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# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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## SURVEY AND COMMENT

### *The American S. P. R. at the Beginning of 1915.*

THE American Society for Psychical Research has completed its seventh year of organized inquiry into the obscurer and relatively neglected phenomena of human personality. Viewed comprehensively its investigations have been directed to ascertaining the nature and scope of the mental faculties of man in their widest aspect—where previous knowledge had seemed to set a limit, the Society has on principle investigated whether this limit might not in fact be exceeded.

Physics, for instance, takes it for granted that all motion is of the type exhibited on a billiard-table—one

ball moves because another ball hits it, while the original motion is imparted by the cue of the billiard-player. And physics at present asserts that there is *no* motion, in a closed system of bodies at rest, without contact. The Society, on the other hand, has been bold enough in this question—or, perhaps, desirous enough to avoid dogmatic affirmation—to investigate certain cases of alleged movement without contact. It is of small moment that as yet no decision on this one point has been reached. Not the issue of any particular controversy, but the wider issue of dogmatism versus judicial investigation is that for which the Society is concerned.

But though the Society stands fundamentally for this principle of open-mindedness and purposes to establish conclusions regarding human faculty that are true rather than to seek substantiation for even the most favored and comforting of preconceptions, it can point to at least one conclusion of no common significance. It can confidently affirm that through its investigations and its evidence the mind of man has been shown to possess powers vastly greater than recently seemed possible for it to possess in the light of the facts of established science.

The Society can, indeed, publish as yet no conclusion officially and may well never desire to stand for any particular conclusion—however well substantiated by evidence such may at any time appear to be—for it is averse to any propagandism. Yet it may legitimately endeavor to direct general attention to the fact that individual investigators in Psychical Research both here and in England have reached conclusions which seem to their sponsors definitely established.

It is well-known that not a few among the official members of both the English and the American Societies have concluded from the evidence collected by these Societies that human personality survives bodily death, while as to the ability of these investigators there is the explicit testimony of the Oxford psychologist, McDougall, that "among these persons so convinced [of survival] are several who, in respect to their competence to form a sane and critical

judgment on this difficult question, cannot be rated inferior to any other persons."

In directing attention to this conclusion it is not primarily the concern to emphasize its nature. Rather it is desired to make clear that it is of unrealized importance for men of peculiar competence to have reached any conclusion whatever. The conclusion is at present positive, but it would have been the desire of the Society to publish the equally great significance of a negative verdict. Both positive and negative verdicts have long been held to be of immense consequence, if believed in or if finally established; and it was because of the consequences which would flow from the secure establishment of the fact of either survival or dissolution that men were found to set up societies for Psychical Research. Now, however, that a majority of investigators have reached a conclusion, the utility and even the necessity for further investigation is apparent. The conclusion must be tested with a care proportionate to its significance; it must be subject to perpetual re-verification and must have the ramifications of its significance indefinitely pursued.

If ultimately and finally "true," it will probably require that increasing knowledge make its verification increasingly simpler and easier.

Being thus persuaded of the present value of its efforts and even more persuaded of their larger scope for the future, the officers of the American Institute for Scientific Research are especially gratified to have better guaranteed the continuity and the enlargement of the work of Section B, the American Society for Psychical Research, by securing for the Under-Secretaryship the services of Mr. E. W. Friend.

It is hoped that Mr. Friend may be enabled to devote his time to this work exclusively henceforth and that eventually he may succeed to the secretaryship.

A few facts in regard to Mr. Friend may not unfittingly be recalled. He was graduated from Harvard in 1908 and took his Master's degree there in 1910. The following year he was Henry Rogers' Traveling Fellow of

Harvard University and studied at the University of Berlin. Returning to America he was for two years Instructor in Classics at Princeton University. From there he went to Harvard, where he both studied and (as an assistant) taught philosophy.

As Mr. Friend's interest in Psychical Research is of long standing and as his training has been equally in the natural sciences, philosophy, and languages, his services were immediately valuable to an unusual degree.

The Society takes pleasure in announcing also that it has secured more commodious and more suitable quarters at 15 East 40th St. As the building here is fire-proof, it will be possible to file with greater security the Society's books and its steadily accumulating manuscript material. It is planned to arrange all these shortly so that they may be available for reference to members of the Society and to other interested persons. There is likewise in these new quarters an excellent auditorium, seating about four hundred people, which will be at the Society's disposal for public meetings. The rooms of the Society are open daily to members from 9 to 5, except on Saturdays, when they close at noon.

A further matter of satisfaction is the bettering of the financial condition of the American Institute. The endowment now runs well over \$100,000, as announced on the rear cover, though this sum must be regarded as merely an encouraging beginning than as an endowment in a real sense of the word.

A particular portion of the funds contributed to the Society during the last year requires especial mention.

The sum of \$8,000 was given during the year 1914 for various purposes by Miss Theodate Pope of Farmington, Connecticut, in memory of her father, Alfred Atmore Pope, who died in August, 1913. Mr. Pope was acquainted with Dr. Richard Hodgson and was himself favorably disposed to Psychical Research. It is the intention of Miss Pope to continue the donation of this yearly sum and, perhaps, to ensure its permanent addition to the resources of the Society. This latter, however, is contingent

upon the continued extension of the Society's work by other donors. The earnest attention of members and of the interested public is, therefore, directed to the desirability of rendering permanent the generous contribution of Miss Pope by further strengthening the financial basis of the Society. In the words of the appeal for endowment which is herewith printed on the back of the Journal:

The Institute invites the co-operation of all who may acknowledge the capital significance of its efforts and respectfully suggests that funds or property bequeathed to increase its endowment will yield in time a result which will be favorably comparable with the result of experimentation and research in any other department of science.

#### *Psychical Research in Sermons.*

It is with gratification that the receipt is acknowledged—from a member of the Society—of reports in the *Daily Examiner* of Lancaster, Pennsylvania, of a series of five sermons which discuss the problem of survival with the aid of evidence collected by the English and the American Societies for Psychical Research.

The author of these sermons, the Rev. E. H. Reeman, shows clearly a grasp of the problem and of its implications. He asks the familiar question whether life is worth living if death is the end and answers it as the best of skeptics and agnostics have in substance made answer—as have Huxley and the mathematician and philosopher, Bertrand Russell,—that to him who lives life well the dignity and value of life cannot be destroyed by the ultimate destruction of conscious personality. The value of life in that case would simply appear to us to be greater than the value of the Universe—life would have literally risen higher than its source.

But, the author of these sermons continues, if survival of death is a fact, the value of life and the meaning of

nature become greater and more intelligible. He sketches the Greek and the Hebrew conceptions of immortality and emphasizes the clear and definite affirmation of survival which has been made by Christianity. But for him it seems certain that the time has now come for faith to be corroborated by evidence.

Mr. Reeman then gives a brief history of the English S. P. R. He dwells upon the distinction and the competency of its investigators, upon their painstaking efforts, and upon the significant conclusions already reached—by the majority of competent investigators that the hypothesis of survival is fully warrantable from the evidence, and by numerous others that the evidence furnishes definite proof of survival. Mr. Reeman manifestly is well acquainted with the canons of evidence in Psychical Research and with the implications of the telepathic hypothesis as an explanation—in especial with the *télépathie à trois* advocated by Mr. Podmore—and likewise with the acute argumentation of Dr. Hyslop in favor of the spiritistic interpretation of the evidence.

The sermons of Mr. Reeman have been adverted to here at this length as evidence of the commendable interest of one of a large class,—of one whose *confrères* should be assuredly not averse to a like examination and criticism of the evidence. It may be permitted to hope, in view of not merely the interest but the co-operation with the English Society for Psychical Research of such distinguished Englishmen as Dr. L. P. Jacks, the editor of the *Hibbert Journal*, the Rev. M. A. Bayfield, and Bishop Boyd Carpenter, that similar interest and aid in the collection and criticism of evidence may be secured in increasing measure for the future from ministers of various denominations in the United States.

I.

A SERIES OF RECENT "NON-EVIDENTIAL"  
SCRIPTS.

BY E. W. FRIEND.

THIS article presents extracts from a series of recent scripts that purport to come from several men who, when living, were well-known in Psychical Research—and from one or two other personalities whose pseudonyms are familiar in connection with the trance of Mrs. Piper. The scripts do not ordinarily attempt to give matter that is directly evidential or matter that is likely to prove part of a cross-correspondence. It appears, rather, as if the intention were in part, at least, to do what was desiderated some six or seven years ago by Sir Oliver Lodge. In an article published in an American magazine—in 1908, I think—he spoke of what to him seemed the approach of the workers from each side to the point where, as in a tunnel excavated simultaneously from the two sides of a mountain, the strokes from the pickaxes in one half could be heard at last by the laborers in the other. The wall was growing thinner in spots, he thought—thin enough, perhaps, for it to be hoped that some day there might be secured from a personality in the other world an essay, say, on a characteristic topic and in a characteristic style.

Indeed, it may be said, if communication has in truth been established with a "metetherial" world, sooner or later such a form of indirect evidence of surviving personality might be legitimately required. If Frederic Myers and William James survive still, and if they have not passed into an environment alien in its interests to this life which

they left behind, then they would almost surely attempt some time the transmission to us of something more than personal memories—of even more than that subtle evidence for the possession of acute intelligence which is embodied in the complicated cross-correspondences of the English Society. The desire for human converse might be strong and would be natural—for converse that should rise occasionally above the tedium of forensic evidence and in which they could be relieved from having to prove that they were themselves; or it might be that, seeing “the laws of life with sharper eyes,” they would wish to convey new truths to us or to import into “accepted” truths a more vital significance.

It is, in fact, from Frederic Myers and from William James that a number of these scripts purport to come. There are also communications which claim as their author the personality who “managed” from the other side the trances of Mrs. Piper and who took as his pseudonym the title “Imperator”—because, it was asserted, while in this world his life was of so exalted a character as to render its details familiar and accessible and his name worthless, therefore, as evidence. In character these scripts are what might be called “philosophical.” Their chiefest concern is undoubtedly ethical, tho in part they deal with questions that are more strictly limited to psychology and to metaphysics.

Attention must here be directed to three points of importance in judging the extracts to be presented below. The first point—a general one—is that, even if communication with another world is now becoming possible, the difficulties of such communication would be great *prima facie* and may with justice be heavily stressed. For when a man dies—whatever be our assumption regarding the nature of death—there is destroyed an immensely complex mechanism designed for action in just this world in which *we* live,—a mechanism, moreover, that has been adapted through long years of practice to the unique purposes of the putative “soul” connected with it. To communicate through a different mechanism than the one to which the



surviving personality had been adapted by the multitudinous reactions of a life-time would not be child's play. It should suffice to remind oneself that the more expert one is with the action of a particular make of typewriter, the more exasperatingly frequent will be one's mistakes in operating a make only slightly different; or that a virtuoso will be much distressed by a harder action on his piano than the one to which he is habituated. The second point is that the scripts to be quoted from presently have had but a short time in which to develop. And, finally, it must be remembered that there is a great mass of script from other automatists in connection with whose serious claims to authenticity the script here exhibited should be evaluated.

The automatist—or perhaps the more convenient word "scribe" may be used—is my wife, a young woman who is nearing twenty-three and of whom it will be well to say a word.

There is, I believe, nothing neurotic in her history. She appears, in fact, the antithesis of anything suggesting either mental instability or physical weakness, for her health is and has been almost superlatively fine. She has always had a deal of outdoor exercise, even strenuous exercise. On the other hand, she may not unfairly be called "sensitive" and has always been musical. (She has had a long preparation for a professional musical career and had begun to appear publicly in Germany.) Her first automatic script was produced when she was not quite sixteen and was obtained at the instance of a scientific friend of the family who was interested in Psychical Research. Several messages were obtained at this time that may have shown supernormal knowledge,—some from a dead friend of her mother and one that apparently gave warning of the approaching death of the maternal grandmother. No records of these youthful scripts exist now. There was then an interval of a year or two until the summer of 1911, when automatic writing was again attempted on one or two occasions and without success, scarcely anything but scrawls being obtained. In the spring of 1914, after her return

to America from Germany, she tried repeatedly at my solicitation to get something besides scrawls, alone as well as with myself, and, on one or two occasions, with others present likewise, among whom were her mother or her sister. Nothing was obtained at any of these sittings except illegible scrawls or a phrase or two, save on an evening in early April just before the death of my mother. What was obtained then was of very doubtful relevance. Of these scrawls most are extant. On the 4th of August of last year, less than two weeks after our marriage, an unsuccessful sitting was had in Farmington, Conn., where we now live. On August 18th a similarly unsuccessful sitting was held in the late afternoon. In the evening of this day, however, it was proposed by her twin sister and her sister's fiancé, who had been visiting us for several days, that another trial be made.

The patient, I was by this time weary. With this evening sitting of August 18th, however, coherent script developed and has continued to come whenever it was sat for, provided the scribe was not in any degree fatigued. Even a slight amount of weariness on her part—which is naturally felt most in the evening—seems to make the production of script very difficult and soon brings either a statement that the communicator cannot continue or a request that we sit in the morning.

I give below in full this evening sitting of August 18th, 1914. It may serve as an introduction and as something of a contrast to the extracts that will shortly follow. •

Sitting of August 18th, 1914.  
9.30-10.15 P. M.

Present: E. W. F.  
N. E. R.  
N. S. P.

[Several lines of doubtfully legible words.] come back. In this life you see a material change, which must in worlds without means to see. [sic]

Give me time this evening. I see thoughts of use, sense. Where do you see these things clearly? Time must show us which we want for eventual work.

Place confidence in our life.

(E. F.: I do place confidence.)

Then we can use this way.

Where is the script from Hyslop's? [sic] It is not correct in detail.

(E. F.: From Hyslop's medium?)

Yes.

(E. F.: Where is she?)

Chenoweth.

(E. F.: I understand.)

Give thought. Teach them to use consideration.

=====  
(E. F.: I am trying in that direction.)

It is no use otherwise.

(E. F.: I am beginning to realize this.)

We try so steadily and cannot get thoughts taken.

[E. F. re-reads.]

Yes. [Said in response to the re-reading.]

(E. F.: I understand. Continue, if you can, to direct us.)

When you see a little clearer, we will send much. Now it is still far weaker than it will be. Good must not seem futile in its minute details.

(E. F.: I understand, I think.)

Thank you.

(E. F.: Can you say who this is?)

Myers H

(E. F.: Can you develop this light? Do you wish to?)

Try yes

E. F.: I will give you every opportunity.)

Time is what we most need.

(E. F.: I realize that.)

Nothing is gained [pause]

(E. F.: "Nothing gained" by what?)

Tensity [sic]. Let us teach her.

(E. F.: I will.)

Most men would scorn.

(E. F.: Do you not realize that my interest is greatly in this work?)

We hope it can continue. Wait, for the real light will come.

(E. F.: Shall we have daily sittings to develop?)

Think it wise.

(E. F.: Very well.)

Many thanks. Good-night.

The writing at this first sitting was in large characters and was deliberate, tho later it was to take on much greater speed. A sentence or two in the above seemed to me at the time to exemplify the dream-like quality not infrequently remarked in automatic writing—such as for instance, "Place confidence in our life" and "Good must not seem futile in its minute details." Subsequently, I came to believe that these sentences might be taken as uncommonly succinct and pointed. It was indeed confidence in "their life" which was besought by the communicators. These words, in fact, could serve as a topic-sentence for the whole of these writings,—as the statement of a theme which has been developed by reference to the most varied human interests. Moreover, the words from "I see thoughts of use, sense" to "want for eventual work," which may seem vague or perverse to the point of irrelevance, appears less so to me now. In the light of some remarks in sittings that succeeded, I am inclined to regard them as parallel to those "asides" in the Piper scripts which Hodgson in his reports of the Piper sittings was wont to annotate with the query, "Between spirits?" If this were the case, it would serve to illuminate a number of cryptic remarks later on that must otherwise be regarded as abominable fustian or as cunning fabrications of the subliminal bent on faking a neat case for the trustful husband. There was once interpolated, for instance, "Peranoia [sic] comes in." It had no relevance in the immediate text into which it was thrust; but it developed after the sitting, in a sort of "psycho-analytic" conversation, that earlier in the year a relative of my wife had dropped a remark or two about the possible risk of mental disturbance from cultivating automatic script. Such a possibility had been scouted and the remark forgotten; but evidently the memory or the "suggestion" implicit in the remark was not lightly regarded by the "subliminal." The appearance of the technical word "paranoia"—which the scribe did not know well enough to spell correctly, tho she did know that it referred to insanity—taken in connection with the second set of curious sentences of the first sitting, suggest not a

little a rapid expert examination on the other side of the budding automatist's "psychical corpus" and its favorable and unfavorable diatheses—of thoughts which, from the communicator's point of view, were of "use, sense" in favoring his entrance into her mind and of other thoughts which served as obstructing suggestions of the most serious kind. For a suggestion that to indulge in automatic writing was to invite a touch of insanity would be obviously calculated to make difficult the entrance of ideas into the scribe's mind by a barrier at the threshold. "Thoughts of use, sense," on this interpretation, would be simple but accurate designations of the "metetherial" diagnosis!

Furthermore, tho I am an official member of the American S. P. R., it is deemed necessary to remind me that "most men would scorn" and to meet my somewhat pained rejoinder that I have an interest in this sort of thing with the polite expression of reserved judgment, "We hope it can continue." In consideration of some later sittings that tried my patience sorely, the expression may be interpreted as elicited from one possessing a wider experience than was mine with impatient and disgusted investigators.

In a few days the scripts had become compelling in their interest—if one can entertain at all the possibility that their authorship is what it claims to be. The following extracts are given as samples of numerous "conversations" which, I must confess, left upon me at times an extraordinarily vivid impression of the personality of Myers and James. Their concern was for the Society, for its experimental work and its publications, and for the driving home of certain "truths" which, tho they might not sound novel in a bald formulation, were insisted upon in a context that conferred on them an appreciated interest. The moral earnestness was not my own, nor was it like anything I have ever heard from my wife. There was not lacking small talk and jest, while now and then a remark would be so pointed and true in its personal criticism as to pierce to the quick.

I give first, passages which appear to me strongly to bespeak the personality of Frederic Myers.

"... To those of simple mind come thoughts from afar which they think to be their own. But, in reality, it is the thought of someone here who wishes to make some cosmic truth known. 'Tis the pure in heart who see God' means, 'tis those whose vision is undefiled by life's indirection. U D, Friend?"

(E. F.: I hope so.)

This is Myers talking to you now, and I can but emphasize the meaning of the subliminal consciousness of simple-minded people. It is they who see the windows of the soul shutterless.

(E. F.: I greet you, Mr. Myers.)

I am glad to greet you, too, my friend, and say by way of introduction that we must be quite sure—all of us—that we can understand each other's motive. You see, we are all partners in the great work and I want you to feel our confidence in you...

When you come some day to understand—even better than did we when alive—about the difficulties of communication, you will see why it is we have chosen to come—each of us—and talk with you personally before any experimental work is begun.

There are currents and streams quite discernible to us of which you can have no *direct* knowledge. These things lie beyond the violet, so to speak.

(E. F.: Good. I understand well that last reference. I owe you a debt: it was your book which first brought me to these things.)

My dear fellow, it is not a book which brings a person to realization. It is an inherent desire to know and a bitter honesty of mind, which will not let one neglect the unknown and untried. If my book showed you the way in part, then I hope you may do the same for many more.

(E. F.: I shall try to do so.)

It is in your power, and you must not under any circumstances deflect—be deflected from your real work, which is this one."

\*"U D" is for "understand." This is an abbreviation frequent in the Piper scripts. It was known to the scribe, who of course had read reports of sittings with Mrs. Piper.

And then on August 28th:

Daily talks make deeper and deeper a groove through which in time a vast amount of information may pour. . . .

Do not forget that it is only now that people in your world have developed far enough to catch the first glimmering of these relations of mind, spirit, and body. Remember that the time and circumstance of this establishment of communication will be one of its [pause] persuasive powers one day. . . .

In the following I give the greater part of the sitting of August 24th, 1914:

It is indeed time, Friend, that men see things through their perceptive powers, which now lie quite dormant. It is *not* an unnatural and uncanny thing to talk with a man who has died—gone from his earthly surroundings to a new and distinctly different place. It is quite as natural—and as little a perversion of the elements in one's personality—as is going into a garden and gathering flowers.

Our life is not only different in its *form*, but in its intrinsic content. It is quite impossible for us to give you *yet* an idea of its activities. For that you must wait until you have a little more understanding of the bridge between. It would seem too utterly strange and [pause] disassociated from even understandable *words* now. But gradually you will be able to see clearer, to comprehend the salient features of the scheme of things in a way which has been hitherto unknown.

(E. F.: Of your activities I have only the remotest adumbration. Of—)  
Naturally.

(E. F.: Of the difference in psychic constitution we seem to be gathering hints. For one thing, Bergson has seemed to say something illuminating when he describes the brain as the organ of attention to life—our life, naturally.)

Yes. In its wording that is not quite true, because your life is in reality of the same creative stuff as is ours. Don't you see, the brain is the organ for attention to action and, though action is a part of your developmental scheme and indispensable, it is not in itself [pause] the impulse. The impulse lies behind deeper in and if one should ask where the animating force has its being, I should reply—in the individual personality of each ego. It is a scheme so intricate and so marvellous that we are ourselves amazed as we come to deeper self-consciousness, which you call death.

E. F.: I am glad for such words, general though they must still seem to me. However, there is surely an intimate physical connection, dissolved by death, which we must understand better on this side in order—at the very least—to allay our insatiable curiosity on this point.)

Your curiosity is the life-impulse becoming gradually self-conscious. The intricate workings of interrelations between body and mind are marvellous too, and we want to give you just as *provable* words on this subject as we are capable of sending through the channels open to our thoughts.

Socrates was wise, my dear fellow, he was wise in listening to his inner voice! If all men would do the same, the world would have seen long ago what it is searching blindly to find now.

(E. F.: So we really interpenetrate—both sides?)

Yes. It is not unnatural to converse as we now are conversing. It comes as a great blessing both to us and to you to establish this power deeper. So closely are we connected with your life that each thought of yours to us has in our very selves its meaning and, therefore, you must understand how many hundreds of thousands of souls are simply waiting with infinite longing for the link to be made stronger.

Life creates itself in truly marvellous ways.

(E. F.: Can you not say a word how we, here and now, can improve from our side the channels of communication?)

It is a thing which must grow, as all natural phenomena, from itself *out*. And in trying, as you



are trying, to deepen the channel through this woman so that we can tell you more of the intricate relations which are unforeseeable to you now, you are indeed rendering a service to humanity which far exceeds your own conception of it.

(E. F.: Such words cheer us. But—)

You see, Friend, we can tell you a great deal, and will tell you a great deal, and each day we try to tell you more. Others must learn then how to establish more universal communication by realizing the value and truth of what we say to you. Inasmuch as we see with sharper eyes the laws of life and the reasons for them, it is for us to instruct before you can be even expected to create new relations from your own initiative.

(E. F.: Well, if a chemist can spend a life-time investigating the structure of sugars, I fancy we can spend a life-time at this.)

It will be a life-time which will lead you to a wonderful life when the barrier is crossed.

[Pause] Which am I?

[Failing unaccountably to understand this as a question addressed to me, I did not at first reply.]

(E. F.: Oh, pardon me. If you are not Myers, who can you be?)

I can not be. Myers I am. [Pause] U D? [As the preceding was written without any punctuation, I understood it as "I can not be Myers. 'I am——' and waited for the writing to continue.]

(E. F.: I'm stupid.)

Remember what you said to me?

(E. F.: About what?)

Just now. "If you are not Myers, who can you be?"

(E. F.: Yes.)

I can not be, if I am not Myers.

(E. F.: Oh, I am incredibly dense.)

Yes, I know it. So was I sometimes.

(E. F.: You see, I sometimes forget the precise form of my question.)

She thought I was James. Isn't it funny?

(E. F.: Well—)

He's here but he's not me.

(E. F.: No, I didn't expect his consciousness and yours to be so compounded as all that.)

[Pause] Not quite.

(E. F.: Your style is quite unmistakable.)

I am amused over the lady thinking I was Mr. James. She is a little bit blind, I guess, but we will not twit her on the subject lest she grow sorely crossed and forbid my entering over the threshold of her mind. U D?

(E. F.: Yes, I understand. Tell James I shall attribute that Americanism of "I guess" not to you, Mr. Myers, nor to the lady, but to his influence.)

Which is doubtless correct in a way you may not yet perceive!

(E. F.: You know, the skeptic would say that because the lady had read your book in part and I had read it in whole—that this was a concoction of some subliminal part of ourselves. That's what a friend said to me last night.)

Good God, if our subliminal selves could create personalities *in toto*, what would become of our institution of marriage? . . ."

There is in all this little that is admissible as legal evidence. But it is not with legal evidence that we are here concerned. The finer traits of a personality are not to be caught in the nets of the detective or the barrister. So that, while I am aware of the "grosser" defects of such scripts as these, I cannot but feel that they have their arresting points. For numerous phrases in the above remind me strongly of the urbane and earnest manner of Frederic Myers. "Undeiled by life's indirection" is as certainly Myers' manner as it is not that of a young woman of twenty-two whose formal schooling ceased at seventeen. The comparison of the human consciousness to the solar spectrum, which is implied in "These things lie beyond the violet" is, of course, familiar to one who had read Myers' "Human Personality"—as the scribe had done in part—and may therefore be dismissed, with the reservation, however, that a man may be permitted occasionally to quote himself.

The response to the acknowledgment of indebtedness to Myers is flattering, no doubt, to the sitter; but it is at least a point of merit and neither uncharacteristic nor unworthy of Myers' mind. Moreover, attention may be directed to the phrase "bitter honesty of mind." This use of "bitter" is certainly uncommon and perhaps unique; at any rate it can not be closely paralleled from the "Century Dictionary." Yet it appears a licit extension of usage and of the fundamental signification of the word.

Further phrases that recall Myers strongly are "the windows of the soul shutterless," "persuasive powers," "as little a perversion of the elements in one's personality as is going into a garden and gathering flowers," "not only different in its *form*, but in its intrinsic content," "to comprehend the salient features of the scheme of things," and "see with sharper eyes the laws of life." Indeed, but little of the matter quoted fails to be *quite* in the manner of Myers. Noteworthy is a stylistic trick or two—the inversion in "than *did we* when alive" and in "of the same creative stuff *as is ours*"; the addition of the adjective in "action is a part of your developmental scheme, *and indispensable*"; the precise use of the predicate adjective in "establish this power *deeper*"; and the fine manner of the admonition "Socrates was wise, my dear fellow, he was wise in listening to his inner voice." For this last sentence is not an irrelevance, despite the apparent lack of continuity in the thought. Its pertinence and its connection were clear to me.

An example or two of the "Myers" manner from further scripts may be given. On August 26th the sitting began with a request that we have no doubt. It was a pertinent opening indeed, for shortly before we sat down I felt of a sudden a great weariness and doubt come over me—of which, however, I had said nothing. At once there was written:

Stay in spirit today.

Be quite assured that we are here. Have no doubt, please,—have no doubt. We know the feelings

which come over men who work as you are working—who else better than we? But rest assured, for it is time now for other things.

(E. F.: Good-morning, gentlemen. Thank you for those words. They are applicable to me indeed.)

Do not think we can ever blame a man for his doubts, because it is just the natural concourse of his mind. One cannot think consecutively any more than one can penetrate the whole meaning of truth in your world. . . .

"Just the natural concourse of his mind." There is no meaning given in the dictionaries at my disposal that fits the use of "concourse" here. The Latin *concursum*, however, in the literal sense of *motus*, would serve very passably. The scribe knows enough Latin to have forgot the first declension. It somehow does not strike me as plausible that such coinages are filched from my subliminal—unknown to me—by her subliminal while she is unconscious of the process and presented to me with the purpose of convincing me that Myers is there, when all the while this clever subliminal knows that he is not. More on this point will be said at the conclusion of this article.

On one occasion I apologized for having made a somewhat caustic comment the day before. There was written:

I am glad if you have, on going over the conversation, realized that you were a little inept, and while I did not really mind in the smallest degree at the time, it is nevertheless good to know that you understand better now.

(E. F.: I can but wish that you will continue these talks as you yourself may direct. I shall not question as yet.)

[Slight pause.] Very well. It is really a salient advantage to the work that you have confidence enough in us to let us operate as we best know how. In some cases there is grave trouble and much unnecessary work made just through the insistence of the people on your side to hold the reins. [Slight pause.]

Some time you will better understand the need we have for free action and the absolutely damning power of too ostentatious engineering on your side.

The tone is, to my mind, that of Myers and no other. The phrase "the absolutely damning power of too ostentatious engineering on your side" is so strikingly like him as to require no comment.

For particular notice, however, is to be singled out the reply to my remark about Bergson. So far from accepting my "suggestion" that I had said "something illuminating" or authoritative, two capital points are made. Their life is of the same "*creative* stuff" as is ours. An echo of "Creative Evolution," it will be said. In the light of the repeated and varied insistence, found in later scripts, on the idea of creative activity in our life, I do not think so. Moreover, the phrase "organ of attention to life"—which I think Bergson does actually employ—is picked up at once and corrected to "organ of attention to action," which is, of course, the accurate formulation of Bergson's conception. The relation of this correction to the first sentence of the "Myers" reply is evident; though "action" belongs to our life alone, the essence of both lives is something which is not action *per se* but "creation." If it be asked "How can there be creation without action?" I am persuaded that an interesting reply could be made, tho to do so here would go beyond the scope of this article.

It must suffice as a final comment here on these "Myers" scripts that, if the sanguine believer in the "creative" powers of the subliminal should incline to regard the above as material previously read or heard by the scribe served up neatly to make a case, this believer should have an opportunity to observe the infertile subliminals operating when several hundred college-students of philosophy attempt to reproduce what they have got from half a year of impassioned effort to implant in them a clear idea or two.

Further comment on these scripts as a whole must be deferred until the February issue of the *Journal*. Some

extracts will then be given from communications purporting to come from James and from the personality known as "Imperator," whose style and manner is beyond any doubt neither that of the writer of this article nor of the scribe.

## II.

## MISS VERRALL'S DISCUSSION OF BARON VON SCHRENCK-NOTZING'S CASE.

BY JAMES H. HYSLOP, PH. D.

MISS HELEN DE G. VERRALL has reported at length the history of Marthe Béraud, the Eva C. of Baron von Schrenck-Notzing's case, in the last number of the English Society's *Proceedings*.\* Miss Verrall's paper is a most important one for the history of these phenomena, connecting as it does the work of Professor Richet some years ago in Algiers with that of the German investigator. The connection was not made as clear as it should have been by Dr. von Schrenck-Notzing,—a defect now remedied in the work of Miss Verrall.

Miss Verrall undertakes also a critique of the phenomena which is excellent and is particularly illuminating for its analysis. We would take no exception to any part of it but for the failure to recognize two things which should ever be kept in mind in such cases. These are: the neglect of the hysteria in the case and, secondly, the attempt to explain the phenomena by theories that are not in the least different—save in words—from those she rejects. It is our purpose to examine these two points with care.

