But there is one way out he thinks, and presto he takes it—the devil is in it, it is a case of demoniacal possession. But of him and all of his way of thinking we would like to inquire,—just what point does the devil suppose he is making? If the theory that we are discussing is correct then the devil has been the means of turning many a one besides Myers and Hodgson from blank atheism—which is supposed to be especially pleasing to the devil—to belief in God, to belief in a future state of existence and the influence of present living upon that state, and to the practice of prayer. Where is the resemblance to the effects said in the New Testament to have been produced by demons? Which of the convinced psychic researchers has been driven raving among the tombs, made mute or shown a disposition to assault and to destroy? If one believes, on the basis of scripture, in a personal devil, then let him examine what the scriptures say descriptive of his acts and utterances. Did the devil, in the Temptation, utter precepts which coincide with those of the Apostle Paul himself, urging trust in God, prayer to God, love of truth, kindly conduct, manly fortitude, and patience? No, he suggested to Jesus ambition, pride and selfishness. Yet *ex hypothesi*, the devil is now become exemplary in his advice and counsel. If Satan be divided against himself, how shall his kingdom stand? No doubt the wolf can put on sheep's clothing, if he is one of the highly-endowed wolves of the modern nature-story, but it is in order that he may in good time throw off his disguise and act according to his wolfish character. If Satan puts on garments of light, he will surely presently throw off his disguise, reveal his cloven hoofs and employ his forked tongue, or what is the use of being Satan? But the view that the devil is

* *March, 1891*

ment at least the size of a hair from the devil's hide or a scale from his tail, before offering it for discussion.

10. *Even if spirits of the dead can communicate, they should be let alone, because of the danger of contamination from bad spirits.* This objection has plausibility. It is certainly reasonable to conjecture that if good spirits can manifest themselves bad spirits might be able to do so also. What then—are we not frequently forced in any case to talk with bad spirits, that is, embodied and trotting about this earth's surface? Are we not in danger of being contaminated by their influence? Yea, verily, unless we exercise the precautions which are in our power to employ. And cannot we do the same in respect to the departed spirits of bad men if they ever should obtrude themselves? There is no evidence that they are transformed by death into arch-fiends, whose power it is impossible to withstand, nor does there seem to be any reason why we could not select our associates among discarnate, as we do among incarnate spirits. And be it noted that a message from a bad spirit would have as much value, once proved authentic, as a message from the spirit of a good man, in its bearing upon the great question of the ages, "if a man die shall he live again." Moreover if the bad spirit were positively identified with some bad man whose psychical traits we knew, and displayed those psychical traits still existing, there would be a demonstration of what is ofttimes intimated in the New Testament, and what is if true most important that men should realize, namely, that the characters we make on earth we take with us into the other world. Unless we would refuse through fear of contamination, to receive from the lips of the most worthless, the assurance that a party of imprisoned miners are yet living, it is not reasonable for us to turn away from any possible proof of the two great propositions that there is something in man that survives the death of his body and that character achieved in the body transcends the grave, for fear of contamination, in case that proof should be in part confirmed by messages from spirit huns.

11. *The Bible is against this spiritualistic business. That is enough for me.* This objection, if valid, is a very formidable

one, in fact insuperable from the Christian standpoint. If by any fair interpretation of the Bible, it appears that its eternal edict is set against such investigations as are now being made in the realm of alleged spiritistic phenomena by psychic researchers, then the case is closed for the Christian Church. But is it so? The most of the data relied on for the charge is found in the Old Testament and consists of passages like the following: "There shall not be found with thee anyone that *maketh his son or his daughter to pass through the fire*, one that *useth divination*, one that *practiceth augury*, or an *enchanter*, or a *sorcerer*, or a *charmer*, or a *consulter with a familiar spirit*, or a *wizard*, or a *necromancer*" (Deut. 18:10-11). "Neither shall ye use *enchantments*, nor practice *augury*" (Lev. 19:26). "For rebellion is as the sin of *witchcraft* and stubbornness is as idolatry and *teraphim*" (I Sam. 15:23). "And they caused their sons and daughters to *pass through the fire*, and used *divination* and *enchantments*, and sold themselves to do that which was evil in the sight of the Lord" (2 Kings 17:17). "And it shall come to pass in that day, saith the Lord, that I will * * * cut off *witchcraft* out of thine hand, and thou shalt have no more *soothsayers* and I will cut off thy graven images" (Micah 5:10-13). "For the King of Babylon stood at the parting of the way, at the head of the ways to use *divination*; he *shook the arrows* to and fro, he *consulted the teraphim*, he looked in the liver. In his right hand was the *divination* for Jerusalem * * to set battering rams against the gates, to cast up mounds, to build forts. And it shall be unto them as a vain *divination* in their sight" (Ez. 21:21-23). Some of the terms and expressions employed in these and other passages are, as to the meaning of their Hebrew originals, obscure. But in general the references are to such practices as magic by drugs, augury by the livers or entrails of animals or by the flight of birds, zelmancy or prediction by arrows, casting spells by pronouncing mystic formulas and other means, pretending to evoke responses from larger images (idols) and from smaller (*teraphim*), endeavoring to read fates from the stars and so on. Such practices, founded upon irrational and superstitious beliefs, were common in all ancient nations and are found

among primitive modern peoples. A resurrected Egyptian document mentions formulas "which repel lions through fascination, disable men, muzzle the mouths of all men who have bad faces, so as to paralyze their limbs," etc. The prevalence of augury and divination in the Roman Empire is too well understood to need description, but it is perhaps not so well known that many Roman witches dispensed subtle poisons. The wild natives of Australia and the tribes of Africa pass lives of one long dread of sorcery. They believe that sorcerers can come and invisibly enter their bodies, blast them with disease and cause their animals to perish. A professional class among all peoples which cherish such superstitious beliefs both takes advantage of and fosters them. The lawgivers and reformers of the Hebrews had to fight against the encroachments of this mental slavery from the surrounding nations and sometimes they fought a losing battle.

The modern attempts to discover whether there is any demonstrative evidence of psychical survival of physical death are often said, by rash and intemperate writers, to be a revival of the practices forbidden by the Mosaic law and denounced by the prophets. A brief examination of the representative passages which we have quoted from the Old Testament must show how absurdly false the charge is. But some objectors more plausibly narrow the issue and assert in substance, "At any rate psychic research, in so far as it deals with spiritism, is violating the Biblical law against dealing with those who have familiar spirits. This is necromancy." Of course if it is a mere question of names then all one has to do is to dub psychic research, of a particular type "necromancy" and the point is settled,—the law of Moses forbids it. But it is not a question of names but of the essence of things. Of course there are certain points of contact between the present and ancient methods of handling the subject. The modern procedure has its familiar spirits by hypothesis equally with the ancient, which came into collision with the Mosaic Law. So the men who blow up a reef in a ship-channel, equally with those who blew up the newspaper office in Los Angeles, handle dynamite. The distinction lies

domestic animal or fowl without consent of the governing authority, justified by the circumstances of the time and place. The colony must preserve and increase its little stock or run the danger of being cut off by starvation. But the time soon came when such severity was out of place. There can be no doubt that the use made of occult phenomena in the centuries during which the Israelitish code was constructing was not only irrational, but almost wholly baleful. Besides, it then had prevailing connection with idolatry, the greatest foe of the higher Hebrew religious system. For example, there is reason to believe that hypnotism was employed in ancient times to make people do all sorts of strange things attributed to the powers of the gods, not for healing, but for the gain which such spectacles produced for the showmen. It was perfectly proper to prohibit the practice, since it was mischievous as then carried on. But when in the lapse of ages hypnotism had been investigated and its true nature and properties ascertained it would have been puerile to keep up the old prejudices and prohibitions. In an unscientific age electricity in the form in which it was chiefly known was a thing of terror, and if men had been prone to employ devices to attract the destructive element, stern repressive laws might probably have been enacted. But these laws, in their ancient forms, would be ridiculous anachronisms in this age, when electricity, though still dangerous in the absence of caution, has nevertheless become one of the most useful servants of the race. It may be that the case of "familiar spirits" is in some respects parallel to that of hypnotism. At least there can be no harm in finding out. Or, if timid souls fear that there is possible harm, it is enough to counsel caution, such as must still be employed in handling electricity.

It is too much to expect an age which is equipped with the methods and tools of science to comport itself as was fitting in the primitive ages. The time has come when "residual phenomena" can be investigated in a manner which must in the end lead to irrefutable conclusions regarding their nature: they can now be investigated without the implications and perils of idolatry and immorality. They ought to

of the contents of the New Testament who would launch such a question expecting it to land with the crushing power of a thunderbolt. For in the New Testament there is positively no sentence which by the remotest implication rebukes the efforts of those who are now studying occult phenomena. There is not a phrase which can possibly be erected as a barrier to that "liberty with which Christ has made us free" to look all subjects fearlessly in the face and to learn the truth contained in every mystery. "Necromancy" is not mentioned, and even that very elastic word "witchcraft" properly occurs not at all in the New Testament. In the King James Version it is found in Galatians 5:20, but in the Revised Version it is rightly changed to sorcery. The original belongs to a group of words (*pharmakeia*, *pharmakeus*, *pharmakos*), represented but five times (Gal. 5:20; Rev. 9:21; Rev. 18:23; Rev. 21:8; Rev. 22:15) and referring to some kind of misuse of drugs, probably as love-philters and poisons. It is doubtful if those who call the dark doings of phychic researchers "modern witchcraft" will be inclined to ring in these passages. Then there is a narrative reference in the sixteenth chapter of Acts to "a certain maid having a spirit of divination, who brought her masters much gain by soothsaying". Whatever the nature and source of the powers of this poor girl, they were exploited for that sordid and fraud-tending purpose of gain which has so tainted modern Spiritualism and against which psychic research so sternly sets its face. She may have been merely insane, for the ravings of insanity were sometimes so exploited, she may have been a victim of "dissociation", she may have been "possessed"—at any rate she would have been a proper subject for psychical inquiry had she lived in our age. There are two other passages which mention "sorcerers" (more properly translated magicians). One of them (Acts 8:9-22) respects one Simon, "which beforetime in the same city used sorcery", "had bewitched them with sorceries", and who professing conversion offered the apostles money for the power of the Holy Ghost, and thus gave a name to the offence known as simony. The other passage (Acts 13:6-11) relates to "a certain sorcerer, a false prophet.

a Jew, whose name was Bar-Jesus", who withstood the preaching of Paul, and was for this rebuked by the apostle in scathing terms. These texts are quoted not that it is supposed that the most timid opposer of "modern sorcery" will insist that Mrs. Piper and Mrs. Smead are sorcerers, at least of similar type. They are quoted in order that the list of New Testament passages relating to occult matters may be complete, and to point out that a careful reading shows there is implied no condemnation of the occultism, as such. The reprobation is of its fraudulent character and of the opposition of its agents to the principles of the gospel. Alongside the last quoted passages should be read certain verses from the second chapter of Matthew's Gospel, "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King, behold there came sorcerers from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. Then Herod when he had privily called the sorcerers inquired of them diligently what time the star appeared." "Hold!" the reader interrupts, "you have that wrong. It is *wise men*, and not *sorcerers*, in the text." Gentle reader, stay your wrath, the original word is exactly the same as that applied to Simon and to Bar-Jesus—the word is *magos*. On the authority of the New Testament, if the men reprobated in the Acts of the Apostles were sorcerers or magicians, so also were the men approved in the Gospel because they followed the star to the manger in which the infant Jesus lay. The only reason for translating the identical Greek word, in its plural form, as "wise men" in the one case, while in each of the others it is rendered "sorcerers", would seem to be that the travelers from the East made good use of their occult powers, while Simon and Bar-Jesus prostituted theirs, if they were not downright imposters, to unworthy ends. But the apology for the Wise Men, that they made lofty use of their strange gifts and so rendered the gifts and themselves worthy of respect, opens a door which cannot be shut at will. If occult powers had once such possibilities as in this instance came to fruition they may have now. How can any fair-minded person who

accepts as history the incident of the Magi, who through their mysterious powers were led to the King of Righteousness, rebuke men who are scientifically testing occult phenomena in our days to ascertain their real nature, sources and capacities?

Not only is there no New Testament passage inimical to the freest and boldest spirit of psychical research, but there are many which distinctly encourage and favor it. We have referred to some of these in an earlier part of this article, and shall not attempt a fuller list of the veridical dreams, apparitions, clairvoyances, clairaudiences, supernormal healings and other occult instances. They are to be found on almost every narrative page. But let us consider for a moment the transfiguration of Jesus and the coincident appearance of Moses and Elijah. There is a volume of thought for believers in the Gospel narrative, in that one incident. In the first place the "fashion" of Jesus's "countenance was altered"; hyperbolically expressed, "his face did shine as the sun" and "his raiment was white as the light." Either some molecular change in the substance of Jesus's face and clothing took place which science knows nothing of, or else they shone from the reflection of a light of which science is equally ignorant. And secondly and particularly, two persons suddenly appeared who were not previously visible, and it is affirmed that these persons were Moses and Elijah, who had been dead respectively about 1450 and 800 years. They were seen by John and James and Peter. Not only did all three see them but they heard them speak. Not only did Moses and Elijah speak, but they foretold what should come, the death of Jesus, and where it would take place, in Jerusalem. Probably Jesus addressed them by name, else it were difficult to guess how Peter was able to recognize them as he directly did. Whether the venerable dead were there in flesh and blood and material clothing, or in spiritual bodies and garments, or whether themselves invisible they acted as psychic stimuli to produce apparitional hallucinations in the brains of the disciples, makes little difference. In any case, unless the whole incident is rejected, the spirits of the long dead were in some fashion present, by some process

spiritual beings are forever present. They act as truly in the drama as the men and women who, with their unmistakable humanity, walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would leave a chance for the whole system to be explained away into dreams and metaphors. The spiritual world, with all its multitudinous existence, is just as real as the crowded cities and the fragrant fields and the loud battle-grounds of the visible and palpable Judæa, in which the writers of the sacred books were living."

Concluding Observations.

A few remarks of a discursive nature to some extent traversing the ground already gone over, and we have done. This assurance is reminiscent of the preacher's familiar prophecy about the approaching close of his sermon, and may prove as unreliable; the spirit, indeed, is willing, but the pen is deceitful.

It may be admitted that no examples are found in the Scriptures of phenomena identical with certain alleged in our day, such as automatic writing, or of deceased persons apparently anxious by some means or other to convey to their living friends assurance of their identity and continuing affection. But what warrant have we for demanding undeviating identity? Such a demand 1,880 years ago would have discredited many of Jesus Christ's "mighty works", and the reappearance of the dead in Jerusalem, because no exactly identical phenomena were described in the Old Testament. It is enough that the New Testament records the appearance of persons who once had lived and died to make it forever possible, logically, to the great body of people who believe in the literal truth of these Scriptural allegations, for the dead to manifest themselves to the living now, under proper conditions. Granted the possibility of their ever manifesting themselves it would be gratuitous to demand that the manifestations of a later period must have precisely the same characteristics of the earlier ones. One or more of a number

incredible that there has ever in modern times been among all the multitudes of apparitions observed a single one due to the presence of a discarnate person or the exercise of a supernormal force; credible that Philip was "levitated" to a distance, but incredible that since about his time a single ounce has ever been raised by other forces than those known to science. This all may be so, but that it should be so is inexplicable to logic and a heavy burden to faith.

The stock assertion that supernormal facts ceased with the Apostolic age is sheer assumption, it begs the question at issue. Does some one retort that surely no one can now raise the dead to bodily life? Well, there is no evidence and no claim that any body can now raise the dead. If such claim were made in various quarters, if the claim were supported by more or less proof, if it numbered among its advocates many persons of character, intelligence, scientific training and eminent standing, then the assertion that no one has raised the dead since the Apostolic age would not be so readily conceded. But it is asserted that other supernormal facts resembling supernormal facts alleged in the Bible and tending to demonstrate the survival of psychical self after bodily death do occur in our time, the claim is made in various quarters, is accompanied by more or less evidence, and numbers among its advocates many persons whose character, intelligence and reputation in scientific and other circles give their opinions founded upon observation weight, except in opposition to invincible prejudice.* The question is, can the claim be proved, are the eminent witnesses right or wrong, does fact or delusion lie at the bottom, and no *ipse dixit* and no arbitrary assumptions related to chronology have any entry into the arena of argument.

Again it may be said that appearances of angels are of more frequent record in the Bible than of appearances of spirits of the dead; why in accordance with the present argument, should it not be possible for angels to appear now? And truly why not? Logically, what angels have done angels can do again, unless there has been some change in the conditions affecting the movements of angels, of which we are ignorant. And were there a tithe of the claims and

phenomena of his own age may also require a supernormal and in part spiritistic explanation, is either incapable or unwilling to think in straight lines. It is simply ludicrous to build a fence across the track of human history at a certain point and hold that almost anything is credible back of that barrier, and nothing credible this side of it which has not been O. K.'d by science in its present juvenile stage. Nor does the present writer shrink from applying the argument to any class of phenomena whatever, of which instances are related in the Bible and other instances alleged to be of recent occurrence. The Christian believes that some nineteen centuries ago most stupendous physical "miracles" took place, that water was transformed to wine, that bread was multiplied a thousand fold beyond its original measure, that the solid substance of Jesus's body suddenly appeared and disappeared, and that Philip was levitated out of sight of the Ethiopian Eunuch. But as a rule the same Christian who credits such narrations without a qualm, feels mental nausea when he hears that Sir William Crookes repeatedly saw D. D. Home hold a flaming coal in his handkerchief or hands without injury to either, or that Dr. Ochorovics declares that under test conditions he saw a weight of a few ounces raised in the air and suspended without contact, or any one of numerous assertions of the kind made on distinguished authority. Do human brains frequently contain two absolutely tight compartments, through the walls of which no osmose or passage of thoughts from one to the other can take place? The point is not that belief in Biblical assertions of ancient supernormal facts ought to make allegations of such facts in our age convincing, but that it ought to prevent initial blank incredulity. Another curiosity in the way of mental jugglery is frequently found in printed articles which oppose the spiritistic hypothesis, and no doubt exists in the thinking of many who do not express themselves in print. It is the ability to bolt a camel, while straining out a gnat as constituting too great a burden for intellectual digestion. How many shake their heads at the suggestion of telepathic influences passing from the spirits of the dead to the living, which, after all, if spirits of the dead exist, would be little

evidence compels them to admit the existence of active spirit intelligence, others admit that they had been won over by the evidence so far as to regard the spiritistic hypothesis with respect, and still others consider that there are facts which science as at present defined is not competent to explain. But how many eminent clergymen of the last forty years have traveled so far in that direction? A few have made partial admission. Henry Ward Beecher thought there was "something in it", Bishop Clark of Rhode Island is said to have inclined to about the same vague degree of sympathy, Joseph Parker *felt* that his dead wife was often with him, William Booth is said to have expressed himself similarly. But what clergyman of high standing has announced himself as convinced of survival of personality after death by demonstrative evidence occurring either in his own experience or that of others? Did Beecher? Did Parker? Did Phillips Brooks? Did Cuyler? Did Bishop Potter? Did Archbishop Corrigan? Did any other well known clergyman who has passed away during the last twenty-five years, or have any now living? And if not, what does this remarkable fact, coupled with the other fact that many noted scientists have done so, indicate? That clergymen are more firmly bound to the cast-iron dogmas of modern science than the high-priests of science themselves? That the leaders of the Church appointed to maintain the doctrines of immaterial personality, are less bold than those scientists who have had the courage to maintain that the current doctrines of their caste are not adequate to explain the facts which they have witnessed? That the official exponents of a transcendental gospel are falling behind these men in their willingness to investigate and discover facts cognate to and tending to support the affirmations of that gospel?