First of all we wish to examine Miss Verrall's application of the hypothesis of fraud. She admits that some of the phenomena can be explained by regurgitation or rumination, *i. e.* the swallowing of articles and the bringing of them up again on emergency to appear as a materialization. But she also indicates that some of the phe-

\* *Proceedings, S. P. R.*, Vol. XXVII, p. 33.

nomena can be explained by fraud. Such an explanation, however, wholly depends on the question whether the subject was an hysterical one. Miss Verrall has made no attempt to discuss or to decide this question, and it is fundamental. Perhaps she was in no position to examine it; but that only disqualifies the hypothesis of fraud, which can be decided only after such an examination. This matter, indeed, has got to a point where the conjurer has to be thrown out of doors. It is for the student of psychology to deal with it and especially for one that is well acquainted with abnormal psychology. *Fraud is a state of mind. It is not a mode of action.* Fraud is a conscious attempt to deceive and assumes normal mental conditions. Unless one assume this, one has no right to insist on fraud—even subconscious fraud—for we have no evidence that the subconscious commits fraud. We know too little about its situation and its action to apply such a term to it. The external acts here may be the same as in conscious fraud. In abnormal conditions, however, we have no right to apply the terms of the normal, and nothing is clearer in the report of von Schrenck-Notzing than the fact that the woman he was investigating was abnormal and an hysteric of a striking kind.

This point of view I insist on because, it should now appear, we shall never make any rational progress in psychical research until we are rid of the conjurer and his preconceptions. The conjurer is good for the ascertainment of the mechanical methods that may prevail in certain cases but is not the person to pass judgment upon psychological conditions. The conjurer always assumes that the subject is normal. The psychiatrist is the proper one to study the abnormal side of the problem,—a consideration I shall constantly urge until it is recognized and acted upon. The conjurer, however, looks for miracles or for a type of phenomena that may not in nature be produced spontaneously at all but which can be produced under artificial conditions. In abnormal cases, however, he will attribute motives which the situation does not justify. It is our business as psychic researchers to get at the psychology of



the problem. This we shall never do unless we study the mental operations of the psychic instead of merely the external actions.

It is quite possible that hysterical automatisms are caused by spirits. There is nothing whatever in the case of Eva C. to exclude the hypothesis that the phenomena were caused by spirits in spite of the fact that the phenomena simulated fraud or evidenced abnormal physiological conditions. This hypothesis, indeed, is just as possible as in the Piper case and in similar cases where we assume that spirits are the stimulus. The physical organism or the subconscious may well be the agent in determining the form of the motor action and the same may be true in the case of Eva C. There is, of course, no *evidence* that this is so, but there was no effort to investigate this aspect of the case. The investigator demanded a certain type of phenomena and never seemed to think that such phenomena may not exist in nature or that they would not be of any importance as evidence if they did occur. We cannot assume that all automatism should take the form of the Piper, Smead, or Chenoweth phenomena or, furthermore, that good agencies are the only ones influencing organisms, or even that the effects will be good when the intentions of transcendental agencies are good. We cannot interpret the phenomena superficially. We have to compare large numbers of them and have to recognize the principle which operates in the production of hallucinations, that namely, of secondary stimuli, where the reaction does not at all resemble the stimulus. In normal experience there is a regular or uniform relation between stimulus and reaction, but in abnormal conditions this uniformity does not always obtain. With a medium an effort to send a message of a benign character might result only in catalepsy of the psychic, or it might elicit subconscious ideas which in turn would produce something very different from the intended idea. We are familiar with this fact from observation of abnormal cases in psychiatric practice. It is quite possible, therefore, that the same phenomena occur in the presence of spiritistic stimuli; and when we have

unmistakable evidence of hysteria and its congeners, it is our duty to dismiss the conjurer's assumptions and to proceed on those of the psychiatrist. This has not been done in the case of Eva C. or Martha Béraud. There is no use to investigate or to write of such cases in terms of explanation until we have reckoned with them as indicated above.

If Eva C. had been proved to be normal, one might well assume the possibility of fraud. But when we find all the indications of hysteria of a type much more evident than even in the case of Palladino, it is time to abandon the magician's point of view and to take up that of the psychologist, who is the only qualified person to deal with such cases.

Miss Verrall shows some perplexity regarding preparation for the séances when precautions were—at least usually—carefully exercised. She appears to think that here the choice must be made between fraud and genuineness. Miss Verrall does not reckon with the possibility that what we should regard as the normal life of Eva C. *may be a waking trance in which her normal consciousness is suppressed*, tho she remains to all appearances normal. There are three cases in which this waking trance was perfectly evident.\* They are the cases of Ansel Bourne, Mr. Brewin, and the young boy whose case was the subject of a report in an earlier *Journal*.† In these cases the persons were not supposed to be abnormal at all. Ansel Bourne, when he recovered normal consciousness, was taken to be insane! The young boy prepared for tricks which he did under anæsthetic invasions and knew nothing about them. The same thing quite possibly occurred in some of the phenomena of Eva C. It appears that the precautions secured against the possibility of deception, but there is not given as detailed an account of either the precautions or the séances as we need in order to assure ourselves that preparation was not possible before hand. We should not,

\* Proceedings Eng. S. P. R., Vol. VII, pp. 221-257. *Journal Am. S. P. R.*, Vol. VII, pp. 201-229.

† Vol. VII, pp. 1-56.

in our own case, have had indications that the young boy prepared for his performances, had it not been for his own testimony as to certain facts and had there not been evidences of amnesia of the time and of events when the preparation was being made.

So again we face the question of the right to talk about fraud. A subject may actually prepare for the "tricks" and not know it,—no matter what explanation we in the end apply. The photographs identified as those of President Wilson, President Poincaré, Madame Dezla and others are so suspicious that we are required to believe almost any normal explanation rather than to suppose them supernormal. There is here not the slightest evidence of supernormal agencies; while there is much to suggest or even to prove a perfectly normal preparation for them, tho the pictures had to be greatly mutilated in order to prevent the detection of identity. Yet there is nothing, on the other hand, in the case to prevent the supposition that the whole of the phenomena were transcendently influenced in all their characteristics. There is, however, no evidence of such a view and it would, therefore, be worse than folly to advocate it in the face of so much to support a normal explanation. But in an hysterical case having some features like that of Miss Burton (which we investigated at such length) we cannot proceed on assumption of normality. We have to seek evidence for fraud,—that is, for a specific state of mind,—just as thoroughly as we should have to seek evidence for spirits. It is only in normal life that certain acts are evidence of fraud. The moment one assumes abnormality, such acts are not at all evidence of fraud. One has then a problem of abnormal psychology to which the principles and explanations of normal psychology are impertinent.

Near the end of her paper Miss Verrall summarizes the points for and against the supernormal in the case and concedes that the woman might have "some abnormal power of bodily secretion." This concession is legitimate enough. But Miss Verrall had rejected von Schranck-Notzing's "ideoplasty." Now I should like to know what difference one

can conceive, or is obliged to set up, between "ideoplasty" and an "abnormal power of bodily secretion." One has in both cases something beyond the range of normal analogy and it only happens that von Schrenck-Notzing applies a Greek vocable while Miss Verrall prefers English speech. When one looks at the *facts*, one cannot see the difference. And, indeed, I should like any one to tell me the difference between spirits and either "ideoplasty" or an "abnormal power of bodily secretion." Not that I should propose it as a substitute, because there is here no scientific evidence. But where we do not know, it is wise to say so and to demand more experimentation.

We do not require to explain such phenomena at present, but to study the psychological conditions under which they occur and also to try to secure such cross references as were obtained in the cases of Thompson-Gifford, De Camp-Stockton and as are being obtained now under similar experimentation. One cannot legitimately assume that one understands a case by calling it hysteria or subconscious fabrication. The medical men know quite well that they do not know anything about the causes of hysteria and it is of no use to simulate wisdom by using the term in a situation where we are as ignorant as the old woman who was confounded by Johnson's calling her an isosceles triangle. Some sense of humor we should have about it and should admit that we are not yet prepared to propose tenable explanations. We do not get new theories because we change the words. It is the facts, not the language, that must suggest the explanation, and "abnormal powers of bodily secretion" are not necessarily different from "ideoplasty," while neither of them may transpire to be at all different from "materialization." Who does not know that the term "materialization" does service for several very different things, for impersonation, for etherialization (whatever that is), for transfiguration, for apparitions and no one knows for what else? Is it so equivocal that it is quite useless in discussion of the problem until we distinguish its several meanings.

The investigators of Eva C. seem to have been wholly

unaware of the complexity of their problem. To the present writer it has certain perplexities, but not of explanation. It is the uncertainty of what the facts are that for him bars explanations. Further experiment is required before any consideration at all be given to theories.

There is, moreover, another way to put the matter of identity between "ideoplasty" and an "abnormal faculty for secreting substance." The organism we know will secrete juices, acids or alkalis, to suit the food it has taken. The material secreted varies with the kind of food and with the assimilation necessary. The enzymes formed by the organism for these various purposes vary with the materials assimilated. We might well conceive, then, that some such process might occur in the functional action of the medium in this instance. This might be especially true when we consider that the phenomena occur under the belief that the medium is dealing with spirits. On this assumption we have as clear a case of "ideoplasty" as could be imagined, the ideas, conscious or unconscious, of the medium being presumably active in causing the secretion of the substance necessary to simulate materialization. But it is not especially an abnormal or exceptional faculty. It is but analogous with perfectly normal faculties of secretion and with the formation of substances to suit the adjustment of the organism to them and to its needs.

But we must remark, on the other hand, that this variation of secretions and the formation of enzymes are *the result of external stimulus*. They are not spontaneous and subjective functions. They do not occur as regular functions of the organism,—as a part of its regular life,—unless the stimulus *ab extra* makes them occur. The organism is not a self-active agent in the work. It is subject to external stimulus. Consequently we come back to the fact that Eva C.'s work is associated with the idea that spirits are involved and that the various phenomena are much like those which take place in hysterics who are unquestionably psychic. I have observed many cases in which the functional action of the psychic's organism varies with the control. One control will modify the facial expression.

One will make the face appear larger. One will affect the digestion, so that under control the medium will like and digest what she does not like and does not digest normally. Another control will affect the circulation of the blood. Another can drink wine in large amounts when the medium cannot touch a spoonful of it in her normal state without intoxication. Another, finally, will reproduce the sensations which accompanied his death. And so on through various other types of influence on organic functions. *We do not know what the limits of this may be.* But in view of the general law of external stimulus necessary to produce functional action such as Miss Verrall supposes and in view of the fact that the case has many of the characteristics of the usual psychic, it is quite conceivable that Miss Verrall's hypothesis has a kind of truth in it,—but not of subjective "faculties" which are supposed to be something that acts spontaneously. What is the stimulus? is the question to be asked. Is it merely the idea that it is spirits? If so, why does not that belief act regularly during her normal life? Why does it require conditions so much like those in which we get indubitably supernormal phenomena proving the existence of spirits? Why should spirits limit their activity to proving their identity? Have we not many other phenomena evidently produced by the same agents as those who prove their identity? Have we not unconscious effects by them, and what are the limits of such action? Does not the accordance of the phenomena with external stimuli and the co-ordination with spiritistic phenomena justify us in interpreting the "abnormal function" as one not due to spontaneous action of the organism, but to a distinctly foreign cause?

Let it be remembered, I am not asserting this to be a fact. It is quite within reason to say that we do not know yet. But the invention of "faculties" every time one confronts new phenomena is surely not scientific. If such "faculties" are to be tolerated at all, they must be co-ordinated with the "faculties" we know. No attempt to do this was made by Miss Verrall. About the "faculties"

of spirits we may not know any more than we do about the body, and we may not have any evidence that spirits are present and active in this special case. I do not think that any evidence has been given by Baron von Schrenck-Notzing. But that is no reason for excluding the hypothesis mentioned, if many facts accord with what we know to be associated with spirits. We should only be classifying the case with the known instead of trying the unknown to explain it. At any rate, the way of looking at the case as discussed above shows two things: (1) the "abnormal faculty" may well be identical with Baron von Schrenck-Notzing's "ideoplasty", (2) the "abnormal faculty" supposed may be identical with foreign stimulus after known analogies. Discussion of the case is irrelevant otherwise. It is otherwise but the application of customary terms to unusual events without the attempt to discover whether the unusual nature of the facts is thereby explained. We do not escape the facts by using either unfamiliar or familiar terms. We must show that the terms apply within the known facts of normal experience.

### III.

## ANIMA REDIVIVA: THE SOUL RETURNING TO MEDICINE.\*

BY E. W. FRIEND.

πάντα γὰρ ἔφη ἐκ τῆς ψυχῆς ὁρμησθαι  
καὶ τὰ κακὰ καὶ τὰ ἀγαθὰ τῷ σώματι καὶ  
παντὶ τῷ ἀνθρώπῳ. . . δεῖν οὖν ἐκείνο καὶ  
πρῶτον καὶ μάλιστα θεραπεύειν. PLATO,  
*Charmides*, §§ 156-157.

*Spiritual Healing*, by a distinguished clergyman of the Church of England and Rector of St. Ethelburga's in the City of London, is a short tho comprehensive treatise the object of which (admirably attained in the opinion of the reviewer) is, in the author's words, "to set out partly the facts which show that Spiritual Healing in some sense is more than a hallucination or a fraud, or a recrudescence of obsolete modes of thought; and partly to set forth the metaphysic which lies (as he thinks) embedded in the phenomena of Spiritual Healing." The provenience and the authorship are all the more noteworthy because in America, where the phenomena are supposedly numerous and where the principles conceived to be at work are embodied in a powerful church widely divergent from all other denominations, there has been given to this subject relatively small interest and certainly no such examination as is to be found in this book. The clergy in America—with one or two notable exceptions—have passed the subject by altogether; while the psychologist and the physician have touched upon it most frequently in order to emphasize the conclusions which Dr. Cobb, in the words just quoted, mentions only to deprecate.

\* *Spiritual Healing*. By W. F. COBB. (G. Bell and Sons, Ltd., London, 1914. Price, \$1.60 net.)



The book falls into four parts, all in full measure informed with the spirit of a native candor and evidencing learning and matured conviction. It is graced, moreover, with an excellent English style,—a fact which is noted for its own sake and in order to reassure the weary, who may have had in the past painfully to endure the absence of style in books dealing with this topic.

The four divisions (clear enough in themselves, though not specifically indicated as such) deal successively with the method of the inquiry into the facts and the significance of Spiritual Healing, with the history of such healing from primitive times to the immediate present, with the special case of Christian Science, and, finally, with several aspects of the metaphysics (and the psychology) of Spiritual Healing in general.

The brief first part, the introduction, points out two possible methods of conducting the examination—the *a priori* and the inductive—familiar indeed to the student of philosophy, yet of such importance that emphasis of their radical difference cannot fail to clear the air from the start for all. The author has no intention, he makes clear, of opening with a definition of Spiritual Healing and proceeding to marshal the evidence in support thereof. Rather, he consciously and carefully “sketches the facts we have to account for and then proceeds to inquire what theory or hypothesis will best classify and explain them.”

This insistence on the method is salutary; it assists (if it can ever be done) in introducing the reader to a more extended—and indispensable—discussion on some logical problems which are intimately involved in the whole matter of investigation into the existence and the nature of a spiritual world. Among such purely logical or methodological problems are those of the precise nature of scientific explanation, of causality, and of what is meant by natural law.

If such discussions seem wearisome to extinction, and if it should be demanded that the naked facts be exposed without this intellectualist investment, the only reply which can be given is that *every* “fact” involves some sort of

interpretation on the part of him who observes it. The question is: shall this interpretation be conscious and reasoned or shall it be, as M. Bergson has said in a like context, unconscious and therefore bad. The facts in the case are elusive, complicated and astonishing: their "interpretation" must, accordingly, require a liberal measure of "metaphysics," which, in the plain language of William James, is only an unusual attempt to think hard.

Historically the phenomena of Spiritual Healing are associated with almost every people in every stage of savagery or of civilization. It suffices to refer to the medicine-man to call to mind the salient features of primitive practise. There is to be noted among primitive peoples everywhere the repetition of these same features: the human agent possessed of some "power" over "spirit," the use of the spoken word to induce "suggestibility" in the patient, and, simultaneously, to get into connection with spirit or spirits. The practice obtained alike among the North American Indians and the ancient Egyptians and obtains plentifully enough in savage communities today.

Dr. Cobb cites from Skeat a description of the invocation, for healing purposes, of the Tiger Spirit among the Malays. Here the "Pawang," or medicine-man, went into a "trance" to the accompaniment of a chant and with muscular spasms, even as in the old days Mrs. Piper (I crave pardon for this necessarily compendious comparison!) slipped from one state to another uneasily and convulsively. Once "entranced" the Pawang became a tiger,—a benign tiger,—and, growling in a "startlingly life-like" fashion, proceeded to lick the sick man as a "tigress would lick its cub." Of this therapy the outcome remains regrettably obscure.

Such rites are cited, of course, not for the sake of their precise details, but in order to show their antiquity and their ubiquity and—most significant of all—the fact that "... Primitive healing rests on the presupposition of animism, the historical importance of which can hardly be exaggerated."

If, now, it should be asserted that such scenes as the one

in which the Malay medicine-man divested himself of his humanity and invited a reversion to the ape and the tiger do but illustrate man's innate *penchant* for the perversion of his higher nature and, by inference, cast discredit upon all later forms of an extra-scientific therapy, several counter-considerations may be brought forward. It should be easy to see that if the spiritual therapy of the medicine-man is of a low order, so likewise, is his "science," his "ethics" and, in fact, the general tenor of his whole existence. His Spiritual Healing is immixed with superstition because his whole life is filled with the eccentric, with the pathetic indecencies and generally aberrant activities of groping self-consciousness. With more developed consciousness man is to be condemned only for resort to practices which remain on quite the same level with those of the Pawang.

But as man advances, his spiritual therapy is observed to found itself—despite numerous short-comings—on belief that is more and more defensible. Thus it is that Dr. Cobb can leave the grotesque and the apparently debasing behind him when he comes to discuss the spiritual therapy of the Greek and the Christian world. The practices of the Asclepiadæ, those who controlled the ritual and the other apparatus of cure and "suggestion" in the numerous temples of the Greek world which were dedicated to Asklepios (in Latin, *Æsculapius*) the god of healing, were such practices as not only cease to repel the judicious but actually can, in certain respects, commend themselves today in the light of our recently acquired knowledge of hypnotism, Suggestive Therapeutics and Spiritual Healing. The ancient who had recourse to Spiritual Healing slept in a temple devoted to a god who healed men by his divine will; the patient previously preparing himself by prayer, fasting and, no doubt, through influence of impressive ritual or sacerdotal exhortation. That genuine cures of a remarkable sort were often accomplished can now be scarcely doubted. The evidence, though ancient and no longer directly controllable, is from by no means despicable sources and is, furthermore, conformable often in striking details with the evidence for similar cures in the most recent times.

In reviewing the miracles of Christianity and of medieval days Dr. Cobb moves in precisely the same world of prayer, faith, and remarkable cure. The saints of the Middle Ages carried forward the procedure and, we may concede, I think, without too much diffidence, some of the success of Christ. It is possible, of course, simply to rule this evidence out of court as no true evidence. It is antiquated, it is replete with fearful marvels that would require our faith to the point of gullibility, and in general it is annoying to our psychology and our medicine. Reinach, it may be recalled, takes over forty pages in his popular general history of religion\* to exhibiting the contradictions, deficiencies and fabrications of the history of Christ in the four gospels but dismisses the Spiritual Healing and other "miracles" of Christ with the words:† "Les miracles que la tradition évangélique attribue à Jésus sont des exorcismes (expulsions de démons) ou des allégories (la multiplication des pains, la transformation d'eau en vin aux noces de Cana).‡ In other words, the extreme of skeptical criticism sweeps the evidence of the early Christian (and the early Medieval) world into the popular and capacious categories of the incredible and the fraudulent. It must suffice to remark by way of rejoinder that much in these stories is now credible (and even probable) because the lack of modern and of well-attested evidence is rapidly being remedied by numerous and recent cases; that in these modern cases there are repeated many of the details of the ancient stories; and, finally, that the *rationale* of this healing is becoming yearly better elucidated, more in harmony with already formulated principles of science, and is substantiated by experimentation and inquiry in the germane subject of Psychical Research.

Alike in every essential respect to the cases of the Middle

\* *Orpheus*, by SALOMON REINACH.

† *Op. cit.* (17 ième édition.) p. 331.

‡ The miracles attributed to Jesus in the evangelical tradition are either those of exorcism (the expulsion of evil spirits) or are allegories (such as the multiplication of the loaves of bread or the turning of water into wine at the marriage-feast of Cana.)

Ages — of which Dr. Cobb gives specimens too numerous and too circumstantial for summary here — are the cases from the Lourdes of our own day. There are lacking in the stories from Lourdes only those of raising from the dead, respectful consideration of which is as yet certainly premature.

At the provincial French city of Lourdes there "appeared" in 1858 a vision of a woman to Bernadette Soubirous, a peasant girl, which bade her tell the priests to have a chapel built near the fountain and for her to drink of the fountain and wash herself in it. People were desired by the vision to "come thither in procession." Such, at least, is the story of the apparition as it is recorded. The visions soon became famous and, tho there is no indication that the apparition made promise of cures, bidding people merely to come and repent of their sins, the reputation both of the fountain and of the city for remarkable cures became shortly immense. Six hundred thousand, it is estimated, come every year to Lourdes, nearly all in search of health.

These cures, even tho a Catholic authority asserts that only two per cent. may be claimed as "miraculous," are sufficient in number and in nature to merit serious attention. An Anglo-Indian physician (a story evidently approved by Dr. Cobb) bears witness to the final and thorough cure of a skeptical French friend of "a well-known organic affection [of the eyes] for which there was no remedy" and "from which blindness," according to the diagnosis, "must certainly result." The Frenchman simply "tried the waters," going "alone, and not as the member of any pilgrimage. . . . And after a few visits to the well the cloud passed suddenly from his sight and he was cured." "The affection," it is said, "did not recur." A French abbé, "aged sixty-seven, who had suffered since he was thirty from multiple abscesses on the left side of the breast" and "had been eight years under Dr. Cochet as well as for eleven years under a Dr. Emile Fleury of Ducey" was finally inspired to make a nine days' pilgrimage to Lourdes and at the end of that

time was cured. Dr. Cochet vouched for the cure and asserted that it "has no explanations in the facts of science, and in no way comes under the laws of pathology." "A case of cancer related by Dr. Boissarie belongs to the same class—that of Raymond Caral, an excise officer, whose disease Boissarie had no hesitation in declaring to be malignant. He was cured in eight days by bathing his cancerous face in the water of Lourdes, and nothing was left but an almost imperceptible scar."

An American Lourdes, we are told, is the village of St. Anne de Beaupré, which is near Quebec. "Miracles" similar to those of Lourdes have been worked there "for two centuries and a half."

These "miracles" are not, however, confined to Catholic communities. Apart from the numerous asserted cures in Christian Science circles—which are, perhaps, open to the criticism that such cures are peculiarly necessary for the continued existence of a church which insists upon them in a unique fashion—there are discoverable now and then other individual instances of the operation of a healing power that surpasses any power at present recognized by science.

The case of Dorothy Kerin seems one in point. It is very recent and it appears as thoroughly attested as could well be without her relatives and medical attendants having called in large numbers of the most eminent physicians at frequent intervals during several years. Such a course, however desirable for the purpose of meeting every criticism, is manifestly impracticable.

Miss Kerin was a young Englishwoman of twenty-two who was cured after seven years of illness. In 1906 she was admitted to a sanatorium in Reading where her case was diagnosed as "Hysteria, hysterical vomiting, hæmatemesis, vicarious in origin." After seven months she was discharged as cured. In June, 1908, she was admitted to a hospital again, suffering from gastritis and in a couple of months was discharged and declared to be "strong and well." At this time she was examined by a physician and was said to be free from pulmonary tuberculosis. There was

disagreement, however, whether at this period she was suffering from hysteria. After a few months, during which trouble appears to have recurred so that she was examined as an out-patient at a third hospital—without, however, any definite result—she entered St. Peter's Home of the Kilburn Sisters, "developed alarming symptoms, and was taken home by her mother to die, as the mother supposed." Her case was, however, still diagnosed by her physician as hysteria.

But matters rapidly grew worse "and her medical attendant from February, 1910, to February, 1912, diagnosed her disease decisively as pulmonary tuberculosis with severe hæmorrhage, aggravated by what seemed to be peritonitis. . . . She was officially notified under the Compulsory Notification of Consumption Act."

On the evening of February 18, 1912, her relations gathered about "her bedside to see her die when suddenly she was heard to say, 'I am listening.'" She thereupon sat up and declared she had heard a voice telling her that her sufferings were ended. "She then insisted on having her dressing-gown brought, got out of bed, walked round the room, and after examination showed that she had no symptoms of tuberculosis at all."\*

To Christian Science Dr. Cobb devotes less than twenty-five pages. Yet in this compass he gives what any but the close adherent to Christian Science must regard as adequate consideration and tribute. Its claims to cure, he says, are well founded; it has likewise brought self-control and renewed hope into the lives of many. This it has accomplished "by evoking as the remote means [of cure] the health-giving forces of the divine life which inheres in all mechanism, physical or mental. Moreover, it has somehow come to operate on so large a scale that it has impressed the imagination of the civilized world and made

\* The account given above (with the quotations) is drawn, of course, from the book of Dr. Cobb. There has been recently published by *G. Bell and Sons* a detailed story of her case by Dorothy Kerin herself. Miss Kerin's book is called *The Living Touch*.

it impossible for it ever again to forget the paramount right of life in the omnipresent coalition of Life and Form." Our debt, concludes Dr. Cobb, is "a real debt and a large debt."

Such words, the reviewer submits, coming as they do from a prominent minister of the ancient orthodoxy and conservatism of the Church of England, are evidence of that same spirit of "magnificent candor" which informs James' treatment of neglected religious data in the *Varieties of Religious Experience*. If Dr. Cobb is impelled to speak thus, there is hope that in time the seats of the scornful will lose their dignity.

Yet of the "metaphysic" of Christian Science Dr. Cobb has no praise. Its metaphysic, so far from solving the "problem of evil," includes in its very heart an insoluble contradiction on this point; it shows no awareness of the import of the conception of progress in Time; and it fails to "distinguish between a system of knowledge and a system of reality."

These points are to men who are impatient of logic and metaphysics neither here nor there in the criticism of any religion. Again, however, the attention of even the religious must be invited not only to the interesting fact that Christian Science indulges in metaphysics but to the more significant fact that a religious movement full of Faith has felt the need at all of summoning to its aid so critical an ally.

It is, indeed, precisely with the aid of metaphysics that Dr. Cobb seeks finally to found the claim of Spiritual Healing to the earnest consideration of all men. For the main obstacle to such consideration will in the end be seen to have been the lack of "*a rational ground for non-medical treatment*,"\*—even more, perhaps, than the lack of adequate evidence. In this regard Spiritual Healing, is in the same case with Psychical Research, where there are men who are unable to concede the *fact* of communication

\*The italics are the reviewer's.



because the *method* of communication seems (to them) inexplicable.

Full justice to Dr. Cobb's clear thinking in the last part of his book can, however, scarcely be attempted here. It must suffice to present his main argument and to recommend his application of "metaphysics" to his thesis even to those whose especial concern is metaphysics. In brief then his reasoning might be summarized as follows:

"It is to be fully and freely admitted that science has progressed in every department by looking upon the world as subject to exact and "mechanical" law. In this world is included the human body and its processes of growth, repair, and reproduction. The human mind, associated with the human body in an intimacy which is unique, is likewise thoroughly informed with the spirit of law, of logic. Its nature is determinate, its procedure rational and explicable. But, though the operations of mind exhibit a marvelously complex determinateness, this determinateness is not necessarily that of a mechanical system in physical nature. The determinism of mind is *sui generis*. The operations of mind are, moreover, completely determinable only after the operations have become actual, have become past history. If, then, mind so operates as to transcend the mechanical processes of physical nature, there is here no cause for physical science to sound the alarm: mechanical categories are after all creations of the human mind. Furthermore, it may not be objected that Spiritual Healing *transgresses* the "laws of nature" in *transcending* them, for by "transcending" is meant simply that the laws of nature as hitherto understood are inoperative in certain cases, yielding place to the operation of other and (if you choose) "higher" laws. For it cannot be contended that the laws of nature as we know them are all the laws of nature: the history of science, even in the past fifty years, shows the vanity of such assertions. Nor can it be contended that we know the *extent* of the operations of known natural laws, because to know the extent of "known" laws precisely would be to know where the unknown begins and how the unknown is related to the known—

which would be tantamount to knowing the unknown. We have, says Dr. Cobb, *evidence* of extra-medical healing and evidence — fact — must everywhere, and pre-eminently in science, be regarded as superior to any theory, any preconception of the nature of reality. Neither is it any explanation of Spiritual Healing to say that it is due to "suggestion." Suggestion is a name, a summary descriptive epithet, and has no value that is explanatory. On this point Dr. Cobb is in precise agreement with Dr. Hyslop, whose words regarding suggestion Dr. Cobb quotes, in fact, at length.

"The phenomena of Spiritual Healing are somehow due to Faith. The nature of Faith, its intimate and ultimate nature, we are far from knowing today. It may be that the "laws" of Faith will prove to be different indeed from laws of nature as now known; but that is *a priori* no ground for asserting the irrationality of Faith and, least of all, ground for denying or suppressing the evidence that Faith is efficacious.

"We are not, however, wholly in the dark with respect to the *modus operandi* of Faith and Suggestion. Correlating the phenomena of Spiritual Healing with other phenomena originating somehow in connection with the subconscious or subliminal part of the human mind, we have reason for asserting that Faith and Suggestion operate by clearing a channel for the influx of a healing force from a world beyond the common world of our every-day selves. A power not ourselves makes not only for righteousness but for health and strength and — comprehensively — for fuller life."

So concludes Dr. Cobb from a survey of the history of Spiritual Healing, of its contemporary evidence, and of its rational grounds. And in this he presents in almost strikingly similar terms the conclusion of James from data of exclusively "religious" experience. "We have," says James, "*in the fact that the conscious person is continuous with a wider self through which saving experiences come, a positive content of religious experience which, it seems*

to me, is literally and objectively true as far as it goes."\*

Extended tho this review of a comparatively short treatise may be, it nevertheless fails to give of Dr. Cobb's book a true appreciation and falls far short of showing the capital final significance of Spiritual Healing. For the phenomena of Spiritual Healing complement the phenomena of Psychical Research. Both sets of phenomena tend to prove the possession on man's part of powers which transcend those of his purely physical nature: the one set does it by manifesting an invasion into the organism of a force from without that exhibits memory, affection, and will surviving the destruction of the body; the other does so by demonstrating that far-reaching physical effects (and mental effects likewise) are obtained through the action of belief in a world of Spirit. The phenomena complement each other, as was said; for, if the soul survives death, then the universe (it should seem) is a place where Spirit is superior in the end to matter, while if Faith cures disease and raises life to a higher level, the world in which this occurs would appear to be the fit habitation of a soul that does not perish.

\* *The Varieties of Religious Experience*, p. 515. The italics of this quotation are James's.

#### IV.

### PSYCHIC PHENOMENA AND THEIR EXPLANATION.\*

BY JAMES H. HYSLOP, PH. D.

THE first objection which most scientific men,—especially those who are devoted to purely physical science,—have against spiritistic theories is their real or apparent restoration of the supernatural to the explanation of things. Besides the great example of Greek philosophy and the period in which it reigned, we have the last three or four centuries of uninterrupted progress of science against all previous conceptions of the supernatural. What this "supernatural" was, against which science cultivated so determined a hostility, is perhaps clearly illustrated in the Biblical doctrine of miracles and of capricious intervention in the physical order.

For this conception of the doctrine the scientific man did not always have to rely on his own thinking. He could accept it without modification from theology, which was his mortal enemy. Tho theology in its best estate did not always or everywhere define the "supernatural" so narrowly, he chose as his clearest illustrations of it the alleged facts which most distinctly defined it as capricious and

\*This paper was written by request for the Congress of the Occult Sciences which was to have been held in Berlin last October. The outbreak of the war put an end to any hope of its meeting and the paper is, therefore, published here.