What if it should be that the seeming scepticism of the clergy to the present existence in the world of any so-called "miraculous" facts such as, of various types, the early Christians everywhere emphasized and proclaimed, should be the secret of that declension of the power of the church in holding the attention and controlling the consciences of the masses which is reported and deplored." This is the view

of a late writer in *Hibbert's Journal*.* The Apostles and their colleagues "did found their religion on what they saw and heard, or at least on what they thought they saw and heard. Christ's miracles and resurrection were objective phenomena, and Christianity is based upon them. Christ 'brought life and immortality to light' in the same sense that Professor and Madam Curie have brought to light hitherto concealed properties of radium. But belief in Christianity has gradually crumbled away because there has been no continuance of well attested cognate facts. The [Roman] Catholic miracles and ecstasies make belief easier for one section of Christianity; but Protestantism—which cuts off miracles at the end of Apostolic times—has committed suicide; by making unique events of basic phenomena it has made continued belief in them impossible." It appears to the present writer that there may be a degree of truth in the sentiments expressed in this quotation, although its final word is too strong, and should be replaced by the word "difficult." Now of course Christian ministers are not to pretend to believe that there are current supernormal facts cognate with those narrated in the Bible in order to buttress faith in the latter. But it is a grave question whether the clergymen who are blankly Sadducean in their attitude toward all current phenomena of this order which at least present *prima facie* claims, do not erect artificial and unnecessary barriers to the progress of the Christian religion.

One exception at least must be made to the implications of a question which has been asked. The Rev. Dr. Minot J. Savage, a leading Unitarian clergyman, has unmistakably indicated his conviction that the spirits of the dead do sometimes succeed in making their existence and identity known. And this brings us to remark another paradoxical fact, that the greater number of clergymen who have shown themselves favorable to Dr. Savage's view seem to have come from the ranks of the so-called Liberal Christianity, inclined to "rationalize" the miraculous and supernormal incidents of the Bible, rather than from the great host of the orthodox who profess to believe in those incidents, or the most of

* J. Arthur Hill, October, 1906.

them, literally. Whence comes it that those who so earnestly believe that it was consonant with the Divine will in a former age for men to manifest their existence and identity after death, are seemingly reluctant to admit that it is a question not entirely answered in the negative whether it is not within the scope of Divine consent for such proofs to be afforded now?

And if it should be, as the writer from personal inquiry believes is the fact, that a very large percentage of the clergy do in their hearts regard it an open question, and admit in private conversation that they think, as Beecher said, that their may be "something in" the phenomena published by Crookes, Lodge, Hodgson, Hyslop and many others of accredited standing, how comes it that so few, so exceedingly few, are willing to examine the evidence for themselves with a tithe of the care and pains which those who have reached conviction employed? How comes it that so few, if they read the reports of the British and American Societies for Psychical Research at all, read them with sufficient analytical care to catch the significance which certain of them possess? It is a strange phenomenon considering the Biblical data which they preach.

What am I arguing? Not that the clergymen, not that the laity, should swallow with avidity every account of the supernormal which they read or hear. Not that they should be credulous and uncritical. Not that they should shift their position because of any possibly desirable results to follow. But that for consistency's sake they should admit that what has happened may, logically and philosophically, happen again. This is the same world, the same race, the same universe, and that this is the 20th century *Anno Domini* and not the first has no necessary bearing upon the issue. That for fairness sake they should not shut their eyes and ears and turn away. That for the love of truth and truth of the utmost importance they should look into these claims knocking at their door more and more insistently every day. It may be that the intruder is the most nondescript and disreputable that has ever been tossed on "Night's Plutonian shore". But if not an imposter, he is a most glorious visi-

tant, giving fresh assurance of the olden promise, that if a man die he shall live again. Which he is can finally be determined only when a sufficient number of earnest and competent observers have opened the door and subjected him to a searching examination. But perhaps the very statement above, that but very few religious leaders avow a belief in spirit communication, will confirm some readers in the conviction that these leaders are justified in their silence. Although there are now to be found men of science who affirm that certain allegations in Scripture generally believed by Christians are rendered credible by phenomena now occurring, they will sigh "All that must have ceased long ago, else the clergy would not present such a blank wall of apparent incredulity". But has no new truth ever dawned upon the clergy as well as the general body of believers? Have not the leaders as well as the flocks ever been possessed for whole generations by some theological fad from which they have afterwards been delivered, and if so, did their well-nigh complete unanimity for the time being demonstrate anything, except that they were men, under the influence of the Zeitgeist? The fathers taught that the division of the hosts of Christendom into scores of separate camps was a providential arrangement; the sons are crying out against the evils of division and lifting the inspiring cry of reunion. Time was when nearly all Protestants, to limit the observation to them, believed in a literally burning hell; one would have to travel long and explore widely to find a Protestant pulpit to-day where such a doctrine is preached. What then, truth has not changed, but once nigh universal opinions have become dissolved. And if the Roman Catholic retorts, "But in my Church—the Church—no doctrines have been given up", the answer is not difficult. The question here is not so much whether a truth is known by the fact that it is or has been universally affirmed, as it is whether an alleged truth is refuted by the fact that it has been for a time universally ignored. The Roman Catholic believes in the infallibility within certain limits of the Pope. But he must know that papal infallibility was not a dogma of the Roman church until the 19th century, and that it was combated on the very eve of

its promulgation by many Roman Catholic bishops and theologians. He is aware that no scrap of evidence exists that such a doctrine was ever advanced for several centuries at least after the first Bishop of Rome took his seat. This is stated without offense or prejudice as something that it is supposed that every Roman Catholic is prepared to admit. Much the same can be affirmed regarding other doctrines of his church, as for example that of the immaculate conception. It is in the scheme of that church that "pious opinions" may work up at length into orthodox and authoritative dogmas. Very well, that is all we need for the purpose of this portion of the argument. And the conclusion is that whether in the Protestant or the Roman Catholic systems, the fact that the great body of clergy are indifferent to and ignore a given proposition is no certain criterion of its truth or error and no index whether it will experience defeat or triumph in a century to come. Let intelligent Christians not justify intellectually the ancient saying "All we like *sheep* have gone astray"—meekly trot after the crowd simply because the crowd is going in that direction. We see as through a glass, darkly; it does not become advocates of religion which deals with superphysical facts to be too hasty in deciding just how far we see or just at what point we fail to see, just what possibilities are within the grasp of our faculties, and what must be forever shut out from them. The writer feels reluctant yet forced to declare his opinion that there is a prevalent lack of moral courage on the part of clergymen, in dealing with this question. This lack of moral courage does not result from the fact that they are clergymen, but from the fact that they are human beings, for all-embracing moral courage is about the rarest trait attaching to humanity.* The pity of it is that clergymen of all men are expected by a too-often disappointed public to rise superior to this particular defect. They are supposed to be called to speak out boldly, whatever their convictions may be,

* The Rev. Dr. Savage says (in "*Arena*", March, 1892) that the English clergyman-naturalist, Rev. J. G. Wood, of the Established Church, was a believer in spirit communication, but once remarked, "I do not talk about these things to everybody. I used to think everybody who had anything to do with them was a fool. I do not enjoy being called a fool."

as did the apostles and the prophets. But like doctors and scientists and all other classes of men, they too generally are caught in the surge of sentiment of their own times, a surge partly made up of prevailing public opinions and partly of the dominating opinions of the class to which they belong. Here and there a protesting voice, a call to observe and reflect, is heard, but for the most part dissent is stifled and inarticulate until a kind of collective force is gathered, when the wave sinks, and another surge is formed in which many simultaneously begin to speak out. Take certain theological opinions pretty general a century ago but now next to never preached. Can it be doubted that before the wave broke and a new surge formed there were, besides the few who openly declared their divergent views, many who sympathized with them at least to the extent of doubt, but who never dared to express the fact unless with bated breath to trusted friends? When the moral and intellectual atmosphere becomes surcharged with a new truth, that truth is bound to break forth, but it is the few men who are brave and free enough to stand out alone that constitute the conductors by which its advent into the common consciousness is hastened. Perhaps it is not always the possession of superior courage which makes a clergyman stand out from his fellows to welcome or at least sympathetically to discuss some vital but unpopular theme. Sometimes it may mainly be intellectual curiosity, it may be mere carelessness of public opinion, or the habit of getting more satisfaction from self-approbation than from the approbation of others. But any motive that moves a clergyman to arise and declare "It is time that we look this matter in the face", causes him to be a pioneer for truth, be the truth what it may.

There may be readers who will revolt against the foregoing paragraph, and it were to be wished indeed that its conclusion might be annihilated in argument. But the following statement cannot understandingly be controverted, for it states facts of personal observation which any clergyman who will take the method that the writer took may verify. The great mass of clergymen are never heard to express spontaneously opinions to the effect that it is at least an

open question whether communication between the two worlds in our times under certain conditions is not possible and that this is a question of such peerless significance as to warrant any expenditure of time, energy and funds until its solution is reached. On the other hand a great percentage of clergymen—in the writer's own range of inquiry a majority—will, when engaged in conversation with a representative of their profession who expresses the above opinions in what they consider a "safe and sane" manner, yield more or less emphatic assent. Nevertheless, very few of these have had the interest in the question to make any half-way adequate examination of the existing state of evidence. Many of them have received their little inkling of information from newspapers and popular magazines. Most of them have never read any of the publications of the British and American Societies for Psychical Research. But many a one is able to relate incidents in his own experience or in the experience of friends whom he knows to be reliable, which cause him to think, with Beecher, that "there may be something in it."

But there is either nothing in it in the sense intended or there is a vast deal in it. The possibility of actually receiving a communication from the unseen world and of identifying the sender thereof as one who once inhabited this world is not one of little but of immense significance. The verification of this possibility would make what is now a matter of faith, supported as it may be by a variety of cogent arguments, a matter of scientific demonstration, of knowledge. It would be a discovery outweighing in value all geographical and scientific discoveries. And if communications are, despite all the incredulity of the classes and the masses, being made, there is no reason why scientific experimentation and the ordinary logical processes of qualified minds should not be able to fix the fact, and make it as certain as any other discovery whatsoever.

In what a peculiar position Christian people would find themselves if the scientific crowd, as such, should be converted to the "more things in heaven and earth, Horatio than are dreamed of in your philosophy" before them, and should

prove to be right! If the college professors and laboratory experts should begin to berate clergymen for their stupidity in not recognizing that the laws which underlay the phenomena of the Bible are eternal, and must, and as a matter of fact do, evidence themselves now, we suspect that many of the latter would be put in an apologetic attitude, and begin, not untruthfully, to expostulate that they had suspected as much all along. And nobody knows but it will all happen. William James wrote *, "Orthodoxy is almost as much a matter of authority in science as it is in the church. We believe all sorts of laws of nature which we cannot ourselves understand, merely because men whom we admire and trust vouch for them. If Messrs. Helmholtz, Huxley, Pasteur and Edison were simultaneously to announce themselves as converts to clairvoyance, thought transference, and ghosts, who can doubt that there would be a prompt popular stampede in that direction? We should have as great a stench of 'telepathy' in the scientific press as we now have of 'suggestion' in the medical press. * * * The present writer * * * must candidly express his opinion that sooner or later the cat must jump that way".

Alas, the tableau if the cat should jump that way! If the phenomena in question become established by the investigations of the Gentiles, and the true Israelites ask their priests, "What have you been doing all the while these investigations were going on", we imagine there will be some discomfiture. It will be ineffectual to answer, "We did not realize that these inquiries were worth while", for the believers would retort "Not worth while! Why! they concern ultimate beliefs which you have all the while proclaimed, they reach down to the very foundations of our faith". And if the clergy should answer, "But we did not think that the investigations would have reached the results they seem to have done", the retort would be heard, "You might at least have shown a little interest in the investigations, seeing that they were so pertinent and vital. Had a contrary result been reached the investigations still would have been worth while, and no harm done you by your sympathy. But

* *Forum*, August, 1892.

it is too late now, our spiritual leaders have been shamed in their own field, by outsiders." Doubtless psychic research is a work for men of scientific training, to be pursued by scientific methods. Nevertheless it would be for the credit of the clerical profession if a number of its able representatives should properly equip themselves to aid in the work of psychic research in the way and methods by which it must be pursued. This type of research is pertinent and cognate to the special field of the clergyman's thought and teaching, the field of mental and moral manifestations. The clergyman says the soul has great powers, which transcend the body. Psychic research says, "Let us study that so-called soul, or mind, and ascertain its extremest powers". The clergyman says the soul outlives the body. Psychic research proposes to see if there is any current evidence that the soul outlives the body. The clergyman says, "In the old holy ages the spirits of certain men held intercourse with men on earth". Psychic research says, "We don't know whether that is so or not, but if spirits are communicating now it is worth while making sure of it. And if there are no such communications, at least in our day, that too is worth while finding out, for a good many people are, in that case, to be saved from delusion". Such parallels existing between Christian beliefs and the objects of psychic inquiry, the latter has a right to expect something of polite interest from church members, and specially ministers, rather than what it usually receives, fishy, lackadaisical glances and zephyrs wafted from the yawns of indifference. While maintaining that few clergymen are passively or actively interested in the question with which this essay is concerned, compared with the number of those who are hostile or silent, the writer cannot doubt that the exceptions would sum up a respectable total of clergymen who like himself, though not express converts to the spiritistic hypothesis, are convinced by personal observation and otherwise of the genuineness of more or less supernormal phenomena which science does not as yet recognize, and who have carefully enough examined the testimony now on record in support of the spiritistic hypothesis to admit that it has at least won a standing in the court of human thought.

It ought to be a corollary of these convictions that they should believe the determination of the problems involved to be one of the most important tasks confronting the age. It further follows that they should regard it their duty tactfully, diplomatically, to exert an influence in favor of fairness, open-mindedness, and sympathy with the pioneers of psychic research, who like other pioneers are being barked at by wolves and nibbled at by gnats, all because they are pursuing inquiries of the greatest importance to humanity. However these inquiries result, the labor spent in their prosecution deserves sympathy and honor.

Christian men and women, clergymen and laymen alike, let us not be prejudiced, petty, narrow and cowardly of thought. Let us not be carried away by the materialistic fashion of the hour, so as to cast away any portion of our rich inheritance unawares. Perhaps we are thrown back forevermore upon the Biblical narrative for our sole stock of evidence of the fact that when we die we still live—evidence which may be cavilled at and utterly denied. Perhaps, as we are sometimes told, the immortality of the soul is a matter for faith only. But perhaps—perhaps—God, who we believe gave demonstrative evidence of life after death to the early Christians, has not left the Christians of to-day utterly bereft of such evidence. Perhaps it has been offered all along but we have been shutting our eyes to it, and are being prepared in these last years to open them with conviction that can no longer be withheld.

Let us wait, but not after the fashion of bats that hang themselves head downwards in dark caverns, nor yet like those quadrumarrous caricatures of humanity that gibber and clatter their jaws at the passerby, but rather as become intelligent human beings in this age of surprises, wakeful to the importance of the issues involved, watchful of the investigations in progress, free from prejudice and alert of judgment in spite of all the strife of tongues, calmly ready to accept the truth whenever the truth shall clearly appear and whatever the truth may prove to be.

EXPERIMENTS CONTINUED.

By James H. Hyslop.

VII. Robert Hyslop—Continued.

On May 4th some of my relatives were communicators for a time and things were not so clear as desired and G. P. said: "Your father says he will have to take a hand here unless something more definite comes." Soon afterward he began to communicate on his own account. The first thing that came was a reference to "a new railroad that went through the place where you lived." A fair account was given of the old narrow gauge railway that was built in my time, tho the details were not completed at this sitting. It was said to be a steam road, not electric, and that it "was a connecting link with the bigger world", which it was exactly and intended to be so. My father was said to have been interested in it, which he was both financially and in its help to the community. His enthusiasm and work for it, his difficulties with people about it, and the various controversies about it were fairly well indicated, and little details that are most suggestive but too long to be quoted. Finally I asked that the make up of the road he described and then came the following.

"Well it was a rather hard matter to make up but I see some heavy cord wood sticks or whatever it would be called and rough road. It is rather level more as if some places the rails were laid on the surface instead of being imbedded as they now would be but it was all changed later.

(I understand.)

and when the change was made it was wider and made some short cuts and there was some trestle work.

(Where was that trestle work?)

It seems to be over a gorge or river bed or some such place and was a great event."

Many years before my time a railway was planned and

began passing near my home, but was abandoned. As long as I can remember it was this abandoned system of grades and cuts. But somewhere between 1872 and 1876 the plan was renewed to build it and they resolved on a narrow gauge. In the part of it which passed from Xenia to Jamestown they had only to put down the ties and run the cars over it for leveling it up and repairing the wear of time and weather, except in the short cut they took to get into Xenia where they abandoned the old bed and built it new. Hence they simply put down ties on the old part and ran construction cars over it. A trestle was built over a small gorge at a creek and was an interesting thing to the community at the time. The road did not succeed and was afterward widened into a standard gauge and made part of the C. H. and D. road, not the B. and O. I learned this fact since the sitting.

Immediately following this and in the subliminal recovery was a reference to "a big city" and a beautiful building, with flags and everything like a gala day, and then I was asked if I knew anything about Cincinnati. But I got no more. This had no meaning to me until I ascertained from my sister that the narrow gauge road of which I am speaking was made a part of the Cincinnati, Hamilton and Dayton road. Evidently there had been an attempt to indicate the name of the road after the change and having Cincinnati in mind brought up the association with the Cincinnati Exposition which occurred a short time before the road was built and my father went to it and I a little later also with my schoolmates.

On May 5th the communications returned to the railway as soon as the preliminaries were over. G. P. was "philosophizing" and Jennie P. or Whirlwind stopped him and told him to go to work, she being his coadjutor in the control. Hence the following long passage about the railway.

"She returns to the work of yesterday and shows me a bit of railroad. Was that where we left off. (Yes.) Do you know anything about a washout and a part of it had to be done over. There seems to be some trouble as if there was a delay on account of it and people for some distance came to look at it. Anyway this whole affair was of vast importance to the people

of the section where it was and the wise heads shook many times in authority against the whole plan. It went through says your father.

(Yes, what can he say about the part he took in the work?)

He stops a moment and I see from his face that he was earnest for it all the time and just what he did beside talk I do not know. Wait and I will see what he shows me. Do you know anything about a large team with cattle hitched to it and lumber like logs being hauled somewhere.

(No, I do not recall that.)

Were there loads of lumber like logs or ties which passed anywhere near where you lived.

(Probably, but I do not recall them myself.)

I see that passing and your father driving in an open wagon passing these teams on the road and speaking to the teamsters and with a smile on his face feeling the joy of success. Your father was a man who could see the joke of a situation as quickly as a boy and always retained that boyish laugh when he was pleased. I hear his laugh over this affair. What does he mean about land, something about land grant. Do you know what that means.

(In general, but be more specific.)

It is in connection with all this business. There was a land grant and then the farmers had to make some concessions and all that sort of business, but he jumps from that to a sound of cars and whistle of engines which I hear as I am on this land. Do you know about the noon train up. Does that mean anything to you.

(Yes, tell what.)

Could you hear the noon train up. (Yes.) And when that came it was a signal to go to the house. I see your father looking out on the land away from the house and then hear the train whistle and then his remark and then you all move toward the dinner table. I can see the smoke above the trees and through a clearing catch a glimpse of the train I believe for I see looking that way as he moves toward the house.

Now do you know anything about a fire somewhere near where the train went into the town or village. I see some brush or forest fire and I see each side of the railroad and then it stops as if the fire had done its work.

(All right. Does he recall giving money to help that road.)

Yes he gave some money. He shows me something like a paper with names on it like a list of contributors and his name is among the first and he not only gave himself but tried to get others. He had as hard work to make some people believe the railroad was for their advantage as you do to make the world see

your position. But with the same spirit he kept at it. Some people seemed to think they ought to have passes for life and be paid for using the road as well.