The importance which the writer attaches to this article is in its discussion of general principles and forms of scientific explanation, about which he considers that too little has been said by any of our scientific and philosophic writers. Each man, it would appear, has his own problem or his own type of explanation;

lawless. If his enemy so regarded it, the interest of the scientific man was not to modify the definition, and tho the "supernatural" was far more comprehensive in its earliest meaning than the miraculous,—as it is now so narrowly understood,—the religious mind was instrumental in its own defeat by allowing an untenable conception of it to gain currency,—and perhaps it was well that this course of evolution was allowed. For, while the primary idea of the "supernatural" played a useful part in the evolution of human thought,—considering all the associated ideas that came in its wake,—it had the misfortune of hiding from men the conquests which philosophy had won over the superstitions of Paganism. When the interrogation of nature began again,—this time in an inductive and experimental manner,—the assault on the "supernatural" was made more effective. The primary conception of his "supernatural" was not the existence of intelligence besides matter in the world: for this was taken for granted and not treated as any exception in the order of things. Dualism was so well established, or so universally accepted, that God and the existence of a soul were not used for the definition of the "supernatural" as they were in the warfare with Greek materialism. The idea of the "supernatural" which came in for criticism and destruction was that of lawless and irrational intervention in the physical order. With science employing present experience,—the case being most clearly put by Hume,—as the criterion of what was acceptable to belief, the "supernatural" which had claimed allegiance so long was at a disadvantage. It could not prove its claims as could the beliefs of physical science. The consequence was that the "supernatural" died an elanquescent death. No single argument or fact extinguished it. Only

but the different modes of explanation do not coincide with each other and this failure to coincide puts men all too frequently at cross purposes in a capital matter,—tho each may be right in respect to his own particular type of explanation. The design of this paper is, therefore, to elucidate the complexities of the subject of explanation and, in particular, to justify the sort of explanation involved in the assumption of the existence and the free activity in man of a "soul."

the slowly developed faith in scientific method gradually weakened the belief in the "supernatural," and just in proportion as we became reconciled to a fixed order of nature and adjusted our hopes or despairs to it, in the same proportion we relaxed our confidence in the "supernatural," until we have come to believe that there is no such thing and the one prevailing conception for assuming its entirely defunct meaning is the term "natural." That idea has monopolized all of man's conception of explanation, and it does so without presenting any special definiteness of meaning more clear than the "supernatural." It once denoted the physical: it denotes now the uniform, whether physical or spiritual.

The inception of the "supernatural" was not so bad. It was designed to explain the cosmic order, not its existence. Plato and Anaxagoras, not making Socrates important, more definitely, perhaps, than other Greek thinkers represented the doctrine. Aristotle's *primum mobile* recognized the principle in the initiation of cosmic motion and then left the world to itself after that. But after the general assumption that the existence of the cosmos was self-sufficient, it was easy for the Epicureans to admit the existence of the gods, but this school assigned them no functions in the phenomena of the world. Most Greeks of the philosophic type tacitly assumed this, but did not baldly announce it as a fundamental doctrine. Only a few found it necessary to make it primary and these few never got beyond some form of dualism in their interpretation of things. The natural subsisted side by side with the "supernatural," with a larger part played by the natural.

But Christianity cut this Gordian knot at one stroke. Tho it has always been dualistic in some respects, its background made it really monistic. However this may be, its "supernatural" was not only the creator of the cosmic order; it was also the creator of matter or the cosmic existence as well. It was not content with the eternal existence of matter as were the Greeks, but sought to explain its existence as it explained the occurrence of events. In Greek thought creative functions were limited to the

order of the world, and did not extend to its existence. With Christianity these creative functions extended to the existence of matter as well as the arrangement of its forms. Its conception of efficient causes included the creation of the elements as well as the disposition of them. In the latter, it meant to recognize with Plato and Anaxagoras the notion of teleology. But this "supernatural" laid no emphasis upon details or exceptions. The proof of it was not in interference with a "natural" order, but in explanation of it. It was the doctrine of miracles that came in to modify the idea of the "supernatural." They were first appealed to as evidence of transnatural causes and then became more or less convertible with them, while other territory was conceded to the "natural" which was made convertible with physical.

The motive in all this development was to get some sort of explanation for the various phenomena of the cosmos and it resulted in as various conceptions of what "explanation" was. The most general conception was that of causality. The universal inquiry of the human mind was for something to account for the occurrence of events and that which accounted for or explained them was some supposed cause. But human interests are various and make the conception of causality quite as various and with it the idea of explanation. These interests, however, can probably be reduced to two types. They are of the minds that want to know the truth regardless of its relation to personal interests and those who wish to accept no truth which appears to conflict with their emotional interests. Professor James described these two types of persons as the "tough minded" and the "tender minded." The one took nature as it found it; the other insisted on seeing its own ideals there. The one wants all the facts; the other selects those it will use and neglects those incompatible with its interests. But both define different types of explanation. One seeks what it calls scientific explanations and the other religious ones. There it is that the conflict between science and religion begins and it con-

tinues as long as their conceptions of explanation are not reconciled.

But what is it that causes the antagonism? The answer is simply that the one type of mind sees and is satisfied with the order of nature and the other wants it subjected to its ideals and it too often wants to disregard nature in the formation of these ideals. The scientific mind finds an order of things which may conflict with our narrower personal interests and the religious mind wants either to see an outcome that favors personal ideals and interests or to bring these about whether "nature" favors them or not. The scientific mind subordinates desire to knowledge, and the religious mind subordinates knowledge to desire. In the course of this conflict the religious mind comes to identify explanation with a selective and teleological process, seeking its evidence therefor in the exceptional phenomena of nature. On the other hand, the scientific mind is satisfied with a fixed and uniform order which it assumes is not teleological at all. This conflict, therefore, defines for us the separate types and interests in explanation. Both seek causes, but one seeks invariable ones and the other variable agencies, making them adaptive to specific ends determined by their ideals. The conflict, however, is probably deeper or different from this. It is quite possible that it originates in wholly moral or practical interests and this search for causes is an effect of this difference. One class of men is satisfied with the present order and is content to exploit it for what it is immediately worth. The other class looks to a remoter future for the realization of its ideals. The present moment is not a source of its real happiness. It may even discredit the present and idolize the future. The conflict between these two types of mind is not easy to remove. Argument does not do it. It is a difference of moral taste and only the discovery of mistake in it will tend to bring harmony between the two types of mind. The mind that remains content with the present and the satisfactions which immediately practical aims may give, will not seek any other philosophy than that which assures it of physical laws. It



is in harmony with nature, at least as that nature is expressed in immediate possibilities. The other type of mind, in looking to the future and disparaging the character of the present physical satisfactions, seeks for some other end or existence than the purely physical one which it regards as ephemeral, and of necessity more or less disregards physical law, except as a necessary evil or something to be transcended. It therefore seeks for causes beyond the sensible existence. But both classes are seeking some evidence that their ideals can be realized and whether their philosophy is expressed in terms of causes or the laws of nature makes little difference. It is the satisfaction of the intellect and the will that is concerned.

This last statement summarizes the whole case. Satisfaction of intellect or will, or of intellect and will, is the primary object of reflection and action. Explanation is but a means of formulating that satisfaction or of conceiving it in terms that enable us to regulate our lives. But this demand for explanation takes many forms. It does not always limit itself to the bare abstract conception of causality. It is the concrete form of this causality that evokes interest and controversy. The scientific mind says "Nature" in summing up its conception of it and the religious mind says "God" in summing up the meaning of causal action or in determining the unity of things. Between these lies the conception of any individual thing acting as a cause to produce effects. In the physical world it is matter; in the psychological world it is mind or soul. In both it represents some subject or reality that can act, whether as originator of energy or as transmitter of it. If an event is observed and we want to find some reason for it we refer it to the "power," "faculty" or "property" of the subject and often remain content with that solution, even tho it is no solution at all. Or if we do not appeal to "power," "faculty" or similar resource we may appeal to that of law, which is regularity of occurrence, and regard that as the solution of our perplexities.

To return to the intellect and the will as the two sources of our interests, we find that we may have two

separate, tho closely associated, instincts to satisfy. The intellect seeks unity and explanation; the will seeks ends and ethical satisfactions. The latter, however, depends on the former for its realization. Knowledge is indispensable to ethics, not necessarily for ideals, but for the means to realize them. Hence the first step is to satisfy the intellect and that begins in curiosity about the "nature" of things. Iris, as the ancients used to say, is the daughter of Thaumias. Wisdom is the daughter of wonder. Wonder implies that we do not understand the fact at which we wonder. But what is understanding? It is the reduction of things to some sort of order, the order of familiarity, of regularity, of unity and connection, of purpose, of rationality, etc. Law, cause, and purpose are the fundamental forms of this tendency to satisfy curiosity, and they determine the attitude which we take toward things.

But the idea of causality is not simple. It takes three distinct forms. They are *material* causes, *efficient* causes and *final* causes. I shall call the first ontological, the second ætiological, and the third teleological. Material or ontological causes represent the "stuff" or matter out of which complex things are made. Efficient or ætiological causes represent the actions or things acting to produce phenomena or events. Final or teleological causes represent the purposes or ends at which things or events aim. These are all various explanations or means by which we attain explanations. We may rest content with any one of them and not seek for the others. Our curiosity may be satisfied with the discovery of that of which things are constituted; or we may go on to find how they happened or came into existence; or we may wish in addition to know what purpose exists in nature. Or, finally, we may wish to know all three. Any one may answer to the term "explanation" or all of them together.

But we have by no means exhausted the conception of explanation. It is not limited to the idea of causality and its forms. There are other processes which effect the same end. They are the idea of *law* or regularity in the occurrence of event, the uniformity of coexistence and se-

quence, or in common parlance, *familiarity*, and classification or similarity in kind. The idea of law I shall represent by the term *nomology*, or the nomological point of view. Classification could perhaps, at least by stretching, be made a form of ontological cause, but I shall not urge this strenuously. It represents the principle of *identity* in the process of explanation, as the ontological, the ætiological, and the teleological represent the idea of causality in that process. The idea of law stands outside of both, except as it may be related to the principle of identity in the same way that classification is related to ontology. In that manner we might reduce all explanation to two forms, classification and causification. But I shall not here urge such a simplification, since it would not help to understand the discussion in which we wish to engage. We shall abide by the several ideas of law, of classification, and of the three types of causation.

The idea of God includes two of the conceptions of causality; namely, the ætiological and the teleological. In its capacity of creator it is ætiological and in its capacity of intelligence it is teleological. The idea has not figured as an ontological cause except in the pantheistic system and there it has produced as much perplexity as satisfaction. It satisfies the desire for unity, but not that of individuality, in so far as it has yet made itself plain. Hence the idea of God has best stood for the combination of efficient and final causes, the ætiological and the teleological principles. But it has not so uniformly stood for the idea of *law* as may be desirable for its utility. In the monotheistic theories of Judaism and perhaps in the monistic conceptions of some of the Greeks it had represented law, and it did not wholly escape this representation in Christianity. But in the controversy about miracles (which were used as the evidence for the existence of the divine rather than as representatives of its entire nature of the divine, as the *ratio cognoscendi*, not the *ratio essendi* of it) the mind soon bridged the chasm by substituting the evidence for the nature of the divine,—the *ratio cognoscendi* for the *ratio essendi* of it,—and so adopted the

idea of caprice and lawlessness, as had the Greeks for their gods, instead of law and uniformity for the essential conception of God. His independence of "Nature" was construed as his not being like it in uniformity of character and action, and from that time on the antagonism between the scientific and the religious mind existed,—the opposition between the nomological and the teleological points of view. The mechanical and materialistic theory has identified itself with the nomological conception and, with the example of the religious mind, identified the spiritualistic interpretation of things with the lawless and capricious order, the teleological being supposed to embody this. The "supernatural" was the variation from law and regularity. The conception of the soul was only that of God in miniature. It too combined the ætiological and teleological ideas. It satisfied all those interests which required intelligence and volition to explain the facts and represented causality in the microcosm as that of God did in the macrocosm.

There is some basis for the conception that God and soul, which are but terms to represent intelligence and volition, are independent of law, in so far as that is embodied in a mechanical order. Adaptability is the very nature of intelligence and volition. It is only the inert being that is wholly subject to external "law" or force. The intelligent and free agent can resist this order, at least to a limited extent, and the conception of God which assumes him to be the maker of all reality makes him also independent of law itself by being the determiner of it. In the case of man who is finite (to use that term) the independence of law or external restraints is limited. But his whole evolution, as asserted above, has depended on the extent to which he overcame those limitations and moulded the physical order to suit his ideals. Only the slave yields in abject obedience and despair. Only the willless being surrenders abjectly to "Nature." Intelligence and volition interfere with it and subject it to their causalities and purposes. It requires only courage and wisdom.

Es lebe wer sich tapfer hält.

Knowledge of "nature" is power over it. Only ignorance justifies obedience.

Alles kann der Edle leisten  
Der versteht und rasch ergreift.

But this is poetry and not cold philosophy. Yet it expresses the limits which we must place on law as a restraint to freedom and intelligence, which, tho they illustrate variation from law, are but the obverse side of the shield of which law is the reverse. It has only been shallow thinking on both sides which separated them and made each an embodiment of opposing theories. Nomology is consistent with teleology always, but when the evidence of a thing is confused with its nature a conflict may arise. The mechanical theory of the cosmos was based upon the uniformity of nature whereas it should have been based upon the doctrine of inertia, as it was wherever it was understood. This last, its real nature, would have prevented the opposition between nomology and teleology. There would then have been no difference between the natural and the "supernatural,"—except the difference between frequency and infrequency. They would have been the same in kind and the importance of the one over the other would have been found only in their different relation to human interests.

Thus far I have dealt with general principles that regulate all scientific thinking regardless of the interests of psychic research. The special application of them will be apparent after we have analyzed and connected the different stages of explanation: for I shall call them stages rather than types, since they do not exclude each other. Each is superadded to the other as a more complete satisfaction of the demand for explanation.

The problem is largely psychological. We do not wonder at anything except a variation from the familiar. Everything is an object of curiosity that is exceptional. Anything is exceptional that represents a change, even the slightest change from the usual and familiar order. Any

change is an event that demands attention. We ask why it has occurred. It is just as true that the familiar requires explanation, but we are less disposed to have our attention aroused by it. We have adjusted our lives to it and it is not a subject of interest beyond that. From this simple beginning of the process we branch out into all the speculative theories of the universe, which take their form according to the particular interest which we have in it. The materialist finds his interest in a physical unity. The theist finds his interest in an intelligent cause and purpose. The practical man finds his interest in its economic value, etc. The religious mind, identified consciously or unconsciously with the theistic interpretation, ran off into all sorts of fanciful and imaginative ideas about the cosmos and involved civilization in a complicated system of illusions which it was the function of better knowledge to correct. Science is the name of the method by which this was accomplished,—and science is only a name for the interrogation of nature itself, a method of observing, classifying and explaining facts. Its first object, however, is facts and the correction of the imagination or of tradition on which imagination is founded. In this reaction against subservience to tradition and the imagination, it was rigid in its demand for a strict conformity to facts of actual experience. The first thing it had to do was to determine the law of occurrence for facts. The actual order of the cosmos was its first task, not its causal explanation. The nomology of things was its first end, as removing the appearance of chaos from them. Immediate practical life perhaps needed little or nothing else but the law of events. The plans and aims of a being which had to adjust itself, in self-preservation to the order of the cosmos, required that it know what was to be expected and this knowledge could be satisfied by the uniformity of co-existence and sequence in events. Whether it could ascertain anything more made no difference, if this was all that could be ascertained. The mind had to be satisfied with law if it could not find anything else. This much diminished the sense of wonder and perplexity, and only because the mind

itself wants some sort of unity,—an order rather than a chaos. Nomology gives it at least the familiarity of uniform co-existence and sequence. Practical life was helped by such a conquest and behavior much less subjected to chance and accident.

But the next step was to find the unity of kind in nature as well as uniformity of connection. This was classification. Facts had to be reduced to types. We wanted similarity of kind in things and classification (one of the branches of ontological conceptions) as it was the resource for still farther diminishing perplexity and curiosity. Achieving this was only adding uniformity of type in things to uniformity of conduct in events.

These two stages of scientific endeavor do not require a search for causes. They are content with ascertaining the laws and types of events and things. Many aspects of practical life require no more and in so far as explanation is concerned with nothing else, it is satisfied. And so many minds stop with these. They have no other conception of explanation. They have no intellectual and spiritual interests about the world. Their idea of explanation is exhausted in determining the regularity of events; and the pursuit of the ordinary, and perhaps material, ends of life demands nothing else.

But whether for good or for bad reasons, man very early in his existence came to believe that he had something in him that survived the transient order of material life. 'Everywhere he saw death about him and began to wonder why such an event cut short the very things which his own instincts taught him to value beyond all else. The pursuit of happiness was an aim which, whether commended by rational consciousness or not, was so instinctive that it was natural to ask the question why it was so ruthlessly destroyed by death. In this situation he sought an interpretation of things which would include the preservation of consciousness.

First in Animism and other beliefs he claimed that he had a soul which continued its existence after death. There is evidence that this vast system of Animism was founded

on psychic phenomena of some kind and became involved in all sorts of normal phenomena such as dreams and chance coincidences. The great religions and systems of philosophy corrected this,—tho often compromising with it,—especially in state-craft, which allowed ancestor worship to survive because it could not wholly suppress it.

Then came Christianity which was primarily founded on an alleged fact, not upon a philosophic or theistic scheme of the cosmos. Its fundamental belief was the survival of the soul, superadded to an ethical system for making the present life ideal and happy. So really dominant was the ethical and spiritual conception of the present life that we may question whether the immortality of the soul was not an after-thought instead of a fore-thought of the ethical doctrine. But, whatever it was at the very first, immortality soon became the primary principle of Christianity, and the important thing to keep in mind about it is that the belief rested on alleged facts and not upon a philosophic system. The theistic doctrine came into existence only after the appeal to facts or alleged facts could no longer be made. Certain groups of facts were invoked to prove that man had a soul and that it survived—in answer to the materialism of the Epicureans—and a teleological scheme was not required. The soul was simply a reflex of the idea of causality for certain facts, whether normal or supernormal, and its survival became an inference from the persistence of energy. But as soon as miracles and unusual phenomena were abandoned as appeals for evidence—and the association of Christianity with philosophy tended to produce this effect—a theistic scheme, which was only philosophy applied to the problem, endeavored to interpret the cosmos so that the survival of consciousness was a part of a teleological rather than of a natural system. The interest in the existence of God was based largely on the preservation of a desired immortality and the problem became a teleological as well as an ætiological one.

No explanation of any system of facts is complete until the teleological meaning of it has been ascertained. This



is so true that many philosophic minds think that the teleological aspect is the only explanation and in so far as the word "rational" expresses the demand of the mind this is true. The idea of the rational is never complete until the purpose or the teleological aspect of things is reached,—whether that teleological aspect be an end in itself or an end which in turn becomes a means to a remoter end. But I shall not insist on so much here. I shall recognize only that teleological categories exist,—even tho they do not extend their application to the cosmos at large. They are absolutely necessary to explain certain features in human conduct and we need not go beyond these to justify the conception and its use in explanation. It may be an ideal to obtain a teleological explanation of the cosmos and it may be that the only thing that prevents the discovery of it is the darkness of man's destiny. But whether so or not, the teleological ideal is the *terminus ad quem* of all perfected explanation. All other explanations are incomplete and only steps toward that goal. Nomology and ontology are the first steps and do not require for their satisfaction the realization of ætiological and teleological causes. Some, after the Humian analysis, would insist that the latter two categories cannot be attained and are useless or illusions. But it is not necessary for our purposes here to decide that controversy. It is easy enough, in the opinion of the present writer, to justify them. But the exigencies of the present discussion do not require it.

Now the most important thing in our whole problem at this juncture is the fact that familiarity and similarity are the fundamental criteria of nomological and ontological explanations and are not a necessary part of the ætiological and the teleological. Nearly all the illusions about the causal and the purposive meaning of things grow out of a failure to recognize this fact. Familiarity, constancy, unity, similarity are the first conditions of cosmic order and of all the ethical progress of man that requires law and continuity of purpose. They are not necessary for the explanation of individual and isolated events. Causality and

purpose may do this, and are perfectly consistent with chaos, tho chaos is not necessary for their existence. But the life of man with its duties and pleasures requires constancy, unity, similarity as conditions of their adequate fulfilment,—whatever, variations from them may either exist or be necessary for that progress. The constant must be,—at least in the domain of what is permanent in ethical and practical ends,—the criterion of explanation or satisfaction as to the meaning of the facts. Hence nomology and classification are the first important steps in scientific observation or the object of it. If the fact and the cause are not familiar or represent what we have observed before they have no interest for the more immediate ends of life and become interesting only as they are related to the remoter events of the cosmos. But the test of what shall be of importance to the interests of life affecting time and character is familiarity and ontological unity. Whatever other standards are necessary are not under consideration at present and may be of no special importance now.

Now the primary problem of psychic research is whether we have a soul or not. Most persons think it is primarily and only occupied with the question of survival after death. This is not true. It is true that this object appears in the foreground and would apparently be the fundamental one. For personal and practical interests probably it is the first and most important, but not for science and philosophy. The first thing of importance to philosophy is whether a soul exists,—and by a soul we mean nothing more and nothing less than some form of energy or subject, substance (if you like) other than the brain which shall be the basis for consciousness as a functional event. Its question is whether a soul is necessary to a causal explanation of consciousness. It is confronted with the materialistic theory which denies this necessity and refers mental phenomena to the organism. Familiarity and experience show that this consciousness is associated with physical organism and that when the organism perishes consciousness perishes, or at least that there is no evidence

of its survival beyond this. Agnosticism is at the least its creed; and, where there is no indication whatever of survival, we can hardly expect men to take any account of the alleged survival, save perhaps as a maxim of prudence and possibilities, not of assurance. Any interest which wishes to protect a system of conduct looking toward survival must be able to prove that we have a soul. Normal experience has been the basis of this belief in the past and as long as Cartesian assumptions about the nature of consciousness could be safely assumed, this belief had a tenable foundation. But science, not speculation, came in to serve as the basis of revelation and converted the evidential problem from one of the nature of mental phenomena to their connection. Science could say that we required the evidence of fact, not of *a priori* views about the nature of consciousness and, in so doing, it transformed the problem. It insists on applying the method of difference, of isolation,—the fundamental criterion in chemistry and physics,—for any but familiar causes in the explanation of events. The consequence was that survival became the necessary means for proving that man had a soul—that the materialistic theory was not scientifically true. It was human interest that gave survival its attractions and induced men and women to seek for the solution of their perplexities, not the scientific problem. The existence of the soul could not be proved as long as experience left us in the position in which science in all fields requires us to be in regard to any belief whatever; namely, that, when a phenomenon is always associated with a certain set of conditions and when these conditions disappear the phenomenon disappears, then we remain satisfied that the given conditions are its cause. So with consciousness and the organism. It made no difference that we could not understand how a phenomenon like consciousness could be an effect or function of the physical. The evidence of uniform association was there, and of uniform absence of manifestation—barring supernormal phenomena which were ignored—when dissolution occurred. And these overlay all theories of the nature of consciousness,—which are quite

consistent with the materialistic view in its evidential aspects,—so that the only possible means of overthrowing materialism would be the fact of survival and this, too, wholly without regard to its personal and ethical interests. Consequently, survival, tho it is the primary interest of the individual, is a secondary interest in the scientific problem. It is the means to an end in science, not the end itself,—at least not the end in the refutation of materialism, but rather the means to it.

It is merely because anything transcending the physical as familiarly known can be called the "supernatural" that scientific prejudices seize upon this discredited conception to reproach the hypothesis of a soul and its survival. It is not from any truly scientific spirit that this opposition is conceived, but in the interests of a new dogmatism which has taken the place of the theological system. From the purely scientific point of view no limitation can be assigned to the physical or to anything transcending what we choose to circumscribe by the physical. We are bound to accept facts, no matter whither they lead, and it is only scientific bankruptcy that would lead to the effort to discredit the existence of a soul and its survival by calling names. For true science the "supernatural" makes no difference. It knows well enough that the widening of the "natural" has gone on to such an extent as to include all that antiquity regarded as "supernatural" and it knows that there can either be no distinction between them or that neither one of them has any use. It is a question of facts and what they mean, not whether we can press all facts into any given mould. Only dogmatism will insist on limiting the possibilities of reality and of knowledge.

There are two ways in which we may justify the attempt to vindicate spiritistic theories. The first is to ask whether what are called physical explanations ever reach the causal stage at all: does not physical science confine itself to nomology and ontology; is it possible to get any true aetiology or teleology in physical science? The second is to show that most of the theories of explanation ad-

vanced to discredit the spiritistic violate the first rule of explanation right in the field of physical science itself.

In the first place, it is clear that teleological categories are excluded from a purely mechanical system and for no other reason than the fact that consciousness or intelligence is excluded from it in its "natural" state. Matter or the physical as defined in physics and chemistry is without any accompaniment of consciousness and hence the teleological or final causes are *per se* excluded from it as an explanation of anything whatever. In the second place, as long as we insist that the essential attributes of matter is inertia, we exclude from it all ætiological powers whatsoever of the initiative and efficient kind. It is, then, only in the field of free volitions that we find true efficient causes. Inertia excludes the possibility of free initiative and self-initiative and it excludes the possibility of any change from any given condition of the system. Consequently in a system founded on inertia, as the mechanical system is, no possible causality initiating change or new effects is possible. As long, therefore, as a physical system is based fundamentally on inertia it cannot admit efficient or initiative causality into its scheme. Consequently both ætiological and teleological categories are excluded from its explanations. It must confine itself to nomological and ontological principles. Laws and types, observation and classification, are all the explanation that such a system demands. It must deny causality of all kinds, precisely as Hume did and as empirical scientists usually do when they discover the real nature of their work. Witness the theories of John Stuart Mill and Comte.

This position is a vantage ground to which the spiritualist may return at any time in the controversy with physical science, confident of winning the victory wherever the question of true causality enters into the problem. Nor need he be less confident when he disregards causality altogether. For as long as it is a matter of facts, the spiritualist can easily win his case. It is the physicist's inconsistent use of causality and the limitation of it to certain physical types that is the only obstacle which the

spiritualist has to meet. He has the facts all on his side and it is a false conception of unity, of constancy, of similarity that induces the sceptic to introduce into the issue totally irrelevant conceptions. But I shall not urge this vantage ground here. I am willing to disregard it and, in imitation of the valor of ancient knights, am willing to joust with my opponents without helmet or spear and to give them the advantage of sun and wind! I may concede either that ætiological and teleological causes may be found within the area of the physical or that inertia is not a universal property of matter,—or I may concede both assumptions. In any case we may justify the spiritistic hypothesis by scientific standards and reject other theories on the same grounds.

The first step is to test the hypotheses which opponents of spiritistic theories so confidently propose. In doing so, however, I do not mean to assume that any spiritistic theory is true. That is not a part of the problem before us. It is merely that spiritistic theories are actually explanatory from every point of view, whether nomological, ontological, ætiological, or teleological,—where other hypotheses are not. The spiritistic theory cannot be assumed to be true in fact without evidence; but it may have all the characteristics of an explanatory theory without being true in fact. Hence it is only as a scientific hypothesis that it is under consideration here. Its truth is outside present issues. The fundamental test of an hypothesis at first is whether it explains,—not whether it is true. Evidence will make it true, explanatory power will make its fitness.

*(To be concluded in the February number.)*

V.

*A PROPOS TO THE INSISTENCE OF SIR  
OLIVER LODGE.*

BY E. W. FRIEND.

LAST year, it may be recalled, there was published in the *Journal* an editorial from the *New York Evening Post* that was interpreted as approving the spiritistic theory. It transpires that this editorial was but subtlest irony and that one more name must be added to the roll of those who have been so skilfully cut in two by the fine blade of the *Evening Post* that for a while they have remained unaware of the stroke. The *Post* may not, therefore, be claimed as an exponent of this interpretation of the evidence of Psychical Research.

Yet a certain change in this paper's opinion on the matter has apparently ensued. The change—if, indeed, it is to be so described—is manifest in the editorial response of the *Post* to what it calls the generally “cavilling and incredulous” comment of the press on the recent widely quoted address of Sir Oliver Lodge. Previously, the *Post* treated this manner of inquiry into the question of human survival of death in a spirit which, if less disparaging than scorn, was not so flattering as indifference. Now, however, even implicit disparagement seems to have disappeared and to have yielded place to a brief consideration of “the canons of evidence in Psychical Research.”

This latter editorial of the *Evening Post* is as follows:

*DIFFICULTIES OF PSYCHIC RESEARCH.*

The comment evoked by Sir Oliver Lodge's assertion that the possibility of communication with another

world has now been shown by "definite proofs," reflects the ordinary attitude towards psychic research. It was a comment at once cavilling and incredulous. One journal, admitting that Sir Oliver is an eminent scientist who speaks with more than "forty-parson power," asked where *was* his "scientific ground." Another, granting that he was perfectly self-convinced, ridiculed all the "discoveries" brought to light as picturing "a sort of backstairs immortality, a 'supernormal club,' a continuation of the impertinent and commonplace: in the case of men of high intellectual power, a diminution to the utmost feebleness." The usual opinion about this phase of the subject was well put by L. P. Jacks, who in "All Men Are Ghosts" makes a farcical spirit world jeer at mortals whose momentous inquiries are, "What will be the price of Midland Preferred on January 1, 1915?" and "Will it be a girl or a boy?" Yet Sir Oliver Lodge deserves a hearing. It is not fair to say that there is no evidence; the question is of its tests and adequacy.

The nature of the proofs of novel psychic phenomena was illuminated by Henri Bergson on his recent acceptance of an office in the Society for Psychical Research—a connection of which, it may be said in passing, he was as proud as A. J. Balfour, Mr. Gladstone, William James, Dr. A. R. Wallace, Sir William Crookes, Sir J. J. Thomson, Professor Pickering, and others. Bergson directed attention to the fact that the evidence of psychic phenomena is primarily historical. It has to be ascertained according to the canons of the historian and lawyer, rather than of the laboratory experimenter. There is thus a great gap between the Society's methods and those of exact or experimental science. An historical event can occur but once. This is as true of all the instances of thought-transference recorded in Professor Myers's "Human Personality," and of the phantasms of the living or dead whose appearance is chronicled in the Society's "Proceedings," as it is of the assassination of Cæsar. The inquirer must obtain possession of the story while it is fresh, and all the witnesses alive, and must proceed to test the evidence by the methods of the witness-stand.



Of this evidence the value is limited by time. The longer it is kept, the less convincing it becomes. The strength of such evidence has been stated by the Society to depend upon getting trustworthy testimony from first-hand witnesses, competently examined by honorable investigators. As the original witnesses and investigators die, the evidence becomes merely documentary. Insinuations today against the perspicacity or integrity of James, Myers, or Sidgwick are almost unthinkable. But how long before men will say that they were biassed, or their records falsified, or their methods antiquated; and inquire triumphantly, "Why do such marvels never happen nowadays?" After a lapse of years, their belief in psychic phenomena may be worth no more than Dr. Johnson's credence to the tale of the Cock Lane ghost. The need of experimental control in all these matters was expressed by F. C. S. Schiller before the Society last June:

In psychical research we should aim, not so much at establishing that any particular supernormal event, say, a Frederic Myers communicated through Mrs. Piper at a particular time, but at getting such a grasp of the conditions of such events that they can become predictable and "normal." We are in a beleaguered city that is set round and hedged by death; it is no great relief, even if we can believe it, that from time to time a sporadic message should get through the blockading lines; what we need is to be assured of a free line of communication with our friends without that will render our life the outpost of a larger scheme. That the real Frederic Myers communicated through Mrs. Piper at a given time, we shall never be able to establish to any one's satisfaction; but we may perhaps learn so to regulate the conditions of trance, automatism, and the other so-called forms of mediumship that they will give results . . . that progressively increase in value and trustworthiness, until they cease to be laboratory experiments, and enter into our ordinary outlook on life.

Those who wish to see how much (or how little) historical evidence has been collected cannot do better than read the little volume written in 1911 by W. F. Barrett on "Psychical Research" for the Home University Library. But, in effect, what Mr. Schiller and

others have said is an admission that the present non-experimental stage is very groping. Sir Oliver Lodge must recognize that, however "definite" proofs may be to him, many will accept them only when control over the "data" makes possible their rapid multiplication.

There may be something not altogether displeasing in the recognition by a paper of high intellectual standing that the conclusions of a man of acknowledged ability like Sir Oliver Lodge are not *prima facie* discredited by his experimental acquaintance with the evidence. Yet this pleasure may be permitted to temper itself with reflection upon the precise magnitude of the advance from the excellent ancient days of easy refutation to present concessions of this sort and with further consideration of the points approved by the *Evening Post* in its citation of M. Bergson and of F. C. S. Schiller.

The line of reasoning not infrequently adopted in the past to refute such conclusions as those of Sir Oliver Lodge today has been somewhat as follows: "The nature of this inquiry, which is into the most distressing purlieus of the human mind,—into strange epilepsies and dissociations and hallucinations,—is unquestionably liable to debilitate the intellect engaging in it and demands, therefore, proved ability in other kinds of scientific investigation for its proper conduct. Sir William Crookes and Sir Oliver Lodge (here are to be added from time to time the accessions to the ranks of the occult peers) are men of formerly unquestioned ability of scientific observation and judgment who have engaged in psychical research and have come to the conclusion that there is something in it. It is clear, therefore, that their conclusions are the products of intellectual powers which, though otherwise admirable, have been so impaired by these peculiarly debilitating investigations as to be incapable of sound judgment in this field."

It is respectfully submitted that this variety of circular reasoning is pretty enough and common enough to require an especial designation. It is likewise submitted that though

the step is long from this logic to the critical points of the *Evening Post's* editorial—points, it will be noticed, which are themselves furnished by students of Psychical Research—there is nevertheless not such advance as will permit the day to be forecast when men of intellectual conscience will be unable to content themselves with the barest acquaintance with the evidence. It can scarcely be doubted, for instance, that one who was really familiar with the work of Frederic Myers—a work which Lodge has compared with the “Origin of Species” for its genius and for its *bahnbrechend* character—could never have referred to him as *Professor* Myers.

The particular point of M. Bergson is, moreover, one which is made in a context both explicitly and implicitly circumscribed. It is indeed well taken. None should seek to minimize its validity—least of all will the student of Psychical Research, who may be fairly asserted to have been the keenest critic of his own evidence. But this point is limited in its application; it is made, as M. Bergson would put it, *sur un exemple précis* and is by no means applicable to the whole field of Psychical Research.

The evidence to which M. Bergson restricted his criticism was evidence for “spontaneous telepathy.” He supposes a lady to have a vision of her husband falling on the field of battle, at a determinate hour and at a determinate place, with perhaps the figures of brother officers seen near him and that this vision is later verified in every respect. Such cases would be obviously very rare and would as obviously furnish evidence which was of purely the historical variety. For such detailed visions cannot as yet be generated experimentally; they are as yet in this degree of complexity purely spontaneous. But telepathic “messages” of pictorial or other kind can be sent “experimentally” if they are not too intricate. They require, to be sure, that they should be transferred between minds that are somewhat akin or “sympathetic” and that various other not irrational conditions be fulfilled. But they do not escape altogether the experimental category and

the experimental control. The really interested investigator is not compelled to limit his scope to hearsay. He is, however, compelled to give time to securing likely and willing persons with whom to investigate and to overcoming other obstacles too numerous to summarize, which make difficult in the extreme the "rapid multiplication" of these data—obstacles which he has fair reason to believe would speedily disappear if there were general participation in his researches.

M. Bergson's criticism, then, applies to only a portion of the evidence in *Psychical Research* and in its full force applies only to the ideal case of this portion: it makes a demand so exacting that it would appear unreasonable were it not for the already respectable measure of success attained in these investigations. It is indeed this measure of success already achieved which has led to the construction of the ideal case and to the demand that the historical category be transcended.\* Further, it may be remarked that a not unimportant part of M. Bergson's comment on his supposed case was a logical point of the highest moment. This point was that a single such case as he imagined would be conclusive proof of telepathy. For, he said, one such case would comprise so many interlocking details—would involve so many highly specialized "coincidences" that, these coincidental details being infinite in number, *chance* coincidence would be excluded.

Upon this ground it may be justly contended that from a great number of cases of perception of distant scenes and events that are somewhat less complete than this imagined one—but which individually exhibit even more striking points than are conceived by M. Bergson—it would be permissible to conclude exactly what M. Bergson concluded from his hypothetical vision. It should be superfluous to add that of carefully verified and mutually corroborative cases of such distant perception the two Societies have collected a

\* For cases of thought-transference which are escaping the historical category the reader may be referred to the latest ones—the experiments of Miss Miles and Miss Ramsden in the last number of the English Society's *Proceedings*.

very large number. The evidence, indeed, for all this was so cogent, even as early as 1889, as to have led Sir Oliver Lodge (in a report to be quoted presently) to speak of "telepathy" as an established fact. And Sir Oliver is one whose competence to judge cannot be "rated inferior to that of any other person."

M. Bergson, in fact, confined his criticism to the simplest evidence and that which in the course of an hour might permit some sort of logical examination. The wide angle of the entire collection of evidence it is safe to say he did not presume to include, since by his own admission he had had of it all no experimental or first-hand knowledge. Of experimental work with "mediums" and other automatists he says nothing. These are rare, to be sure, but they can be found. And let it not be objected that the word experimental is in this sense perverted. For though the conditions of communication with another world are far from being at all well known, it is certainly a fairish experimental control that for over fifteen years on Mondays, Tuesdays, and Wednesdays, at ten in the morning,—as was the case with Mrs. Piper,—numerous sitters received messages so convincing in their claim to emanate from another form of existence after this life as to convince men like Richard Hodgson and Sir Oliver Lodge.

But why this present concern with such an announcement from Sir Oliver? He has lifted up his voice again and again and he has given his evidence in lengthy reports. As far back as 1889, as has been mentioned, tho not committing himself publicly in favor of survival, he nevertheless could write:

It is a puzzling matter to incorporate into science the recently established fact of an extraordinary or apparently direct action between mind and mind, both possessing brains; and a kind of disembodied action seems likely to be still more puzzling. Even if such an hypothesis could be granted I do not see that it would explain all the facts. . . . It rather feels as if we were at the beginning of what is practically a fresh branch of science.

Not without confidence may it be said, in conclusion, that Sir Oliver would never have moved to his present conviction that survival is demonstrated by definite scientific proofs if this practically fresh branch of science had remained static and occupied with merely "historical" evidence; and that, similarly, something dynamic and controllable must have attacked two men like M. A. Bayfield and Gerald Balfour for them to have announced, as they have in fact announced in the last *Proceedings* of the English Society, their matured conviction that man's survival of bodily death appears scientifically demonstrated by the present evidence.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT

#### *The Endowment Increases.*

THE Society announces with gratification the addition of five hundred dollars to its permanent endowment fund. The bequest was made by Mr. Robert C. Brown, of San Diego, California, deceased in December last. The executors of Mr. Brown's estate have informed the Society that the sum will be forwarded at once upon the issuance to them of the Society's receipt.

Such bequests it has been the constant purpose of the Society to encourage, at once by the careful conduct of its finances and by its endeavor to impress upon persons interested in its work that an adequate endowment is to be held indispensable for the maintenance of Psychical Research. Only on a secure foundation of adequate endow-

ment can the work be prosecuted uninterruptedly and by competent hands. These ends will be unquestionably attained if the public continues to contribute to the endowment in the spirit manifested in the bequest of Mr. Brown. For the Society invites small legacies as well as large, knowing that small sums rapidly aggregate and that every bequest to its endowment is witness to a most real belief in the value of Psychological Research.

*"Faciamus Experimentum De Hac Anima Vile."*

It is desired to call the attention of members and of other interested persons to the need of further and general experimentation with automatic writing.

The American Society has from time to time received specimens of automatic script from persons both within and without its membership. But these scripts have not been numerous and have been too frequently produced by automatists deficient in critical ability and in experimental ingenuity. As regards number, of those scripts that have been contributed to the American Society perhaps not half a dozen cases have deserved serious or prolonged concern; while with respect to the English Society's collection in or about 1900, Myers is witness to the relative paucity of material, saying, (*Human Personality*, Vol. II., p. 118): "Ever since my first sight of his [the Rev. William Stainton Moses] MSS. I have made it a principal object to get hold of automatic script from trustworthy sources. During those twenty-seven years I have personally observed at least fifty cases where there was every reason to suppose that the writing was genuinely *automatic*; albeit in most of the cases it was uninteresting and non-evidential." This sum total is obviously extremely small in view of the length of time over which the scripts were collected or observed and in view of the further fact that in large part they were not of interest. It should be clear that for the purpose of secure and fruitful induction, in par-



ticular as to the precise origination of such script in evidential cases and, in general, as to the interrelation of the physical and the psychical processes involved in its production, the specimens should be numerable not by tens but by hundreds.

To this end, however, there is required the co-operation of private individuals. And this co-operation should be extensive for several most cogent reasons. There is the necessity, just adverted to, of making the induction on as broad a basis as is possible; the impossibility that one or even several persons, even if they could devote full time to the discovery and development of capable automatists, should be able to secure script in sufficient quantity; and the advisability of procuring script that was produced under as varying recorded conditions of time, space, and *milieu* as are practicable. For it is well-known that the more the conditions of an experiment are varied, the more likely it is that the phenomena under investigation will be rendered explicable and amenable to more extended experimentation.

It is, moreover, especially desirable that persons of education and standing assist in this work. Some such persons have in the past felt reluctance to engage in experimentation and, at times, even to countenance it, because these scripts had to a very great degree originated with the uneducated and the uncritical. It was not quite realized, perhaps, that some credit might be granted for open-mindedness to the pioneers in an uncharted field, however untutored they were or however culpably uncritical they might seem at first blush. It was likewise always possible that largely the unlettered produced these phenomena only because the more literate refused to take the matter seriously enough to try for themselves. These objections appear no longer valid in view of the eminent persons who have concerned themselves with the problem of automatic script in its several forms and of the highly interesting script that has come from the hands of automatists of cultivation and intelligence. It should be sufficient to mention the names of Mrs. A. W. Verrall and of Miss

Helen de G. Verrall, respectively the wife and the daughter of the late Regius Professor of Greek at Cambridge University, England, to indicate the intellectual position of some of those who have produced script of interest.

If any one should feel hesitancy about undertaking such experimentation from other considerations, he may be invited to accept the following assurance of Myers as to possible harm resulting from the cultivation of automatic script. If the hesitant are not thereby reassured, it may be scarcely presumed that they would contribute the continued interest and great patience necessary for the cultivation of these scripts. Myers says (*loc. cit.*): "My own conclusion is that when the writing is presumptuous or nonsensical, or evades test questions, it should be stopped; since in that case it is presumably the mere externalization of a kind of dream-state of the automatist's; but that when the writing is coherent and straightforward, and especially when some facts unknown to the writer are given as tests of good faith, the practice of automatic writing is harmless, and may lead at any moment to important truth. The persons, in short, who should avoid this experiment are the self-centered and conceited. It is dangerous only to those who are secretly ready—and many are secretly ready—to regard themselves as superior to the rest of mankind."

Another aspect of the need for experiment in this field is well presented by the same writer. Apart from the need of data for a critical estimate of these phenomena, it can be conceived that upon those who have come to believe that communication with the discarnate is at least possible, or who feel that progress is slow beyond legitimate human desire, there rests a measure of obligation. They may not speak of evidence that fails to convince them until they have devoted to actual experimenting a time and a labor comparable with that which has been devoted by "investigators" that deserve the title from the extent of their investigations. On this point the pertinent and eloquent words of Myers merit reflection, (*Human Personality*, Vol. II., p. 185): "Once more I must express

my astonishment and regret that amongst some tens—perhaps hundreds—of thousands of persons, scattered over many countries, who already believe that the road of communication between the two worlds is open, there should be so very few who can or will make any serious effort to obtain fresh evidence of so important a fact. But, quite apart from the Spiritistic camp, there are now many inquirers who know that automatic writing is a real fact in nature, and who are willing to discuss with an open mind the origin of any message which may thus be given. Let these set themselves to the task, and the result of organised and intelligent effort will soon, as I believe, be made plain.

"For aught that we can tell, there may be—I believe that there are—collaborators elsewhere who only await our appeal. Why should not every death-bed be made the starting-point of a long experiment? And why should not every friend who sails forth *κύνων ὑπὲρ Ἡρακλῆος*—into the unknown sea—endeavor to send us news from that bourne from which few travellers, perhaps, have as yet made any adequate or systematic preparation to return?"

The experiments must, however, in order to have value, be carefully recorded and filed away, or better, sent at once—at least in copy—to the editor of the *Journal* or to the editor of the *Proceedings* of the Society. Their addresses will be found on the page at the beginning of each *Journal* entitled "Publications of the Society". It is especially to be emphasized that the following points should be observed in the record of each separate specimen of script: (1) the date and the hour of the "sitting" should be indicated beyond all possible ambiguity, *e. g.* "*Sitting of May 9th, 1914. Begins 3.30 p. m. Ends 4.20 p. m.*"; (2) the full names of the persons present must be recorded; (3) the remarks of each sitter should be *taken down verbatim when made*. It is desirable also that pauses and any points respecting the manner of the production of the script should be noted. The editor of either the *Proceedings* or the *Journal* will be pleased to acknowledge the receipt of script forwarded to him and to answer any

questions regarding it that he may feel himself capable of answering.

All scripts will be treated with strict confidence unless permission for their use, privately or publicly, be expressly given.

### *Hands Across the Sea.*

IN the January *Journal* of the English Society for Psychical Research there appears at the close an announcement of the recent connection of Mr. E. W. Friend with the American Society. The notice contains the substance of the announcement in the *Journal* of the American Society for November of last year and concludes with a line of graceful tribute to Dr. Hyslop. This latter portion of the notice in the English Society's *Journal* is as follows:

The same issue of the *Journal* contains the gratifying statement that the Endowment Fund has recently been increased by the contribution of \$3,000, and—though not yet reaching the amount desired—is at least sufficient to insure the existence of the Society. It is satisfactory that, in spite of the difficulties and discouragements which beset a young organization, it has secured a permanent endowment and the means to provide for the continuance of its scientific work in the future. That this successful accomplishment is due to Professor Hyslop's energy, perseverance, and untiring zeal in the cause of psychical research, no one will be disposed to deny.

I.

PSYCHIC PHENOMENA AND THEIR EXPLANATION.

BY JAMES H. HYSLOP, PH. D., LL.D.

*(Concluded from January Number.)*

LET me, then, try some of the so-called scientific hypotheses which were advanced to escape spiritistic or "supernatural" theories in general. First let us examine the theory which acted as the rival of "mesmeric fluid." Mesmer first had his alleged facts laughed at and then had them accepted and explained. He had his own theory, which was that of a mysterious "fluid" passing from himself to the patient. It is true enough that he did not have adequate evidence for such a theory; nor was he scientific in his use of this explanation. He ought to have seen, if he had a grain of scientific spirit in him, that he might propose such a thing as an hypothesis but that he would then be obliged to isolate and prove the nature of his "fluid." There was nothing in the idea that contradicted science; on the contrary it was quite consistent with the whole of the drug-explanation doctrine. If, for example, quinine will cure malaria, there is no reason to suppose that there may not be other "fluids" or substances whose powers could no more be predicted than those of cinchona bark. Hence Mesmer was quite within the rights of a scientific man if he assigned his cures to a "fluid," but he required that he determine its relation to other known realities in order to make it intelligible and acceptable as a known fact. But, like many a scientific (?) man, he was content to invent his "fluid" and to have it mean nothing more than the facts which he claimed to exist.

. It was this that condemned his theory, not its "supernatural" character. It was much more the associations with the "supernatural" that instigated the opposition of science at the time than it was a violation of science to suppose the possibility of such a "fluid." But, after laughing at both his facts and his theory, they found it necessary to investigate; they selected a jury, but they refused to accept or to print its report, tho admitting facts requiring explanation; they then packed a second jury to condemn the whole affair, only to find that history, in the work of Braid, reversed its verdict!

Instead of frankly setting about a scientific investigation and explanation, they were content to slur over the exceptional nature of the facts and to explain what they witnessed by the imagination! "Imagination" was a familiar word, but these wise-acres never thought to show that in normal life it was a curative agent or to apply it in therapeutics where *they* had failed. They were quite content to be as *à priori* as Mesmer.

Fortunately for us today, we do not have to refute them. That work has been done by the theory of "suggestion." Probably the sceptic soon discovered that he was ridiculous in his theory of the imagination, which had perfectly distinct limits in literature and science and these excluded curative functions. It was just as new and just as impossible scientifically to explain and to cure with it as it might be with a "mesmeric fluid." So Braid came forward with his doctrine of "suggestion."

Suggestion has prevailed ever since as a silencer of scientific investigation. It had a double advantage. Again the term was one in familiar usage and denominated well-known facts. In this respect it disarmed criticism; it supplied apparently the one criterion of a scientific theory, familiarity. But it concealed its variation from truly scientific theory and it was this fact which made it so irrefutable—just as the theory of the "mesmeric fluid" was irrefutable. No one could deny the possibility of such an agent. It only lacked scientific proof, and scientific belief depends on proof, not on possibilities. "Suggestion"

had the advantage of being a familiar term and of denoting possibilities that were not familiar at all! There were facts enough which either made against the hypothesis of a "fluid" or which that hypothesis would not explain until the existence and nature of the "fluid" were proved. Among such facts were situations in which the term "suggestion" was applicable. Besides, we were familiar with the causal influence of certain mental states on the organism and, as "suggestion" was a name for certain mental states evoked by the operator, the way seemed clear for the use of the term and for its causal implications. But the advocate of it could always ignore the fact that "suggestion", as known in normal experience, produced no such effects. Advice from a friend, for instance, on any moral issue usually has little effect—none that is not voluntary in the person advised—much less does it have any automatic effect on the organism such as we observe in the situations where we apply the term "suggestion" for explanation of the unusual. But, whatever connection with normal experience the term "suggestion" indicates, no one but the scientific man would suspect or discover it. It names a situation as far removed from normal life as reflex or automatic action. There is nothing more inexplicable ordinarily than the cures by "suggestion", or the usual effects of it. In normal procedure we do not find miracles happening when we rub a man's nose a little and bid him to sleep and to awake without pain! We often enough tell a man not to mind his pains and that they will pass, yet they do not pass with the "suggestion." But if, in the case of some extraordinary pain or malady that the regular physician fails to cure, we rub a man's nose and tell him he is well and he proceeds to get well, to call the cause "suggestion" is supposed to eliminate the hypothesis of miracles. The fact is that "suggestion" itself is a "miracle" and no one has ever made it out to be anything else. One has only used a word which conceals from the layman, because of its familiarity, the unexplained nature of the facts and which assumes as much of the unknown as any "mesmeric fluid" can do. "Suggestion" is not a name for any known

causal agent. It but denotes a fact in a symptom-complex, so to speak, and an interesting fact at that. The operator performs certain mechanical acts, which he either ignores—tho they may be possibly quite as causal as his “suggestion”—or which he believes have no influence on the result, and then pronounces the word which acts much as a talisman might be supposed to act. This he calls “suggestion”, assuming that there is nothing marvellous or inexplicable in it—and the poor layman goes away with the feeling that he has been in the presence of a wise man instead of a conjurer.

It may be, on the other hand, just as absurd to talk about spirits in such cases. I am not criticizing theories of “suggestion” with a view to substituting spirits. They may be, for all that I know or care, quite as inapplicable as Mesmer’s “fluid.” But I am simply showing that we have been fooling ourselves with the word “suggestion.” We have been content to take a name for one element in a symptom-complex as an explanation, when it should have been nothing more than a signal for investigation. We always have the alternative of ignorance in such situations. We do not have to choose between “suggestion” and spirits. Ignorance contains far more possibilities for our intelligence, and it always implies the need of further inquiry. For when we assume that we have explained a fact, we do not pursue investigation farther, and as long as we suppose that “suggestion” explained phenomena we cease investigation and remain indolent. It was never more than a convenient muzzler of inquiry and never offered any explanation that a sane scientific man could respect.

It was the same with von Reichenbach’s Odylic Force. That had nothing to commend it but the love for physical explanations which were not explanations at all. He and his compeers thought to be very scientific by inventing a “Force” and calling it “Ody” and so to avoid classifying themselves with the spiritualists or believers in the “supernatural” as if “Odylic Force” was not “supernatural” and possibly, if defined properly, a spirit! No one knew what “Odylic Force” was. It violated the first



condition of all scientific explanation; namely, that it should invoke the known, some familiar cause with which to explain. Reichenbach had, or claimed to have, new facts and so thought himself justified in the invention of a new cause. But this is never justifiable without connecting it with the known at the same time. Argon was new as a substance; but it would never have been admitted to exist, if it had not been further demonstrated and classified with the known. "Odylic Force" could never represent anything more than the exceptional facts which it was supposed to explain, unless we found other properties to connect it with the universe of known causes.

I may refer in the same way to the "teleplasty" of Baron von Schrenck-Notzing, in connection with his recent experiments for "materialization." I am not concerned here with the question whether his facts are genuine or not. I do not care whether they were plain conscious fraud, hysterical simulation, or genuine "materializations." The nature of the facts has nothing to do with the criticism I wish to pass on his use of the term. Had he not criticized the spiritistic hypothesis and made it appear that his "teleplasty" was a substitute for spirits, there would be nothing to say. The term could have passed for what it is: namely, as a descriptive one. But, in setting aside the spiritistic theory, he allows readers to suppose that he attributes explanatory power to "teleplasty." Yet this term has no more explanatory significance than has "Odylic Force." It only adds bewilderment to the situation. It does not even clearly describe anything. It is but the coining of a mysterious term more mysterious than the facts might be. It is but another illustration of that which Goethe ridiculed in philosophy and theology.

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

The real question in his experiments is whether the facts are inexplicable enough to use any new word to describe them. "Materialization" is not more mysterious or miraculous than "teleplasty." Only the latter has no tradi-

tional associations with the conception of spirits. But it might just as well be convertible with spirits, for all that we know about such a process as Baron von Schrenck-Notzing supposed. There was nothing scientific in his hypothesis. It only coined a new word which could not possibly mean more than the facts, whereas every word that carries implications of explanation with it must connote explanation in terms of normal experience. "Teleplasty" did nothing of the kind. It only threw dust into the eyes of the public and pretended to knowledge where only ignorance reigned.

Precisely the same dicta prevail in the application of the term telepathy (*Gedankenübertragung*). It is but a descriptive, not an explanatory term. It is a name for facts which require to be explained instead of a process for explaining them. But *soi-disant* scientific men have made it a current explanation for things as extensive as gravitation and as complicated as the cosmos. There has been no excuse for this in the name of science. Telepathy is not a name for any known process and so, as an *explanation*, violates the fundamental axiom of a scientific causal hypothesis. It is a name for the unknown, and a scientific explanation must involve a known cause. There is nothing in the term telepathy but respectability to give it currency, a respectability that never would have existed if the spiritualist had first employed it for his purposes. The materialist would soon have discovered a reason for supplanting it. But when you can dissemble your ignorance by it and avoid the use of the term spirit, it seems to be quite scientific to parade the term as the embodiment of the highest wisdom.

It may not fare any better with the spiritistic hypothesis, if you so wish to contend. That theory has been worked for much more than it is worth by the spiritualists, at least in so far as their evidence has gone. But that should be no reason for wholly repudiating its fitness to explain in the case of certain proved facts. Whether it will explain any other facts may be disputable, but supernormal incidents illustrating the personal identity of the dead are explicable by the

hypothesis of spirits, even if it be neither the only nor the true hypothesis. What we need in this question is some sense of humor, which scientific men rarely have when they have to face the problem of spirits. They will accept any "fool" hypothesis but that.

Two influences have conspired to produce this situation. The first is the natural bias which the materialistic triumphs of physical science have produced and the second is the wholly unscientific procedure of the spiritualists themselves. The latter influence need not be dwelt upon. It represents the failure to appreciate the evidential problem and the relevance of the hypothesis to the facts adduced. It is quite possible to extend any hypothesis, provided the evidence justifies the extension; but the everlasting appeal to "spirits", without one's knowing something about the nature of them and the conditions under which they were supposed to work, disgusted the scientific man and especially excited the incredulity of the materialist, who was accustomed to know something about the conditions affecting the phenomena that he claimed to explain. The materialist's bias, whether it was adequately protected or not, required respect or concession—at least on the evidential side—and this right was not properly granted him. The consequence was only opposition where there might have been open-mindedness on his part; for he has always had an emotional preference for an optimistic outcome in the cosmos where he had any genuine human nature at all. But three centuries of triumph over the unprotected theories of the middle ages may well have strengthened him in his natural confidence in physical explanations such as he conceived them to be, and the achievements of modern biology only extend that confidence until it would seem to many persons that there is no escape from their materialistic significance.

But the apparent significance of the whole development of physical science, including the astonishing results of experimental biology, depends for its materialistic meaning entirely upon the assumption that *law*—the uniformity of nature, its nomology—is opposed to a teleological interpre-

tation of the facts. This I have indicated above and elsewhere to be an illusion. Uniformity is quite as consistent with teleological explanations as caprice and unpredictability, save that where it is made convertible with mechanical ideas it cannot be quoted as evidence. And here is the whole crux of the case. Once the illusion is dispelled that materialistic and mechanical theories are convertible only with the uniformity of nature and that teleological views are convertible only with lawlessness, our way is open to some sort of rational interpretation of the world. The whole problem is a matter of *evidence*, not of the *assumed nature* of things. What we call the uniformity of nature is a mere abstraction. There is no absolute uniformity or fixity in the course of the cosmos. If there were, there would have been no life at all and no change, no evolution, no alteration from a perfectly dead order, according to the very doctrine of the evolutionists themselves. It is the fact of change that is always the one inexplicable thing on a materialistic theory when that theory is reduced to consistent use of its own fundamental principles. Certain things—in human experience—are fixed; but it is only in human experience that they are so. Careful investigation has shown us that things which seem eternal are permanent only as the conditions which make them so are themselves permanent and these conditions may not be, often are not, eternal. Nothing seems more fixed than the rock-ribbed earth, but evolution tells us it was once a mass of gaseous matter. The change from that to its present solidity is a great one and there is apparently nothing whatever which is not liable to some such transformation, if the temperature of things is only altered. Hence we cannot talk of uniformity except as relative. Change is as much a law of the cosmos as stability, and change introduces the necessity of causation. In the end there may be no stopping short of teleology when that fact is admitted and is understood.

Moreover, at the point where materialism in regard to human consciousness seems strongest, it has not satisfied its own criterion of causality and explanation. Materialism

has never established more than an empirical connection between the organism and consciousness. From normal experience the presumption is strong, I can say overwhelmingly, in favor of the view that consciousness is a function of the organism like digestion, circulation, secretion, etc. In so far as uniformity of connection between "body" and "soul" is concerned, and uniformity of non-manifestation when the body is dissolved—barring the phenomena of psychic research—the case for materialism is irresistible. But this is but an empirically observed connection. No success has been achieved, and no attempt has been made to apply the principles of causality which prevail in physical science to reduce consciousness to a function of the organism. All that we ordinarily know—and this knowledge is "normal" experience only—is that consciousness is always associated with the body and that, when the body disappears or is dissolved, consciousness apparently no longer exists. In so far as the uniformity of association and dissociation is concerned, the evidence for a causal nexus between them is the same as in ordinary instances of cause and effect. But it attests nothing more than the relation of an *efficient*, not a *material* cause, and until you get beyond the supposition of a merely efficient causal nexus, you have not attained the materialistic position at all, as it is usually defined. An efficient causal nexus is perfectly consistent with a spiritistic theory and, indeed, one might say that, unless the material or ontological nexus be established, the merely efficient or ætiological nexus would assume something more than matter to account for the facts. Physical science, however, has always tried to reduce the causal nexus between phenomena to a material or ontological basis, and this is illustrated in the doctrine of the indestructibility of matter and of the conservation of energy, the former being the law of continuity for things and the latter the law of continuity for phenomena. Both assume an ontological or material identity between antecedent and consequent, cause and effect, elements and products. That standard of explanation has not been satisfied in the supposed relation between consciousness and the

organism. Indeed, there has been no attempt to satisfy it and we do not see how it is possible to do it. It is quite to the point also to add that, even if the materialists did prove the ontological nexus, it would refute their theory; the very fact which they rely upon to sustain their position would be its annihilation. For the conservation of energy has no meaning whatever in behalf of materialism unless it implies identity in kind between physical and mental phenomena, motion and consciousness, and to establish that is to indicate as much *à parte ante* as well as *à parte post*. You could not get rid of consciousness in the system on that assumption. You would only prepare the way to regard consciousness as possibly a universal accompaniment of all physical phenomena, or as an integral part of the facts. If such a view misrepresents the doctrine of the conservation of energy, so much the worse for materialism, because the fact would only show that it is wholly irrelevant to the problem. It is either irrelevant or proves some form of a spiritistic view.

All this only re-enforces the claim that the problem is one of evidence, and not of any decisive view about the nature of things; and if we can show the fitness of the spiritistic hypothesis to explain, when other hypotheses do not explain, we shall have shown the scientific character of it as against the unscientific character of the others.

The limitation which first appears to hold in a spiritistic theory is that we cannot assume it at all until we have some evidence for it, while that evidence will seem to determine the limits of its explanation. The facts that suggest and require a spiritistic theory are those which show two characteristics. First, phenomena that are illustrative of the personal identity of the dead, and second, their supernormal nature. The incidents illustrating this personal identity must have been acquired by means not consistent with any normal process of acquisition. We have also to assure ourselves that no other explanation is possible of the facts, which is tantamount to a demand that the facts be large in quantity and consistent in their complexity with the most natural suppositions of surviving per-

sonality. Perhaps we may treat this as a third condition. But however this may be, and however we distinguish between proof of personal identity and the independent existence of personality, it is clear that the first conditions have to be satisfied before a spiritistic hypothesis can be tolerated at all. But the natural tendency of most people—not justified in any scientific man—is to limit the explanatory power of a theory to the facts which are evidence of it in the first discovery, and this is perhaps legitimate enough for any new agent or force. For such people "spirit" is nothing more than what the facts imply: namely, the survival of the consciousness that will account for these particular facts. They do not perceive at once that "spirit" must mean much more. Indeed, its value as an explanatory conception depends much more on its meaning and on its connection with what we normally know of consciousness and its associated phenomena. The preconceptions of materialism and of scepticism make us think that "spirit" is entirely a new thing, more exceptional than argon or radium, a "supernatural" thing for which there are no analogies or connections in normal experience. There could be no greater illusion. It is but a name for the basis of the best known facts in existence. We are as familiar with the facts which serve as the evidence for it, especially in Cartesian parlance, as we are with the phenomena of matter and, perhaps, we have much more direct knowledge of them than we have of the existence of matter, which is supposed to account for them in the materialistic view. It is only the scientific doubt about the necessity of resorting to spirit instead of to the physical organism to account for mental phenomena that even suggests matter as the cause. Indeed, it is only through consciousness that we can be aware of matter at all and we can think of matter only in terms of consciousness. It is only evasion of the fact of consciousness and of this relation of matter to it that induces us to lay the stress on matter in the explanation of things. Even if the prius of reality is the reverse of that of knowledge, the latter is the very condition of recognizing matter at all. Were

it not that the *ordo cognitionis* itself asserts an *ordo naturæ* the reverse of knowledge, we should never think of matter as its prius, but reduce everything, as the idealist does, to spirit. It is only a too rigid acceptance of sense percepts, as the criterion of the nature of things rather than the evidence of them, that gives materialism its strength. What the materialist mistakes is the evidence of matter for its reality: from the perfectly correct assumption that we must have sense perception as our test of scientific truth, he passes to the assumption that the ultimate nature of reality is given in the same manner, when, in fact, it is only the evidence of that reality that must express itself in sensation, without itself necessarily being the matter of sense at all. The law of illusions and hallucinations illustrates this fact clearly enough, for it is the same law as that of normal sense perception except as to the uniformity of the relation between the stimulus and reaction. The action of the subject is quite as important for us in forming our notion of reality as can be the action of the supposed object.