Do you know an old Doctor who was interested in that road.

(No, but I can find out.)

I see a man who is rather heavy and a full grey beard and a florid complexion and a character about the place. He always had an interest in everything, sometimes for and sometimes against, but this road was a matter which interested him.

Was your father to get any return for his money when the road was done.

(He expected dividends on it.)

He speaks of a disappointment in connection with it, a long deferred promise or settlement. It did not turn out just as he expected.

(Why not?)

There seems to be some trouble at the end and then a swallowing up of what should have come to the original projectors. Was there any litigation in connection with it, not especially your father but some others. Do you know about that.

(I think so. Does he remember just how much he put in?) "

The answer to this question was first \$10,000 spontaneously corrected to \$1000 when I read the writing. Some other erroneous statements were made in the same connection about the stock or shares and then reference again to his disappointment about it, with the statements: "He intended to make a little money as well as help the cause along. The original plan was for help and the money was a secondary consideration."

Neither my stepmother nor myself recall any washout that delayed the road, but both of us have an impression that there was one, and with me it is pretty strong, but I cannot name the place and hence cannot be sure. Such a thing, however, is so common that no special point can be made of it tho true. People did come to see the work going on, as it was all new to the population, and the "wise heads" were very doubtful about it all, as it had failed once before.

No one recalls the use of oxen in the work, tho it is possible, the doubt resting on the fact that oxen were very rarely used in that region. But as labor was brought from a distance that resource may have crept in. But apparently

there is an incident here of some interest. I knew nothing of it. I learn from my stepmother that she and father were on the way to church one Sunday morning and met the teams and teamsters hauling ties for the road. It was against the law to work thus on Sunday and father felt it his duty to remind the foreman of it and he just swore at my father and went on with his work. The situation was more humiliating than funny to a man of my father's serious temperament, so that the record about his laughing over the affair is exaggerated, but I do not doubt he would smile at his discomfiture and the situation of helplessness in which he was placed by the rough contempt of him displayed. I have no positive assurance that this incident was intended, but the incongruous remarks about the "joke of a situation" and "his laugh over this affair" when there is nothing funny about hauling ties, tends to show that we have distorted fragments of that incident, known now first hand to no living person but my stepmother. There was nothing specially boyish about my father's laugh.

The reference to a land grant contains a truth but of no special importance, as it is the regular accompaniment of railway building. The reference however, to the "noon train up" is very significant. There was such a train on which we relied at times for a signal to go to dinner. What we called our "other place" was so far off that we could not hear the dinner bell except when the wind and weather permitted. But we could hear this noon train and when we heard it we took it as the signal to go to dinner.

The train could be seen, merely a glimpse of it, through a clearing and a thin part of the woods, and the smoke at more places than above the trees.

The reference to a fire had no recognizable meaning to me at first and I made my note at first to that effect. I supposed it a casual allusion by the subconscious to what is common along railways. But after the detailed record was in page proof for the *Proceedings*, I was struck with two facts occurring to my recollection. The first was several references to a fire made through Mrs. Piper which I had connected with my father's barn and the second was that it was

at this railway that my father was halted for an hour when he thought his barn on fire. I therefore made inquiries of my stepmother about it and learned what I did not know before; namely, that the fire which he mistook for his barn was some building beyond his home and near the village "where the train entered". Mrs. Chenoweth had not seen the Piper report, and besides even if she had she would not have found any reference to this fire as described here. In my criticism of Dr. Tanner's book I had alluded to it and explained it more fully, and Mrs. Chenoweth had seen the copy of the *Journal* in which the criticism was printed, but no reference was made to this railway or to the village as indicated, so that the significant fact is the identification of the railway and the location of the fire as near where the train entered the village, which facts could not be known. The incident, however, is somewhat confused by subliminal coloring from what is known of railway fires, and could not have been distinguished from them but for the manner of locating the fire.

My father did actually canvass for subscribers to stock. He sent me out to help in that in one or two instances, and he was one of the first to subscribe to the stock. However he put in only \$300, not \$1000.

The characteristics of the people at the time are correctly, tho humorously and extravagantly described in the message. There was a Doctor with grey beard and florid complexion and heavy set in the village near that was interested in this railway and all other things as indicated. I recognized the man from the description, but I did not know he was interested in the railway. I learned this from my stepmother. I was away from home while it was building, except in the summer vacations.

The road failed and went into the courts and was recast in the form of a standard gauge and absorbed in the C. H. and D. road, the original stockholders losing all their investments, my father's among others.

Immediately following this communication came a reference to the name Churchill, which had no meaning to me, but it was soon intimated that it referred to a hill on which a church was built. I at once thought of an old church

on the slope of a hill which we used to attend and keeping my mind on this watched for details. But it soon became clear that this was wrong and not in the mind of the communicator. I finally recognized by the reference to a choir and an organ that our own church was not meant and asked what my father thought of instrumental worship and got a correct answer that he was opposed to it, and tho I had to treat this as a suggestion from my query the phrase "in the house of God" was characteristic of him and not of Mrs. Chenoweth's habits of speech. The church described correctly in some details and wrongly in others turned out to be the one that was in mind in the organ incident in my first Piper Report (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 492). The correct features of it were that people rode and walked to it; that it had "plain glass" and "oval shaped" windows, round at top in fact; that it had a high platform and simple pulpit; a choir and an organ. The false facts were that it was on a hill—it was on a slight slope—; that it had long wooden steps; and that it was white. It was a red brick, the cornice being white painted wood.

In the course of the communications I was confused between the two churches, and knowing that he himself was the music leader in the one I had in mind, I asked who conducted the singing there. This was just after the communicator correctly remarked of the church he had in mind and which I had not recognized: "The man conducting was the way the music used to go and this organ was put in afterwards I think." The communication was as follows:—

"(Describe the man who began the singing.) [My father in mind.]

A man about medium height with brown hair and a bit of age perhaps showing in it but not much. He is rather fair and has a red face as if working out of doors all the week. He is not a professional singer, that is, as one who has that as his business but he had something to do with singing all the time. Do you know about singing school. (Yes, tell ...) Did not this man have a singing school simetimes. (Yes.) That is what I see as if he had a place where all the young people went and sang two part and three part songs and music of all sorts, not particularly religious at the singing school. Your father liked

that all right. It was only the instrumental that he objected to in church.

(Yes, can he tell where that man lived who had the singing school?)

Now again when you ask that I see him travelling about. Sometimes he had one in one place and sometimes in another, but he must live not far off; for I see him sometimes talking with your father as if he had just come in for a little time, not as if he had come a distance, but more like a near neighbor.

(What kind of work did he do when not teaching music?)

I see his hands look as if he were not a farmer but as if he did something else with them. There are some stains or marks on his hands like a yellowish brown color but the hands look rather soft. I see him standing at a bench or table fixing up something to work with. What is that stuff he puts in his mouth and does he use a hammer.

(I am not sure, but can father tell why he did not farm?)

He seems to have other business. You don't seem to know what this yellow stain on his hand is. Did he have a violin.

(I do not recall, but shall inquire.)

He has some long strings which look like violin strings. At first I thought he was a shoemaker, and that these strings were waxed ends. Do you know what waxed ends are. (Yes.) Did your singing teacher have any of these.

(I do not recall, but shall inquire.)

All right. This much was true. He was a good man and most of the people were glad to have him call and see them. Do you know about a woman connected with him, a black haired and dark eyed woman who was most active and talkative. (Yes.) I see her when calling talking about an hour to get away after she says goodbye. She was one of the people who always stand up and finish the visit at the door on the steps.

(I understand.)

But she was a worker and worked with her hands as fast as her tongue went and she always knew everything and everybody. Do you know any one named Maria.

(Not sure now, but if you can give the last name or initial of that teacher I would know.)

Of course, if I gave you his name, his work, his nation and his pedigree you would know him, but I must give you just what I can. What is B. for.

All right then. My impudence just served to divert us both until Mary Ann sent it in. There is method in all our madness you see."

"Mary Ann" is another name for Whirlwind or Jennie

P. I did not identify the man described, as it was in no respect like my father, until the reference was made to the singing school. "The brown hair, bit of age" and red face are characteristic of the man identified. He was an old neighbor living on a farm next to us. He was the precentor in the church described, a fact wholly forgotten by me until mentioned here. He managed the choir. He would not farm, but conducted singing schools all about the country. He is very exactly described here in this respect. He was not a professional singer, but he had something to do with it all the time. The distinctions implied in what is said about the music at these schools is very pertinent. It was mingled with hymns, and father had no objection to hymns for secular purposes, but objected to hymns of human composition, as well as instrumental music, for religious worship. This is not made clear here, but one-half of the statement is true and the other is half or wholly implied by intimating that there was something in the singing to which he did not object.

He often came over and would talk with father who was unable to work much. He had a constitutional antipathy to farm work, if I may so describe his condition regarding it and which was the subject of much remark in the locality. The reference to stains on his hands has no meaning to me unless it refers to the use of tobacco. I do not recall whether he used it or not. But inquiry shows that he had no violin and we know that he did not do shoemaking. It is interesting to remark, however, that he lived on the site of an old negro's house who used to mend the shoes of the neighborhood.

His wife is exactly described here. She was one of the most loquacious persons I ever knew and she lingered on visits just as described and knew or sought to know everybody and everything in the neighborhood. She was a very hard worker, in fact, the main stay of the family. Her name was not Maria, but Margaret. B. was the initial of the surname of the family.

At this point of the communications the subject was changed and a little incident about a stray deer being shot in the neighborhood and it was said that it was not shot by

father or any one in the family. No one recalls any such incident, but the control hinted that the story was incidental to communications about "an old gun your father used to have" which had already been the subject of messages. The following then came and with it a remarkable incident naturally associated with the gun and the place in which it was said to have been kept.

"It was used sometimes about the place to shoot anything that had to be shot. I don't know just what, but I see him always careful about that gun. No one was to touch it or use it, for it was kept loaded and ready for use. (Yes.) It seems to be behind a door or near a door for I see it hid there and then I see the open door and look out across some fields.

Did you have a door rock at that door.

(We did at some doors.)

This is a side door I think and looks like a flat rock as if you could step right out of the door down onto this flat rock. It is not made and fashioned, but is just put there."

Where this gun was kept I do not recall previous to the building of the new house in 1860, but it is very probable that it was kept in that old kitchen and behind the door would be as likely a place as any, until we children were old enough to make it dangerous to keep it loaded and in such a place. It was not always kept loaded within my memory, but was often so. But I remember that he and my mother were always very insistent that we children were to let it alone unloaded as well as loaded, and they told us some disasters due to disobedience in this matter. The gun was used for the purposes named.

The incident of the stone is a remarkable one. When we built the new house in 1860 we had a cut stone for the front door. What was there before I do not know, but the flat unfashioned stone was one that was at the kitchen and side door until the new house was built when it was removed and finally broken up. But it disappeared from that door 51 years ago.

Immediately following this incident I asked the communicator what was shot with the old gun, having beeves, hogs

and rabbits in mind. I might have thought also of squirrels. The answer was, with attending details and incidents, a hawk or eagle and then some animal with fur on it finally naming a fox or small wolf. We had neither eagles nor foxes nor wolves in that locality. We had hawks, however, but no significance attaches to this reference. I indicated that I did not recall any of these incidents and the promise was made to take the matter up on the next day.

The next day, May 6th, in the subliminal stage of the oncoming trance the following remarkable incidents came which answered my question about the old gun.

"What a... What a... [Pause.]

(What is it?)

What are all these animals? (Tell me.) Do pigs mean anything to you?

(Yes.)

I see a whole lot of them. When speaking of them would you call them a drove of pigs. I see a whole lot of them, little and big and great fat ones. Do you ever kill little ones?

(Yes, why do you mention them?)

I don't know. This is a stock yard. Oh it is funny. Do you know? Shall I tell you what I see? (Yes.) Do you know anything like a big corral like a stockyard? I never saw anything like it before. I see boards around it. It seems that a few go out at a time and are killed and dressed. Still it does not look like a big thing like Squiers, but there is farming land around it. natural country. Do you know about that?

(Yes.)

I see a gun and hear something like a report. It is a horrid thing to see. I don't like to see anything like that in heaven. You don't talk. May be you are disgusted.

(I am busy taking notes.)

Well do you know anything about a great big vat of boiling water? (Yes.) Out of doors? (Yes.) It is all sunshine and bright. Why it's for the pigs. (Yes.) Because they scald them. It looks like something put in my hand and it scrapes to get the bristles off. Do you know that? (Yes.) I can hear it. Do you know what I mean when I say that's what the old gun was for?

(Yes, that's what I wanted.)

All right. You think you are getting a good thing when you get that. (Yes.) Well, I'd rather be excused. Business I

suppose. Those were not killed for the family. Well I had better go on. Now it's all lovely."

This is a very accurate picture of one of our butchering events. We always spoke of the swine as "droves of hogs", and a certain number suitable for our own meat and others whose meat we often furnished were selected from the drove and corralled in a small pen about which was a board fence on two sides. They were selected two or three at a time and shot with the old gun or rifle and then in a large vat or hogshead of boiling hot water they were scalded and the hair and bristles pulled off, frequently with a corn knife or similar instrument. They were killed for the family, but not all of them, as I have indicated.

The communications following this and delivered in the automatic writing were from an Aunt, followed by some from my wife, when the sitting closed, my father taking a rest, so to speak.

On May 6th my wife's communications were suddenly interrupted by a message from my father who was apparently assisting her and had to take her place.

"The father sticks by as if his hands were covered with glue. Now by the way do you know anything about warts. Ever have any. (Yes) When I spoke of your father's hands covered with glue he was instantly reminded of warts. It seems like a boyish episode. I mean a boy's episode when there was a pair of hands covered with warts. I mean a good number of them at once. Do you know anything about that.

(Yes, I do about mine.)

Yes that is just what I refer to. Do you remember anything about a small closet over a shelf or near it. It seems to be in a sort of sitting room and as if it were a closet near a chimney. I feel heat near. I reach up to get something from that closet to put on the warts. They were quite troublesome and bled I think, for I see sore looking hands for a while. Is that all right. (Yes.) What about a piece of pork. Did you rub anything like that on them. (Yes.) It was at your father's suggestion was it not.

(I do not recall that part of it, but I recall the pork.)

How funny it seems now, but it was serious enough then. I also see something which looks like mutton tallow or something

lard which is melted and put on. They went away after awhile anyway and nobody knew just what cured them."

This was followed by reference to war papers kept in that closet and intimation that they were read on rainy days and Sundays. Probably such papers were kept there and read on rainy days, but certainly not on Sundays. I do not recall the papers, but I do recall some war books kept on such a shelf and read on rainy days and other times.

We had a closet next to the chimney in the sitting room where we kept our medicines. I used to be troubled badly with warts and they bled much. I remember using caustic on them, but whether this was from the closet or not I do not recall, probably it was. I do not remember the use of melted tallow for them, but I remember using something hot in this way, as they burned the hands considerably. I remember also rubbing them with bacon skin at the suggestion of a neighbor, and my father may have laughingly suggested it. There was a notion that, if rubbed with bacon skin which was buried under the eaves of the roof, the warts would get well.

In the sitting of May 11th much of it was taken up with communications relevant to a deceased cousin and apparently at times my father seemed to help, as he was once alluded to as able to see that nothing was missed. Finally the course of things was suddenly interrupted by his assuming the place of direct communicator and the following came.

"What about pollywogs. Do you know anything about them. (Yes.) Was there a little place by the side of the road where you would see them in the spring.

(Beside whose road.)

I see a bit of road somewhere at the back of that house. It seems to be a side road.

(All right. I merely wanted to know if you had in mind the same house we were talking about.)

You know I go to the original home, the father's farm for the pollywogs and I see on the way home from school this place where the pollywogs grew.

(All right.) Do you know about this. (A little more definite.)

And do you know about the swamp. Was there not a place

down behind the barn somewhere which was called the swamp or meadow. (Yes.) That is where the pussy willows grew and some kind of root which the boys went after in the summer and fall.

(Yes, give that name.) [*Calamus* in mind.]

Is it flag root. Wait a minute. I see blue flowers growing there like blue flags or something of that sort and cat o nine tails too. What a place it was and the root. Did you scrape bark and eat it. (Yes.) Sas... I think it is either birch or sassafras or something like that. You can chew the stuff and such yellow looking lips you have after it. I think it is beyond me, but your father laughs like anything and says it will do the boys good.

(What about *calamus*?)

Is that yellow. (Sometimes.) and sometimes red. (No white.) What is the red stuff.

(I do not recall the name, but I know what he means.) [I had a little herb in mind at the time, but was mistaken.]

All right. It must have been bitter sometimes for some of the boys make up serious faces when they chew it and sometimes it is discarded as being of no good. You had some fun after all, did you not.

(Yes.)

There was something some of the boys felt fear of in that meadow. It looks like some sort of a snake.

(Yes, what kind?)

Adders was it. I see them always on the watch for the venomous thing which looked like the ground or like things around the place. It is a heavy looking thing. Was it not poisonous or supposed to be.

(It was supposed to be and for all I know was poisonous.)

Your father speaks of it in that way, but I only see a brownish with some spots on it and rather a lazy looking snake. I think myself I would not care to step on one and that was the fear, for each one looks carefully where he places his feet.

Right while I am here I want to ask you if you know anything about any little berries which grew in that same place. They look red and hang in clusters and are not very tall and are not especially good to eat.

(Name them.)

They look like I don't know yet. Just a minute, but as I saw the snake I saw the berries and there seemed a popular notion that made both poison, the snake and the berries. I think they are not pigeon berries, altho I see some of them higher up."

• The communications just preceding this quotation were about the home of an Uncle and as soon as the pollywogs

were mentioned and allusion made to "beside the road" I saw the reference was to my own home and wanted to see the matter made clear. I managed this without suggestion, tho the reader will remark a little confusion at first.

There was no regular road back of our house, but there was a "bit of road" there for the cattle and horses to go to pasture, and near it began an open ditch where pollywogs, or tadpoles as father would always call them, were found in a small pool. The open ditch, however, ran down to another stream by the side of the main and public road and emptied into it near where the old schoolhouse stood and that was removed 48 years previous to the sitting. The tadpoles were more numerous at times in pools here and where it emptied than back of our house where the blind ditch issued into the open one. The meadow much of which was wet, swampy ground lay some distance behind the barn. One little spot was especially swampy and it was some years before it was drained dry enough to grow corn. In the meantime sweet flag, or calamus as we called it, grew there and we boys used to get the root and chew it. This was in the summer and fall. I do not remember whether its flower is blue or not, but there is a blue flag which has such a bloom, but its root is not fit to use. There were no cat o' nine tails in this place, tho this weed grew in swampy places in that country. The allusion is an association of the flag which often grows where the other does. It is probable, however, that cat-o-nine tails grew there before my time.

The reference to "scraping bark" is most interesting. There were no birches in that country, but there was abundance of sassafras and some sarsaparilla. We got the root of sassafras for tea and used often to carry it in our pockets to chew. The bark was red, not yellow. The sarsaparilla was yellow and often gotten by father for bitters which he made with Wild Cherries as above described. I remember an occasion when he let us chew some of it and its bitterness caused wry faces which gave father his amusement and us no further desire to eat it. I do not remember whether it made yellow lips or not.

We boys always went barefooted in the summer and

when we cut hay in the meadow named we were dreadfully afraid of snakes. It was the black snake and blue racer that I had in mind when asking for the kind of snake. Hence the answer "adders" was not correct. There was a probably harmless adder in that locality, tho not plentiful. The color of it was as here described. But it is probable that Mrs. Chenoweth knows the snake. The common snakes of our locality were of another type, the garter, the black snake and the blue racer, the last not so frequent as the former.

The berries referred to in connection with the snakes were what we called pokeberries and they grew in rich soil everywhere, especially about stumps and decaying wood. The berries were a deep red and grew in clusters like grapes. There was a popular notion that they were poison and that snakes acquired their poison from eating these berries.