Nor do we need to go so far as to define "spirit" as the basis for mental phenomena. Throw metaphysics to the winds, if you like; we require not to regard it as anything more than states of consciousness themselves. All that the spiritistic theory of survival requires for its tenability is the continuance of the same consciousness after death as that with which we were familiar before death. We do not need to raise the question of its ground either before or after. In supposing that the brain or organism is its "ground", that consciousness is a function of that organism, the materialist steps over into the field of metaphysics and abandons that of pure science. Empirical science does not require us to explain consciousness either by the organism or by a soul. It may, if it eschews metaphysics, rest content with the facts of consciousness, and this is the whole tendency of that psychology which has shouted into our ears for a generation: "*No metaphysics! Psychology without a soul! We are interested only in the phenomena of consciousness.*" Well, take such



at their word. Insist that the talk about matter itself is metaphysics, which it is, (and especially such is the attempt to explain mental states as functions of the bodily organism) and keep them to their own definition of the problem. Then we shall have nothing to do with either materialism or spiritualism as systems of metaphysics: we shall have to do with the purely empirical question of the facts of consciousness and their connections. These facts in normal experience are the best known in our whole system of knowledge. All that spiritism does is to extend these phenomena in time and to disregard the metaphysics which materialists started out at first to discard. We are explaining our supernormal facts by the known, by classifying them—as their nature requires us to do—with the well known. The talk about “Odylic Force”, “Magnetic Fluids”, “Suggestion” in certain cases, “Telepathy”, and similar names for the unknown, is but an appeal to the unfamiliar and implies a contradiction, as we have seen, of the first maxim in the framing of a scientific hypothesis. When we refer the facts to spirit, we are only appealing to what we should do in the living—if the facts were “normal”—and since the former bodily associations, in the special instances, have been dissolved, we are only supposing that mental states continue without power to manifest thro the ordinary sensory media. In the first place, mental states are never objects of sense even with the living, and their supersensible existence might go on without any betrayal of their existence but for the happy circumstance that they may be able to produce in a supernormal manner what they did in a normal manner when embodied. We are only extending the supersensible in any case, not the sensible. Consciousness is as supersensible to our senses before death as it can possibly be after death—a fact which we constantly forget or ignore in the indulgence of scepticism, which is based on metaphysics, not on science.

It should be perfectly clear from this view of the case that we are not only violating no scientific maxim in tolerating a spiritistic theory, but are in fact conforming to it

when other respectable hypotheses contradict it. We are doing just what Darwin did when he proposed evolution as explanation of the continuity of nature and of species. He was but extending to the different species what we can actually observe in the evolution of an acorn into an oak, of an egg into an animal, etc. In his theory of gravitation Newton was careful to say, "Hypotheses non fingo." "I am not inventing hypotheses." He was only giving larger and indefinite extension to the supposed attraction by which everyone explained the falling of bodies. No one before him had thought of widening or extending this influence universally through space. Men chose to have it stop with the phenomena which alone were to them evidence of any attraction at all. Newton used no new force or principle. He simply extended the old into slightly altered circumstances. He was using the known to explain what had been previously regarded as the unknown. In other words, he was showing that the assumed unknown was only a special instance of the known.

Now the persistence of consciousness as an hypothesis is but an extension of a known fact, and only the metaphysics—not the science of materialists—can raise any question about it. Apart from the dogmatic belief of the materialist about the bodily organism being the basis of consciousness, there is nothing to prevent the possibility of survival and it becomes only a question of evidence to show that it is a fact.

To illustrate. I see a bodily organism before me. Its speech and behavior leads me to *infer*, not directly know, that there is the same kind of mental states associated with them that I *know* I have when I do the same things. Let that organism dissolve and I go to a psychic who has never known or heard of this person. In the course of trance utterances or automatic writing this "person", or group of mental states, if you prefer, purports to be present and tells a number of incidents in his past life besides giving his name. What is more natural than to explain such facts by the continuance of the same consciousness that explained them in association with the bodily

organism, especially since we had never proved that they were functions of the organism in the first place?

There is no use to refer it to telepathy. That is a name for facts that are unexplained in any sense of the term. It is a name for the unknown as a process, tho it is a name for known co-incidences not due to chance or to normal sense perception. Moreover, it has not shown any tendency to impersonate anything but the dead in the phenomena that prove its existence. It is not selective in any of its known and proved forms. It has not simulated personality in any of its forms, and as a process, whether direct or indirect between the living, it is wholly unknown. An appeal to it, therefore, is a violation of the first axiom of scientific explanatory hypotheses. To make telepathy fit at all you have to assume all the attributes of "living" personality in the process and yet it can never impersonate the living. It can do this only for the dead and to make it apply at all you have to extend its powers, without evidence, to the selection from all living minds of the facts which it weaves together in order to impersonate the dead. There is no evidence in either spontaneous or experimental telepathy that it can do anything of this kind and, until you can show that it does this apart from synthetic impersonation of the dead, it is but an appeal to the unknown—an appeal which, it seems, it is respectable to make rather than to be scientific and to appeal to the well known. The totally irrelevant bugaboo of the "supernatural" stands in the way of clear insight.

There is, of course, other excuse for the repugnance to spiritistic theories. The spiritualists have put forward into the first place as evidence a type of phenomena which were not only difficult or impossible to prove but which were so easily reproduced by fraudulent means, (and which also were in no respect evidence for spirits, even if genuine) that the scientific man could but judge the case accordingly. He took the case as defined for him by its friends. As a scientific man he is entirely within his rights in so doing; but he should not have made as absurd mistakes as those of the people he ridiculed. Yet this is precisely what he did. He conceded that the spirit-

ualist was right in his conception of the problem but wrong in his judgment about the facts. He should not have admitted so much as even that. He ought to have seen that physical phenomena are in no respect evidence of a spiritistic hypothesis and he could then have denied the facts all he pleased, or he could have given the spiritualist his premises and denied his conclusion. But the scientific man too frequently ran after physical phenomena as the test of the spiritistic theory and then, not finding them, rejected the theory. He ought to have seen that the hypothesis would have been no better off if the facts had been proved genuine. The fundamental test of the spiritistic theory is mental phenomena and those bearing on personal identity in particular, provided they are supernormal. You may produce all the physical phenomena you please; they will not prove the spiritistic theory. They only create difficulties in it. If mental phenomena associate with the physical, it may be another matter. But whatever explanation of a spiritistic type we adopt in that contingency depends on the mental, not on the physical associates. We may *explain* the physical by spirits, after we have proved their existence and after we find them associated with supernormal physical phenomena; but we can never adduce the physical phenomena as evidence, until we have first proved the existence of spirits and their association with the physical. Had it not been that the spiritualists first connected physical phenomena with their explanation, it may be doubted whether that explanation would have suggested itself to scientific men until they had found, accidentally or otherwise, that they were complicated with other phenomena which did suggest such an explanation. It was, no doubt, ignorance of the problem that induced both scientific men and laymen to think of spirits in connection with physical phenomena like alleged telekinesis. Probably also the old desire for physical miracles was the stimulus to take up this point of view, the only difference between the scientific man and the layman in the matter being that one believed the facts and the other did not, both being wrong in their conception of the issue.

It is true that, if physical phenomena can be proved, they disturb the equanimity of physical science more than other unusual facts. This, however, is due to an illusion which the physicist ought to be the first to discover. Scientific men and spiritualists have treated telekinesis as an exception in the laws of nature. Movement without contact is supposed to be impossible and a violation of a fundamental law of nature. There is no excuse in this age for any such illusion. Nothing is farther from the truth. Telekinesis, or movement without contact, *actio in distans*, is by far the most fundamental law of matter. Witness the mariner's compass, magnetism, wireless telegraphy, and gravitation. All of them exhibit it on a large scale. After admitting such facts it will be only a matter of evidence to recognize any other form of it, whether associated with particular individuals or not. There can be no talk about its impossibility. It is but a question of evidence in each specific case.

Of course, the perplexing circumstance, if perplexing it can be called, that action at a distance occurs in connection with clairvoyants who otherwise give evidence of discarnate intelligence, is the suggestion that spirits can move inorganic matter. Our normal experience associates consciousness and its causal influence with organic matter and where we are perfectly familiar with the phenomena, no matter how we explain it. But in telekinesis supposedly connected with discarnate consciousness we have an exception to normal experience in respect of the relation of consciousness to inorganic matter, tho not an exception in the physical world. What it suggests more than anything else is the causal prius of mind in the physical world—a view that should not appear marvellous to the idealist who, tho he is always asserting this doctrine, represents giving evidence for it, unless it can be of a more aristocratic kind.

But I am not defending the existence of physical phenomena, telekinetic or otherwise. The experiments of Dr. Ochorowicz probably prove their existence. They are extremely important for breaking down the dogmatism and

exposing the illusions of physical science. But they have no value for proving anything positive about the universe. Their chief function is disproof. The important facts for science having a positive value are the mental. They offer a positive view of the world that has ethical value. The admission of spirit, even tho you reduce it to a refined form of matter, carries with it a reconstruction of the order of existence and sustains the ideals which have lain at the basis of all man's progress. Physical explanations have never done this. I do not mean to depreciate them. They have an obverse importance. They have been necessary to emphasize the constancy of nature as against the caprice of the teleological theories and have always acted as a restraint on all the vices of the imagination and of unintelligent thinking, and for that reason should ever be kept foremost in human curiosity. But they are not complete explanations. They represent only the first form of them. They stand for nomology, not for ætiology, and much less for teleology of any kind. In human actions teleology is an indisputable fact on any view of them. But in a purely mechanical world, as mechanics are conceived usually, teleology is excluded, as we have shown above. But it is excluded only on the supposition that purpose is inconsistent with law or uniformity of nature. As long, therefore, as teleological action is defined by caprice or lawlessness, physical law with its fixity and uniformity will be the corrective of the tendencies to disregard what is fully as essential to human progress as spiritual ideals.

But dispel the illusion, on the one hand, that law is incompatible with purpose, and prove, on the other, that personal consciousness survives the dissolution of the body, and we have reconciled science and religion; and we have, likewise, either disproved the claims of materialism and established those of idealism, or reconciled those two points of view and established a view of the universe that is more consonant with ethics than any of the explanations which ignore the place of values as well as facts in scientific investigations.

The ethical implications of any scientific theory are as important as its explanatory functions. An explanation that has no ethical implications is as suspicious as one that has no explanatory power. It may be that we should not put ethical associations forward in testing the truth of a theory, but this will be for the reason that we are as much exposed to illusions in our ethical doctrines as in causal ones. But, at some point in the evolution of man, a scientific truth may be expected to affect his conduct and we are always justified in asking for the ethical connections of a scientific explanation as one of the factors to be considered in estimating its right to consideration and acceptance, tho that characteristic of it may be the last one to be taken into account. Now no one can show us any ethical implications in "odysic force", "telepathy", "suggestion", "telepathy" and similar evasions of explanation or causal agency. They are at best only descriptive of situations, and unless we make description convertible with explanation, we make no progress toward conceptions which are the fundamental ones exciting scientific curiosity and which are followed by the ones that have ethical implications. The existence of God and the immortality of the soul, in spite of all the illusions and abuses associated with them, have been the embodiment of the world's ethical and spiritual ideals and combining in them the ætiological and teleological explanations, we have only to unite with them the nomological and the ontological in order to make it possible to reconstruct the interpretation of nature. It will involve quite as much reconstruction of the ideas of God and immortality as of physical science. The revolution will not all be on the side of physical science. It will be as radical in the field of ethics and religion, so much so that it may be quite possible for physical science to claim the victory. I for one should not envy it either the claims or the victory, because I believe its method is the only correct one. It is not the credulous acceptance of tradition, but the interrogation of the present moment that is the only safe test of truth. Not the past should interpret the present, but rather the present should interpret both the past and the

future. We find in a cross-section of evolution the actual facts of nature, and by interrogating a sufficient number of successive moments or sections of the process we assure ourselves of the permanent and the transient elements in it and so can determine what is credible in the past and what is probable in the future. It is therefore science that embodies our criterion of truth, not wishes and emotions. But knowledge is for the direction of the emotions and ideals, and tho its rigid demands must first be satisfied, it cannot neglect human ideals in its estimation of truth. These are part of the explanation of things on any interpretation and definition of explanation, and especially if teleological ideas are admissible into the scheme of the cosmos.

It is the clue to the relation of personality to the tendencies of things that gives the spiritistic theory both its explanatory and its ethical value. In our normal ethics, personality occupies the supreme place; and if we adopt that theory of nature which subordinates personality to purely impersonal laws, we shall have an ethics according with it, and every materialistic age is proof of what these are. The ordinary theories which are substitutes for it, while they are perfectly justifiable as means for limiting evidence and instituting restraints on the imagination, have no capacity for satisfying the demands for explanation. They clearly discriminate what is not to be explained by spiritistic agencies in their first estate, and in performing that service their value is not to be nullified or disregarded. But as more than means for postponing verdicts or enforcing careful methods they are not to be mistaken, nor are they to be regarded as explanations. As descriptive of situations, or as naming the distinctive feature of such complexes and situations, they are valuable; but as finalities in the problem of explanation they are not important. When they are pressed to that extent which subordinates personality to impersonal laws in the values of the world or perpetuates the antagonism between scientific truth and the ethical values on which actual life has to be based for its impulse to progress, they are *sua natura*



discredited. We must put personality in our scientific systems where nature herself has put it, that is, foremost in our estimates of value, and any explanation which ignores this fact will always be at war with both scientific and ethical progress.

## II.

## A SERIES OF RECENT "NON-EVIDENTIAL" SCRIPTS.

BY E. W. FRIEND.

IN the January *Journal* I gave with comments a few extracts from scripts purporting to come from Frederic Myers. It was not my expectation, of course, that these scripts would of themselves be conclusive of anything, nor that they would be interesting to any one who had no knowledge of the personality or of the writings of Frederic Myers, the scholar and student of Psychical Research. Rather, these extracts were published as *pièces justificatives* of interest in this and similar cases of automatic writing,—as at least exhibiting the dramatic presentation of a well-defined literary manner suddenly developed in a young woman who, tho intelligent, travelled, and not lacking in "cultivation", had nevertheless not hitherto given evidence of the command of language manifest in the scripts she now produces. In fact, her literary expression before she began to write automatically was confined to letters to friends; and in these letters—and *à fortiori* in her daily speech—she does not flash out with anything resembling "*It is just the natural concourse of his mind*", or "*You will someday learn the absolutely damning power of too ostentatious engineering on your side*"—expressions, which, it may be remembered, occurred in the scripts quoted and which, in my opinion at least, recall strongly the manner of Frederic Myers. Her habitual speech, on the contrary, is simple, even if sufficiently individual. All that was claimed for these excerpts from her "Myers" scripts was verisimilitude—in matter and in style they conformed closely to what one would expect from Frederic Myers, if he were

communicating with a man whom he had never known but who was deeply interested in the same inquiry and in a similar Society with those for which the living Myers had felt a profound concern.

Yet it may well be doubted that the style is the man. In Psychical Research, at any rate, the style alone cannot be the man. For, even if we should succeed at last in obtaining a veritable sheaf of characteristic essays on characteristic subjects from Frederic Myers or from any other who had passed away, we should have to confess that we believed the spirit of these productions to be *alive* neither more nor less than we believe that Attic Greek is still a living language because Mr. Arthur Sidgwick, say, can write it freely and admirably. Besides his continuing style a man will be required to manifest a continuing purpose and, it may be, an increasing purpose. And this wider purpose—so will the demand rightly run—must express somehow the experience of a wider life. In other words, the necessary supplement to evidence for the survival of specific and personal memories and affections and even of acute and inventive intelligence is, I think, other evidence of such sort that it shall reveal to us ever more clearly the possibility of a wise, beneficent and conscious interaction with the life beyond. After the proof of the existence of a future life comes logically the proof of the nature and of the powers of that professedly wider life. This would be the "pragmatic proof", the oldest and the ultimate proof, which has been formulated quite simply and quite adequately in "By their fruits shall ye know them".

I believe that "proof" of this latter sort is beginning to be obtained, elsewhere and by the automatist who has produced among many others the scripts from which extracts are here presented. The automatic writings of my wife can now be seen, even after so short a period of development as five months, to have been following a definite plan. This plan they have often followed despite, or rather by virtue of apparent divergences in the way of small talk and of generalities. It has been pursued likewise, and more obviously, perhaps, to the outsider, in direct comment

on the meaning and value of life and in attempts, which for me were of high interest, to impart philosophical and scientific views.

The scripts I now purpose to cite will show, I fancy, *something* of the "plan", which I speak of with the more confidence—and with the more respect—because I have attended some hundred and twenty-five sittings, lasting from three-quarters of an hour to an hour and three-quarters. Yet it is my desire also that these extracts be considered from as many points of view as it may please, from the points of view of general *vraisemblance*, of their "persuasive power", of their logical cogency, and of their claim to supernormal insight into "the real issues of life".

The preceding article, it will be recalled, introduced the "Myers" personality whose avowed object was simply "to come and talk", saying that this was advisable at first and that later I, too, would see the necessity for these talks. Professor William James and Dr. Richard Hodgson purported to come next, in the order named, and at first largely for the purpose of "conversation", tho the appearance was as if it was desired not only to make their presence seem real and vivid but also to drop in a sentence or a paragraph of consecutive and "philosophical" matter so soon as the channel of the automatist's mind had been dredged a bit each day by *direct*, even if personal, small talk. Of such an intermixture of personal and general matter I give another example in an almost complete report of an early "Myers" sitting.

*Sitting of Sept. 2, 1914.*  
5.30–7.07 p. m.

*Present: E. F.*

[The sitting began with a courteous reference to the absence of a friend who had attended some previous sittings. Great interest was then expressed in "this case". I responded with the following animadversion on their failure to induce the trance-state, which they professed to desire and to be endeavoring to induce.]

(E. F.: We hope you do not find that you have undertaken a virtually hopeless task in endeavoring to establish a final deep trance.)

My dear fellow! You know that is quite wrong. We have said it would take both time and patience to make the thing a reality, but that it could and would be done. What in all eternity and past time does a mere week count?

(E. F.: True. But I felt that you might be diffident in expressing your negative conclusion out of respect for our own poor efforts.)

You are aware, though, of our truthfulness in everything, are you not?

(E. F.: Yes, indeed.)

We may be even blunt often and find it hard to express ourselves with any sort of decorousness to an idea which is false at bottom.

(E. F.: Well, don't take this as a sign of weak spirit after two weeks. I'm willing to keep at it for a very, very long time. And I know at bottom that it is your effort which makes the machine go.)

It is also your effort—and we do not mean to be scolding taskmasters!

(E. F.: Lord, I think of you as anything but that!)

Thank you, indeed. *But we must be direct in our statements!* We cannot bicker with uncertain theories of chivalrous politeness!

(E. F.: Eh bien, allons! Je suis content!)

[Pause.] Nous sommes aussi contents! Très bien! Nous verrons. Accepte[z?] les sacrifices d [Long pause. The scribe's French, I may say *en passant*, is slight and defective.]

[Illegible word.] prepare for the words.

[Illegible—perhaps only a scrawl or two.] Make it clear that it is still early and we want more time. [An aside on the other side from one 'operator' to another?]

Let it seem to you as though you were slipping through a long, low corridor on a pair of sharp-edged skates. [Long pause.]

More and more clearly do we see the possibility of talking to you quite freely. Do not be afraid now. Each day you will find us nearer you and you will be also more able to take our thoughts as they come and find them to be laden with two meanings. I say that, because in every word we send, the spiritual impact must be yours as well as the intellectual grasp of the ordinary meaning. Can you understand what this means? . . . . You must study carefully the words

which are given to you. It is not only +\* who would send you spiritual strength. For this has *no* meaning in life *other* than a spiritual one. For what reason, indeed, should we wish to talk to you, if not to touch the springs of Life? They grow [sic] in the hearts of any and every man on earth and it is to those who have been touched by some wider spiritual force or *other* who come to understand that life can be Life. I am not playing with words when I make that distinction. I am expressing one of the First Laws. Understand? Ask me, if you do not get my meaning, because I can amplify. . . .

We want lives lived as evidence of our *being*, now. All the evidence is ineffective for the mass of humanity. It is through example and exhortation that you will bring the acceptance of this to the lives of many.

(E. F.: Those are significant words indeed.)

I will tell you the reason for this in part today. Each man has, as I said, the power inherent in himself of understanding the spiritual Laws of Life. But in life there are multitudinous unfoldings necessary. And it is to those who come in contact with some expression of spiritual law in *human degree* who find that this life of theirs is but a rude part of an immensity far beyond their conception. Those expressions of spiritual law are everywhere, but not everywhere in the degree that may be assimilated by the young spirit. U D?†

(E. F.: Yes, in part. This sounds like a sort of dilute absolutism, tho—that James used to volley at.—Don't think I scorn it!)

In no way would I have you take it as that. Think it over and talk it over, and I will tell you when we see each other again, more. I want you to understand this: in all arts the spiritual laws find expression in human degree; the self-expression of the artist sends out a huge compelling stream of life-force which bears a fruit in its awakening of other lives. U D?

(E. F.: Oh yes, I see that. But—the peculiar, arresting fact of these communications is that, tho they confirm certain thoughts of philosophers, they do not seem to throw much

\*The sign of the cross was used in the Piper sittings by the personality calling himself "Imperator". He purported to direct the conduct of the sittings and to be an ancient.

†U. D. is an abbreviation for "Understand" that was much used in the Piper scripts. This fact was, of course, known to the scribe.

greater light upon what men have already found in this life. Effort, sacrifice, renunciation, humility, abnegation, the devoting of one's individual life and efforts to a higher purpose—all these men have known for centuries!) [This was spoken with some heat: the interlocutor desired a revelation that would dazzle him! The reply was written by the scribe's hand with a vigor that seems to betoken much earnestness.]

Yes, men have known them for centuries and not been aware of their necessity in life. Men build cities, and industries grow from them which have little or no bearing on life. And why? Because they are too little aware of the necessity, necessity, I repeat, of the cultivation of these other things for a life of light and a life of progress and unfolding.

(E. F.: Yes, the English philosopher, Bosanquet, has written two whole volumes which show that we are suffering from the aberrations of a mechanical civilization. But he finds no need for a future life for the individual and *proof* of this future life seems to us here in this world at present the highest philosophy!)

You are indeed right. Your instinct is pure and true when you say that. I want you to go away and think, though, over these words. I want you to yourself [sic] come to see the absolute necessity for these things above all else, all else. It must be shown to men somehow and you must help. There is time and place for everything in the [slight pause] *concourse*\* of events and *now* is the beginning, for great realizations will be accepted into life now as they have not been before. . . .

To speak of a point or two of the "mechanics" of such a sitting as this, it appears to me that the issue is pretty clear-cut in the interpretation of the pauses, the scrawls, and the curious sentences which immediately follow the attempt to produce some French. Either this is all the fabrication of an intelligent and culpable "subliminal", or it is the work of other force than the scribe's or my own. The moving spirit of these scripts is intelligent—of that, after participation in over a hundred and twenty-five sittings, I cannot entertain a doubt. After the slight pas-

\* Note the recurrence of "concourse" which had been used in an earlier script with a new meaning. The scripts tend to repeat their own neologisms.

sage at arms above between the communicator and the sitter (in which the superior intelligence of the sitter is by no means clear) there is a pause and, after some confused "effort" resulting in illegible words or scrawls, there is the remark "Make it clear that it is still early and we want more time". The superficial appearance—if one accepts the phenomena as genuine—is that more than one operator or communicator is at work on the other side and that one of them makes a request to another, who is, perhaps, in more direct control of the "machinery" of communication, that he keep automatist and sitter in hand. Such a request would be pertinent in view of the initial dissatisfaction of the sitter and of the approach of supper-time, for automatist and sitter possessed excellent appetites and had, moreover, at this period to prepare their own meals! Those, on the other hand, who know quite all about the subliminal, would say that a charming and scrupulously honorable young woman was suggested into all this by her Psychical Researcher husband—who, in fact, fancies that he suggests just the opposite of "phenomena at any cost"—and that, inferentially the automatist is "unconsciously" doing what she herself would detest and what would in the end disgust the husband with the "whole rotten business." Not, of course, that the young woman is guilty of contributory negligence or is a responsible agent, but that there is in all men (and *à fortiori* in all women?) a deep-implanted impulse to concoct and deceive, especially with regard to just these phenomena about which man wishes not to be deceived! Thus, to discredit the phenomena, we discredit human nature and invoke as the true cause a wholly hypothetical universal will and spirit to deceive—what William James in commenting on this assumption called "a preposterous monkey-spirit" in man. In such a view of the basic structure of human nature he found himself unable to believe.\*

I submit that the assumption of the universal monkey-spirit is unsubstantiated. Indeed, it may be maintained that in the very phenomena of suggestion—to which appeal for

\* He did not thereby mean that he was a Spiritist!



substantiation is implicitly and explicitly made—there is not only no positive evidence for such an assumption but presumptive evidence that runs counter to it. The most suggestible subjects we know are hysterics and hypnotized persons. The hysteric, however, is mentally diseased and is, moreover,—as the word of Freud seems to me clearly to indicate—one who is sick in mind *precisely because of his fundamental dishonesty*. The hypnotic subject, furthermore, tho acting out under hypnosis what he would not and could not consciously do, will not execute a post-hypnotic suggestion that does violence to his moral sense. And even when in the hypnotic state there is excellent evidence to believe that the subject realizes—shall we not rightly say "subliminally" realizes?—the play-acting character of his performances. A case of automatic writing reported by Lowes-Dickinson a year or so ago in the *Proceedings* of the English Society is quite to the point. The young woman automatist—whose honesty was vouched for by Lowes-Dickinson himself—gave in her scripts remarkably circumstantial details of the life of one Blanche Poynings who had lived long ago. These details—of an antiquarian and recondite sort—were verified. Later, it was discovered that all this material was contained in an obscure and rare historical novel which dealt with the period in question and which the automatist finally remembered to have read in her girlhood. *But it was the automatist's own script which stated where the facts were to be found and which finally admitted that deception had been practiced.\**

Those who would contend that self-deception of the automatist is the most probable explanation because the automatist wishes to believe in the authenticity of the communications appear to me to argue beside the point. For it is precisely the point at issue whether the automatist

\*In view of Freud's work I am strongly inclined to believe that a "psycho-analysis" of this case and of almost all similar cases would have yielded a clear motive for the deception. In the young woman's fundamental honesty I should have been inclined to believe on the word of Mr. Lowes-Dickinson—whose statements are never rash—even if she had not in the end proved her honesty by virtually "confessing".

wishes belief at the cost of authenticity. If honest, he will not. I think that the *evidence*, direct and collateral, is increasingly in favor of the view that honesty, in the simple and familiar acceptation of the term, is fundamental, after all, in human nature. The work of Freud, whatever be its defects, seems to me to show what mental (and physical) disorders arise when a species of dishonesty, which may have previously been considered inactive, works its way throughout the "subconscious". I cannot but think the point worthy of insistence. If we must act at every turn as if man and the universe may disclose themselves to be fundamentally dishonest, then we are not far from the attitude toward life to which Renan was led by his sophisticated apprehension of being "taken in"—by God as well as by the Devil!—and which James somewhere has stigmatized as "butterfly optimism and craven unmanliness". It is an attitude that will be seen in the end to enervate and paralyze all scientific inquiry with delicate scruples as to the eventual value of any knowledge.

Such considerations, moreover, lend a new significance to statements of "controls" that have hitherto served chiefly to increase the cynicism of the cynical. I mean the never-wearying insistence of those whom even the excellent Mr. Henry Holt has felt impelled to call "Imperator and his gang", on generalities of a moral or "religious" nature. Mr. Holt accepts such matter with genial indulgence, saying, in effect, that the motto over the gates of pearl seems to be *chacun à son gout* and that Heaven wouldn't be Heaven if Imperator couldn't indulge in his "amiable orotundities".\* This all, no doubt, tends to make the scheme of things a rather jolly one. Nevertheless I fancy from certain indications that tho the universe may not be inhospitable to man, it is not exactly "jolly", and that, in the sense in which James meant it, "God" is no "gentleman". I suspect Mr. Holt and others are terribly afraid of being taken in and that they would never have played

\* In his recently published *On the Cosmic Relations*, which will be reviewed in the *Journal* for March.

a bassoon to their plants.\* Personally, I begin to suspect that "Imperator" may be both unsecular and right. The damnable iteration that honesty is a pre-eminent requirement, that mediums as well as other workers must be both honest and sane *and humble*, seems to me now, in the light of the most recent investigations in abnormal psychology, not so much damnable as "scientific". And thus the "Myers" of the sitting given above is not, perhaps, so much indulging in generalities and creating a diversion to hide his ignorance as he is beginning at the real beginning and, in his own words, not "simply playing with words" but "expressing one of the First Laws". If it be objected, as the sitter above objected, that all these truths are obvious, another pertinent reply might be made in the words of a distinguished philosophical writer who says, "There is an obvious which depends not on immediacy but on centrality and dominance; and the obvious of this kind it is not easy to apprehend nor yet well to ignore".†

With these premises stated I may, perhaps, approach the citation of sittings at which Professor William James purports to return. One may be permitted to doubt from these sittings whether he has fallen a victim as yet to a "back-stairs immortality and has suffered "diminution to the utmost feebleness".‡

\* Darwin did this to see if, perchance, music might not have some effect on their growth. It is a well-known instance and, I think, a favorite of Dr. Hyslop's, but it seems worthy of being recalled every now and then.

† The citation is from Mr. Bernard Bosanquet's *Principle of Individuality and Value*. It is only fair to Mr. Bosanquet for me to say that my remark in the sitting above gives a quite erroneous impression if it is understood to mean that his "two volumes" are written with the sole purpose of showing that we are "suffering from the aberrations of a mechanical civilization". I should also say that, as far as I can judge, he is not interested in Psychical Research and is not persuaded that it has any value.

‡ These phrases are to be found in an editorial of the *New York Evening Post* which was commented on in the *January Journal*. The editorial, entitled *Difficulties of Psychical Research*, quoted the phrases as from press comment on the recent address of Sir Oliver Lodge, in which he is reported to have said that he considered survival to have been scientifically demonstrated.

The following records in full the sitting at which he first "returned" in Farmington.

*Sitting of Aug. 23, 1914.*  
4.56-6.08 p. m.

*Present: E. W. F.*  
*N. E. R.*  
*N. E. P.*  
*Miss Theodate Pope.*

Steps come and go.

If you wish to ask any questions, do so now, as we would [sic] like to proceed.

(E. F.: We have no questions, but we should like to say that from now on only the—this light and myself can be present at every meeting. The other man leaves tomorrow.)

+ sorry.\*

(E. F.: That the man goes?)

Yes. He is a great help, but we must do our best with whatever is at hand. However, we will try with renewed effort on our side to entrance her this afternoon. Do not be alarmed, but please give us your thoughts and remember our presence. Do not try to influence the medium, however, as we do that.