The next incident in connection with my father occurred in the subliminal recovery of May 13th. It was as follows.

"Have you got a sister over in heaven?

(Yes, tell me about her.)

She never communicated with you did she? (Once.) That is what I mean. She hasn't much has she? (No.) She is going to some day with your mother. Have you got two mothers? (Yes.) So have I. I think this is with your own mother. I don't mean mother-in-law but stepmother. Your father must have a funny time with two of them there. He laughs at me when I say that.

(He ought to.)

Were they sisters. (No.) I must go. They are pushing me back."

I have a deceased sister who had a sitting with Mrs. Chenoweth before she died, Mrs. Chenoweth normally never knowing that she had been present. My mother purported to communicate to her. Afterward I had a sitting with Mrs. Smead who did not know that I had lost a sister and my sister came there with my mother, so that it is quite pertinent to have them associated in this manner.

My stepmother is still living, so that the error of the incident is apparent in the implication that she is not living. Possibly the clue to the mistake is found in the reference to

the "two mothers" being sisters. They were not sisters, but after the death of my mother my father's sister kept house for him and acted as a mother to us.

On May 20th there was a number of incidents connected with a Henry and an Aunt Sally said to be connected with our family. There is not a detail or name connected with them that is recognizable or verifiable.

Later in the sitting he described my stepmother's mother whom my stepmother had not seen since she herself was eight years of age, her mother dying at that time. An intimation was made that my half sister was named for her which was true and a fact that I never knew, as I was away at college when my half sister was born and was absent from home most of my after life. My sister's name Henrietta and my stepmother's mother's name came as Hetty, the same as in the Piper and Smead cases. It was said of this lady that her name was a longer one than Hetty and this was true of her maiden name, evidently alluding to her surname, which I never knew or heard of until inquiry regarding this incident brought it out. Immediately following this came a communication direct from my father.

"I see now a great bush or tree of white blossoms. They look like snow balls or big blooms or bunches of blooms. They grew near where your father last lived, in a sort of yard or near the house. Do you know if there was a small tree near the house that would bloom about now. (Yes.) It sounds like the cherry tree is in bloom. Is there a cherry tree near there.

(There was one at the place I am thinking about.)

Yes and farther away there were some blossoms that were pinker, less like the snow balls because of the deep color and when these were blooming it was the joy of your father to see them. He loved the spring time and the small apple trees were so lovely in blossom. The cherry tree never amounted to much as a fruit product, but the others did. You will know this I think. He always tried to get all he could out of a tree just as he would out of a person, but the cherries defied him and beat his power. They always died in sections. I don't know what he means, but I think you will."

He then barely referred to a "quince apple", of which he had one or two trees, but no details were associated with

it. There was a fine snowball bush in the yard of his early home, not his last one as indicated in the text. Its blossoms are correctly described here. Also not far from the house stood a cherry tree and at about an equal distance two other cherry trees, one of them the May cherry. The other two were Oxhearts of which he was very fond, but he could never succeed in getting them to grow and bear. He was much more successful with apples and the Murillo and May cherries. The Oxhearts "died in sections", as said, from some warty or fungus growth in the wood, and so did "defy" him as indicated.

I learned from my stepmother, what I may have known once but had forgotten, that an Ammon Shrub grew next to the Snowball bush and had a pink flower. Immediately after the reference to the "quince apple" came the following.

"There was one low branching apple tree that was some distance from the house. The limbs were low and spreading and it seems to be near a wall or fence and some wilder land or pasture. It had small yellow almost white apples on it. Do you remember that.

(Not very specific yet.)

It seems a very early apple and as if it were not much good except for cooking, but it tasted about as good as anything because it came so early.

(Yes, if the name of that can come it will clinch matters.)

Perhaps it can. He picks some up from the ground and turns them over and over and calls them something like two names. It is a color I think but am not sure. Is it white something. He shakes his own head so I know I have it not right yet. Do you know a larger red apple or rather striped that came later.

(Yes, that is right.) and was so juicy and good. (Yes.) I do not seem to get either James but I get the picture all right."

I then gave the names myself, knowing the difficulty of getting proper names in this case. But there was standing by the orchard fence, some distance from the house, and separating the orchard from the pasture, an Early Harvest apple which ripened the last of June or early in July. It was a whitish yellow apple and very good to eat at that season and we occasionally used it for cooking, but we boys gave little chance to use it much for cooking. In the new

orchard was the Red Astrakan apple which was not striped, properly speaking, but was mixed red and green with small white spots on it. It was a very juicy apple and the whole family were very fond of it. Tho the names could not be given, the reader will remark that the communicator got the idea that there were two names for the apple and got the two species a little mixed in referring the "color" to the "Early Harvest".

There followed this communication a long effort to describe and name some berry which I take to have been the ground cherry which was properly described and which father liked. But there was so much confusion with wild strawberries, blueberries and things of the kind associated with the locality in which Mrs. Chenoweth was born that the incident lost its possible significance. There were features of description applying well to my father's place, but they do not require mention or emphasis. In the midst of this he suddenly reverted to thistles.

"Do you know anything about thistles.

(Yes, go ahead.)

I see him looking at some very pink thistles and they are a pest. They are everywhere and he hates them, but it is no use to burn them. They come up bigger than ever. They are bad for the soil and for cattle. Do you know about that.

(Yes I do. Does he know any special place where they were so thick on the farm?)

Yes and he had to have them cut but that was no good either. They breed and propagate. Were they Canadian thistles. (No.) just plain American thistles. (Yes.)"

Thistles were a pest to father and he made strenuous efforts to eradicate them. They had a pink bloom tinged with purple. He would burn them to destroy the seeds, but he could not prevent their growth by this, tho he much diminished their abundance. There was one perfect thicket of them at one place that he had to have cut by some one else. He could not do it, tho he had done it on other parts of the farm.

After another attempt to get the name of the ground cherries, which failed, he referred to the same cap which had been

mentioned through Mrs. Piper and in my Report on the case. But it was over-described and then another cap described which he never had within my recollection. There was also an account of some fur robes which we were said to have had, but I do not recall any such affairs in our family. Some people in the locality used them in cold weather for "carriage or sleigh" as here stated, but we had none that I can recall.

As Mrs. Chenoweth was recovering normal consciousness wine was mentioned and on my inquiry who referred to it I got the reply that it came from my father. He made grape wine occasionally.

In the sitting of May 25th allusion was made to an ice house and pond said to have been my father's. This is not recognizable by any one and is not probable for any one in that locality for any early period of my life. Also I knew of none later. Then came the following.

"Do you know about some buildings that were put up near the old home with boards sawed near the place? (Go on.) When I saw this water like a small pond and the ice I saw also a wheel and heard noises as if sawing and then I saw new boards and planks and work going on near the old home. It looks more like a building in which stock or something of that sort is to be kept and later I see a large building with open doors at each end and it is so roomy and big, so much better than the old barn.

(Yes, what kind of a barn was the old barn?)

Do you mean the material or the size. (Material.) I see a lot of stone and rough . . . I do not know just what they are but they are rougher than the new one is. I put my hand on it and it is so rough, not like smooth finished board or shingles but as if whole big things were put together and strongly fastened, but there are some half round log effects inside and worn very smooth. Do you know what I mean.

(Yes, now go on with the new one.)

The new one is so large and high. The first impression in comparing the two is the height and roominess, space, and then the attention is drawn to the better lumber and materials. The foundation is better also and the cellar underneath, for one can go in under on one side and do some work there for something is kept there.

(What was kept there?)

It is something alive, for I see the moving about and running

forth and I see a sort of pen as if something was kept penned in as well. What it is I do not see. It is smaller than a cow or horse and is more like pigs or lambs. They do not look much alike and yet in general the size is not unlike. Did you have both hogs and lambs. (Yes.) "

The "small pond" mentioned is the mill dam that ran a sawmill and at which we had sawed a part of the lumber for building a new barn in 1877. The old barn was a log barn with weather-boarded sheds around the log portion. The logs were hewn and worn smooth. They looked much like "half logs". The stones were connected with the new barn, the foundation of the old one being stone, but not much of a foundation. The new one had a very impressive stone foundation.

The new barn was a very large one and quite high. It had two stories, the upper portion for storing grain and the lower for sheltering the stock. The doors were not at the end, but at the sides and when opened allowed free ventilation to the barn. The lumber in it was much superior in kind to that of the old barn. The entrance to the "cellar" or lower story where the stock were kept was at the end and not the side, tho it was at the side of the bank. All the stock had free movements about the lower story, except in the spring when we made pens for the young pigs and lambs. The allusion to "roominess" in the new barn represents a very special feature of it about which my father was very particular. There was not a post in the upper story except in the outside framework. It was made so purposely, that we might turn a team of horses and wagon in it, if necessary.

"I see sometimes a hen go in there but it is not its place. It goes and steals a nest sometimes and makes all sorts of trouble for the boys. They had to hunt up that setting hen and break up her nest. Do you know what that means. (Yes.) It is so strange to me. I did not have that particular kind of sport but it seems to be serious business sometimes. I see a barrel and some straw or hay in it and a little feathered bead eye in the midst of it and a boy's hand go down and snatch that birdy from her hiding place. Any box or barrel or place where an egg

might stay a hen can be found in the spring, so says your father. Do you know anything about mixing up feed for calves.

(Yes, go on.)

Was there a big box with some meal, a sort of chest and was there a tall machine or cutting affair. It looks like corn stalks which are chopped or cut and it is near the chest where the meal is, and then I see something put together and taken to the little creatures to eat and how they do eat and how funny they smell. Do you know about that.

(What sort of stuff besides corn meal was mixed with that food?)

Sometimes there is something that looks like potatoes. I don't know what it is but there is a word which seems like mash, something like that and there is a liquid too. Do they not sometimes add milk.

(I do not know about that. He added something else, not potatoes.)

Wait and I will see if he can tell. [Pause.] It is not a liquid which you mean is it. (No.) I thought not, for I had written that but he goes to another place and takes something in a round looking box. I think it is a measure of some sort and pours it in. It goes in very much like another grain. (Yes.) There were compartments in which different grains were kept and there was some in a bag which he did not raise himself but had brought there from another place. You know about that.

(Yes, and one little word will tell exactly what that was.)

Yes is it oats. (No.) Never mind. It will come in a minute. Is it not something ground up for that especial purpose. (Yes.) Some kind of meal I think it is. Is there such a thing as bone meal. (No.) I cannot get it, but it will come as those things do."

We boys had both fun and trouble hunting the eggs and managing to prevent the hens from "setting", as we called it. They would steal away and hide their nests and had to be hunted up. The detailed description of a barrel and snatching the young bird may fit many instances, but not in the exact form indicated.

My father had a cutting machine for oats. We never cut up corn stalks for feed. When the oats were cut they were mixed with ground corn and bran and then fed to the horses and cows, not the calves in particular, tho they received it as soon as it was possible to wean them from milk. The mix-

ture was moistened with water into a sort of mash when put into the troughs.

I thought it would be a good test to get the word "bran" in the midst of terms and ideas that showed the traces of subconscious coloring and so asked for the meal without indicating what it was. The struggle to get it brought out several true facts in connection with the preparation of this food. We had several "compartments" for grain and this meal or bran was as often kept in bags as in anything else, I think more frequently. It was taken out in the half bushel measure which was round. We bought the bran in later life. Earlier we exchanged wheat for it. The reader will observe that I did not get the word I wanted, but it is probable that "bone" is a mistake for bran, as no intelligent person would ever even guess "bone meal" as a food for calves.

(To be Continued.)

FURTHER EXPERIMENTS AND NOTES BY MR. PRESCOTT F. HALL.

Readers will remember a record of experiments and notes by Mr. Hall in the *Journal* of last year (Vol. V, pp. 225-240). In looking over earlier records recently he found the following incident and note.

"Since the above mentioned article was published, February 25th, 1912, I have found the notes of an earlier sitting of March 24th, 1909.

"I had taken with me a MS. book written by 'Miss X' mentioned in the article. Mrs. K. got 'a woman presence with water. She died abroad. Sees her on deck of a steamer in a chair. Saw bright colors about her, also flowers in a foreign country.'"

Note: "Miss X and I were in the same steamer to England in 1889. We always had a controversy about steamer chairs, as she preferred to sit in mine and had tied a hat ribbon of hers on it to identify it. She died in London Aug. 15th, 1890. She was taken ill in the winter of 1889-90 in Nice and was especially interested in the flower festival there, having insisted on being carried to the window to watch it."

One point of special interest in these incidents is the conformity of the process of giving the message to the "mental picture" method described in the work of Mrs. Chenoweth (pp. 275-280 above). Especially noteworthy is the jumbled and, at the same time, fragmentary character of the pictures. Only glimpses of the wholes evidently in the mind of the communicator come through. The panorama of the scenes probably pass rapidly before the mind of the communicator and a detail here and there catches the attention of the psychic. The same lack of totality is here apparent as almost everywhere in giving messages.

February 15th, 1912.

I had a sitting with Mrs. Keeler to-day after a year of intermission and got exactly the same kind of thing which I described in my article. Below are record and notes.

"Abdullah: 'If you wish for harmony you must go to the plane of harmony. You will then find yourself.'

"Note: 'Three days ago I was studying the principle of "harmony" as used in T. K.'s *Great Work* and other books.'

"'The thing to do is to imagine a great black circle with a pinhole through which light comes. You are to go out through the pinhole.'

"Note: 'I began sitting by myself again two evenings ago and the first idea that came was of exactly what Abdullah describes.'

"(You said you saw me arrive at the goal and now you seem not very sure. How is that?)

"Ahmed: "It is like a flight of stairs. We are the stairs: we see you on the top landing ultimately and we see you as you go. But we do not know how many stairs will break and have to be repaired before you can go up. Therefore we cannot tell how long it will take to go up all the stairs.'

"Note: 'Three times in the past week, each time to a different person, I have used the simile of a flight of stairs in describing certain theories in connection with the stock market.'

In his comments on these incidents as a whole Mr. Hall adds the following, with a summary.

"This does not amount to much in itself, but it is cumulative to the previous records. It is a good example of three distinct definite ideas which had been recently in my mind.

"One suggested by another, viz., harmony by T. K.

"One suggested by the control in my sitting, viz., pinhole.

"One suggested by myself to others, viz., stairs.

"It is also interesting testimony to Mrs. Keeler's memory that, in connection with an instruction to imagine my physical body deliquescing, I remarked I had suggested that once myself. Quick as a flash came the answer: 'You spoke of molasses, we say water.' That must have been two years ago. Cf. article (p. 232). It has not been mentioned since."

Comparison with the article shows that it was milk that was mentioned, not water, so that the incident would as well show defective memory as anything else. It might even suggest that it was not her own memory that was concerned in the phenomena, especially if we endeavored to assume such large capacities as are usually attributed to the subconscious.—Editor.

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METAPHYSICAL MOVEMENTS IN SCIENCE.

By James H. Hyslop.

The assertion by Prof. More in *The Hibbert Journal* that the atomic theory and the attendant doctrine of ions, electrons, protons, corpuscles, and ether are metaphysics and creations of the imagination is a long desired confession from a quarter which does not often concede this truth so frankly, and the philosopher, too, has been slow to make use of it. He has perhaps been aware of it but seldom availed himself of the view to reinforce the claims of metaphysics, if legitimacy be allowed to speculations in physics and chemistry. Possibly the philosopher himself did not wish to confess a truth so nearly allied to weakness and folly. But whatever the cause of this situation the confession of Prof. More opens the way to the examination of tendencies which have been limited by large numbers of thinking men to the lucubrations of theology and its ancillary, speculative philosophy. But however this may be, the recognition of the fact becomes an incentive for remarking the close alliance which may be established between physical science and problems which have often or always been considered the proper function of wholly different methods of explanation.

The interesting point in the theories of modern science is their center of gravity. This is the existence of ether and its modes of action as the explanatory background of reality as known by sense perception. What it means is not often.

if ever, consciously recognized by those who are fascinated by it. The influences which led to the acceptance of the existence and functions of ether concealed the real character of it as an hypothesis and gradually it has absorbed predicates that may some day prove an awakening to physical science when it comes to have a reckoning with its assumptions and implications.

We shall not understand what the modern hypothesis and its adjuncts mean unless we look somewhat at the history of philosophic and scientific concepts that have led to them. Their more immediate lineage is the need of a medium for the transmission of light and then for the explanation of more recent phenomena in the field of physics and chemistry. But the ideas which more remotely affected them are traceable to ancient speculations.

Greek thinking was an alembic in which almost every conceivable theory of philosophy and science had its birth. In that early time philosophy and science were hardly distinguishable, and it will not be necessary here to separate them, tho that tendency is perhaps as marked with the scientific man as with the metaphysician. In so far as science is defined as a method of collecting and classifying facts it must be distinguished from speculative and explanatory functions of knowledge. But when both fields of intellectual interest indulge in theories about the nature of things we may not require to enter upon exact definition, but simply consider their common ground.

There are several points of view by which we might describe the general tendency of Greek thought. We would be correct in describing it as monistic. We should be equally correct in saying that it was panpsychic. We could as well describe it as interested in material or ontological causes of things in distinction from efficient or ætiological causes. In some of its phases it might be said to have been dualistic in the midst of its prevailing monistic thinking. But I need not dwell upon these aspects of its conceptions. What it is important to remark is that in all of them it rarely became conscious of the principles which underlay its procedure. These developed into consciousness in Christianity more dis-

tinctly than among the Greeks, tho Plato and Aristotle came nearer than all others to a clear idea of what was involved in the explanation of things.

Greek monism was such that it could easily evolve into dualism, and its material causes were so closely associated with efficient causes that no reason was felt for distinguishing them. In respect of the subject acting as a cause there was perhaps no distinction and no reason for it. Hence in their systems was bound up a series of complex ideas that could develop and did develop into separate schools. Their monism recognized that there were differences between the substances that constituted the cosmos and in spite of evidently qualitative differences the Greek mind insisted that it was only one of degree. When it came to defining mind it conceived it as a finer form of matter, air, heat, or ether, this ether not being in any respects identical with the modern scientific conception of it. It had no tendency to the radical dualism of Descartes. Hence its panpsychism was nothing like the Berkeleian idealism. The psychic element was for the purpose of getting a moving force to account for motion and change. There was in this the tacit assumption of natural inertia in grosser matter. But the assumption never worked itself into a conscious general principle as a fundamental and essential attribute of matter. The interest of Greek thought in efficient causes lapsed in favor of material causes, namely, the elements which explained the constitution of the cosmos. The notion of efficient causes survived and they were even recognized distinctly wherever there was need of explaining certain phenomena. But they were subordinated to the interest in ontological causes or the material elements necessary to explain the universe. Efficient causes seemed like trying to assume or assert some sort of beginning for things, when the Greek thinker was rather firm in the idea of the eternal and that this eternal was matter.

But the one important point to be remarked in the assumptions, perhaps always tacit, in Greek thinking is that of *internal* forces for explaining phenomena. This was the necessary consequence of their disregard of inertia as a universal principle. They did not find it necessary to go outside

the subject of events to account for them, if the most obtrusive evidence did not appear in their experience favoring foreign intervention. Certain phenomena of experience, such as motion through impact, made it clear that the cause was external and they tacitly assumed inertia in such cases, tho not setting it up as a fundamental property of matter. There were too many instances, such as running water, in which there was no evidence of external initiation, hence where this was not evident, it was easy for them to set up an internal force adequate to this result. Their panpsychism supported this, as it carried into the material world the analogies or essential resemblances with the human organism where self-initiation is conceded by all. Indeed their conception of mind as fine matter easily enabled them to compromise with their idea of gross matter. Whatever inertia they assumed of it did not extend to the finer type and so could not be a universal or essential property of physical substance.