(E. F.: Very well.)

Someone is troubled about something. Please put it aside for a while, as we cannot get any concentrated help if other thoughts interrupt. [Pause.]

Preconceived ideas must not [pause] depreciate your judgment of this. Be quite open-minded. Practically all you have learned in the course of your life has taught you ways of consideration; but, tho you must not turn them completely aside, we ask you to see with new eyes from now on.

World upon world and life after life is the tremendous scheme of things. Children see in the world a light which dims with experience. Why? Because experience in your world is turned away from Life. "Seek and ye shall find" has been said; but it must be a new seeking after a new thing, before you will find.

[Pause.] She comes nearer.

We stand right behind Mr. Friend's chair and look with happy hearts on a group so earnest and sincerely anxious to give our utterances to the world. I ask you, can you—any of you—feel our presence? Are you aware how near we

\*The cross stands, as above, for "Imperator".

are? Why, man, I could slap you on the shoulder, if I only had a hand!

(E. F.: Just before you wrote that I felt vaguely aware of some presence, I must admit.)

I will make you even more aware as time goes on—and the rest. Speak to us! We are people still and would be only too glad of conversation.

(E. F.: I am very, very glad to speak to you and am only *too* glad to speak to you. I have kept silent only because I did not wish to interrupt. You have asked for consideration and I have wished to show it to you.) [I had conjectured the communicator to be James.]

Your attitude is our particular help now. Without that we should be at a loss many times. Can you not understand the dilemma of endeavoring to work with a man who can never quite take your word?

(E. F.: I realize that keenly and often reproach myself for subconscious dubiety.)

I understand, too. You are honest, tho, with yourself and that is our pre-eminent requirement.

(E. F.: Thank you indeed. Thank you also for getting thro characteristic diction. It helps me.)

Ha! Would you not be pleased to have me start conversation in the speech of the newsboy? I can imitate if you like.

(E. F., laughing: Who is this, please?)

Still your friend, the scientific man who is known as Billy James.

(E. F.: That is indeed what my wife and I speak of you as. No offense, you know!)

You know I feel anything but offense, Friend. But where did you find the idea?

(E. F.: Of calling you that?)

Yes.

(E. F.: We felt very near you in thought.)

You mean you have weathered the storm and stress of my writings?

(E. F.: Fine! Yes, I have read much of them.)

Well, if I could tear up some of my *Psychology*, I would, but not a damn word of *Pragmatism*.

(E. F.: Hurrah! I have often wondered which you would keep and which you would reject.)

I fear we see but skin deep in many things in life which we have taken to mean tremendous triumphs of intellect!

(E. F.: Yes, I begin to understand, I suppose.)

You begin young. Heaven knows, I wish more could be as free from slaughtering prejudice. Do not get a big-head over what I say. You are quite a son of the earth still!

(E. F.: It's well for me to be reminded of that. I really, I really try to keep such admonitions in mind.) [The sitter, it will be readily seen, was a trifle taken aback by the preceding!]

I know. But let it be known we keep them for you too.

(E. F.: What do you mean by "keeping them for me too"?) [The sitter knew perfectly well, I think, what was meant, but the remark nettled him so that he could think of nothing else to reply!]

We remind you every now and then. Don't mind my jesting, please. I am serious enough at the bottom of my heart.

(E. F.: Yes, I understand. It takes both butter and bread to make a sandwich.)

Indeed you are right. And if the poor old world could only butter its slums and feed the wealthy with bread-pudding, it might improve.

(E. F.: We are in a bad way over here now. We need all the light we can get.)

Broke the current, but I'm here still.

Great things will come out of the struggle in Europe now and you will not be the only one to be surprised by the outcome.

(E. F.: The outcome is to us beyond conjecture.)

Naturally. But I can see somewhat further and wonder at the great perversity in human nature.

(E. F.: Let me ask; if at all possible, respond characteristically now to my question. What do you think now of the moral equivalent of war?)

I find no words in any language I have ever known to describe my understanding of the question as I can see it now. But I feel sure you will be convinced of my attitude if I say there is no *moral* equivalent to a proceeding so barbarous.

(E. F.: That's *pretty* good. I realize the difficulties in answering.)

When the medium is nearer still, your questions can be

answered with more accuracy. Treat her gently tho, because she tries very hard and we are surprised at her progress.

(E. F.: Good. We, in our turn, are not here for thaumaturgy, *thaumaturgy*. We really, *we really* are glad to wait and take what comes.)

U D? It is an amazing power, the one of light between worlds, and no one in your world realizes the importance of the cultivation of it in each and every individual. In time it will be better understood and the difference in life's issue will be simply beyond all present conjecture.

(E. F.: Do you mean to suggest at all that, for one thing, light—in the narrow sense of mediumistic ability—should be cultivated wherever found?) [This question shows how little was understood the foregoing remark, which concerned the opening of the channels from this world to the spiritual forces of the metetherial world.]

Slower, please. The above question was then repeated.

Yes, by all means. In the messages which follow we intend to give you instructions as to the pragmatic value of the future life. [It should be noted that the communicator returns to the theme he had begun on before the deflection of the last question.]

(E. F.: Good.)

It will be slow, Friend, but have the utmost patience.

(E. F.: If we don't have patience, jog us up about it.)

We will. The other two, Myers and Hodgson, are helping me this afternoon and send you all their sincerest good wishes.

(E. F.: We send greetings and gratitude to them. I only wish I had known them in this life.)

That is true, it would have made it a little easier. And still, in time it will seem to us all as though the barriers were indeed thin and of little consequence. I enjoy these talks and hope we may have many more. We do miss people we have known and your connections make you seem near. Send, please, a message to my wife.

(E. F.: I shall ask Miss Pope to do so.)

Yes, do, please. She will be happy to know I can come even thus near to her. Yes, friend [sic], we miss some people very deeply and still we are content.

(E. F.: Yes, I feel it so.)

[Pause.] Now one more feather in your cap. Myers wants me to tell you how glad he is that you are the sort of man

you are, with the vista of the past so ever-present in your mind. He appreciates it all—as do we all. Now for today, good-bye, and I will [sic] be glad to come again and talk as we have done today. [Slight pause.] We send our thanks to the—for the help you have all given. Good-night. [The 'feather' is doubtless a decoration for the sitter's interest in the classics.]

My chief comment on this sitting is that I should like to know what others think of it, considering the circumstances of its production. To me this "James" manner is distinct from the "Myers" manner. "Slaughtering prejudice" is surely in James's vein, as are the remarks "Do not get a big-head over what I say. *You are quite a son of the earth still*", and "You mean you have *weathered the storm and stress of my writings*". If these are not James, what is "James" in conversation? And how about those other remarks about "tearing up some of his Psychology but not a damn word of Pragmatism", and "I fear we see but skin deep in life in many things which we have taken to mean *tremendous triumphs of intellect!*" If James survives, he has likely learned a deal more about human personality than he knew here, and in particular more about those powers that enable it to survive the shock of death with conscious unity. What, then, more in his style and character than this *amende*, this indication of the persistence of that "magnificent candor" which Dr. Verrall felt to be the admirable spirit of the *Varieties of Religious Experience*? We have, too, in these few passages a sample of his wit. The sitter says that he tries to keep "such admonitions" (as the one about not getting a "big-head") in mind. The rather blunt colloquialism of the communicator is at once counterbalanced and yet pressed home with the delicate "*But let it be known we keep them for you, too.*" Is it, or is it not, at once the manner of James and distinct from the manner of Myers to open the sitting with "*I ask you, can you—any of you—feel our presence?... Why, man, I could slap you on the shoulder, if I only had a hand!*"? The reply to my question about "the moral equivalent of war"—the title



of a well-known essay of James published shortly before his death—does not, however, elicit anything that can be called strikingly characteristic, tho the reply made is not unworthy of him. It is but fair to point out again that the scripts began only five days previously to this sitting and that the legitimately conjecturable limitations to communications of any sort with the discarnate might justly be recollected here. It should be added that the scribe had never met Professor James, had, in fact, to her knowledge never seen him. I met him but once, tho the conversation we had then has been for me a memorable one. In short, there appears to me to be about as much of James here as could well be crammed into the number of words written. Moreover, and the point may be taken for what to each it seems worth, there is here much more that resembles the alert and elastic-spirited James known to his friends than was at all evident to me in over an hour's untrammelled conversation that I had with him in the early winter of 1908 when his strength was beginning to fail.

In connection with this record I will add an "experience" of my own during and after the sitting, which I can parallel from, I think, only two other of our numerous sittings. It was that the sentence beginning "World after world..." came into my mind as I read it—written slowly, letter by letter—with a curiously insinuating and forceful quality that seemed at the time to lend it great significance. As this sentence was written, it was as if each word should have been in italics or capitals, "*World... upon... world... and... life... after... life... is... the... tremendous... scheme... of... things*". And the words continued for two days after this sitting to impress themselves upon me by a sort of automatic inner repetition that at the same time amplified and developed their meaning in a most real tho difficultly expressible fashion. Of course I am aware that in this context easy are the remarks about "self-suggested" states.

All such discussion or criticism as this is indeed open to the objection that it is "subjective", by which is usually

meant that the points discussed are very fine and are dependent upon feeling for the estimation of weight attaching to them. They carry anything like conviction only when they are very clear and impress a good number of informed and critical minds. This is perfectly true. But if it is desired for any reason to go beyond the rather narrow confines of tedious legal evidence—beyond dislocated reminiscences and evidences of constructive ingenuity in cross-correspondences—then we are at once in the realm of the "subjective". Many persons, I take it, do so desire that the matter obtained from ostensibly communicating discarnate intelligences display continuity, coherence, and style. It is not fundamentally an unjustifiable desire. It is only unjustifiable when it is rashly conceived that such matter must be of itself conclusively demonstrative of surviving personality and when it is forgotten that *prima facie* there are and *ought to be* severe limitations to the power to communicate. The fact is, it appears ever more clearly that no *one* kind of evidence will demonstrate the survival of such a thing as the enormously complex structure we are progressively realizing human personality to be. And, furthermore, there is a peculiar difficulty in proving the survival of a dead man if one demands from him substantiation of his claim to a wider experience: that in his assertions which is consonant with our experience will be discredited as a reflection of our own minds, while the discordant matter, if very discordant, will likely be rejected as "pernicious nonsense". There is only one course open here and that is to wait and see whether further investigations may not elucidate dark sayings and prove the nonsense to contain sense.

It is in this spirit that the reader is invited to peruse some of the later "James" sittings that are evidential in only a "subjective" way.

In the record of the sitting that follows now, attention is called to the curious style of the opening. The style is not that of James, nor of Myers, nor yet a blend of their styles, tho here and there a phrase or a cadence of this opening matter might recall them. In this connection,

however, it may be said that the claim of the scripts is to the constant aid of the personality calling himself "Imperator", who was familiar as the "director" from the other side of the trances of Mrs. Piper. "Without his help", it was once declared in the scripts here under discussion, "we could get no results". Now the beginning of this particular sitting that follows (of Sept. 6, 1914.) is to me reminiscent vaguely of the style of "Imperator". It may be said further in regard to these rather oracular admonitions with which the sitting begins that they too were to me by no means vague and impertinent. They were significant at the time but became much more significant some ten days later when a "specific" piece of advice was ventured respecting "the course I was about to take". It was as if these opening exhortations, together with other matter of similar import from scripts not quoted here, led up to this specific advice step by step, as if it could not be stated at once and plumply but needs must be approached softly and deviously and by repetition of the main idea of "see clearly the course you are about to take". Unfortunately, I cannot state the matter in full; it would take too much space and is, moreover, of such a nature as to make it inadvisable to publish it now.\* It was a course that had never entered my head and such that it was the subject of no little discussion between my

\*The critic—the critic who has had little or no first hand experience and who requires evidence that shall convince *him*—should realize that such incidents as the one I allude to above are, at the very least, a challenge to his attitude. The most convincing evidence of personality is very often quite subtle, or so interwoven with the investigator's private life as would make its reproduction a reflection on his sense of propriety. This all, however, would appear merely to point to the possible fact that, if a man investigates, he will get the evidence suitable to impress just *him*. There is, as far as I can see, no logical warrant for the demand that the conclusive evidence be public evidence that is collectively applicable. It looks to me exceedingly as if the *rerum natura* had a demand to make of its own, and that this is: for *effective* individual conviction individual effort is necessary or, in other words, if all mankind are to secure a dynamic belief in a future life, *they all will have to work for it*.

wife and myself, and with an interested friend. So little did it meet with acceptance that at first a middle course, a compromise, was settled upon. If this *via media* had been kept to, something suspiciously like "shipwreck", it now is clear, would have rewarded our "supraliminal" judgment. It was naturally not that a course was urged which was repugnant to me but that what in the end was decisive was the slight weight of the scripts' authority—the feeling that the course suggested might be pursued, say, as a scientific test of the scripts' validity. I urge *no one*, Heaven knows, to comply with the suggestions of automatic writing unless they make clear appeal to his reason!

But here is the sitting.

*Sitting of Sept. 6, 1914.*

11.12 a. m.—12.45 p. m.

*Present: E. W. F.*

*N. E. R.*

Let us come near to you all today, for we are eager to talk and let you have our thoughts. We want the trance to deepen this morning.

(E. F.: We greet you and hope we may help you.)

In whatever way you can, I know you do. It is infinitely [worth?] while to make the careful notes th[at] y[ou do?]

[Pause] Come, child, nearer us today than ever. We want your mind free and your strength concentrated into light. [Short pause.]

Shipwreck comes when Captains are heedless of impending storms. See clearly the course you are about to take and prepare your bark for winter weather. [Short pause.] Gather now your harvest of content and peace, that the store-rooms be filled and the corners of your memory be tinged with golden joy. [Short pause.] Prosecute each idle moment with bitter\* vigilance of mind, for it is in the spare moments that new insight dawns. Keep them yours and use their grist. The light of strong temptations comes and beams on the ever alert spirit, temptation for things of worldly greatness. I would warn you and tell you it keeps off the true light as a lamp

\*Note the recurrence of the word "bitter" in an uncommon sense. This use occurred first in the script of Aug. 26, 1914, and was commented on in my article on these scripts in the *January Journal*.

shuts away the star. [Short pause.] It is but the idle talk of the ignorant which screens your eyes from the truth.

As we sit here with you and talk, feeling your presences so very near to us, it fills us with a great refreshing calm to think of the change which will come so soon.

Strong men, versed in the ways of life and bearing burdens unknown to their comrades, rely on some strength beyond their own. As dumb animals have blind love and faith in the human [Short pause] keepers who watch over them, so do these strong and vigorous men turn with infinite feeling of security to that outside, persuading good. Unrealized is it and, for the time being, almost unrealizable. A cloud lifts and all is clear—a mountain pass is filled with the debris of an avalanche and no man can go by the same way. There is no easy formula for life, because in life material there is always struggle.

Remember the heralding of the power of spirit, remember its simplicity and its material uncouthness. It is not in magnificence that you find your true knowledge, but [in?] the places where secrets lie concealed in [the?] shadow of a truly simple life.

Instinctive perception of the things one cannot hear and touch and see in form material are the roads and pathways of a broader life. There is nothing sere or barren in the life of spirit, if a soul is only ready. [Short pause.]

Intellectual effort is a series of links between spirit and matter and in our life we use them in a new way, but never lose them. They are the cementings which separate and join what seem opposed and inconsistent one with the other. [The?] mistake must not be made though [that?] beauty of conception and rarity of analogy are things we disdain. Truly not. [Pause.] By these links we find you and talk with you and yet by a combination of thought-projection and idea-separation we turn our minds upon the material world once more and [Pause] give a wider life to the few who can grasp our effort. Even as in a spectroscope the light-parts are separated, do we endeavor to make our thoughts into graspable ideas for you. Memory and sympathy are the Tools. Have I made myself clear?

(E. F.: Indeed you have, though when I first read these preceding sentences I failed to understand. Then it flashed over me, in part at least. I wish you would continue, if you can, to enlarge upon what you call idea-separation. One mo-

ment, please. [The preceding had been spoken so rapidly that a moment was needed in which to write down the last few words before the writing of the automatist should proceed.] You may continue.)

I will. When a spirit unhampered by material mechanism calls to his being a thought, it calls to him the whole meaning of the subject in its true universal relation. U D? [I intended to say "Indeed I do!" but the writing continued before I could do so.] And when he wishes to express this back into material surroundings, he must separate each idea on the subject and pass them through one by one. It is truly like the spectroscope. Each light has its particular differentiation—I mean by that, each element. U D?

(E. F.: Yes, indeed.)

Thoughts are also elements.

(E. F.: Yes.)

Ideas are sections of thoughts.

(E. F.: You mean by thoughts what we would call trains of thoughts?)

Yes.

(E. F.: May I ask who this is?)

Do not know.

(E. F.: "Do not know"?)

Do you not know?

(E. F.: The style seems to me not so distinctive today, although perfectly, admirably clear.)

Well, it is James who is talking and Myers who is "helping."

(E. F.: I understand. I want to ask: If we were to call our mechanism, which in our life separates ideas, the cinematographic mechanism of thought, should you assent?)

Yes.

(E. F.: Well then, could you coin a term equally descriptive for the process by which you think when that cinematographic mechanism has been destroyed?)

Ours is a process of synthetic perception.

(E. F.: Well then, what about conception?)

You see, we live by our perceptions, whereas you have of necessity to separate your perceptions into conceptions for practical use.

(E. F.: Oh, not entirely, surely. For what about that value of concepts, which you yourself recognized in your posthumous *Introduction to Metaphysics*, which seems wholly dissociated from practical use?)

That is again another thing. It is no simple conception, but a conception which has been modified by innumerable, indiscernible, sub-conscious perceptions in a human mind. [Pause.] The difference between the concept 'book' and the concept 'universe' is vast. U D U D U D?

(E. F.: Well, it seems pretty cryptic. I was thinking of the so-called "Ideal World".)

Yes, that is it. We are of the ideal world, but it comes to us in perception. U D?

(E. F.: Yes.)

And therefore I say, this concept of yours called "Book" is simple, whereas the concept so-called of yours—known as—"Universe" is not simple, because it carries a wealth of un-separated percepts with it and cannot be classified as the same thing any more than an apple and a sleigh can make two apples.

(E. F.: Yes, I understand that I think, of course, but direct perception of concepts sounds like a *contradictio in adjecto*!)

God, yes. But it's because you're so used to considering these things as I used to consider them.

(E. F.: Well, when the cinematograph is wrecked by the shipwreck of the material body, how do you come by this direct perception of the ideal world? Isn't it a matter of years to organize it?)

It IS and the individual drops in and takes his place whenever he is ready.

(E. F.: "Whenever he is ready"?)

Yes, whenever he is at the point of understanding to see it [sic]. There are some people who are years, as you say, in coming to after leaving their beloved, material home.

(E. F.: Yes, various communications from others—some of which I used to think fearful rot—indicated that fact.)

But believe me, it isn't rot. It's rotten for them but not in itself a rotten proceeding.

(E. F.: You know, I get from these communications of yours the impression of an even more vigorous personality than you were when on this poor old earth!)

Why now, you flatter me!

(E. F.: I mean, of course, considering how your stream of pure perception of concepts is all diffracted by the mind of my wife!)

Do not be hard on the mind of your wife! Her lens is not bad.

(E. F.: And considering my own astigmatism!)

Now, my good man, you are quite aware how select a company this is I am in!

(E. F.: No, but to come back to the sheep! What you say is in good accord with some of the latest thought over here. It sounds very much, of course, as you're aware, like Bergson.)

Yes, but I can't help the fact that Bergson went and *saw* so much! I must still tell you as I know you will eventually conceive it yourself.

(E. F.: Oh, but I had already given my fairly complete assent to M. Bergson!)

Yes, but now you can give even more!

(E. F.: Did you—)

But man, go on for yourself. You can, and do not need the crutches.

(E. F.: I mean to go on and am trying.)

You will succeed.

(E. F.: May I ask, will our evolution here bring us to anything like your sort of perception?)

In time there will be very much more which can be spoken of directly. Your growth is continuously toward the better, I should say *fuller* perception of things as they are. It will take ages though.

(E. F.: Oh, yes. You will understand, I think, when I ask crudely and all too briefly that what I should immensely like to know—to have, is even adumbration of what your perception is.)

The nearest thing in your experience is that feeling which comes to you when with a friend whom you understand you walk out into the night and talk and commonly feel the pulse of all Life behind the darkness.

(E. F.: Would it, then, cease to interest you to discover, say, what the exact function of the temporo-sphenoidal lobe is?)

Would I be less interested than when and whom [sic]?

(E. F.: Than when you lived on Irving Street!)

I would know, if I felt I *needed* to know, but it is much more important for *you* to know.

(E. F.: Yes, that answer fits the case. Let me say, though, that it is precisely the answer I had foreseen to such questions weeks ago.)

It pleases me to know you did foresee it and I will come



and tell you much more another time, but she is getting tired and I must stop now.

(E. F.: You know, do you not, that I am grateful indeed for these answers?)

I thank you in my turn for your acceptance of them.

(E. F.: You will pursue this subject, will you not?)

Have no fear. We will pursue it all winter long and even longer, if necessary! Time is not very precious to us now! A good day for the rest of the hours to be spent in waking and the rich sleep of new strength when you go again to rest.

(E. F.: Thank you. Good day.)

The sitting above opens with matter, which, however cryptic it may sound to others, was (as I have said) intelligible enough and pertinent enough at the time it was written to make me stop and think, and became later—as I have explained previously—so pertinent to my situation that, taken in connection with later scripts, it changed my course of action in an important respect.

I would emphasize the fact that, under the guise of metaphor, there were expressed ideas in the early part of this sitting that had the power of *awakening reflection* in me to a singular degree. I realize that to any one else the expressions may seem vague and wholly lacking in stimulus. But if these scripts were the result of a desire to move just myself, they could not have been more effectively phrased, and this, too, despite the fact that I have never been appealed to in my life in any such terms as we have here. An exquisite adaptation of expression to the individual case is, however, the mark of developed character and insight. And, as I have pointed out above, the course urged upon me was made clearer and clearer as time went on and finally made quite explicit only after my mind had been oriented toward the future in a subtly impressive fashion.

The course advised, I am obliged to repeat, was not one that had been in the back of my head nor one that was taken up with readily by any one of those concerned with my affairs. Yet it is one the wisdom of which has

become more apparent even as I have been writing this article.

Then, after delivering itself of this burden, the script takes a sudden turn in a wholly different direction and discourses of "intellectual effort", "idea-separation", and, under my questioning, of "synthetic perception" and so on. Is there a considerable meaning to all this? In my opinion there is. But I must precede comment on what the meaning may be by the observation that if any really new information should be given from another world about the nature of that world, it would likely require not a little explanation. Those who have been requiring that William James "come back and tell us something about the nature of the other life" have not often probed the implications of their request.

And first, I should like permission to state categorically the significance of the latter part of the sitting as it appears to me. It is, in sum, *that the phenomenon called "death" is a transition to a radically different kind of consciousness—to a type of conscious activity which, tho not dissociated from ours nor failing to include our principal conscious activities, is nevertheless so divergent in nature that it is hard for the communicating intelligence to "think" as we do and particularly hard for it so to think when it is expressing itself thro a mind and brain whose whole life and thought represent what is for the communicating intelligence an überwundener Standpunkt, "a point of view" that has been literally passed by and left behind.*

What is this type of consciousness that is different from ours and yet not so different that it can not understand ours and make itself at least in part intelligible to us? I will venture to put the matter consecutively and to explain, if criticism be kept till the end of my interpretation.

It is asserted in the script "that when a spirit unhampered by material mechanism calls to his being a thought, it [the thought] calls to him the whole meaning of the subject in its true universal relation". When the soul has come to that "deeper self-consciousness which men call death", it lives in a world of "synthetic perception": its

perception is of an environment that has been foreshadowed in such constructions as, say, the Platonic world of Ideas. Supersensible perception would be, then, of supersensible things, of "reality" direct—or in a fashion much more direct than in our world of "sense-perception". Following the course of evolution, it should seem that the "soul" becomes, in Spencerian terminology, more *integrated*: when it calls "to its being a thought", the thought calls up the "*whole meaning of the subject in its true universal relation*". The thinking of the enfranchised soul is, then, not like ours discursive, cinematographic, imperfectly conscious of the soul's nature and destiny, but synthetic, by wholes, and concentratedly purposive. The "activities" of the released soul are different indeed from ours: for a better understanding of them we must wait until we better comprehend "the bridge between". But thus much of the other manner of life may be adumbrated: the nearest thing in our experience is that feeling which comes *when, with a friend whom we understand, we walk out into the night and talk and commonly feel the pulse of all Life behind the darkness.*

If one chooses to occupy oneself with the script as authentic, the indicated point of departure is the remarkable assertion that when a "spirit" calls up a thought, the thought "calls to him the whole meaning of the subject in its true universal relation". It would be pertinent first to inquire what is the general way of thinking of a "spirit" that is still "hampered by material mechanism", in other words, of a man like ourselves. Turn for a moment to James's *Psychology*\* where he discusses the "stream of thought". "In all our voluntary thinking," he says, "there is some topic or subject about which all the members of the thought revolve. Half the time this topic is a problem, a gap we cannot yet fill with a definite picture, word, or phrase, but which, in the manner described some time back, influences us in an intensely active and determinate psychic way. Whatever may be the images and phrases

\* Vol. I, pp. 259 and 260.

that pass before us, we feel their relation to this aching gap. To fill it up is our thoughts' destiny. Some bring us nearer to that consummation. Some the gap negates as quite irrelevant. *Each swims in a felt fringe of relations\** of which the aforesaid gap is the term.... Relation, then, to our topic or interest is constantly felt in the fringe, and particularly the relation of harmony and discord, of furtherance or hindrance of the topic.... Now *any* thought the quality of whose fringe lets us feel ourselves 'all right', is an acceptable member of our thinking, whatever kind of thought it may otherwise be. Provided we only feel it to have a place in the scheme of relations in which the interesting topic lies, that is quite sufficient to make of it a relevant and appropriate portion of our train of ideas."

In precise psychological terms, then, the statement of the script would amount to this, that the change called death—the change that had previously been loosely described in a "Myers" sitting as a coming to a "deeper self-consciousness"—*involves an intensification and consolidation of the relational fringe that accompanies our ordinary human discursive "thinking"*.

Are there any considerations that would seem to support this view? I think that there are two sets of facts, very different in nature, which do so. The one set is confined to the matter of academic psychology, the other is composed of incidental statements of trance-communicators. In the first place, there are sporadic cases of greater or less intensification of the power of holding simultaneously a great number of relations in mind. "Great thinkers", says James,† "have vast premonitory glimpses of schemes of relation between terms, which hardly even as verbal images enter the mind, so rapid is the process". And in a footnote he tells the well-known case of Mozart. The latter is reported as saying of his manner of composing "...I can see the whole of it [the piece] at a single glance in

\*The italics are mine.

† *Psychology*, Vol. I, p. 255.

my mind, as if it were a beautiful painting or a handsome human being; in which way I do not hear it in my imagination at all as a succession—the way it must come later—but all at once, as it were. It is a rare feast! All the inventing and making goes on in me as in a beautiful strong dream. But the best of all is the *hearing of it all at once*.\* What we have here, and in many other cases of genius, is a simultaneous apprehension of many relations, literally a "synthetic perception". And with this synthetic perception it is to be noted goes a strong *affective* state. "It is rare feast, the inventing and making goes on as in a strong beautiful dream". The intensification and fusion of the relational fringe is here however the privilege of genius. Is there any such phenomenon to be observed in the case of ordinary men? And—what is more vital—are there any instances of the fusion and consolidation of the elements, the interrelated experiences, *of a whole lifetime*, sporadic and momentary as such cases of fusion might be? There are such cases indeed, tho they have hitherto attracted but little notice. M. Bergson is, I believe, the first to have called attention to them. In his presidential address before the *English Society for Psychical Research* he has remarked on the reports of persons who have faced death suddenly by drowning or in battle. In such circumstances, as is perhaps familiar, men have told of the events of their whole lives flashing before their mind's eye in an instant of time. This is due, says M. Bergson significantly, and, I think, rightly, to the momentary failure of the *attention to Life*. Confronted with a situation in which death seems inevitable, the mind may sometimes uncoil itself in its entirety as a tightly wound spring might do, since that which held it confined ordinarily to slow expansion is suddenly removed. (It is to be noted, likewise, that such experiences have sometimes had a positive, a "noetic" value. Men have come away from them cherishing what they believed to be a deeper insight into themselves and the purpose of life!)

\* The italics are James's.

In the case of the ordinary man, there is required a strong shock to detach his attention from the world of material things. But if that attention be once radically diverted, the whole mass of his interrelated experiences bursts upon his consciousness. With the man of genius on the other hand, the failure of attention to life is less sudden, less disruptive. It extends over long periods, and because it is more gentle, it permits him to correlate his inner perception with the world of matter and material activities. That the genius is often characterized by a certain "failure of attention to life" is urged upon us by numerous and patent facts in the lives of great artists, great poets, and great men of science.

The matter of the script is, then, of a piece with facts that already lie at our hand. If it be true, it should serve to colligate some things that we have not hitherto associated in our minds. Now, as it stands, it brings together M. Bergson's contention that in the brain are stored up only mechanisms of recall and that the meanings and significances of our experiences are preserved apart from the brain in something that is purely psychical, with another statement of James. For James points out\* that if we "consider the *cognitive function* of different states of mind, we may feel assured that the difference between those that are mere 'acquaintance' and those that are 'knowledges-about' is reducible almost entirely to the absence or presence of psychic fringes or overtones. Knowledge *about* a thing is knowledge of its relations... and of most of its relations we are only aware in the penumbral nascent way of a 'fringe' of unarticulated affinities about it". M. Bergson contents himself with pointing out the existence of a psychical corpus as distinct from a physical one.† The sentence of the script is descriptive of the nature, in one aspect, of that psychical corpus when

\* *Psychology*, Vol. I, pp. 258 and 259.

† In his presidential address before the English Society and, with acute analysis of unpromising data, in his *Matter and Memory*. Mr. McDougall in his *Body and Mind* quotes M. Bergson with approval and insists strongly on the same point.

isolated, as after death, or when functioning more freely than is usual, as is the case with a man of genius. Such an intensification of the relational fringe would, however, bring certain disabilities with it in this life. The experience undergone in the intensification would require peculiar powers in the one experiencing it for formulation afterwards. And this is just what is found to be true in the case of mystics, and geniuses of varying degrees. The complex of relationships suddenly flashed upon the mystic is overwhelming, it is irreproducible in *linear* thought. To describe it, there would be needed a speech that should be oriented simultaneously in *many* different directions. Even the genius would not in every instance succeed in reporting or intellectualizing his vision. Witness the cases where writers have rated highest an inferior poem or book, or, better, those cases such as Hartley Coleridge, whose significance was recognized by Myers, and in which the rendering of the experience was *always* insufficient, always fell below the level of true genius. In conceiving of the phenomenon as an intensification and consolidating of the fringe of relations surrounding our very imperfectly illuminated field of consciousness we have, I think, a conception that lights the way forward and backward. We understand some already reported phenomena better, and we gain, however slight it may be, a foothold on the slippery ground of inquiry into the conditions of communication. The latter point I may touch here only for a moment.