The one fact which strengthened the Greek ideas on this point was that they had no such doctrine of gravity as we hold to-day. They had their notion of it, but it was not Newtonian, even for terrestrial phenomena of motion. The Greek conception of gravity made it an *internal* force, not the external force of Newton. All the phenomena which we now attribute to gravitation the Greek attributed to some internal property of matter itself. Every free object in space that moved downward fell by virtue of its weight, not by the attraction of something else exerted upon it. Free lateral motion, like running water, was due to a "living" force, as the essential conception of living matter was self-motion, and perhaps weight was conceived as a form of this. But we have no clear records to my knowledge of any attempt to unify the agency which accounted for vertical and lateral motion at the same time. Not even the materialists did this. They could easily account for the hypothetical motion downward of their atoms by their weight, but they resorted to "free will" to explain their lateral motion in order to enter into combination with their fellows, a process supposed to be necessary in accounting for organic and inorganic compounds.

It ought to have occurred to them in the various phenomena of motion that the same cause was probably concerned in all of them, and perhaps they did, tho it is not scientifically worked out to my knowledge in the remains of their philosophy. Having no theory of external agency to determine this motion they have no reason to make much of the doctrine of inertia. Inertia and free will might exist side by side in the same subjects, or be characteristic, one of them of the grosser and the other of the finer matter, and neither of them fundamental. Their thinking on all physical and other matters involved a mixture of internal and external causes, of inertia and self-activity, that prevented any such well defined systems as followed the disappearance of Greek philosophy.

It was Christian philosophy that cut the Gordian knot. This is true even tho we may think that it did not solve the problem or that it succeeded only in its imagination. But however this may be, it simplified the application of causal categories by assuming that at least one of the essential properties of matter was inertia and that those of mind were consciousness and self-activity or free will. In this way it reduced the graduated monism of antiquity to a system of dualism. It forced thinkers to interpret the phenomena of matter by causes external to it, and as all matter, whether of the sensible or the supersensible cosmos, the non-atomic and the atomic world, was created as well as inert, it was clear that there was but one consequence possible. This was the assumption that mind was the eternal reality, and all the phenomena of matter were under the supervision of this external cause.

This point of view defined all philosophical thinking for many centuries. There were no more compromises with materialism. All the phenomena which the Greeks referred to internal causes were explained by this external power, whether it was supposed to do this directly or indirectly. If it was the primary cause we had the pantheistic conception of the relation between the cause and the effect. If it employed secondary causes, it was still the ultimate initiator, tho the admission of secondary agencies opened the way to the introduction of the old way of thinking about the possibilities of

matter. As long, however, as men assumed that all the movements of matter were either proximately or remotely initiated by this external mind, they were secure in the idea of inertia as the essential property of matter, and the assumption of this necessitated the postulation of an outside reality, wherever phenomena occurred that could not be explained by the internal action of matter. The solar system was conceived as one vast illustration of this form of action.

But the doctrine that ended this supernatural interposition to account for the solar and cosmic relations was Newtonian gravitation. This introduced into matter a force which was supposed to explain the relations of the parts in the solar and other systems without invoking at least the direct action of Providence. Hence the strong opposition which it at once met when proposed. The most interesting feature of this doctrine was the beautiful compromise which it established with the doctrine of inertia. Gravitation was not conceived as a power of self-motion which the abandonment of inertia would have implied, but it was understood to be the power to cause or limit the motion of other bodies. Matter could no more move itself under this new doctrine than under the theistic scheme, but it could move or limit the motion of other matter. Inertia thus remained as an essential property of matter in so far as its own actions were concerned, but it possessed the paradoxical power to make other matter move. Here was a return to the Greek idea in some sense of the term. There was an internal force in it which the theistic conception wholly denied. The doctrine of inertia was limited at least in one of its fields and yet adjusted to the new point of view without any contradiction of its essential features.

The next limitation of inertia was the doctrine of chemical affinity and repulsion. The student of chemical science would not resort to special Providence to account for the chemical creations of nature unless he could assume that the same principle applied to his own experimental products. It was, of course, human action that interposed a number of phenomena which it seemed more rational to assign to internal causes in matter than to the direct action of the Divine.

Hence chemical affinity was invoked to explain the behavior of bodies where either mystery existed before or external providential action was assumed. This doctrine of chemical affinity and repulsion also was conceived in a way to afford a beautiful compromise with the doctrine of inertia. Each atom or molecule was assumed to act on another, not to move itself toward another. The particle A did not move itself into composition with B, nor B into composition with A, but A attracted B and B attracted A. Repulsion was only an opposite form of the same kind of action. Inertia remained still as an essential property of both bodies which were still unable to initiate or suspend their own actions. The same mode of compromise was adopted here as was employed in the doctrine of gravitation.

Both gravitation and chemical laws limited the application of inertia. The older view of Christian philosophy allowed matter neither to initiate its own action nor to cause the motion of other bodies as a first cause. The doctrine of secondary causes in theistic theories did not necessarily imply any limitation of inertia, as it might be conceived in the Aristotelian form where the primary cause once started things, and then the other side of the doctrine of inertia which Hume remarked, namely, that bodies once in motion could not of themselves desist from it, might serve to explain the rest. Secondary causes might only conceal the interposition of a first one. But chemical forces and gravitation dispensed with the need of both primary and secondary external causes within the limits of certain fields and so to that extent assigned limits to the area over which inertia had been applied before. Only one more step was required to make matter self-active in its own motions and to explain the phenomena of consciousness. But in spite of this the materialist has still clung, in most instances, to the doctrine of inertia as essential to the nature of matter, tho limiting it as remarked. Some of them in their enthusiasm have openly affirmed that matter was not inert but capable of self-activity. They never tried to carry this out to its consequences, but affirmed it only when embarrassed for an explanation of certain facts which contradicted the doctrine of inertia. The majority of men

assumed or asserted that inertia was the essential property of matter and did their thinking on that basis. The limitations imposed upon it by gravitation and chemical affinity and repulsion left it essentially what it was before in one field of its functions and the other field allowed its application in a manner to conform to the idea of external forces. That is, whatever internal force was supposed was applied to suit the principles of external effects, and not to produce any internal effect to suggest the idea of self-motion. In the same proportion the doctrine limited the previous theory of theistic agency. Indeed the tendency was so clear that the remark of Laplace would seem to have been entirely justified or to have appeared excusable, namely, that he had no need of God in his system.

Such is the present situation in physics and chemistry. The reaction has been toward the Greek conception, limited by the fixity which the doctrine of inertia has obtained in certain fields of thinking. What direction will speculation take next? Shall it remove the idea of inertia altogether or extend it more widely? To remove it would be to reproduce the more ancient modes of thought. To extend it so as to exclude the idea of self-activity in gravitation and chemical action would be to return more or less to the philosophy which supplanted Greek systems.

The first point which may raise a doubt about the mode of conceiving gravitation is that of Tyndall. He wanted to indicate our real ignorance of what the force of gravitation was and said we could as well conceive it as pushing as pulling. Both notions would explain the facts equally well. Gravitation as pushing assumes that it originates outside the subject supposed to move. Pulling assumes that the action originates within the subject acting on another. If then gravitation may as well be a push as a pull, we might remain by the older view of inertia and escape the perplexities of limiting it. Furthermore, the fact that no one knows anything about the nature of its action and that it seems to be instantaneous throughout space, not conforming to known laws in its transmission, leaves us free to conjecture almost anything of it and certainly with the right to make our hy-

pothesis cover as large a field as possible of the facts to be explained. There is nothing in gravitation to prevent our conceiving the actual force concerned as consistent with the widest possible application of the doctrine of inertia. If we go into the ether to find it we have gone to an agency outside of matter, whether we regard it as pulling or pushing in its action. It would seem that this is the modern tendency of theoretical physics. The consequences of this seem not to have been divined by the materialists.

The next limitation of the idea of self-activity in matter comes from the more recent work of chemistry, especially within the field of enzymes. But there is a whole field within catalysis that coincides with this. The function of enzymes is to induce composition or decomposition without entering materially into the result. Professor Duncan mentions a large group of these substances which, he says, transform one substance into another and yet do not enter into the combination. Their mere presence produces this effect where chemical affinity will not act without this presence. These enzymes are called catalysts because of this function and the main point to be noted for our purposes is that they instigate action between other substances without being a part of the material resultant, thus showing that chemical affinity even is not an inner spontaneous function, but requires the stimulus of something external. As these enzymes are more common in biological organisms, and as life itself seems to be something different from ordinary physical forces in the opinion of the neo-biologist, we may safely wonder whether we may not have to seek the agency of enzymes in the ether along with other phenomena now referred to that source. Once this is done we are where it will be hard to establish inertia in it while we have extended this property in matter. If chemical affinity is not a spontaneous function or activity, but an instigated one from without, the much vaunted spontaneity of matter is abandoned, and we restore the *status quo* of an older period regarding the inertia of matter.

Dr. Vernon in his Oxford Lectures on enzymes says that the chemical action of living tissues depends on them. They are regarded as intracellular forces. Prof. Duncan asserts

that this same process is as wide as chemistry, and we may find an illustration of it in the simplest of combinations representing inorganic chemistry. For instance, the union of oxygen and hydrogen to form water requires a spark of electricity or heat in some form to make them exhibit any affinity whatever. Without this extraneous agency they seem to have no affinity at all. Making the function of a *tertium quid* in these interactions as wide as chemistry, we have some conception of the extent to which chemical affinity is limited as a spontaneous power of matter and removes the limitations previously imposed upon the application of the doctrine of inertia.

If then we are to maintain that inertia in all its extent is an essential property of matter and that the previously assumed limitation of it or assertion of internal and self-active forces does not apply to it, we are returning to the Christian conception of matter and will have to transcend it for the causal action necessary to originate and sustain its action. As I have already remarked Greek thinking was not clear on these points. It often did its speculating on the tacit assumption of inertia and then as often did the same on the assumption that it was self-active. Its panpsychism conceived it so. But the moment that inertia was taken as essentially a property of matter the whole speculative system had to be adjusted to suit this point of view. Christianity was clear on this point, as perhaps Plato and Aristotle in certain moments of their system, whatever we may think of their truth. Again the distinction was confused by the compromise of gravitation and chemical affinity. But now it seems to have been cleared up again, logically at least, whatever it may be in fact, and we are face to face with the necessity of seeking a Prime Mover outside the substance with which science has conjured so long, and until ether came in to supply an unlimited field for speculation which may be as wild as that of the middle ages, only that it is more respectable than under the name of theology, and the scientific priesthood has not yet reached the necessity of smiling when recognition takes place. We seem to have been driven to regard ether as the one substance out of which all matter

has been created and also to regard ether as not matter itself, if we may take the statement of Sir Oliver Lodge as acceptable. Monism drives us into ether as the Absolute for us and this is not matter. It is regarded as omnipresent, and from the qualities attributed to it in its exercise of energy we may well imagine that it is omnipotent. We have only to prove that it is intelligent to add to it the attribute of omniscience. With the three attributes of omnipresence, omnipotence and omniscience we can recognize an old friend under another name. But we must not whisper it to the plebs for fear that they might discover our agreement with them and criticize us for our hylomorphic conceptions unless we conceded their psychomorphic interpretations.

But this as a remark by the way. The interesting development of physical science is its movement into metaphysics without having recognized the fact. The atoms were the first physical metaphysics and they yielded to ions, electrons and other forms of etherial agencies, until we have transcended matter altogether without realizing it, and such books as Sir Oliver Lodge's "*The Ether of Space*" looks like a mediæval attempt to describe and define the nature and activities of God! Only we would not dare to say God! We may have all those ideas, but not their terms!

I am not here finding fault, but remarking a humorous situation which none will recognize unless familiar with the ideas of the past rather than its phraseology. The intellectual pendulum is swinging away from the finality of all those fundamental concepts on which physical science rested its controversy with theology, and the physicist seems not to know it. We can no more have the clear logical thinking of the older philosophy, not excluding the dialectics of Plato and his times. We have a large system of dogmas based upon the term "matter" and the conceptions of it at the Renaissance, while we have abstracted and refined or generalized it until it is as abstruse and as intangible or super-sensible as the least intelligible phrases of more ancient ideas. At one time it denoted the things of sense. Then it was made to include the atoms while it did not exclude sensible things. The atoms, however, still retained the properties of

sensible matter, such as density, weight, inertia, etc. Then came ether which some physicists continue to call "matter" after denying to it every property, sensible or supersensible, by which we characterize matter, whether of the sensible or atomic kind, and yet we cling to negative inferences associated with it and which were necessary only with the older conception of it. We have performed the Hegelian miracle of combining contradictories and have no sense of humor about the feat accomplished. What we shall do next remains for the man to discover who has a sense of humor.

EXPERIMENTS CONTINUED.

By James H. Hyslop.

VIII. Robert Hyslop—Continued.

Immediately following the message about the feed there was an allusion to an injured finger said to have occurred "about the time of the new barn". A salve was described which was said to have been used. I remembered no such accident to my father, tho the salve or poultice described was such as we used at home on similar occasions. But my step-mother remembers that father had a lame finger which he never mentioned to me and he did not tell her how it had been caused. When I asked her about the incident said to have been connected with the barn building she reminded me that I had let a hatchet fall on a neighbor's hand and nearly cut it off. I had wholly forgotten this, but remembered it when recalled. My father was anxious that no accidents occur at the barn raising and he may have mixed his memories of this incident with the one that happened to himself in earlier days. Then came the following.

"And do you about a cake of something hard soap like looking stuff with a string in it hanging on a wall in a shed or porch or something like that. (Yes.) It seems to be used to grease something with, either harness or boots or something like that. I think it is tallow. Do you know about that. (Yes.) Was it not heated in a basin or dish and then when cool hung up for use. (Yes.) Your father smiles as he recalls those days. And then he shows me a piece of lamb's wool and it is used for polishing something.

(I do not recall it, but does he know about when we had to polish our shoes?)

You mean the boys. (Yes.) Yes indeed and they were polished for Sundays all right were they not. (Yes.) Did you have a sort of open shed or back kitchen or something of that kind where you had to do those things.

(It was not an open shed where we blacked our shoes but one was near.)

I see. Well do you know anything about a balloon. It looks to me like a child's balloon and it is hanging there somewhere near these things. Your father puts up his hand and touches it and laughs. It is hard and strong, but it looks like what I have said. Do you know what it is.

(No, go on.)

Was there anything like a bladder there. (Go on.) It seems to be blown up and hanging up a little high.

(Yes, that is all right. Now does he remember anything about a codfish in that open shed?) "

This question was not answered at this sitting but on the next day when I asked it again. As Mrs. Chenoweth recovered normal consciousness she alluded to a funeral in a church and asked if it was father's and referred to the flowers. This would apply to my sister's funeral, she having been buried from a church and the coffin while there being surrounded with flowers. Then came a reference to "old fashioned shovel, tongs and a poker." We had the shovel and tongs, but I do not remember the poker, tho it is more than probable that it was a part of the set in the earlier period of my life.

In regard to the incident of the tallow, all I can say is that in my earlier life we often greased the harness and our boots with melted tallow. Later, for the harness, we used an oil. I do not remember hanging the tallow in the "open shed", but I remember that we had at times to hang it up in the manner described to prevent rats and mice from getting at it. We did not have, to my recollection any such lamb's wool as described.

We boys had to blacken our boots on Saturday night and were never allowed to do it on Sunday. This was not in the "open shed", but in a back room off the kitchen and next to this open shed. The incident was also mentioned in a published record of Mrs. Smead, not seen by Mrs. Chenoweth.

The "balloon" incident was puzzling until the reference was made to a bladder. We boys used to blow up the bladders of the beeves we killed and have various sport with them. I do not recall hanging them in this "open shed", tho that is possible. They had a balloon shape. This de-

scription of them fits well the "mental picture" method of communication.

On May 26th my father began soon after the preliminaries and occupied the remainder of the sitting.

"Do you know anything about cucumbers. (Yes.) Your father has been talking cucumbers until we all thought there must be some unusual reason for it, but it is after all only one of his points and he did not want to forget it, as he has meant to write about it before. I see a very long green one and it seems a new kind and as if there was an effort to make it especially good in size and quality. Did he have a cucumber patch. (Yes.) And is that what you call it. (Yes.) I never heard that term before, but he used it and then showed me a place quite sunny and open and a sort of rail near it and under the vines I see them.

(What word goes with the 'rail'?) fence. (Right.) There is a good deal of pride about those vines and there was much trouble about the early growing. It looks as if he had some one watch the vines for a little yellow flower and then immediately there was something sprinkled over the leaves. What was that for. (You tell.) Was there some pest, a bug or worm, that had to be kept away. (Yes.) He calls it a grub. Is that right.

(I do not recall the exact word.)

The stuff which is scattered looks white and can be seen some distance walking from the cucumber patch. I find a little way off some other vines similar but rather larger and some of that same white powder on those. What is that, squash vines. (Probably.) Do you know a cucumber which had the name of White something.

(No, he will have to tell that and it will be good.)

Was there one with the name White Spine or something like that. There are two kinds, one is an early one and one is for later use and for pickles. He says they made them."

Father was very fond of cucumbers both raw and pickled. He raised both kinds, but I never heard any name given to them. I learn from my stepmother that there is a White Spine cucumber and that it is probable that father had them. He did not cultivate any special kind to her knowledge, tho he was always careful with their culture. No one recalls their being grown among squash vines, but I recall distinctly enough on the old farm the melon patch about which there was a rail fence and in this enclosure we grew watermelons,

musk melons and cucumbers, the cucumbers intermingling with the musk melons whose vines were the larger. There was a bug which was a great pest to these vines which had a little yellow flower, and we sprinkled the vines sometimes with soot and ashes and sometimes with a white powder whose name I have forgotten and cannot recover.

I inquired of Mrs. Chenoweth in her normal state what she would call the place where cucumbers grew and she had no special name for it except garden and when asked if she would call it a "patch" she said she would not and that she never heard the word. She found, however, that the other members of the household were familiar with the term. Father never called it any other name.

Without interruption or break and apparently suggested by the communications regarding cucumbers, my father continued,

"Do you know anything about a large brass or copper kettle. I see a large round kettle and it is either brass or copper and has some liquid in it and it seems to be in connection with these pickles or cucumbers.

(Yes, and can he tell what else was made in that kettle?)

Yes, I think so, for I see something boiling hard and fast and then I see some thicker. . . . what shall I call it. It looks like sauce or some heavy liquid. Was cider ever boiled in that and then was it not made into sauce of some kind.

(Yes, go ahead.)

Apples and cider. It is very dark and heavy and comes out in the winter with a glisten and as if frost was in it. Was it kept in a cold place after it was made.

(Now what was done to it while boiling in the kettle?)

Do you mean the stirring. (Yes.) It has to be stirred constantly. One reason is to keep it from catching on the bottom and the other to keep it from boiling over the top and again to make it smooth. What is that thing you do it with, a paddle. It looks like wood whittled out for the purpose."

In my earlier life we borrowed a brass or copper kettle for the purposes named, but my stepmother remembers with me that we had the brass kettle of our own. Pickles were not made in it but in a smaller brass kettle. Its chief use, however, was the boiling of cider and making apple butter in it.

The description of this process is perfectly accurate. We had a large wooden stirrer with a long handle and a "paddle" on the end of it. The butter had to be stirred all the time to prevent sticking on the bottom, to prevent boiling over, and to prevent its being "lumpy" as we said. As every one knows it is a dark sauce. I asked Mrs. Chenoweth after the sitting what she knew of apple butter and she said she never heard even the name and knew absolutely nothing about the process of making it.

At the close of the copper kettle and apple butter episode allusion was made to my father's providing for the winter food and this seems to have brought the following natural association.

"Do you know anything about some large earthen crocks, he calls them, in which were kept things to eat like preserves and sauces or something of that sort.

(Yes, go on.)