Communicators seem universally to suffer from confusion of ideas and from flight of ideas. They have seemed to some persons to suffer so seriously in these respects as to suggest that the "psychical corpus" has undergone a disintegration comparable to the disintegration of the physical body after death. Professor James, in particular, apprehended only a very partial survival of the personality because of the persistent confusion, errors, and omissions of even the best communications. These objections Dr. Hodgson sought to meet by his assumption that the communicator was in a sort of dream-state, a conception of the process of communication that was suggested to him by

one of the "clearest" of the Riper controls, George Pelham. This theory of the dream-state has since been elaborated, or altogether revised, by Dr. Hyslop.\* In brief, as I understand him, Dr. Hyslop considers that the dream-state theory may be supplemented or elucidated, if we but reflect that a communication will likely be seriously affected by the accidental or mistaken transmission of the "fringe" as well as of the main idea which the communicator *intends* to get thro. This explanation was suggested, if I am not mistaken, by the "James" personality of the Chenoweth sittings. Such a conception would be quite in accord with the one here set forth. The psychological ground for the fringe coming thro is more apparent; it is not the "fringe" of our sort of consciousness, but the expression of a differently constituted psychical corpus.

The communicator might be endeavoring to communicate an incident that, in itself, would be excellent evidence for identity, according to our canons of evidence. But the more actually singular and "pretty" the incident might be in our eyes, the *less real significance* that incident would probably have in the communicator's life, the *less meaning* it would probably have for him in his *present (discarnate)* state, the less easy would it be ordinarily for him to *focus* on that incident or any similar incident,—*if his consciousness were concerned solely with significances and meanings.*

This would be further supported by the fact that communications almost always open up with a strongly emotional tone and that failure to respond to this tone on the part of the sitter sometimes drives the communicator out and away altogether. Light would also be thrown on the ethical concern of many communicators. For, if the consciousness of the communicator is composed of "significances and meanings", if the experiences of a lifetime are well correlated, we should expect that awakening of the

\**Vid. Proceedings of the American Society*, Vol. IV, Part I (May, 1910), Vol. VI (May, 1912), and *Journal of the American Society*, Aug. 1914.



"moral self" which is to be found on earth *wherever and whenever a man faces his whole self.*

Moreover, if an incident at once significant and evidential were attempted to be transmitted, *so much larger and more persistently recurring would be the swarm of related and like incidents in the communicator's life.* We ought, then, to find them sometimes complaining of the same panorama-effect as we saw in certain cases occurred with living men faced with sudden death and, consequently, overcome by failure of attention to life. Such is precisely the case. In an unpublished series of Piper sittings to which I have access, the communicator complains that "everything sweeps before me as in a vast panorama". Similarly, in this same series, which was held shortly after Dr. Hodgson's death, Dr. Hodgson exclaims that if he could only have communicated immediately after his death, he could have told everything, because the events of his whole life swept before him. It is scarcely to be expected that Mrs. Piper could have anticipated the theories of M. Bergson and the scripts here discussed to the extent of fitting chance and non-evidential remarks into this neat and re-inforced fabric.

It is realized, of course, that this is speculative. But speculation is a necessary precursor of experimental control. And if it be objected that such speculation is altogether too stiff and "academic", that this isn't what was wanted from James after all when it was asked that he come back, and tell us about the other life, why then I should borrow inspiration from a famous foot-note of Mr. Bradley's and say that it may be found that there are some who do not know what in the devil they do want!

## REVIEW

*La Magique.* Par P. SAINTYVES. (Librarie Critique, Paris, 1914.)

This little brochure is a sober examination of Magic as a science and an art, and especially of its relation to supernatural and religious beliefs. Little is said, however, about religion. The main object is to explain what Magic is as a means of pandering to or exposing certain beliefs. It is not a *description* of Magic as an art and so does not deal in any of the tricks to which Magic is devoted. It is rather a psychological analysis of the disposition in human nature to rely on phenomena which are either legerdemain—or resemble it so closely as to be mistaken for the genuine—for support in belief in the supernatural. There is much said about the "*Force magique*", which the author evidently takes for the concept of mind or life and any transcendental energy which supposedly accounts for unusual phenomena. He does not state any belief in such a force but endeavors to trace the origin of the belief.

There is no special connection between the author's views and the interests of the psychic researcher, nor does the book help at the points where he needs it. It is, however, one of many similar treatises, whether book or essay, that are now being written in the same way.

# JOURNAL

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## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### *SURVEY AND COMMENT*

With the March number of the *Journal* the Secretary resumes the editorship of the same, having left it for the past two months in the hands of Mr. E. W. Friend. It is not yet time to explain why this change has been made. There has been some friction in the work of the Society which will have to be removed before it will be best to issue an explanation. Suffice it that the Secretary was not responsible for anything in the January and February numbers except his own articles. He will assume responsibility in the future for the material published. Each contributor, however, and not the editor is responsible for the opinions expressed.

## MR. HENRY HOLT ON THE COSMIC RELATIONS.

BY E. W. FRIEND.

WITH the first number of the *Unpopular Review* in January, 1914, it became publicly known that for some time Psychical Research had engaged the interest of the distinguished and veteran publisher, Mr. Henry Holt. For in this number (and, indeed, in each succeeding issue) Mr. Holt has told with comment the story of certain parts of his own and of the English Society's investigations into the so-called supernormal. He has done so shrewdly, plainly, and wittily. And tho the degree of attention which these articles have aroused is, perhaps, difficult to determine, they were popular enough to arrest the ordinary reader and were the product of a mind so informed and vigorous as to make its point of view and its criticisms of interest to those for whom Psychical Research has been a special concern.

These articles, it is now seen, were but portions of a far more considerable work on which Mr. Holt had spent the labor of a good number of years. This work is his recently published *On the Cosmic Relations*.\* It is no doubt the most comprehensive single publication of a literary nature since the appearance of Myers' *Human Personality* in 1903, with which it invites comparison, even tho the purpose and the conception of Mr. Holt's volumes are professedly different. For his work Mr. Holt disclaims any propagandism, desiring to set forth therein, he says, the salient facts of the English Society's investigations in

\* *On the Cosmic Relations*, 2 vols. By Henry Holt. (Houghton Mifflin Company. Boston and New York, 1914. 989 pp. Price \$5.00 net.)

chronological sequence, and to avoid conforming these facts to a theory.

Of the main purpose of the book the title contains an implicit expression. "What I have attempted", says Mr. Holt in the preface, "is an outline of the evolution of the relations between the soul and the external universe, and a summary of the recognized relations that are still so immaturely evolved as to be little understood. With the latest philosophy", he continues, "I have assumed a germ of consciousness in each particle of star dust, recognizing the consciousness when it becomes obvious in the recoil of protoplasm from contact, and following the evolution up through primitive life into the soul as we know it today. I have made this sketch with a special view to showing that the existence of an unknown universe is a corollary of the evolution of knowledge.... After this hasty sketch of the *a priori* indications of an unknown universe, I have gone at once into the *a posteriori* indications, giving an account of the mysterious relations that have been carefully studied only for a generation, between the human forces now termed telekinetic and the better known modes of force; and also of the psychical relations termed telepathic, following them up to those which some consider spiritistic."

As a background for the distinctly "uncorrelated knowledge" represented by the facts of Psychical Research Mr. Holt sketches the chief features of what he calls "correlated knowledge". Under this heading he briefly considers the evolution of the human body and of the human soul—taking the two in an admittedly loose dualistic sense—and the evolution of the Universe. In the two final chapters of this section, entitled respectively "The Known Universe and the Unknown" and "Some Ethical Aspects of Evolution", there are presented some considerations pointing to the further evolution of human faculty and to the existence of an unknown universe that is not merely a Spencerian "Unknowable" but may be conducive to aspiration and high endeavor.

The transition to the "uncorrelated" material is swift.

First in the order of those human faculties that may have been evolving beyond what men have hitherto conceived as set limits would be that of motion without contact, or in the accepted phraseology of Psychological Research, telekinesis. And it is to such phenomena that our attention is forthwith in the second section directed. Movement of sensibly ponderable masses, movement of "molecular" masses, then such species of movement associated with intelligence in varying degree, are the subdivisions of this section in a naturally conceived sequence. For consideration here, there fall the phenomena of Home as observed by Crookes and those of an American medium, named Foster, who came fortunately under the author's personal observation for a time. These phenomena are the grosser forms of movement without contact and are ones not requiring the assumption necessarily of any kind of intelligence, or even of a force extraneous to those comprised within the physical system of the medium's own body. In cases of messages given by table-tipping, however, some kind of intelligence or consciousness must be assumed, as likewise with spontaneous raps that deliver a message—apparently without the co-operation and certainly without the voluntary, conscious co-operation of a living person. These four forms of telekinesis Mr. Holt calls respectively, in terminology of his own invention, *molar* telekinesis, *molecular* telekinesis, *molar telepsychic* telekinesis, and *molecular telepsychic* telekinesis.

There follow a few pages devoted to "autokinesis" and "psychokinesis." Under the former heading are grouped levitation, resistance to heat and "fire-walking", and stigmata and blisters. The latter term is used to designate a possible force, of a purely "psychical" nature, perhaps, which is developed by trance-mediums, or in connection with trance-mediums, when discarnate spirits purport to communicate. Of this subject, of course, the barest mention only is made.

The remainder of the two volumes is devoted almost entirely to the reproduction *in extenso* of accredited accounts of telepathic phenomena and so-called evidential communica-

tions and to running-fire comments. The Piper reports of the English Society are quoted from and discussed at great length, one of the principal objects of Mr. Holt being, as he himself explains, to exhibit fully the evolution and the concrete nature of the Piper "drama". In all, fully two hundred and fifty pages are taken up with discussion of excerpts from the *Proceedings* of the English Society on Mrs. Piper's trance phenomena. The automatic script of Mrs. Holland, Mrs. Verrall, the phenomena of Mrs. Thompson's trance, and in general, cross-correspondences are next treated at length.

The final book, or section, is occupied with what Mr. Holt calls "Attempts at Correlation". The analogy of the trance state to the normal and abnormal dream states of man is developed and illustrated, and the pros and cons of the spiritistic hypothesis are briefly discussed in the light of common-sense. A "Final Summary" points out the catholic character of the "future" life, if the non-evidential and incidental statements of "communicators" be pieced together, and emphasizes the author's contention that the hopeful and reasonable view of human life and of the sum of things is logically re-inforced by the facts and considerations he has adduced. In practice, too, he seems to indicate, it is gathering headway from increasing public acquaintance with this uncorrelated but real knowledge.

This rapid *coup d'oeil* may serve to indicate the general nature of Mr. Holt's book. From Myers' volumes it diverges radically in form and in matter. It is designedly untechnical and popular. Theory or speculative construction of any sort it rather seeks to elicit from the material rather than to manipulate simultaneously both theory and evidence. It is a deliberate endeavor to state everything in the terms of a cautious but confident common-sense. The quintessence of the phenomena, extracted by discreet pressure, is given in no elaborate scheme or formula but is stated broadly and simply with reference to human concerns: the upshot of these obscure phenomena Mr. Holt feels is of ultimately grave ethical significance.

As it is clear that Mr. Holt's chief stress is laid upon

"facts", upon the carefully attested accounts of the English Society, his presentation of this material claims primary consideration.

It will have been seen that Mr. Holt has not hesitated to introduce new technical coinage freely, remarking (Vol. I, page 7) that "Our study, like all others, needs a classification of subject-matter and a terminology, and our classification, like all others, cannot escape being a little arbitrary, with some overlapping at the lines of division". Now it will be conceded, I think, that a classification and a terminology are indeed necessary. It will doubtless be conceded, too, that even the fairly lengthy list of technical words and of coinages of his own imported into Psychical Research by Myers has been on the whole a help rather than a hindrance to easy discussion and clear thinking. With advance in knowledge, the need of further new technical words would, moreover, justify an extension of a vocabulary proper to our subject. Nevertheless, restraint appears to be more than ever advisable because of the reckless proliferation in recent years of the technical jargon of all branches of science. And it has been precisely in the psychological (or as you will, in the psychical) field of inquiry that new growth has been rankest. One has but to speak the word "psychoanalysis" in order to choke the mind with recollected specimens of barbarous and, perhaps, obscurantist vocabulary. Personally, I feel that a new word should almost appear inevitable before it is created in Psychical Research and should almost bear upon its face some guarantee against misunderstanding or misuse.

It is questionable whether the importations and coinages of Mr. Holt can stand scrutiny. Linguistically some are impossible. *Teloteropathy*, which is defined in the Glossarial Index as "telepathy from an unknown incarnate agent", is a malformation, as is *heteromatic*. *Tèle* and *héteros* would never yield *telot*—while the combination of adverb, adjective, and noun is quite unknown in Greek. *Heteromatic*, by analogy with *automatic*, is a slip indeed. *Autómatos* is a queer fish and neither *heteromatic*, nor *allo-matic*, coined some time ago, are legitimate kin. For



*teloteropathy* I can suggest no Greek formation that would convey the meaning assigned to it. *Heterokinetic*, however, would be a correct composition to express the meaning intended for *heteromatic*. These are matters of Greek grammar, in the first instance, to be sure; but criticism is invited at the least by Mr. Holt's intimation that he has regard for these niceties and had submitted his coinages to Grecian friends of his. For if the words are not to be carefully constructed, there is small ground to dissuade one from the course followed by some systematic botanists, who make a name for a new species by the jaunty expedient of cutting an old species name in two and executing a *hysteron proteron* with the halves!

A more important matter is the classification of the phenomena under such headings as *molar telekinesis*, *molecular telekinesis*, etc. These headings doubtless furnish convenient pigeon-holes for treating the physical and the mental phenomena as successive parts of one great case. A gradual elevation in character is implied from the gross physical to the most sublimated "mental" phenomena. This is an easy assumption, but one that explains little or nothing of the actual forces at work, if there be such, or their *modus operandi*. The classification is based on a view of the so-called physical world that is in a fair way of becoming obsolete; by further development of energetics it may be any day rendered misleading. In fact, it might be said with some reason, experimental control of at least "physical phenomena" will likely be effected only by such an extension of our knowledge of energy and of the ultimate constitution of matter as will almost certainly demonstrate this conception and classification of the phenomena to have been sterile. Terms like *molecular telepsychic telekinesis* are so ponderous and embrace so much that is unproved and, to the ordinary reader at least, so much of the unfamiliar, that a plain and careful statement of their *raison d'être* is desirable at the outset.

Of modern conceptions of matter and energy Mr. Holt is indeed cognizant, for he says in discussing "materializations" (Vol. I, page 160), "Our conceptions are gradually

changing from those of two universes of, respectively, 'matter' and 'mind', to a single universe of vibrations, all of it, of course, objective to consciousness, as of old. Of the greater harmony of the later conception with our latest knowledge, there seems little question, but it is as revolutionary as was the conception of evolution from inferior ancestors". In view of this realization, a statement of the precise nature and implications of his classification and of the "greater harmony of the later conception" is much wanted.

As was remarked above, Mr. Holt tells at some length of an American medium, named Foster, of both the "physical" and the mental type, who flourished in the seventies and eighties. His phenomena appear to have been pronounced. I give part of a short account of what happened one evening according to Bartlett, the biographer of Foster. Mr. Bartlett is still living and is known to Mr. Holt, who vouches for his character and his discrimination. "We had been in the studio a few moments only when Mr. Wilson turned off the gas without giving any warning, and we were in utter darkness. What occurred that night will not be forgotten by any of us, for it seemed for a few moments as though the world had come to an end: that the building had been blown up by dynamite, or that an earthquake was upon us! It seemed as though everything in the studio would be broken and ruined. Even I was frightened, for it seemed as though there was danger of being hurt. We simultaneously said, 'Wilson, light the gas,' and when the gas was lighted, we found only a few things disarranged; and it is a mystery to this day how to account for the *hurlubrelu*. Poor Foster was faint. He could hardly stand, was as pale as death, and there was a cold perspiration on his forehead". It is a pity that we haven't him with us today to take into a well-prepared laboratory!

The phenomena of Home and Sir William Crookes' experiments with him and the mediumship of Florence Cook and of Stainton Moses in their physical aspect are rehearsed. To the report of Sir William Barrett on dows-

ing Mr. Holt devotes much space, and, I think, rightly. (It was only a short time ago that dowsing could be looked upon as a quaint survival of superstition and as so definitely discredited by science that a glance at a dowser at work sufficed to dispose of the thing as a myth.)\* But in the testimony regarding physical mediumship thus far, Mr. Holt well observes, there is little warrant for the supposition that the phenomena are due to spiritistic agency. "So far", he says (Vol. I, page 163), "... we have really simply encountered nothing more than new modes of force. As far as concerns the merely kinetic side, the production of motion in masses or molecules, it seems already as well correlated with the other modes of force we know, as, say, the electro-magnetic mode was a century ago: for:

(1) We know its source, which is the human organism: for it is manifested only in the presence of specially endowed human beings, and never, so far as we know, in their absence....

(2) We know that it is a mode of chemical energy stored up in food and air, and is extracted from them by human beings, just as muscular and some kinds of intellectual force are.

(3) We know approximately, that it is quantitatively transmuted from those possessing it: for their other modes of force are depleted in apparent, though not yet closely tested, proportion to the manifestations of this one.

"So far as we have got, then, there is nothing more supernatural or 'spiritual' about the mode of force known as telekinetic, than about any other."

The notable point in the discussion of these phenomena is the quiet acceptance of such accounts as those of the author Bartlett as substantially worthy of credence. Fraud or mal-observation are not seriously considered, though they were once mighty solvents. Yet Mr. Holt is neither credulous nor uncritical. He makes his

\*This was the attitude manifested toward dowsing by the unusually fair-minded John Fiske in his *Myths and Myth-Makers*.

stand, I take it, upon the ground of common sense, as did Andrew Lang in reviewing Mr. Podmore's *Studies in Psychical Research*. Mr. Podmore, according to his well known wont, had laid about him lustily with "hallucination" and "mal-observation" in his criticism of Home and Crookes. To which Mr. Lang replied on one count, "If he [Mr. Podmore] is right, we have a new law of perception, 'Podmore's Law', 'percipients in an excited condition will see inanimate objects meandering with a mazy motion through the air.'" In conclusion, after a long discussion, Mr. Lang says, "Therefore, either the events occurred as described, or fits of crazy perception, uniform in character, beset mankind, whether excited or not excited. Mr. Podmore is reduced, by facts, to the last form of explanation. It is calculated to stagger common sense." Remembering how numerous men of science derided the fact of hypnotism, Mr. Holt doubtless feels, with respect to Crookes' physical phenomena, quite indisposed to stagger. After all Descartes' irony may be but sober truth!

It is evident, however, that it is with the "mental" phenomena that Mr. Holt is most concerned and by which he was most impressed. In fact, I venture to fancy that had it not been for the latter reports of the English Society on the trances of Mrs. Piper and the automatic script of Mrs. Verrall and Mrs. Holland, Mr. Holt's book would never have been written and, likewise, that the whole matter of his first volume up to chapter XIX is really a foundation built largely after the rest of the house was in shape. Mr. Holt had a sitting years ago with Mrs. Piper and went away feeling that it was all assignable to telepathy, and, I infer, his interest waned. Then the Piper phenomena began to grow better and telepathy and chance seemed less and less *veræ causæ*. Thus Mr. Holt's desire to present the Piper phenomena chronologically, so that the development of the "drama" may be clear, seems to have a double significance. He doubtless feels that, so presented, the Piper drama will have an opportunity to affect the reader's mind as it did his own and that the *immensely detailed nature* of the reports is

precisely what *ought* to carry a fair measure of conviction. Persistent, developing, purposive, and "intellectual" phenomena are the most impressive, and, up to the present, they have been associated almost exclusively with a few mediums.

To discuss in any detail Mr. Holt's treatment of this great mass of material would be to write a book on it in turn. As respects the just selection of excerpts, the Piper case is certainly treated adequately within the limits of space. One cannot, for instance, reproduce with any satisfaction the report of Dr. Hyslop on the purported communications of his father unless these should be given at very great length. Perhaps this is equally true of the "cross-correspondence" material. However it may be, I personally feel that the account of the elaborate and persuasive cross-correspondences is not only inadequate but, perhaps, misleading. This is no doubt inevitable if only thirteen pages are to be devoted to them.

Taken by and large, however, Mr. Holt's treatment is characterized by thoroughness, great fairness, shrewdness,\* and saving humor. An example or two must suffice to show Mr. Holt's method and manner here.

Professor A. Macalister, F. R. S. (*Proceedings*, Vol. VI, page 603 ff.) had written to Mr. Myers of his sittings with Mrs. Piper in part as follows: "Mrs. Piper is not anæsthetic during the so-called trance, and if you ask my private opinion it is that the whole thing is an imposture and a poor one". Mr. Holt's extended comment is:

"Now as Mrs. Piper has been proved 'anæsthetic during the so-called trance' several times by authorities at least as high as Professor Macalister (James being one), some question arises as to the value of the second opinion he states, and of the value of the opinions held on the whole subject by any excessively scientific person without enough mediumistic faculty, whatever that may be, to make a good sitter.

"This somewhat strenuous observation calls for a word. I have already spoken of the advantage of a sympathetic attitude on the part of the sitter. There seems to be

more in this than merely the greater liability of the sympathetic to be gulled, and I venture on a few suggestions of what the 'more' may be.

"People in general, including sitters, fall into two classes: those of the intuitive, humanistic, and sympathetic make-up, and those of the calculating scientific, skeptical make-up—'Platonists and Aristotelians'. The first group, I need hardly say, includes poets and most of those generally called philosophers—Socrates, Plato, and Goethe. The second group includes Aristotle, Bacon, and Spencer, all of whom the 'high priori' philosophers hardly admit to be philosophers at all....

"Now it is noticeable through the reports that scientific men, especially those devoted to the inorganic sciences, get very little out of the sittings, and are disposed to vote them all humbug. Sir Oliver Lodge is a marked exception. Sir William Crookes and Sir William Barrett have devoted themselves mainly to the telekinetic phenomena....

"I am as far as possible from intimating that either class is superior to the other....

"Assuming the generalizations in the preceding paragraphs to be well founded, we might risk a much more uncertain one—that as truth is generally indicated first to the intuitive type of mind—Kant with the nebular hypothesis and Goethe with the relations of the vertebræ to the skeleton and the leaves to the plant—so the free appearance of the phenomena of mediumship to the intuitive type of person, and the scant appearance to the scientific type, have a certain correspondence to Nature's general ways, and so far raise a presumption that the phenomena are normal and deserve study. There may even be in this some color for presumptions going farther.

"I want, however, to guard against being supposed to rate intuition higher than I do...."

Again, it will be seen, a decent respect for common sense. Not one of the least services, I conceive it, that Psychical Research may render to the world, including the world of Science, is a reformation of "scientific method" itself, and that, too, not away from but toward justification

of the conclusions of a plain mind examining things humbly and soberly. It is significant, in the light of the remarks of Mr. Holt, for me to recall that one of America's best known psychopathologists, who believes that "it is all over at death", concluded a long conversation which we had recently with a genial repetition of the statement: "The human mind is a damned poor instrument. I wonder that we ever find out anything."

Another comment of Mr. Holt's deserves citation. He is speaking of Hodgson's account of the appearance of "G. P." The whole matter may of course be found in *Proceedings* Vol. XIII, page 300 ff. G. P. had said: "I answered part of that question [the part he answered was correct], but did not give the names of the other two people because it would be no test, because I told her [Mrs. Howard] the names of the other two in life, and as she knows them, if I was to give the names in her presence, they would say it was thought-transference. No, I shall reserve the two names to tell Hodgson some time when he is alone with me, because *he* does not know them." [All true.]

The whole passage of Hodgson's report must be borne in mind when one reads the following comment of Mr. Holt. He says: "A good deal of persistence and purpose and emotion in this kind of 'telepathy'! But in the conservative search for non-spiritistic courses of the phenomena, a statement in Mrs. Howard's absence would simply be attributed to teloteropathy [defined by Mr. Holt as "telepathy from an unknown incarnate agent"] from her, as if she were present. It should be noted that during G. P.'s life, telepathy from the sitter had been reluctantly conceded as a defense against the spiritistic hypothesis, but it was not till after his death that teloteropathy from persons at a distance\* had been conceded; and it was not until 1909—seven years later, that James, one of the most steadfast holders of the conservative fort, in his report on

\*This redundancy of technical phraseology in the mouth of the author thereof is noteworthy. Cf. the definition of *teloteropathy* just given.

the communications from Hodgson's alleged spirit, admitted, as among the possible 'sources other than R. H.'s surviving spirit for the veridical communications from the Hodgson control', 'access to some cosmic reservoir, where the memory of all mundane facts is stored and grouped around personal centers of association.'

"James had a subtler mind than mine or almost anybody's. Mine is not subtle enough to be very seriously impressed by the difference between 'memory of mundane facts stored and grouped around personal centers of association' and a surviving personality: and what difference does impress me, is pretty well filled up when, in addition to 'the memory of mundane facts', the 'personal center' also has 'grouped around' it, the initiative, response, repartee and emotional and dramatic elements that, as shown not only by the G. P. control, but, years later, by the Hodgson control, and by hundreds of others, make a gallery of characters more vivid than those depicted by all the historians."

No account of a publication so considerable as is Mr. Holt's would be complete without a word about what he thinks of the adequacy of the omnium-gatherum hypothesis of telepathy as an "explanation" of evidential matter. That he does not have a high regard for it, is clear, and that, too, after having formerly appreciated its force. Mr. Holt has had the hypothesis constantly in mind. Wherever it can be applied, he reminds the reader of it in a parenthesis or in direct commentary. It is, perhaps, by a slow process of attrition that he undermines confidence in its explanatory omnipotence. Applied to dozens of cases and to hundreds of incidents, as Mr. Holt tirelessly and calmly applies it, the "hypothesis" assumes in the course of half a thousand pages a curious, even comic, air. It becomes swollen and bloated, and finally well nigh loses all semblance to a "living" hypothesis. This is perhaps the acutest, as it is surely the most effective, argumentation that could be pursued. I do not mean that special pleading or easy ridicule is used, for such would be alien to Mr. Holt's whole temper, but simply that, it would seem,



the devil is given more than his due and becomes, after a while, "fed up". In the end, I think I may say, the most decisive considerations brought forward against the sufficiency of an all-embracing telepathic power are those from more or less "non-evidential" matter—the by-play, the jest and repartee, the humor and affection, the persistence and the fundamental goodness, even high-mindedness, of the communicators, and, not least of all, the unexpected gaps in the evidence, the confusion and the errors. The whole "drama" is simply in the last analysis most suggestive of personalities of our once living friends trying, through great difficulties, to communicate from a different condition of life to us, their fellow men.

There remain to be noticed the foundation structure of Mr. Holt's volumes and his theory of the Cosmic Soul.

As a preliminary to his "uncorrelated knowledge" it is sought to be shown that the existence of an unknown universe is a corollary of the evolution of knowledge. But it is most difficult to see how this proof is furthered, even presumptively, by the text of the chapters on the evolution of the body and of the soul, where biological matter is mixed with discursive comments of the most varied sort. That *some* sort of evolution has been achieved we gladly concur; and that there are many wonderful things which make us pause and think; and that we have no reason to believe we know more than a minute fraction of the secrets of Nature. But Mr. Holt seems to say something more than just this: he seems to imply that the unknown is somehow to be inferred as in accord with our aspirations and our hopes. From his data in these chapters it is scarcely too much to assert that such cannot at all be the inference. The basis of scientific "fact" is too slight, the argumentation too discursive and undirected, for any conclusion of this nature to emerge unless the reader be already disposed thereto. It is to be feared that here Mr. Holt's colloquial and easy-going manner is shown to a most positive disadvantage; and that he thought to gain by a little "pure reason" what he later would establish only by fact—or at least that he

sought to anticipate this conclusion and to predispose the reader favorably. I do not say that cogent considerations cannot be found apart from "evidence" that make for a belief in a future life (I believe, indeed, that they can be) but that it is well to remark whence they come. They come from the very depths of inner experience and from realization of the belief in practice. The most that can be deduced from biological material concerning the possibility of an unknown universe of the kind Mr. Holt appears to have in the back of his head when he writes of it as a corollary of the known, is the tentative conclusion of M. Bergson in the famous ending of the third chapter of *Creative Evolution*: "The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, *perhaps even death*".\*

Now it is significant that what Mr. Holt feels to be the momentous upshot of all the mass of evidence is not dissimilar to the conclusion of M. Bergson from biological data about the Life Force. M. Bergson catches glimpses of a puissant, creative impulse working through and in matter; Mr. Holt is carried from inland to the shores of a Cosmic Ocean of psychical or spiritual energy. The Ocean is a Soul, vaster inconceivably than our own, complexer by far and holding unimaginable things in its heart of hearts, yet akin to us and invading us at times with its power and revelation, in the joy of sunsets, in the happiness of love, and even in dreams and the troubled trance of mediumship. Mr. Balfour thought that all of fruitful in M. Bergson's conception is expressible in "God" as well as "Life Force": Mr. Holt will allow me, I am sure, the same privilege with respect to the "Cosmic Soul". In a sense neither Life Force, nor God, nor Cosmic Soul are "explanations" such as we seek in Psy-

\* The italics are mine.

chical Research; yet their explanatory value may grow plainer, if we continue to scrutinize the fact that we are brought up ever and again to "facts" and "laws" that do not seem to be like those of physical science. "Cosmic Soul" or "God" may not explain why it is hard to "get names thro" a medium; but that these data should yield so grave a conclusion to a man of common sense and calm is a "fact" that should give long pause.

In conclusion I should like to point to a personal attitude of Mr. Holt's which I take to be of unrealized importance. It is contained in a statement of his that gives his reasons for composing his work. "Behind all the apologia I have given," he says, "is the fact that I have found the change from a disbelief in the survival of bodily death, so fruitful, intellectually as well as emotionally, that I am prompted to do what I can to share it with others." This personal testimony I conceive to be a "part of the record". It is as "scientific" a fact, in my opinion, and as much to be taken into account, as is the fact that hydrogen peroxid breaks down readily into water and oxygen. If Psychical Research should be found in the end to yield similar results in the lives of numerous men; if it should bring more abundant life to men who believe that survival has been "scientifically demonstrated", then an indirect "proof" will have been added which may be the crucial one. It is certain that men of intellectual integrity and conscience will ponder Mr. Holt's *apologia* and will honor him for his perfect sincerity.

## "PHOTOGRAPHING THE INVISIBLE".\*

BY JAMES H. HYSLOP.

[A Review.]

THE subject of "spirit photography" has received no attention by the Society for Psychical Research since the publication by Mrs. Sidgwick of a reply to Mr. Alfred W. Wallace (*Proceedings*, Eng. S. P. R., Vol. VII, pp. 268-289). It is quite possible that there has been nothing to justify investigation since that time. The present writer does not know, as he has had neither funds nor time to investigate a subject that should be investigated. The book of Mr. Coates justifies this investigation, whatever we may think of its contents and whether or not it supplies any evidence in them of anything anomalous. I have never seen any instance of alleged spirit photography until recently that even excited my curiosity, tho having no prejudices whatever against the occurrence of such phenomena. Moreover I am not concerned in any case whether it be genuine spirit photography or not. I am not seeking miracles and I am not seeking to refute them when alleged. With means to investigate rightly I should be willing to listen to much that I cannot pay any attention to now. Hence I shall take up the present volume with an open mind and no bias for either side of this question which is supposed to be infested with so much fraud.

I must say first, however, that I have no confidence in much of the talk about fraud, not because such a

\* *Photographing the Invisible*. By James Coates, Ph. D., F. A. S. Advanced Thought Publishing Company, Masonic Temple, Chicago, Ill., and L. N. Fowler, 7 Imperial Arcade, Ludgate Circus, London, E. C., England.

thing does not occur, but because the evidence adduced in many cases is not sufficient to prove it when you have to deal with so much hysteria in this problem. I have always felt, for instance, that critics of Stainton Moses never allowed sufficiently for his evident hysteria which might account for much as apparently genuine, done by himself all unconsciously. Some of the things done by Madame D'Esperance seemed to me to have been hysterical, tho done in exactly the same way that a fraud would do them. Cf. *Journal Am. S. P. R.*, Vol. I, pp. 609-611. This suspicion was abundantly confirmed by the case of Miss Burton, *Proceedings Am. S. P. R.*, Vol. V, and the poltergeist case of the young boy, *Journal Am. S. P. R.*, Vol. VII, pp. 1-63. In such cases we find some things genuine, tho that genuineness may be limited to anomalous psychological phenomena, but sometimes extend to the super-normal. Alleged spirit photography should be investigated with the same patience and tolerant spirit.