He shows me a number of them and there are several kinds of eatables and he is or was as interested in them and their preparation as the women of the household."

We had a number of earthen crocks in which we kept the apple butter and other preserves and eatables. It is noticeable that he is said to have been as much interested in the preparation of them as the "women in the family." This happens to be true against the usual habit of the men in the community. Father was not able to do hard work on the farm and remained about the house most of the time, and did much of the work connected with the preparation of apple butter, peeling fruits and various things of the kind. Then the communications went on, apparently from an association natural to him.

"But right here I see something in a barrel. It is a mixture of some kind and is wet. I say this in distinction to dry vegetables, for it seems something which is wet and brought up stairs in a dish and then cooked. Whatever it is I do not know, but it seems several things together. Do you know anything about cabbage prepared in some way and cooked. (Yes.) See here Hyslop is that sauer kraut.

(That is what you mean, no doubt.)

Now the interest of this incident lies in the fact that father never had anything to do with sauerkraut. He did not like it and never made any. But two of my brothers once tried to raise cabbage on a large scale and could not sell it. They turned it into sauerkraut to save it, and failed with this. Some of it was put in the cellar and father tried it, but could not eat it, the incident remaining a striking one in the memory of the family. There is no indication that this is meant, but it involves a coincidence where it would not be expected in this instance.

There followed this incident one about some "shiny half hard substance" in response to a question regarding what else was done with those crocks. I had their use in making maple syrup in mind, tho I should not have confused the crocks which were in his mind with those in mine, as they were different in kind. No one recognizes the meaning of the substance mentioned. Syrup was mentioned by the communicator and some of this may have been kept in such jars or crocks, but I do not remember it clearly. Then came the statement.

"I see something else now. It looks like cakes, small cakes, not cookies, but some small almost white cakes. There was a crock used for some little cakes which were made to eat on the table. They were sweet and a treat. By that I mean they were not served every day but were used occasionally."

We had white cookies which were kept in these crocks and they were not intended for daily use, but rarely got on the table more than the second time, as we boys managed to eat most of them between meals.

Following this incident was a reference to an old fashioned latch which I do not remember, but which may well have been in use before the new house was built in 1860 and which may have been suggested by our cake pilfering. I then asked about the codfish again.

"(Yes, he has not told me about that codfish.)

Yes that was yesterday that he said he would try and tell you the story about the codfish in the open shed. Is that not right. (Yes.) Do you know anything about a dry codfish that could be hung by a string in his tail.

(Yes, go on.)

It looks as if there was one of them in that shed and then after a little I do not see it. It is gone. Was it stolen.

(No, it was not stolen, but have him tell why it had to be put there and what was done with it.)

Just as soon as I can get at it I will. First I see it there and there seems to be something the matter with it. There is some one looking at it and turning it around and inspecting it, and it is there for a little while and then I see it taken down by some one and carried away as if stealthily. That is why I asked if it were stolen.

(And in what special manner was it inspected?)

Was there something the matter with it that made it impossible as a fish. (Go ahead.) It looks as if whoever inspected it had a turned up nose. Do you know what that means.

(Yes I do.)

Did they bury it at dead of night with military honors. It should have had such interment.

(Who objected to it that made it necessary to hang it in the shed?)

Some one in the house who was an authority in such matters. I only see turned up nose and take it away expressions. Why it would spoil the flour and everything else. That was funny all right."

All that I have to do is to tell the story as I know it. My father told it to the family once that I know. He had heard much about codfish and wished to try one. So he bought a dried codfish and brought it home. My mother tried to cook a part of it and it saturated the house with its odorous smell and no one could taste it. She would not allow the rest of it to remain in the house. Father hung it up in the woodhouse or "open shed" as indicated and left it there some time. He did not wish to throw it away, and learned that a certain poor man in the neighborhood liked codfish, and one day asked him if he liked them. The answer was in the affirmative. He then told him what he had and said that we could not eat it, and spoke of the odor. The man said he would look at it. He took it in his hands and examined it very cautiously and

put it to his nose and smelled it, remarking that it smelled good, and father gave it to him. Father thought this very funny as it could not be kept in the house and he did not like to go within ten feet of it. My mother died in 1869 and this incident occurred before my memory came into play which must have been prior to 1861.

Immediately after the codfish incident father mentioned "an old fashioned picture of a woman: it looks like a fancy picture, but not very pretty, but it had always been in the family and belonged to his mother or some one before him."

I remember two such pictures, but not their origin. My stepmother does not remember them which shows they probably disappeared before 1872. But I remember them very distinctly and they were of the type that belonged to the time of his mother. My Aunt does not remember them.

A reference followed to an iron for ironing clothes and was said to be in two pieces. This was very improbable and no one remembers it as a fact. However, the communication continued more interestingly.

"Do you know anything about some home-made clothes. (Yes.) I mean like coats and trousers and that sort of things for boys. I see a woman working over something like that and as happy as if she had ordered them at the tailor's and had been free to gad about. She loved to do the sewing and that is what I see her using this big iron on. Was there something in a dark gray cloth. (Very likely.) It does not seem to be any trouble but a joy and that is what impresses me.

(Who was the woman that did the sewing?) [Thinking of my mother.]

I see a woman at least I see two women. One lives at the home and one comes to help or to visit. I do not know which but the two are working together to get the winter supply made up. The woman I see most clearly is a woman of slender form and dark hair combed rather plain on the forehead and a very quiet and pleasant woman, but she is able to take care of herself in conversation all right. She talks and laughs and has a good time. The other lady is slightly older and lighter in complexion and not much stouter, but is plump and well rounded out. Those are the two women I see. Do you know anything about some one whose name begins with M.

(Don't recall it in that connection. You would have to give the full name.) [I should have said 'yes'.]

Yes I suppose, but do you know any one who was connected with those two women who had the name of Martha. (Yes.) All right. What is that but M. I see you had to have a little more. Martha is more definite than M. which might mean Mary or Mehitable. Does Mehitable hit you anywhere.

(Yes, you tell where.)

If I can I will. I have to tell just what Jennie P. passes me."

My mother always did the sewing of the family and was often assisted by some one that came to visit us or for the purpose of helping with the sewing. My mother is properly described here. She was short and slender, very dark hair and combed plainly over the sides of her forehead and was very quiet ordinarily but was known as very vivacious in conversation. The other lady I do not recognize from the description. She might have been employed for the day or week. My mother's name was Martha and but for the fact that my mind was on the other person I might have recognized the pertinence of the "M" at once. The name of course had been mentioned in my first Piper Report which Mrs. Chenoweth had not seen.

The remark about Mehitable hitting me has some possible meaning. In my first Piper sittings Rector, the control, never got the name Martha. It came as Mary, and then in sittings with Dr. Hodgson, not published in my first Report, he got it Mehitable and Mehittie, and we may suppose G. P., who is here the control or amanuensis, to have known the fact and to have reminded me in this manner. At least the coincidence is interesting. Immediately after came the following.

"I see a little something, I hardly know what to call it, but it is a small flower which looks like foxglove. Do you know what foxglove is.

(No I do not.)

Ask some one for there seems to be a familiar flower in the little garden which was near that home. It was an old fashioned garden with a variety of things growing and was not always there, but sometimes it did well and sometimes not. It depended on how well the boys carried water to it. There were poppies flaming red and some yellow flowers like marigolds and some other things which I do not see clearly enough to name.

But do you know anything about some large flowers which blossomed in the fall. I think they are dahlias are they not. (Yes.) Were they not beautiful. Some one cared for those I know for they are as thrifty and fine looking as one could wish."

The incident was completed by a reference to a girl which was said to be a visitor, but is not recognizable.

I do not remember any foxglove anywhere, as I am not familiar with the name or the flower. My stepmother remembers foxglove in the yard but not in the garden. I remember well red and white poppies in profusion in the garden and also marigolds and dahlias both there and in the front yard. My mother was very fond of dahlias and of flowers in the garden. It was this that made the garden an "old fashioned" one. We boys did have to carry water to various things in the garden, especially certain vegetables. These events were previous to 1869.

The next incident was a long and complicated one with reference to some one by the name of Ephraim and a tomb. No one recognizes name or place described. In the subliminal recovery, however, came a reference to a cistern and pump at our old home, our cleaning it out and finding a snake in it, and to our dislike of cleaning it. This is true, except that I do not remember finding a snake in it. It is probable. We did find toads in it at times.

On May 27th a remarkable incident occurred for its confusion and hits at the same time. It happened in the sub-conscious stage as the trance was approaching.

"Do you know a Joe and Robert who would go together?

(I know a Joe and if the Robert were more definite I could tell.)

Well has this Joe got a son Robert or brother, a relative, related someway. I think it is by marriage you know. I think Joe is Robert's brother-in-law. Do you know.

(No, but I shall inquire. How is he related to me?)

This is in the spirit life I am talking about. They are not alive.

(I know it.)

I see. Isn't Joe your uncle? Hasn't he some relative to him like Robert, a brother-in-law or brother in spirit land.

(I don't know whether he has such or not, but there is a relative Robert there.)

Perhaps I have got relationship often together. You want good facts. (Yes.) Do you like Joe.

(I knew little about him. Was Robert a relative of mine also?) Yes. (What relation?)

I don't know. I can't tell. I just heard yes you know. Looks as if you have a mother in spirit land. (Yes.) Because I see this Robert touch this lady and say she is your mother. You are James. Have you a brother Robert?

(Who was this Robert's mother? What relation to me?)

Say, there is something mixed up here. There are two kinds of mothers and two kinds of children. Do you know about that? (Yes.) Your father had two wives, one in heaven and one alive and somehow I think this Robert don't belong to your mother. Do you know about that?

(Yes, that is clear.)

Well it looks like a beautiful relationship between all. Your mother has a most beautiful feeling toward the other mother and takes care of the other mother's children. They just exchanged children. Have I made it plain?

(Yes, but I made a mistake when I admitted that this Robert was especially related to my mother, except in a sense. Who was his mother in relation to me?)

She was your aunt you mean.

(She was. Whose sister was she?)

I don't know. I would think of your mother's sister in the other mixed affair. Did your father marry two sisters. (No.) Did you have a brother Robert?

(I have a brother Robert.)

I guess I had better wade out. I think your father better tell his own relationship and his own wives. Don't you?"

This is as remarkable a set of messages as I know, considering the complicated situation which had to be handled. Let me simply state the facts and relationships.

I had an Uncle Joe, previously mentioned. My father's name was Robert, my brother Robert is deceased, and Robert McClellan, nephew only by marriage with this Uncle Joe, is deceased. My father did not marry sisters, tho he was twice married and as stated here his first wife, my mother, is dead, and my stepmother is living. But Robert McClellan's father married twice also and in this peculiar manner. His first wife was my father's sister and his second wife was my

mother's sister. Now Robert McClellan was the son of the first wife, my father's sister, and my father's first wife, my mother, was a sister of this Uncle Joe. Now this Uncle Joe was an Uncle to Robert McClellan only by his father's second marriage with my mother's sister, Robert McClellan being his son by my father's sister. Otherwise he was no relative at all. But his father, through his second marriage, was brother-in-law to this Uncle Joe, so that we see how the mention of brother-in-law may have gotten into the communication, indicating that this Robert McClellan instead of his father was a brother-in-law to this Joe, tho this was spontaneously corrected showing some consciousness of its not being right as stated.

When I asked to know the relation of this Robert to me the answer was especially interesting. Reference was made to my mother which should not have been made except for the peculiar relation which this cousin Robert sustained to me. If his mother had not been my father's sister he would have been no blood relative to me at all, but being that through the relationship mentioned it was natural to point to my mother which, after distinguishing himself from my brother Robert to clear the mind of the control only results in the confession of confusion in the reference to "two kinds of mothers and two kinds of children". This is a relic of much that occurred on the other side and that did not get through, as the reader will see from the fact that this Robert McClellan was a double cousin to me, by virtue of both blood and marital relation, while his half-sisters were the same, his mother being my father's sister and his stepmother being my mother's sister.

As his father, James McClellan, was not mentioned, or if mentioned the reference misunderstood by the control to mean my father, we can understand the later idea that my father had married two sisters. James McClellan had married "two sisters", tho not sisters each of the other. Then as my brother Robert had just been mentioned and the confusion of two wives, one dead and the other living, of my father had arisen it was partly cleared up by saying that "this Robert, Robert McClellan, don't belong to your own mother", be-

cause he had no blood relation to my mother, as the reader will see. It is true that the family relations were not disturbed as usual by his father's second marriage, but this appears to apply to my father, when the expression "exchanged children" would not apply so well to his family as to that of my Uncle.

I of course tended to increase the confusion by confessing my mistake, tho the answer that this Robert McClellan's mother was my Aunt was true. But when I asked whose sister she was the confusion arose again and my father's two wives were confused with the relationship that applied to my Uncle James McClellan, tho the term "sisters" does not make clear the relationship that subsisted. No wonder the medium gave it up and exclaimed that she "had better wade out", meaning go into the trance.

After preliminaries when the automatic writing came my father appeared to resume his communications. Nothing was said about the confusion which I have explained and it is possible that he was not personally involved in the messages, but he was so intimately related to them that it was best to discuss them in connection with him. He began his incidents as follows.

"Do you know anything about a dash churn. I don't know whether he is politely swearing about it or whether it is the name of it.

(It is the name.)

Did it have a sort of stick arrangement that went up and down in a rather tall round tub. (Yes.) It is an old fashioned affair and a slow method, but it did the work. (Yes.)

Strange but I see that supplanted by another thing on legs and a big machine thing inside a box like arrangement. I have not made it clear perhaps, but it seems to go with a crank. Do you know about that.

(Yes.) Did you boys have to churn. (Yes.) Did you have a dog at that time. (Yes.) Was there any talk of making the dog churn. (Yes.)

That is new to me, but it looks as if the dog had a kind of harness and could be made to walk around and make the thing go. (Yes.) Now that strikes me as about as good as anything we have done.

(Yes, describe that dog.)

He is a short haired dog, that is, it is not very long, but is a sort of curly and has brown on it. You know about that. Are you thinking of the light dog with short hair and a few spots on him.

(No, the color of this churn dog was not given correctly.)

Let it rest. It will come just as the others did when you did not expect it.

(It is not especially important, but can he tell about the habits of that churn dog.)

I think he wants to tell something about him, for he has him here. Isn't that funny, but it is here. That dog was almost human in many ways, but there was something which he had to do which he hated and would slink away and have to be dragged out or hunted for. He seemed to know when the day came. You know what he refers to."

In my earliest days we had an upright churn, a tall round barrel-like affair, larger at the bottom than the top, and with a dash for it made of a pole fastened in the dash which was pulled up and down for the churning. We boys were too small to churn with this. But its place was taken by what was called a barrel churn. This consisted of a box, round at the bottom, resting on legs. The dash inside was a complicated affair on an axle or rod and was turned by a crank. We boys did the churning with this until we became old enough to be occupied on the farm or were away from home, when we got a dog churn. It had a treadmill for the dog to walk upon and its motion turned a crank. At first the dog was simply fastened by the neck, but he learned to stop the machine and we had to contrive a sort of harness to prevent this.

The dog that I remember was a yellow dog with short but not curly hair. But my stepmother tells me that we also had another dog which had short but not curly hair and was a brownish yellow with white spots on him. This I knew nothing about as I was away from home at the time. There is probably a little confusion in the record between the two dogs in speaking of the light dog with the spots and the other as brown.

The dog that I knew soon learned to hate the work and to know when he was wanted. He would hide in various places.

often under the barn and have to be hunted and dragged out to the churn.

In close association with this incident the communicator stated that the dog was used by the boys to haul something on a sled and indicated that it was a liquid, and then explained this more definitely by asking if it was sap. The details are correct enough for our hauling maple sap, but not with this dog, as inquiry shows that the younger brother recalls no such incident. It is possible that some forgotten incident is here told in a confused manner. There then followed another incident of more significance.

"Now he begins another series of pictures. Do you know anything about a peculiar kind of sheep or goat or something of that kind with short horns and hair hanging from the neck. It is rather a tame looking beast but has an ugly looking eye. What does ram mean. Was there one in the flock. (Yes.) Was he a treacherous old buck. (Yes.) He looks as if the old Harry could not stop him if he got started and all sorts of stories were told of his prowess.

I see a woman with an apron taken up over her head and running toward a fence where she lets down a part of the fence and slips into a place where something is going on and takes out a boy who is rather scared and some hurt. It seems to be Mr. Ram that has caused her to run so hurriedly. It is warm weather and everything is beautiful around. Was any one ever hurt by that creature.

(I think so, but I shall have to inquire.) [My answer was not a memory but was designed to avoid confusion.]

I think he was killed at last just because he was so ugly. Do you know about that."

My father kept sheep in considerable numbers and among them he always had a ram, or buck as he was usually called. Several of them were rather pugnacious and had to be watched. But I recalled no incident of the kind here described and I knew nothing about the particular ram mentioned, as the sequel showed. I spoke to my stepmother about it and she told me the following incident which is the nearest to the one told by the communicator, his not being accurate in details and in fact different throughout except for general outlines.

My stepmother and sister who was very small had gone out to milk and did not notice this ram. Presently, my sister, standing with her back to the animal and my mother milking, heard the ram utter the usual sheep's cry and turning saw the ram near by. Both knew its habits and desire for a fight, and my sister ran with all her might to a fence and managed to get over it and my mother to the barn where she called the boys who removed the dangerous beast. I learn that he was not killed, but was sold and relief obtained in that way. My stepmother remembers the incident particularly for the hurried running of my sister who was frightened out of her wits and my stepmother scarcely less so.

This mention of the ram recalled to me our sheep washing and so I replied to the question with which the above message closed and asked a further one to start the communicator in the direction desired.

"(I am not certain, but I wish he would tell about what we did with the sheep in the early summer.)

If I can get a picture I will. Do you know about a place where there was a little stream of water and some trees and some grass and rather a picturesque place where all the sheep are together and a man is at work on them. I do not know what the water has to do with it. I see some sort of instrument long and sharp and I do not think they are being killed or branded, but sheared or washed is the better term. (Both.) Now what is this red mark that is put on some of them? Were some of them sold. (Yes.) You heathen, some were sold for slaughter but they were taken away alive."

There is an interesting fusion of two separate events tho closely connected in mind. In the spring we drove the sheep to a creek and washed them. Trees and grasses were all about and a high bank rose at the place so that it was a very picturesque site, so much so in my memory that for the rest of my life my dreams locate mountains there. The washing of the sheep occurred some ten days or two weeks before the shearing, the time depending on the nature of the weather. The sheep were often branded with red paint for identification, and almost every year a part of the flock was sold for

mutton and taken away alive, not killed. All this was between 1865 and 1875.

I asked for the name of the stream in which they were washed, but did not obtain it, the name, "Cold Stream" not being correct; in close connection with it came the correct statement that "the wool was a good bit of income." I then asked about a certain trouble with the sale of some wool which I thought would be remembered. But it was not or the incidents given are so general as not to identify the event. I then diverted attention by asking the communicator to let that go, and the following came.

"All right. Do you know an old lady who was very much wrinkled and who always wore a sort of cap on her head, sometimes white of cloth, sometimes black of lace with a bit of ribbon on it here and there. I see this old lady at that place where I was and she seems to be knitting as if the very wool we talked of was being put into use. She is like a grandmother or some relative and is a quiet sort of lady but she is so very old. Do you know her.

(Before I recognize her more specific things should be said.)

Let me see what I can get. She is slender and not very large woman and she has a place where she sits by herself a great deal. I don't know as she lives there all the time, but she comes sometimes and when she does she is at home. She wears a very dark dress with a little small figure in it like a leaf or flower here and there.

(Yes, in what room did she sit much by herself?)

I see a room which has windows on two sides. One side they look out toward the front I think and yet the room seems to be slightly in the back. Was there a room you called the North Room.

(We did not use the word "north", as it was not a north room. Now in whose home was that room?)

Let me describe the room to you a little more. There is a fire place and she sits there by that a great deal and has a rocking chair with a cushion in it, but the chair itself is of wood and rather high back and a peculiar drab or greenish color and there are many things in the room which are her own. It seems to be especially fitted up for her and I see a pile of wood in a little corner near the fireplace and the boys are supposed to keep her box full and a pan of chips besides. It is a pan or small basket, but it has chips in it, and do you know about a pair of bellows. I see something like these.

There is another chair which is straight backed and has arms and is more like a rush bottomed chair and in that I see your father sit and talk to this old lady sometimes. Is that something which you can recall.

(Yes I do.)

Do you know about a closet in that room where there were a few things that belonged to her. I mean some old fashioned things. I see a little sugar bowl or pitcher. I cannot tell which, but it has a raised flower in color and is just a part of the picture with her. Do you know anything about a metal box. I cannot tell whether it is a spectacle case or a snuff box, but it is a silver covered box. Do you know about it.

(I think so, and can find out. Who was that lady?)

Is she not your father's mother. I thought so by the great reverence which was evident in his talk and attitude.

(I understand. Can he tell me where she passed away?)

Don't see it yet, but I see a long stretch of railroad track and a station. Whether that means that it was away from home I cannot tell, but I think so. (Yes.) I see the journey in connection with others. Was the body not brought back to the old home.

(No, a single word telling the relation of the person at whose house she passed away) [Writing began and question unfinished.]

You mean his brother's. I see a woman leaning over the bed as the old lady dies and she meets your father, and even at the great age she had lived there was sorrow and tears for this lady is in tears as she talks with your father and there is a man present who is not so much affected, but in a degree."

My grandmother was a very old and wrinkled woman in her last days. She was a very small and slender woman and was a mere skeleton when she died. Owing to the marriage of her daughter, the Aunt Eliza which has been the subject of so many references by me in this record, she had no home of her own and divided her time between my father and this Aunt, tho making and calling my father's home her own. visiting her daughter for long periods. She wore a white cap with a ribbon on it under the chin, but never a black lace one. It was pertinent to mention her knitting and the wool about which the previous communications had been made. Not only did she knit a great deal, but the room which is described was an important room for all such work in her

younger days when she had a loom and a spinning wheel for wool and flax then.

The room was what we called the back room and was north from the parlor but west from the kitchen. We never called it the north room, tho we could well have done so. There were not windows on two sides, but two windows were on one side. They did not look directly on the front of the house, but they did look in that general direction and a part of the front yard and a large stretch of the road in front were visible from them. She sat almost all the time in this room. She had a rocking chair of drab greenish color with a cushion for it. This was the chair which was afterwards painted black and mentioned by my father through both Mrs. Piper and Mrs. Smead. There was also another chair described which was hers, and probably father often occupied it there: for he used frequently to go in and stay with her. There was an open fireplace for heating the room and we boys had to supply the wood which was piled in a box in the corner of the room for her use. We probably kept a pan or basket, sometimes one and sometimes the other, of chips, for we used both, to kindle the fire when it went down. My stepmother remembers the bellows well. I do not. Nor did I remember the chairs in particular, tho I doubtless saw them. There was a closet, two of them in fact, in which she kept her little belongings. No one recalls the sugar bowl mentioned and it was probably not there, if owned by her, and it is quite possible that she had such a bowl. She wore a plain dress, according to my stepmother, and without ornament of any kind. The dress described might have been one she had, but is not recalled. She had a metal spectacle case, according to my stepmother's testimony, that was plated, but no snuff box. She did not use snuff, tho she lived in a period when it was often used and some of her immediate relatives or friends used it.

The answer to my question as to where she passed away is interesting. The change of mental picture from our home to the place where she died would involve a "long stretch of railroad." She died at the home of my father's brother-in-law, not brother, and it was near the railway station. She

was spending one of her periodic visits with this daughter and began to fade. My sister was with her and watching her when, seeing her dying, she called Aunt from her sleep who came and leaned over her in the manner described as her mother was dying. She was 86 or 87 years of age when she died. The body was not brought back to the old home for the funeral. This idea was an association of the railway.

But one of the most important circumstances in connection with the incidents, showing how fragmentary messages may be from the way the mind may go from one to another, is the following fact. This room in which my grandmother spent her last days was the one in which the accident occurred to the wool that had given rise to the trouble I had in mind. It was after this accident that my grandmother came there to live. The association, then, here, is correct and especially that my grandmother advised against my father's course.

This completed the communications of my father through Mrs. Chenoweth at this series of experiments. I went immediately to a series with Mrs. Smead and the results there come up for attention now.

3. Incidents of Mrs. Smead Again.

I closed my experiments with Mrs. Chenoweth at noon May 28th and was at Mr. Smead's on May 29th, holding my first sitting on the 30th. But there was no evidence of my father's presence, except as an aid to other communicators, until June 15th when he and my mother, together apparently came to put through a message about my brothers Robert and Charles Robert, as mentioned above (pp. 629-634), for cross reference. It contains much confusion but hints enough for me to make a clear story when the confusion is unravelled. I shall abbreviate them.

The communications began with the name Martha, that of my mother, but which Mrs. Smead might have known by this time. Then came the following, much abbreviated in this summary to save confusion.

"Even the children are anxious to tell about when they played with you James. The other brother here says so.

(I shall be glad to hear about him.)

Looked like your mother more than me, son James. About your age, not much different, only more like her.

(Yes, I understand.)

I would I could do the talking easier, but, James, it is different after I stay away.

(I understand and can be as patient as you like.)

I had one thought to ask you about. It is concerning my baby girl. We used to be together so much. Would bring me my paper and read to me. When I tired of it, then I could sleep in my chair.

(Yes, she will be able to recall it.)

And how I could not go to the table for some time. She would arrange it for me."

Nothing evidential occurs here until I am told that a certain brother looked more like my mother than like father. This was true of brother Robert, deceased, and not at all true of my brother Charles, the only other deceased brother I have. But the reference to age nearer me applies to Charles. The complaint of the difficulty in communicating refers to the long lapse of the Smead sittings, my father being out of practice there. The "baby girl" is a reference to my sister Henrietta, a little later called Hettie, who used to bring the paper and mail to him, but she does not recall reading the paper to him. He always preferred to do his own reading. He did sleep in his chair, as indicated, a fact not known by me, as I knew nothing of his minor habits for the last twenty years of his life. There is no meaning in the reference to arranging the table. He was never so helpless as that, until the very end.

"Then James you came at last and when the rest could do no more you were my soul's comfort, doing the last any son could do for me, my body I mean. When all the others turned away you remained and then you took from my pockets several of my personal articles. I saw you and was made glad. They were just mere trifles but very useful to me. And my last book, did the daughter keep it, the one she was reading to me.

(I do not know, but shall inquire.)

I did not see my son George there when I left.

(He was there, having come after I did.)

Did not stay to help as you did. Hettie. Do you know I was glad to be free from those dreadful pains in my throat."

The events mentioned here are very much foreshortened. They refer to the time of his death. As soon as he died the others went to their homes my brother George having to go a hundred miles and return later for the funeral. For certain reasons I was made an executor of the estate and immediately following his death I searched his pockets and took out his personal articles and kept them, among them his pocketbook with a little money in it. The reference to his last book is not intelligible. Hettie is the name for my sister Henrietta, never called Hettie by him, but called this through Mrs. Piper. It is interesting here because Mrs. Smead knows her personally and her correct name, and would not naturally speak of her in this manner. My father suffered much with his throat, a fact not known to Mrs. Smead, and neither could the incident of my searching the pockets and the absence of my brother George. I supervised the preparation of his body for the funeral, a fact also not known to Mrs. Smead.

The subject of the communications here abruptly changed to the effort to tell something about my brother.

"I want to tell you to ask your sister . . . no I did not tell it . . . it was only the round table in the living room. On it the record was kept in a book. You will find the brother's name there, James.

(Yes, what record.)

Hyslop family record, and this name is there with yours.

(What book is that?)

Bible that I read so much when you were a boy. You can get it there, the name.

(Yes, and can you tell me about a brother on your side I am thinking about now?)

Whom I was talking about when I began to tell you about this day.

(Yes, but I want it a little more definite.)

He wanted me to tell you about it. (About what?) The name.

(Yes, if I could get any part of his name it would be clear.)

Very few of your friends know of him, James. (Yes.) and

pause. * * semicircular line drawn. C. pause. * * semicircular line drawn again. C. * * pause. W. Hyslop pause.

(" W. Hyslop.")

* * scrawl. is over there.

(Yes, that is right. Who is on your side. That is the one you are thinking about, is it not?)

Over here is one also. (Yes, that is the one I want named.) Another too here. (Yes, tell all you can.) Be patient with me. (I certainly shall.)

And the boy that did not love to work with me.

(I understand.)

He will soon learn to do better, James. Is ready now to help me and you.

(Yes, I understand. That is good.)

You know we came to you before. (Yes, I know whom you mean now.) and Mary too. She is most kind to him, but he fears to talk to you yet. Sees the error of his ways.

(Who was the other one you referred to?)

G. H. and * * R. H., goodday, son James.

Change of Control.

Hyslop he says double, dou B B le. Says it. You will U. D. understand. (Yes, I do.) "

It was Dr. Hodgson that thus came in and completed the message and in further remarks he said of my father that he was an honest seeker after truth when he was here, which was very true, tho he had nothing to do with this subject.

We had a family record which was kept in a Bible. It was not the Bible which he used so much when I was a boy. That had a place in it for this purpose, but he used for the family record a Bible given him by his sister. It was kept in the parlor, not the living room, for many years. The table on which it was kept before my stepmother came was not round, but the one after that time was rounded or oval in shape. The names of the family, with births and deaths, were recorded there.

There was a hint in the earlier part of the communications that the two brothers Charles and Robert were in mind, in the apparent endeavor to give their names and I saw what was going on, but would not help. Here I asked for the name and the confusion that followed, with the initial and

name indicated pretty clearly that my conjecture was right. "W. Hyslop" was correctly stated to be living, but the order in which the incidents of the message came was suggestive. He was apparently trying to name them in the order of their ages, as C., for Charles, was older than Will and Will stood next to Robert. He did not succeed in giving Robert's name. But Robert was correctly identified in a moment by the statement that he meant the one that "did not love to work with him." This brother hated the farm work and had so much friction with father that he left home, and his life gave pertinence to the remark about the error of his ways. My wife, Mary, was said in earlier sittings to be with him and helping him. The G. H. and R. H. were probably efforts to give C. H. and R. H., the proper initials of the two names, but they did not reveal the real object in mind in giving them. But Dr. Hodgson rushed in, when father lost control and gave the word "Double" to signify, apparently, that the object was to repeat the message that came through Mrs. Chenoweth regarding the double names in the family (p. 633).

On June 19th this brother Robert apparently tried to communicate. He appeared to be with my wife who announced her name at a change of control. But the confusion was so great that I got nothing significant except the statement about the color of his hair and the appearance of his face, the former dark and the latter thin, which were true and not known to Mrs. Smead. Soon came the name Martha and I took it to refer to my mother, but a little later it was made clear that it referred to my brother's daughter Martha, whose name it was possible for Mrs. Smead to have known, tho she may not have known it. She did not know that my brother was married and lived in Philadelphia, as stated in the communication, identifying it as the same place in which my wife's home was said to have been and correctly. In the midst of it and in connection with "baby Martha" came the request: "Ask her how the big grey kitty is for papa." This had no meaning to me, and when I asked if this little Martha had such a cat the answer was in the negative. But it seems that, when my brother was visiting me with the two

children, little Martha became so fascinated with a big grey doll kitty that it had to be hidden before she went away to prevent her asking for it. I never knew this fact and Mrs. Smead could not have known it. Whether it was what was meant by the communicator each one will have to decide for himself. At least the coincidence is there.

Apparently my brother then tried to communicate for himself more directly, tho without attempting direct control. He did not succeed in getting anything evidential through, but all along there was evidence of confused personality and when he had to give it up the control explained that "sometimes it seems as if, when we try to talk, if not used to it H. we think ourselves others and get confused." I was then told that he would not try again that day and that "he feels the fever burning all over and the lungs do not work easily." He died from tubercular trouble and suffered the usual fever with it. Mrs. Smead neither knew of his death nor of the cause of it.

This concludes the evidence of my father and the immediate members of his family, so far as they were mentioned. It is not possible to estimate the value of the evidence here. The utmost that can be said is that I have weighed the possible objections that would be raised by those who do not experiment but sit in their libraries without investigating and indulge fancies about the subject, and regard the collective evidence as good. I have had to assume that some things were known, owing to previous publications and that some might be inferred, subconsciously or otherwise, from the known life of my father. The fact that he was a farmer and known from previous publications to have been this, makes it possible for his general habits to be inferred and certain incidents to have been guessed. While I have made all allowance for this the hypothesis will not account for details, and especially little trivial but important circumstances which were not a natural part of the original events. Mrs. Smead knew more about my father than did Mrs. Chenoweth, who had seen nothing of the previous publications. She knows nothing of farm life from personal knowledge or experience and has had few opportunities to pick it up casually, her life

having been spent almost entirely in the city. From her ignorance of certain details of agricultural life I would suppose her unusually free from subconscious bias and power to guess and infer about it.

But we may discount her incidents as much as we please. An impartial student who examines the details and does not stop with the general ideas involved will readily recognize that they collectively make a strong claim to the very best type of supernormal information, however you explain it, and that is all that I need to remark, tho maintaining that the spiritistic hypothesis is the only tolerable one in the premises when you have dismissed normal methods of acquiring the facts.

INCIDENTS.

APPARENTLY PROPHETIC DREAM.

The following incident is taken from the collection of Dr. Hodgson. The reader will remark that it was not recorded until 1890 and the dream is said to have occurred about 1885. It is apparently premonitory or prophetic. It is unfortunate that the dream could not have been recorded before the realization, tho naturally enough the dreamer would not be interested in it sufficiently beforehand to anticipate its possible significance. The fundamental suspicion about it would be that an illusion of identity might occur at the time of the realization and thus distort the coincidence. The author takes the incident soberly and possibly he would not have remembered it as apparently premonitory, had he taken the trouble to decide whether an illusion of identity had occurred at the time. In any case it deserves a record regardless of the question of its nature, tho it will probably never be regarded as evidential.—Editor.

155 Columbia Heights, Brooklyn,
28th June, 1890.

Dear Sir:—

As you have so particularly wished it, I have written the particulars of my dream for you, though I cannot think it deserving of any other fate than that of the waste paper basket. Of course if it were of a preadmonitory character I would look upon it in quite another light. Such as it is, however, you are welcome to it. Should you think it worth publishing I would be glad to see the paper if quite convenient to you.

Faithfully yours,
T. JOHNSTON EVANS.

Richard Hodgson, Esq.

T. JOHNSTON EVANS,
155 Columbia Heights,
Brooklyn, N. Y.

In accordance with the expressed desire of the Secretary of the American Branch of the Society for Psychical Research, I shall narrate a dream and its singular fulfillment, the period of the

occurrence being about five years ago. What may render the incident valuable or valueless, is the fact that though extremely vivid, nothing could be more commonplace than the character of the vision, or the utter inutility of the incidents connected with its fulfillment. It cannot therefore be regarded as any special manifestation, but rather in accordance with some unexplained law which pictures forthcoming events, possibly to everybody, and necessitates their unknowing footsteps to move in a path which must bring about their realization.

I had just returned from Egypt, and was staying for a short period in Limerick, in the south-west of Ireland. Among those of my friends whom I desired to visit, after an absence of several years from home, was a Colonel —, who resided in the county Kerry, and whose ancestral seat was situated on the sea-coast, some sixty miles away. My time was limited, and though I would gladly have accepted his invitation for a prolonged stay at — Castle, I arranged to take an early train, lunch and spend a few hours with my friend and return to Limerick the same night.

It was about four nights before taking this excursion that I had the dream in question. I thought I was journeying on foot in some strange locality, I could not tell where. Suddenly I came upon a house of two stories, built of rough stone, and whitewashed over; it was a plain structure such as the better class of the Irish peasantry reside in. It was towards nightfall, and I entered it *sans cérémonie*, walked up the narrow, carpetless stairs and made my undirected way into a room of large proportion, but, with the exception of three bedsteads, almost totally devoid of furniture. The room was whitewashed and fairly clean, and the positions in which the bedsteads were situated—two placed one after the other with their sides to the wall, while the third was at the opposite end of the bleak apartment—impressed me vividly. When, in my dream, I entered the room, I could perceive that the two contiguous bedsteads contained occupants. Two men in each, of somewhat wild aspect, raised themselves on their elbows, and gazed at me with singular curiosity, which apparently being thoroughly satisfied they lay down again. Having first taken in my surroundings, and placed my purse and watch beneath the pillow, I thought I undressed myself and got into the remaining unoccupied bed fearless of molestation. This was my dream, almost as commonplace as one as could well be imagined, and singular to say, it was fulfilled to the smallest particular.

On the morning of my visit to Kerry, I left on the seven o'clock a. m. train, and, having broken my journey and breakfasted, I reached the station nearest — Castle. Here a tax-

cart awaited me, and, after a drive of about an hour, I found myself at my destination. The remainder of the day passed quickly, and it was imperative that I should be again at the station at six o'clock, in time to catch the up train. Unfortunately I prolonged my stay several minutes beyond the proper time, and though the horse was a fast trotter, I was unlucky enough to see the train steaming out of the station just as we were entering the enclosure.

There was nothing for it now but to wait for the following morning's train; but where to wait was the question. There was no village at ———, only a few scattered hamlets, and in them it would be impossible to obtain accommodation. The next station was some six miles distant, and to this, though nightfall was near, I resolved to walk. After a smart trudge, in due time I reached the picturesque village of ———, encircling its beautiful ruined abbey, and began to make enquiries as to where I should obtain accommodation for the night. A fair was to be held in the village the following morning, I learned, and all the hostelrys in the village were crowded, so that it would be almost impossible for me to get a room. At length I was directed to a house which stood at some little distance from the village, and to this I directed my steps. Most certainly I had seen it before, but I could not tell when or where. With its unlovely exterior I seemed perfectly familiar, and I entered through the open door as though I had done so a dozen times before.

When I had made my wants known to the mistress of the house, a buxom, good-natured looking Irish woman, she informed me that though she could not give me a room to myself, she could give me a bed, which happened to be the best one in the house, and that I was heartily welcome to it. Of course I accepted the offer gladly, and, after having taken a cup of tea and eaten some delicious home-made bread, I was shown into the apartment which I was to occupy for the night.

Yes! there it was, the very apartment of my dream; there were the bare white walls, the bare sanded floor, the utter lack of furniture, the three bedsteads placed in the exact positions in which I had seen them. And when I entered the room, the occupants of the two contiguous beds raised themselves upon their elbows and gazed at me, just as I had seen them gaze, and then lay down again apparently to sleep. In a few minutes I was myself recumbent upon the soft downy bed, and slept comfortably until morning, the behavior of my strange roommates being everything that could be desired.

The dream and its fulfillment was, as I have before observed, of the most unconsequential character; nothing could have invested it with a preadmonitory signification. It is only one of

hundreds with which we amuse our friends by narrating, and then forget forever. It is only one of thousands which when morning breaks we remember ourselves. If we could only treasure up those of which we have lost knowledge, could we tabulate their fulfillment and arrange their data, we might indeed obtain a theory which would bring us abreast of the supernatural. With our present limited apprehensions, the only deduction which we can possibly draw from dreams is that "it is not in man to direct his steps".

T. J. E.

Mr. T. J. E. Answers the Following Questions July 3, 1890.

Q. Did you mention your dream to any person before its complete fulfillment?

A. I have no recollection of having done so, but may have.

Q. Is this the only experience of the kind which you have ever had?

A. I have had several remarkable dreams, indicating commonplace incidents, which up to that time had not taken place, but never had any dream to which I would give the character of "forewarning".

Q. Did your dream recur to you for the first time when you entered the bedroom?

A. Yes—then *palpably*.—

APPARENT PREMONITION.

The following incident from the collection of Dr. Hodgson is an especially interesting one. Such dreams seem to occur quite frequently. There are on record several of them connected with boat races, and they will receive notice at proper times. But the present one has unique features which make it important to note them.

The dreamer's mind was occupied with the advertised race between the two boats, the Columbia and the Shamrock, and it would be quite natural and within the limits of chance coincidence that he should guess the right one, especially as he had made calculations in regard to the speed of both boats. But that he should assign the exact number of minutes and seconds in the Columbia's victory would not seem to be the result of chance. There is one chance out of sixty that he would get the seconds correct and one chance out of sixty that he would get the minutes right, and one out of 3,600

that he would get both correct. This would make it seem wholly unlikely that chance was the cause or explanation of the coincidence. Of course I am omitting the consideration that the "corrected time" was eight instead of fourteen seconds, as the "actual time" was correct. But while the chances are one to 3,600 that he would get both minutes and seconds correct, this is based on the supposition that the mind would act on the supposition that it might be as much as an hour. This assumption, however, is in reality preposterous, since the history of such races would at least be unconsciously present to an interested party, such as the dreamer was, and this would represent the difference at much less than an hour. What that history is in representing the usual limits of such victories I do not know, but for the sake of illustrating how the chances might be reduced, suppose that the outside is twenty minutes. This would reduce the chances to one out of 1,200 that both minutes and seconds would be correct. This seems large enough to make one hesitate to call it chance coincidence.

But a circumstance of great interest and significance occurred, as the reader may have remarked. One of the friends, in making his guess with the others, decided to make his the same in time for the Shamrock that the dreamer made it for the Columbia. Now if the Shamrock had won by the time indicated we should have had to regard the guess as due entirely to chance. Of course his is not made out of any assumed number of possibilities, as the dream consciousness would have to reckon with, but starts with a given datum and applies it to the Shamrock instead of the Columbia, assuming, of course, that, if the time be correct, it is one chance out of two that the Shamrock will be the winner. But had it won the coincidence would have been a chance one and hence we have to admit the possibility of this in the case of the dream, tho there is no way to prove it and the actual success does not look like such a phenomenon. If a coincidence by chance it is a very remarkable one, and in any case there are no data to prove it otherwise.

Probably those familiar with boat racing and the usual limits of time superiority in them may be able to considerably

reduce the number of chances in such cases, especially if ability to calculate regarding speed, as the dreamer did. He knew the distance and his calculation might bring him to a position where the guess would be very much less than one in 1,200, possibly one in fifty. That depends on conditions about which the editor knows nothing. But the error of the man who guessed the same time for the Shamrock and the certainty that his would have been chance coincidence had he succeeded, must make our confidence halt when we are tempted to exclude chance from the successful hit.—Editor.

George A. O. Ernst, Counsellor at Law,
Equitable Building, Boston.

October 24, 1899.

Dr. Henry P. Bowditch.

My dear Doctor Bowditch,—

Are you still interested in the Society for Psychical Research? If so, you may be interested in the following:

On Sunday, October 1, Mr. C. B. Clark, a bookkeeper in the employ of our mutual friend C. S. Waldo, was reading the Sunday "Globe" with a special reference to the races which were to be sailed the coming week between the Columbia and the Shamrock and he did more or less figuring and more or less calculating as to the measurements of the boats and the time which each would probably make. With his mind thus full of the subject that night he dreamed that he was reading the daily "Globe" after the first race and saw on the first page in large letters the words "Columbia wins, beating the Shamrock by ten minutes, fourteen seconds." Next morning he told his wife of the dream and also told it generally to his associates in the office. They, of course, laughed at him, but as a result a pool was formed and he headed the list, writing as his guess the figures of his dream, namely, Columbia winning by ten minutes, fourteen seconds.

You will remember that, owing to the bad weather, there were no races during that and the following week and not until October 16, two weeks afterwards, was the first race successfully carried through and then the Columbia won by exactly ten minutes, fourteen seconds, the exact time shown in the dream.

All this can be substantiated by a large number of witnesses and I have the guess as written by Mr. Clark two weeks prior to the race.

Of course there would be nothing remarkable in a man's guessing the exact time. There must of necessity be some one

among the hundreds of people who amused themselves by guessing to hit the exact time by mere accident; the remarkable thing, if there is anything remarkable about it, is the fact of the dream.

Very truly yours,

GEORGE A. O. ERNST.

George A. O. Ernst, Counsellor at Law,
Equitable Building, Boston.

Nov. 7, 1899.

Dear Sir:

I enclose statement of C. B. Clark as to dream, with Mr. Robbin's certificate; also the original signature of Mr. Clark made I think Oct. 3d. The first race was to have been sailed Oct. 5th but was not actually sailed until the 16th.

Mr. Clark's address is 102 Milk St., Boston.

Very truly,

GEORGE A. O. ERNST.

WALDO BROS.

102 Milk St., Boston.

[Rec'd by R. H. Nov. 8, 1899.]

Sunday, Octo. 1, two days before the races between the Columbia and Shamrock were scheduled to begin, I read a great deal of the boats, and that, with the natural interest I felt in the races, undoubtedly prepared my mind for the unusual dream I had in the night.

I am a very sound sleeper and although I often think in the morning that I have dreamed something, have never been able to remember what.

(I read the "Globe" in the morning.) In my dream, I had in my hand a copy of the "Globe" the morning after the first race. Across the front page, in very large type was printed, "Columbia wins by 10 min. 14 sec."

The dream was so vivid as to seem real for a long time after I awoke. I told my wife, not only that I had dreamed the Columbia had won the first race but also the time. I also told our neighbors Mr. and Mrs. Hatch. All three will testify to the fact. I told it also very generally in the office and was a great deal laughed at. Mr. Robbins of the office will particularly remember, for when a pot was made in the office, the nearest to the time of winning boat over the losing to take the pot. I told him I should guess as I dreamed, and he said, "You may have made a mistake in the boat, so I'll take the same time for the Shamrock."

Of course everybody knows Columbia won first race by 10 min. 14 s.

CARLOS B. CLARK.

I can testify that Mr. C. B. Clark told me of his dream as above two weeks before the first race was won and that he stated the time 10 min. 14 sec.

C. S. ROBBINS.

Thursday's race, Octo. 5, [1899.]

Guess the corrected time by which the winning boat beats the loser. 25c. per guess. Nearest guess to take the pot.

Name	Boat	Time	
		Minutes	Seconds
C. B. Clark.....	Columbia	10	14
C. S. Robbins.....	Shamrock	10	14
J. A. Waldo.....	Columbia	7	0
J. W. Macdonald...	Columbia	4	6
Greve	Columbia	5	30
C. W. H.....	Columbia	3	20
C. H. Waldo.....	Shamrock	3	30
F. W. Thomas.....	Columbia	6	15

The account referred to by Mr. Clark is in the *Morning Globe* for October 17, 1899. The letters are thick and about an inch long, and the head-lines, with pictures of the vessels, etc. occupied about a quarter of a page, the letters running halfway across the page.

The heading begins:

**"COLUMBIA'S FIRST VICTORY
BEAT SHAMROCK 10 m. 8 s."
ETC., ETC.**

Below this are the figures:

"Whole Course.

	Elapsed Time.			Corrected Time.		
Columbia	4	53	53	4	53	53
Shamrock	5	04	07	5	04	01

Columbia wins by 10m. 14s. actual time, and 10m. 8s. corrected time."

Further on in the account it is explained that 6m. is allowed to the Shamrock, leaving 10m. 8s. difference in corrected time,—10m. 14s. being "first count".

May 2, 1906.

L. EDMUNDS.

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TREASURER'S REPORT.

The following is the report of the Treasurer for the first, second and third quarters of the year, the second ending June 21st and the third September 28th.

	I Quarter Receipts	II Quarter Receipts	III Quarter Receipts
Membership fees.....	\$2,994.50	\$532.85	\$332.50
Endowment	250.00	50.00	5,200.00
Rent			180.00
Sundries	105.71	70.95	23.10
Total	\$3,350.21	\$653.80	\$5,735.60
	Expenses	Expenses	Expenses
Publications	\$549.20	\$1,058.98	\$3,853.60
Rent	123.00	131.00	123.00
Salaries	180.00	190.00	
Investigations	289.69	70.00	
Office	56.11	30.78	110.64
Indexing	97.50		
Insurance	115.40		77.89
Printing	42.35		22.50
Supplies	74.75		22.60
Stamps	20.00		20.00
Sundries	46.03	42.06	19.09
Total	\$1,594.03	\$1,807.07	\$3,253.32

JAMES H. HYSLOP, Treasurer.

ERRATA

- Page 3, line 24. For *sprits* read *spirits*.
 Page 6, line 24. For *bete* read *bête*.
 Page 22, line 26. For *misintrepret* read *misinterpret*.
 Page 22, line 31. For *clairoyant* read *clairvoyant*.
 Page 24, line 5. For *Oedipus* read *Œdipus*.
 Page 24, line 30. After *them* insert *by*.
 Page 25, line 27. For *Edmunds* read *Edmonds*.
 Page 26, line 8. For *in* read *on*.
 Page 35, line 14, and throughout the article. For *Willetts* read *Willett*.
 Page 38, line 9. For *Khayam* read *Khayyām*.
 Page 38, line 18. For *Willet* read *Willett*.
 Page 38, line 19. For *lillies* read *lilies*.
 Page 38, line 34. For *Aeneid* read *Æneid*.
 Page 42, line 1. After *in as much as* insert *it*.
 Page 42, line 13. For *Keats* read *Keats'*.
 Page 42, line 25. For *Khayam* read *Khayyām*.
 Page 55, line 4. For *Thompson* read *Thomson*.
 Page 56, line 12. For *condenmed* read *condemned*.
 Page 59, line 12. For *Edinburg* read *Edinburgh*.
 Page 63, line 18. For *indispensible* read *indispensable*.
 Page 67, line 38. After *theological bias and* read *of being*.
 Page 70, line 14. For *cum frano* read *cum grano salis*.
 Page 75, lines 10, 22. For *prophecy* read *prophecy*.
 Page 75, line 14. After *classed* read *as*.
 Page 75, line 17. For *the Salpetriere* read *Salpêtrière*.
 Page 76, line 2. For *effect* read *affect*.
 Page 76, line 6. For *Lord Lytleton* read *Lord Lyttelton*.
 Page 76, line 17. For *is* read *are*.
 Page 76, line 30. For *prophecy* read *prophecy*.
 Page 78, line 3. For *it* read *them*.
 Page 78, line 16. For *prophecy* read *prophecy*.
 Page 78, line 34. For *Jesus* read *Jesus'*.
 Page 79, line 37. For *unsurmountable* read *insurmountable*.
 Page 80, line 13. For *deaths* read *death*.
 Page 80, line 22. For *furnished* read *furnishes*.
 Page 81, line 12. For *uroid's* read *world's*.
 Page 88, line 24. For *interest of* read *interest in*.
 Page 93, line 36. For "*The Annals of Psychic Science*" read "*Les Annales des Sciences Psychiques*."
 Page 97, line 10. For *or* read *of*.
 Page 101, line 35. For *Institution* read *Institute*.
 Page 103, line 12. After *time* omit *as*.
 Page 111, line 12. For *knowledge* read *knowledge*.
 Page 112, line 13. Before *feel* insert *I*.
 Page 117, line 28. For *bete* read *bête*.
 Page 118, line 35. For *Les problemes des causes finless* read *Les Problèmes des Causes Finales*.
 Page 119, line 8. For *Ochorovic's* read *Ochorovics'*.
 Page 122, line 2. For *phenomena* read *phenomenon*.

- Page 123, line 22. For *spirit* read "*spirit*."
 Page 125, line 10. After *reason* omit *in them*.
 Page 125, line 19. After *another* read *thing*.
 Page 136, line 10. For *philanthropist* read *philanthropic*.
 Page 136, line 16. For *were incarnations* read *was an incarnation*.
 Page 138, line 25. For *anemic* read *anæmic*.
 Page 141, line 36. For *Sir William Ramsey* read *Sir William Ramsay*.
 Page 141, line 38. For *experiment* read *experimenting*.
 Page 142, line 23. For *material* read *materialism*.
 Page 143, line 9. For *probelm* read *problem*.
 Page 143, line 14. For *Sir William Ramsey* read *Sir William Ramsay*.
 Page 144, line 6. For *Schopenhaur* read *Schopenhauer*.
 Page 145, line 25. After *It* is read *with*.
 Page 147, line 4. For *are* read *is*.
 Page 147, line 18. For *or* read *of*.
 Page 147, line 20. After *salvation* read *was*.
 Page 147, line 38. Omit *which*.
 Page 150, line 35. For *etablish* read *establish*.
 Page 151, line 14. For *Epircurus* read *Epicurus*.
 Page 152, line 16. For *virture* read *virtue*.
 Page 154, line 7. For *repere* read *repère*.
 Page 154, line 10. For *hogs* read *hogs'*.
 Page 159, line 12. For *Glas* read *Glans*.
 Page 166, line 37. For *cortege* read *cortège*.
 Page 169, line 22. For *and all correct* read *all correct*.
 Page 170, line 10. For *practise* read *practice*.
 Page 171, line 15. For *in* read *for*.
 Page 173, line 23. Insert *of* before *an ultra-practical*.
 Page 174, line 7. For *chatelaine* read *châtelaine*.
 Page 174, line 14. For *marveled* read *marvelled*.
 Page 174, line 33. For *at* read *on*.
 Page 175, line 23. For *only* read *except*.
 Page 179, line 35. For *naive* read *naïve*.
 Page 181. Omit "*Detailed Record*" 190.
 Page 181, line 9. Omit *a*.
 Page 181, line 20. For *and* read *or*.
 Page 184, line 13. Omit *Before the public learned the facts*.
 Page 190, line 30. For *mattter* read *matter*.
 Page 196, line 35. Omit *and*.
 Page 201, line 24. For *scrawly* read *scrawilly*.
 Page 203, line 8. Omit *do*.
 Page 214, line 36. For *Authors* read *Authors'*.
 Page 215, line 36. For *prototégé* read *protégée*.
 Page 226, line 24. For *draftsman* read *draughtsman*.
 Page 226, line 31. For *marvelous* read *marvellous*.
 Page 228, line 25. For *prophesies* read *prophecies*.
 Page 231, line 32. For *a dog cart* read *the dog cart*.
 Page 236, line 27. For *I have* read "*I have*."
 Page 238, line 6. For *stupour* read *stupor*.
 Page 242, line 36. For *tho* read *through*.
 Page 243, line 28. For *experiments* read *experiments*.
 Page 257, line 24. For *answerd* read *answered to that of*.
 Page 288, line 35. For *covex* read *convex*.
 Page 291, line 21. Before *which* insert *in*.
 Page 294, line 34. For *regime* read *régime*.
 Page 297, line 20. After *could* omit *not*.
 Page 300, line 10. For *recognizable* read *recognized*.

- Page 304, line 37. For *Theater* read *Theatre*.
 Page 314, line 32. For *receiving them alone* read *alone receiving them*.
 Page 315, line 6. For *oedema* read *edema*.
 Page 326. For 236 read 326.
 Page 327, line 18. After *appear* insert *that*.
 Page 330, line 8. For *Barnums* read *Barnum's*.
 Page 338, line 38. For *where* read *in*.
 Page 338, line 38. For *of* read *in which*.
 Page 341, line 15. Omit *by*.
 Page 343, line 10. For *personally* read *personal*.
 Page 343, line 25. Omit *and*.
 Page 345. Omit *From Robert Balmer 393*.
 Page 349, line 27. For *assurred* read *assured*.
 Page 367, line 30, 35. For *Institution* read *Institute*.
 Page 374, line 1. For *sacharine* read *saccharin*.
 Page 376, line 18. For *Dorcas* read *Martha*.
 Page 381, line 20. After *apparently* insert *she*.
 Page 382, line 1. After *have* insert *been*.
 Page 384, line 10. After *shows* insert *such*.
 Page 386, line 4. For *on* read *at*.
 Page 388, line 9. For *as* read *that*.
 Page 391, line 15. For *better life, to quote* read *better life. To quote*.
 Page 397, line 10. For *Abbot* read *Abbott*.
 Page 399, line 4. For *faces* read *facts*.
 Page 402, line 8. For *every* read *ever*.
 Page 411, line 12. For *promise* read *premise*.
 Page 415, line. For *Thompson* read *Thomson*.
 Page 419. Second paragraph should be read as foot-note to page 416.
 Page 419, line 32. For *bete* read *bête*.
 Page 421, line 35. For *of* read *on*.
 Page 434, line 2. After *beliefs* read *our aim*.
 Page 441, line 23. For *X* read *Q*.
 Page 446, line 17. For *English* read *English*.
 Page 449, line 12. For *Tyndale* read *Tyndall*.
 Page 450, line 19. For *Physical* read *Psychical*.
 Page 450, line 32. For *omnipresential* read *omnipresent*.
 Page 451, line 23. For *prophecy* read *prophecy*.
 Page 451, line 28. For *Swendenborg* read *Swedenborg*.
 Page 451, line 43. For *speak about* read *speak*.
 Page 452, line 6. For *Pearsons* read *Pearson's*.
 Page 452, line 21. For *of* read *for*.
 Page 452, line 43. For *taken back* read *taken aback*.
 Page 456, line 26. For *cannot* read *can*.
 Page 456, line 32. For *description* read *descriptive*.
 Page 457, line 6. For *in the memory* read *in memory*.
 Page 457, line 8. For *analagonistical* read *antagonistic*.
 Page 458, line 37. For *interesing* read *interesting*.
 Page 460, line 22. For *data is* read *data are*.
 Page 464, line 28. For *the public* read *public*.
 Page 465, line 7. For *seemingly* read *seeming*.
 Page 465, line 10. For *are interested* read *to be interested*.
 Page 465, line 33. For *proceeded* read *preceded*.
 Page 465, line 37. For *they* read *he*.
 Page 466, line 2. For *their* read *his*.
 Page 466, line 4. For *they* read *he*.
 Page 466, line 15. Omit *forth*.
 Page 466, line 17. Omit *there is*.

-
- Page 470, line 1. Omit *this*.
 Page 470, line 7. For *James* and *Dr. Hodgson* read *James. Dr. Hodgson*.
 Page 477, line 10. For *unforseen* read *unforeseen*.
 Page 477, line 27. For *Hodgson* read *Hodgson's*.
 Page 478, line 5. For *their* read *his*.
 Page 481, line 20. For *from* read *and*.
 Page 487, line 14. For *where* read *with whom*.
 Page 487, line 35. For *use* read *us*.
 Page 488, line 3. For *begining* read *beginning*.
 Page 492, line 32. For *mental body-travelling* read *mental-body travelling*.
 Page 498, line 6. For *cannot* read *can*.
 Page 547, line 19. For *cobblers* read *cobbler's*.
 Page 548, line 10. For *faher* read *father*.
 Page 558, line 9. Insert period after *afterward*.
 Page 562, line 10. For *Mama* read *Mamma*.
 Page 563, line 10. For *practise* read *practice*.
 Page 569, line 23. For *vestage* read *vestige*.
 Page 570, line 10. For *with* read *from*.
 Page 644, line 16, 17. For *effatus* read *affatus*.
 Page 647, line 9. For *oi polloi* read *hoi polloi*.
 Page 668, line 17. For *Eunich* read *eunuch*.
 Page 672, line 31. For *Anno Domini* read *Annis Domini*.
 Page 687, line 12. For *beach* read *bench*.
 Page 697, line 30. For *James* read *names*.

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