In reviewing Dr. Coates, books I shall have to look at it with a scientific and critical eye. I shall have to judge of it by a standard which, perhaps, Dr. Coates could not follow. The volume is by no means what the scientific man desires. It gives the facts very incompletely and hence cannot be expected to awaken the curiosity of the extreme critic of such phenomena. But there is evidence that Dr. Coates had not the means and that no publisher would undertake a scientific statement of the facts. At various points in the volume Dr. Coates indicates that more facts should be given, but it is evident that general readers would not be interested in scientific details, especially if they had no belief in the possibility of "spirit photography" to start with. This is some apology for the book and there is more to defend its limitations. The object was not to satisfy the rigid critic in all matters, but to collect the most striking cases of alleged spirit photography and to give them as fair a hearing as the author could. He is not at all convinced that the photographs are any or all of discarnate spirits. He thinks some of them may be photographs of thoughts a view which coincides with the

hypothesis that many communications with the dead are telepathic hallucinations caused by the discarnate. But Dr. Coates is not sure of even this theory of thought photographs. He thinks that this is the most plausible view to be taken of certain instances which cannot claim for a moment to be spirit photographs, and yet have at least plausible claims to being unusual and not ordinarily explicable. This entitles the man to a respectful hearing, even tho we think there is no evidence for anything supernormal in the phenomena told of in the volume.

But whatever apologies are admissible the volume will have to be adjudged here from a severe standard and also entirely with reference to the question of *evidence*, not of the genuineness of the claims made. I shall first examine the weaker aspects of it, and take up the stronger afterwards. There will be occasion, also, to compare it with some things said by Mrs. Sidgwick.

In the first place the volume is not put together as a scientific production should be. There is no adequate history of the phenomena, in fact, no real history of anything. That, no doubt, was not possible with Dr. Coates' limited means. But the critical student wants to know something about the subject in its past and especially the controversies that waged about it even among spiritualists themselves. The book is only a series of essays on special cases, and the details of the instances are often very inadequately reported. This may be no fault of Dr. Coates, as the present critic knows how difficult it is to get the average man or woman to report anything fully enough for any scientific interest. But this fault nevertheless weakens the claim to the supernormal. Yet Dr. Coates, even in defective cases as well as those not so defective, has called attention to the incidents or characteristics that give them at least the interest of exciting curiosity. Besides there is too much ignoring of the accusations against certain mediums. It is too readily assumed that the case against them need not be reviewed. When it is a case of defending the existence of genuine phenomena where fraud has been alleged and widely believed, or even proved and confessed, it is highly incumbent

that the whole case be thoroughly reviewed on both sides. This is not done in the work of Dr. Coates. In this subject the appeal will have to be made to the intelligent classes or it will not receive as much attention as it deserves, even on the hypothesis of fraud, and certainly not on the hypothesis of hysterical accompaniments. Where no superficial claim to interesting phenomena can be made the reason for ascertaining whether there has been any hysteria may be too slight to involve time and expense. But the moment that the phenomena show no mechanical uniformity or suggest possibilities, the whole problem of the subconscious should be faced in such cases. No doubt Dr. Coates could not do this in merely covering the events that were historical and not present phenomena. But this apology does not remove the actual scientific defect of the results. I have no reason to believe that hysteria ever played any part in the phenomena, but I have so little confidence in the ordinary verdict of fraud that I should reserve my judgment on that until some evidence was found that hysteria was not present.

There is another general remark of interest here. Readers will be inclined to listen patiently to incidents told of mediums about whom they know nothing, but will become exceedingly sceptical of the whole thing the moment they recognize any cases which they believe are addicted to fraud. Scarcely any one is exempt from this influence. He may go along confidently until he reaches a case where he knows thoroughly the reputation of the medium and if he feels either that this medium is doubtful or that there is definite proof of his or her fraud, he will ask the question whether the cases he does not know may be any better. In making this remark I have in mind the Bangs Sisters. Now I know nothing about these ladies except their public reputation. That reputation before the public is of the worst. I have no evidence that the public is either right or wrong. I have made no investigation of them and have too little respect for the popular judgment to be influenced by it. So I am totally ignorant of their characters. But I cannot help feeling that this

condition of things should have been thoroughly canvassed before quoting work of these ladies. The general belief that fraud is the entire explanation of these phenomena is so strong that frank concessions must be made to it in our mode of treating any alleged phenomena associated with them. The very type of the phenomena creates suspicion and when the conjurer duplicates them, or thinks he has done so, there is no easy apology for such cases. The chapter on the Bangs Sisters is one of the weakest in the volume. I can say that because I know what any defence of them has to face, and this is true, too, on the supposition that they are perfectly genuine, tho nothing has been done to attract the scientific mind to their work. I shall admit that the first two illustrations excite interest because of their apparent protection against fraud. But right here we face a fact which most reporters of such phenomena neglect to consider. It is the lack of authority to speak on such a question and the lack of trained observation where we know trickery is easy. The story as told seems impressive and if told by a trained scientist would be more acceptable, because he would describe the facts with well-known tricks in mind. We are not sure that they are as fully described as is necessary to make them proof against doubt. We shall have occasion to illustrate this remark from concrete instances a little later.

Now there is much in this volume subject to the keen criticism. We need to know whether the observations, especially in the case of the Bangs Sisters, whatever their real character, have been made in a way to perplex the scientific doubter. Men not acquainted with the trickery of prestidigitateurs in such phenomena must manifest more scepticism than do many observers, and in addition to this they should know that hysteria may produce all the phenomena in a natural way where you are absolutely convinced that there is no conscious fraud. There is no reason to believe that the Bangs Sisters are hysterics, so far as I know, and some of the facts are such as to make even a critical man pause, tho he is not tempted to be convinced by them. He wants to see them repeated



by observers whose knowledge of the dangers protects his word against impeachment.

Now before taking up specific illustrations from the book I should remark another feature of the whole. There is not enough said of the careers of such men as Mumler, Hudson and Buguet. They all had a reputation for fraud and Buguet confessed it, tho Dr. Coates says regarding the last something that might readily explain the confession, a fact wholly omitted from Mrs. Sidgwick's account; namely, that he was persecuted by the Catholic priests. This accusation against the priests should have been made good and the recognition of it as a claim of the spiritualists should have been stated by Mrs. Sidgwick, whether it has any value or not. There are two sides to this problem, even when there is no evidence for the supernatural, and it is not a question of merely stating the sides, but of weighing the evidence for one or the other. When you are presenting as evidence the work of persons accused of fraud it is extremely important that you recognize the situation and protect the cases against any well founded suspicions. I think we shall often find both friends and antagonists of spirit photography very often right, and this without admitting the genuineness of the photographs. This means that, until we secure a mass of evidence from authoritative scientists, the world which has been accustomed to relying on them and has no opportunities for safe experiment of its own will follow the verdict of the sceptic. The fact is that this whole subject should receive a most searching historical examination without regard to either the truth or error of spirit photography. There has hitherto been as much prejudice on the part of opponents as on the part of believers.

On the other hand there is a large merit in this book. Dr. Coates does not confine himself to alleged photographs of spirits. He has collated a number of instances which are not evidence of such phenomena, tho coming from the same sources as the alleged spirit photographs and we could hardly even think of a medium professing to give such photographs as producing things directly calculated to

produce scepticism of his claims. I refer to those "psychic extras", as Dr. Coates calls them, which are either of living persons or are of objects and not of the dead. There are instances in which not the slightest claim to being spirits can be made. I confess it has been these instances that interested me more than photographs of the dead. I should have no trouble in admitting the possibility of the latter, tho not at all convinced that it is a fact, but that photographs of objects could be taken that are not evidence of spirits on the one hand and perfectly absurd on the assumption of fraud is a statement calculated to excite curiosity. It will take much evidence to justify accepting them as genuine, but their similarity in character to alleged spirit photographs suggests an explanation without supposing that they are of spirits, even tho we concede that the photographs had been supernormally produced. Experiments on this subject have been conducted entirely too much with the expectation of proving a preconceived hypothesis and I have no doubt that, as usual, the experimenters have destroyed or ignored the best part of the evidence for their nature, and this too on the supposition that it was fraud. As they went into the work with spirits in mind they supposed any picture which had a living person in it or some object was *prima facie* evidence of fraud when it is quite possible that it was *prima facie* evidence of honesty and of some other explanation than the one preconceived.

Let us take some special illustrations. I take first the picture of Mr. Dow and a deceased friend made by Mumler. Mr. Dow had an assistant, a lady, in his printing establishment who seems to have been very friendly toward him. She died. Mr. Dow was in the presence of a medium a few days later and a message purported to come from her to him. He then went to Saratoga, 150 miles distant, and saw another medium, a slate writer, and got the girl's name on a slate with a message. He then had sittings with a lady once a week for three months, going to Saratoga for the purpose. During the course of them he asked if she was going to give him her picture

and she promised she would, but would not tell him when until the next week. The next week he was directed to Mumler in Boston whither he went and after several failures to get anything the photographer thought he had one. While he had gone to develop it a medium, a Mrs. M., as stated in the account, came into the room and in a trance told him what the picture would be in detail. It turned out as stated.

Now without making any accusations against Mumler, let us see how the critic, in the absence of any evidence one way or the other about Mumler, must look at the facts. We know nothing about the character of the two mediums Mr. Dow saw in Saratoga. The slate writer is suspicious to start with, from the very nature of his methods. Then Mr. Dow has sittings with another for three months and indicates openly that he wants a picture. He is not told at once where to go, but a week later when the medium has had a chance to communicate with Mumler he is directed to him for the purpose. When the picture is taken, after some failures, which might be by-play, another medium about whom we know nothing from the narrative comes into the room and tells what the picture is like and it is assumed that she knew nothing about matters beforehand.

Now all this may be very genuine, for all that I know, but it is not evidence. The man should never have betrayed his desire to any one. If he had gone to Mumler without being possibly known beforehand, the result would have been more interesting on any theory. But neither he nor Dr. Coates has looked at the case with a view to a possible hypothesis of fraud. Dr. Coates thinks Mumler honest and he may be right, but he has not proved this. I will concede that the trial against him in the New York courts may have tended to vindicate him, but the result of that trial can be construed in a court of evidence only as a verdict of not proven in respect of guilt, not of proving him honest. Whether the subject is surrounded with as much fraud as the public supposes or not makes no difference. I do not believe there is as

much fraud as the public and the Society for Psychic Research suppose, but that is not the issue. In a scientific problem we have to prove honesty to start with, not for proving the genuineness of the phenomena, but for arousing interest. The proof must be such that even the worst kind of a fraud cannot be accused, and that it shall not be possible for him to commit it.

There are many facts given by Dr. Coates tending to establish the honesty of Mumler, but there is not enough said to do this. We should have all the facts together regarding him and all the others that are the subject of his discussion. Of course, I understand Dr. Coates could not do this and I am speaking only as a scientific critic. Mrs. Sidgwick's criticism, however, should have had more evidence for her negative judgment. She gives no evidence whatever that he was a fraud and the opinion of the people who charged him with it is not worth the paper on which it is printed unless it is better than what has been said about it by Mrs. Sidgwick. But all this makes no difference. The conditions are not present which would make this special picture evidential.

One of the most interesting pictures mentioned is that of Stainton Moses. He had bethought himself that he might have his double taken while he was in a trance, having had some reason to believe it might be possible. So he made an arrangement with a friend to visit a spirit photographer in Paris while he, Mr. Moses, should go into a trance in London while the picture was being taken. The result was a photograph of Mr. Moses appearing to be asleep. Dr. Coates does not narrate the full story, but the situation was one of great importance and it would seem from Dr. Coates' account that it was rather conclusive. But when we turn to Mrs. Sidgwick's account of it we find that Dr. Coates omitted to tell us very important facts bearing upon the evidential nature of the phenomenon. Dr. Coates does not tell us a word about the conditions of the experiment or the antecedents affecting its character. Mrs. Sidgwick notes this fact and insinuates that the photographer was actually told of the

intention of Mr. Gledstones, Mr. Moses' friend, and states definitely that Mr. Moses had had a sitting for a photograph with this same medium at an earlier date. She does not give her evidence that the photographer was told the purpose of the sitting and in that respect her summary statement is nearly as defective as Dr. Coates' evidence. But it is enough to make it imperative to have the whole case and to perform experiments in a much better manner. The photographer was Buguet who had been tried in the French Courts and convicted of fraud and confessed it. Whether the evidence and conviction or the confession were worth anything we do not know. Dr. Coates suggests reasonably that the prosecution was due to the church, but he does not prove this motive and it is very important that he should do so, when he suggests the view. But it makes no difference how honest he may actually have been. The critical man will not accept the result on that ground. The fact that Mr. Moses had previously been photographed by Buguet, and that he is here said to have told through his emissary what the object was, suggests that the old plate might have been tampered with in preparation of the real photograph. There is nothing in Dr. Coates' account to refute such an hypothesis. As the story is narrated the omissions make it impressive, but the moment you know the real facts it weakens.

I conceded that the other instance of photographing the living has more apparent weight. But here again I have only the narrative of Dr. Coates which may be as defective as that about Mr. Moses. The case was this. A Count de Bullet had a photograph taken in Paris by this same Buguet and on it was the "double" of his sister living in Baltimore, U. S. A., an uncle, a friend, and one of his aunts. Inquiry showed that it was probable that his sister was asleep at the time. Accepting the narrative as told the question turns upon the identification of the sister, and we have no means of ascertaining whether that is reliable or not. The photographs are not published and readers cannot judge for themselves.

Another illustration points in the same direction as the

above two instances; namely toward photographs that are not evidence of spirits and yet have the same superficial characteristics. A gentleman had desired to investigate spirit photography and took a sitting with Bournsell. He expected to get the portrait of his wife and when the photographer announced that "a beautiful woman" was present he thought it was his wife, but when he saw the picture it was not his wife and he was at first puzzled to know what it meant. Some one present remarked that it looked like royalty and then the impression came to him that it was the Empress of Austria who had been assassinated.

Now the gentleman had been deeply interested in a book shortly before which gave her biography and the account of her assassination. The cut in that book was here reproduced even to the cross hanging from her neck. He had often thought of her after reading the book. Now we have here a most interesting coincidence at least. We should want to know if this picture ever appeared before in the work of the photographer. It would not be probable that he should know anything about the pertinence of the face to this man and even if he did, he is not producing what usually comes. Besides the question of identity is raised and as the pictures have cuts here the reader may compare for himself. The cross cannot be seen in the cut, but it is said to be visible in the original. We may suppose, however, that, as the empress was dead, the photographer assured himself of a deceased person put on the picture and may actually have made a copy of that very picture or cut of the Empress for general use. We have no evidence for this, but it would explain the coincidence which is not evidence enough of itself to prove that the picture was supernormal. Perhaps we could form a more favorable judgment if we had more facts, but as it stands the case is not evidence either for spirits or for the supernormal production of a picture in a book.

Now the other side of the problem should be fairly treated here. There are plenty of illustrations in the volume that are evidentially weak. Many are weaker than

those I have mentioned. But there are some that it is not so easy to explain. We must note some of them. I quote the first one in detail:

London, 9/10/'09.

My dear Mr. Coates:

In August, 1901, at a sitting in Glasgow with Mrs. Stevenson, to whom I was a complete stranger, the medium said "First comes to you a little girl with blue eyes. She has on a light holland dress, trimmed with braid, a kind of belt, and little shoes. She says she will show to you like that when you get back to London." Then followed other descriptions which proved quite accurate. Soon after my return to London I had a sitting with Mr. R. Bournsell, taking my own plates and, being an amateur photographer, assisting in the development. A clairvoyant who accompanied me saw a little girl posing for her picture, and the plate when developed showed that my niece had kept the promise given in Glasgow. The dress and sash were remembered by her mother, with whom she has since been photographed. About fourteen months later I was again at Mr. Bournsell's, accompanied by a lady who is a fine clairvoyant. She noticed a little girl holding out her hand to me, and this was endorsed a moment later by Mr. Bournsell, who, on entering the room, said, "Why, there is your little niece and she is holding out her hand to you. Be quite still and we will try to take her."

This photograph is an extraordinary one, as she has come in the same dress as before, with the folds only slightly altered, but the position of the arms and hands is quite different. This was on one of my marked plates and I assisted in the development. She had been taken with me on several other occasions and has materialized both in London and New York through four different mediums. The only portrait taken of her in earth life, about this age, is reproduced; the next one was about six years later. This is but one of the many instances known to me where the spirit friends have redeemed their promises, made in some cases thousands of miles distant through the wonderful gift possessed by Mr. Bournsell. His work is known in all parts of the world and has been of immense value in introducing and proving the truths of Spiritualism.

H. BLACKWELL.

Now another "spirit photograph" was taken of the same child and a cut of it produced. Also as said in the above letter a cut of a photograph of the child in real life at the age represented in the "spirit photograph". Now there are two points of interest in the case. First, Mr. Blackwell asserts that he had his own marked plates and assisted in their development. Second, the child stands in a different position in the second picture and her hands hang by her sides, whereas, in the first, they are folded together on her abdomen, and she looks in the opposite direction. No such interesting details are mentioned in the narratives of those already discussed. Here we have some crucial points mentioned and it will be hard to understand how trickery could be resorted to when Mr. Blackwell marked his plates and assisted in the development, unless we assume him to have been less observing and more stupid than these initial precautions would imply. He has carried out a most important condition for exciting interest. The cross reference and promise has no special weight, unless we impeach his testimony regarding the medium's knowledge of him. We might suppose that she had communicated the promise to Mr. Bournnell, as such communications are not unknown. But the change in position and in the hands would not be so easily accounted for.

On the other hand, however, comparison of the two "spirit photographs" with the one of real life, as represented in the printed cuts, does not show the resemblance that is desirable between the picture of the real child and the "spirit" child. Neither does the dress appear to be the same. It is the same general type of dress, but is figured and the belt is different. This makes no difference, of course, because we can assume that the child in life might have been dressed as in the "spirit" picture. The mother seems to have identified the dress and sash. The resemblance between the two "spirit" pictures seems to be great enough to concede that the two pictures are from the same original, tho the cuts show a slight difference between the faces. Whether this is a fault of the reproduction there is no means of telling, but the critic will



demand that this point should have been noticed and made clear by Dr. Coates.

I assume here that the general conditions were satisfactory for giving us a satisfactory picture. I have wanted to concentrate attention on certain crucial incidents which we should know in all such cases. The development by the psychic or photographer who takes the picture should never be allowed in any case presented as evidence. Mr. Blackwell provided that precaution. But there may have been other things not done which would nullify the significance of this precaution. We do not know. The story may not have been told in full. But the identification of the child in these pictures by those who had known her in life must have some weight, tho it is a point which requires good evidence against illusion.

I shall copy another example. It is a statement by Mr. J. Traill Taylor. He was evidently very careful in his experiments. According to the statement of Dr. Coates, he had investigated the subject and could speak with some authority. The medium was Mr. Duguid.

"My conditions," says Mr. Taylor, "were exceedingly simple. They were that I should use my own camera and unopened packages of dry plates, purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand till after development, unless I felt otherwise disposed; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I perform must be in the presence of two witnesses, nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular stereoscopic camera and dictate all the conditions of the operation. All this I was told was what they very strongly wished me to do, as they desired to know the truth and that only. There were present during one or the other of the evenings when the trials were made representatives of various schools of thought, including a clergyman of the Church of England; a practitioner of the healing art, who is a Fellow of two learned societies; a gentleman who graduated in the Hall of Science, in the days of the late Charles Bradlaugh; two extremely hard headed Glasgow merchants, gentlemen of com-

mercial eminence and probity; our host, his wife, the medium, and myself. Dr. G. was the first sitter, and, for a reason known to myself, I used a monocular camera. I myself took the plate out of a packet just previously ripped up under the surveillance of my two detectives. I placed the slide in my pocket, and exposed it by magnesium ribbon, which I held in my own hand, keeping one eye as it were on the sitter, and the other on the camera. There was no background. I myself took the plate from the dark slide, and under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitter, a female figure was developed, rather in a more pronounced form than that of the sitter. The lens was a portrait one of short focus; the figure, being somewhat in front of the sitter, was proportionately larger in dimensions. I do not recognize her or any of the other figures I obtained, as being like any one I know, and from my point of view, that of a mere investigator and experimentalist, not caring whether the psychic subject were embodied or disembodied.

"Many experiments of like nature followed; on some plates were abnormal appearances; on others none. All this time, Mr. D., the medium, during the exposure of the plates, was quite inactive. If the precautions I took during all the experiments are thought to have been imperfect or incomplete, I pray of you to point them out.

"The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, others not so; some monopolized the major portion of the plate, quite obliterating the material sitters; others were as if in an atrociously badly vignetted portrait, or one cut oval out of a photograph by a can opener, or equally badly clipped out, were held up behind the sitter.

"It is due to the psychic entities to say that whatever was produced on one half the stereoscopic plates was reproduced on the other, alike good or bad in definition. But, on careful examination of one which was rather better than the other, I deduce this fact that the impressing spirit form was not contemporaneous with that of the sitter. This I consider an important discovery. I carefully examined one in the stereoscope, and found that while the two sitters were stereoscopic *per se*, the psychic figure was absolutely flat. I also found that the psychic figure was at least a millimetre higher up in one than

the other. Now as both had been simultaneously exposed, it follows to a demonstration that, altho both were correctly placed vertically in relation to the particular sitter behind whom the figure appeared, and not so, horizontally, this figure had not only *not* been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed by the lens at all, and that, therefore, the psychic image might be produced without a camera. I think that this is a fair deduction. But still the question obtrudes: How came these figures there? I again assert that the plates were not tampered with by either myself or any one present. Are they crystallizations of thought? Have lens and light really nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an actual spirit, being really there in the vicinity of the sitter, but it is now a thousand times more so. There are plenty of Tycho Brahes capable of supplying the details of observations, but who is to be the Kepler that will from such observations evolve a law by which that can be satisfactorily explained."

This is a much stronger instance than the previous one. The medium cannot be implicated in the result without suspecting or accusing the reporter of extraordinary illusions and errors. We may suspect the narrator of lying, but that is a cheap way of evading the issue and any one who advances such an hypothesis must give evidence. We found in other cases that the honesty of the reporter could be accepted and there is no reason here to resort to lying. That would be to concede that the facts could not be otherwise explained. It is always open to accuse the narrator of any story of lying. But in this subject we are simply asking for explanations on the assumption that the reporter is at least trying to tell the truth. I concede that we are not obliged to explain anything, but critics usually assume the duty or right to explain facts rather than admit the supernormal, and hence in phenomena of this kind we are asking them to treat the whole class from the same point of view and this is to ignore the suspicion of lying unless there is positive evidence for it.

We may say that plates were substituted without the observers noticing it. But this hypothesis must also provide evidence for itself. The process of taking the pictures is well described, and the conditions present whose absence in other cases forms the basis of doubt. The case at least offers a reason for pausing and for further investigation. I concede that, if it were the only instance on record, we should have reason to doubt more firmly, but with many anomalous phenomena of the kind, and with both physical and psychical science showing us every day a vast universe of phenomena which the past generation declared to be impossible the only honest thing to do is to investigate.

The appearance of one or more "psychic extras" on the plates recalls what we published in the case of Mlle. Tomczyk by Dr. Ochrovicz (*Journal*, Vol. V, pp. 678-721). It is one of those things that has hitherto been regarded as an indication of fraud, but it may turn out to be a mark of genuine phenomena, however explained. I need not comment at length on the case. All that I want to have kept in mind is that the experiment was a good one and we may wait for the accumulation of many similar cases by other experimenters before making up our minds on either side of the controversy. But I shall not listen to the objection from impossibility. That argument has been advanced against too many things in physical science which were shown to be facts to pay any attention to it save as the characteristic of an unscientific mind.

Mr. A. P. Sinnett, the theosophist, reports a similar instance in his own experience with Mr. Bournsell. His report is brief. It was a reply to an inquiry by Dr. Coates.

59 Jermyn St., London, Sept. 1, 1910.

Dear Sir:

I received your letter of the 20th ult. I send you a photograph done by Bournsell, but on a plate of my own, taken from a new packet, opened by myself in his dark room, and put by me into a dark slide and used in a camera I have examined which was certainly free from tricks. I sat as

you see—went back with Boursnell into the dark room and saw the plate developed. I do not see how I could be cheated under these conditions.

Yours very truly,

A. P. SINNETT.

We might suppose in this instance that the background on which the photograph was taken had some chemically formed figure that would be invisible to the eye and that would yet affect the plate. I do not know that such things occur or are possible, but experiment should be made with that possibility in view. Such a phenomenon has its analogy in the figures made of phosphorescent paint used by conjurers and not visible in ordinary daylight, but visible in darkness. This objection, however, does not apply to the experiments of Mr. Taylor, because the result would have been mechanically uniform. Mr. Sinnett's instance should have been repeated.

Dr. Coates presents a large number of instances from the work of Mr. Wyllie in the United States. I once saw Mr. Wyllie myself and tried to have an experiment with him. But I could not get the camera I desired, he having consented to my using my own. I had no time to remain in Los Angeles long enough to get what I wanted. But in my talk with him I saw no indications of a dishonest man. He was in every respect one of those modest men whom you would not suspect and this seems to have been the impression of all who met him. His own brothers, one of whom I know personally, had complete confidence in his character. He would have had to be an arch deceiver concealed under the mask of all that goes to suggest honesty to have kept his real character from his intimate friends and relatives. I do not know enough to say that he either was or was not honest, but I do know enough to say that the burden of proof rests with the man who raises the question, while such evidence as exists is in the man's favor.

There have been statements made that Mr. Wyllie had explained how he did his work by trickery in a confession

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and that he had always to hold the plate near his hand which had on it a chemically prepared image, invisible, that produced the "spirit" image on the plate. We have no evidence whatever that he had ever confessed or explained how his work was done. The man who made it should have been made responsible for the statement and if pictures can be taken by chemically prepared and invisible images on the hand held near the plate the phenomenon ought to have been duplicated readily enough. I do not know enough about photography and chemistry to affirm or deny such a fact, and as we are not here concerned with the fact, but weighing evidence, it makes no difference whether it is possible or not. But if Mr. Wyllie had done any such things as alleged above, rumor and gossip should not have been the only evidence of the fact. In one set of experiments where the hand was used it was examined and nothing found on it.

Dr. Coates gives one photograph by Dr. Charles Hall Cook which was taken by the latter in the presence of Mr. Wyllie, and it is a very suggestive example, whatever doubts we may entertain about its genuineness. I have had correspondence with Dr. Cook myself and have in my own files this special case as reported by Dr. Coates. Dr. Cook has experimented much with "spirit photography" and from his account of the work one would suppose that he was a reasonably careful experimenter. The following is the account given by Dr. Coates:

"In the summer of 1901 I conducted a series of twelve experiments in Psychic Photography with Mr. Edward Wyllie, 507-13 South Spring Street, Los Angeles, Cal., U. S. A. Mr. Wyllie granted me the use of his gallery, dark room, camera, and all accessories, and unhesitatingly complied with all the conditions I prescribed—all this gratis on the part of Mr. Wyllie. The photographic 4x6 plates I myself provided, being a box purchased from a regular dealer for the trade. This box of plates was always either kept in my coat pocket or inaccessible except to myself. The developing work was done at different galleries, except in three instances, when Mr. Wyllie assisted by my request, but sufficient precaution was taken to prevent the possibility of exchanging plates.

"Before every trial I made a thorough examination of Mr. Wyllie's camera, lens, plate-holder, background and all accessories. I made no arrangement or engagement with Mr. Wyllie at any time for a succeeding experiment; in fact I did not know whether I should make another.

"Nine of the twelve experiments were successful, i. e. invisible faces, forms and other phenomena effects, appeared upon the plates besides the sitter. (The prints referred to were sent to me for inspection.—J. C.)

### EXPERIMENTS 1 AND 2.

"In the first two successful experiments, June 25 and 26, Mr. J. H. Disler, a capable investigator and experienced photographer, assisted me. Mr. Disler and I made a most critical and thorough examination of Mr. Wyllie's camera, lens, background and all accessories. Mr. Wyllie at no time came in contact with them, but stood at one side as a spectator, in the custody of special witnesses. On one plate there was the appearance of a 'bright spot' or 'spot of light' resembling a cube-shaped diamond, near the elbow of my right arm, emitting rays of light in lateral directions. On the other plate there was a phantasmal face, blurred and splotted on the upper part of my vest, with the forehead partly hidden under my collar.

### EXPERIMENT 3.

"In the third experiment, June 27, Mr. Wyllie acted as photographer, on my request, and did only what I asked him to do. While the conditions of this experiment were, by reason of my most careful observation and direct knowledge of them, as satisfactory—even more so—as those of the preceding ones, yet the result of the experiment and the developments of evidential facts that followed later on have proved it to be superior to all other experiments that I have made.

"After Mr. Wyllie made an exposure upon me, we retired to the dark room and I watched the developing process, and saw coming out on the plate an object or face before the face of the sitter [Dr. Cook] became visible. It became more clearly defined as the developing process was nearing completion.

"Returning to the gallery room, as Mr. Wyllie held the negative up before the window, I saw on it a face that was very distinct, even more so than my own. Comparing it with that of the preceding experiment, we saw that it was the same face that had appeared upon the plate the day before. It covered my left shoulder, extended upon my breast and was larger and much more distinct than the first attempt, with additional accompaniments, flowing and wavy hair, encircled with a halo or luminous radiance, star-shaped flower or lily in the hair, just above the forehead, and symbolic representations of a cross and heart below the face.

### RECOGNITION.

"Aside from the conditions under which these experiments 1, 2 and 3 were made, I quote from my original notes, which were written out in full on the third day after the experiment, i. e. June 30, 1900, and attested under the seal of legal authority. This affidavit was also inserted in an extended report on Psychic Photography, afterwards made to the Society for Psychical Research. It is as follows:

"This face I recognized as that of the young lady or girl whom I first met in the month of September of the year 1866, as a student of Antioch College at Yellow Springs, Ohio. We were classmates at that institution and passed two years of student life together. Her home was at Higginsport, on the banks of the Ohio, twenty miles above my old home. She passed into the other life about four years after the short period of our student life together, that is, in 1873. The name is Flora Loudon.

"State of California, County of Los Angeles.

"William Loudon, being first duly sworn, deposes:

"Being in Los Angeles, Cal., about the 7th of May, 1905, as an idle visitor, I chanced to see a posted handbill announcing that Dr. Cook would deliver a lecture that evening on "Psychical Research".

"I had never up to that time known Dr. Cook, but attracted by the nature of the subject announced, I went to hear the lecture.

"During the course of his lecture, the doctor exhibited a number of stereopticon views of pictures purporting to be photographs of human forms that were at the time they were caught by the photographic plate entirely invisible to the eye.



"Among these pictures was one which I distinctly recognized as that of Flora Loudon, who died more than thirty years ago. Her death occurred shortly after her return from Washington, D. C., where she had been with her grandfather, General Loudon, to witness the ceremonies of the inauguration of General Grant as President of the United States.

"She was my niece, and during all her life I was in her company very often, and knew her intimately, and hence am able to aver, from my own personal knowledge, that aforesaid photograph bears a most striking resemblance to the original, as I knew her near the time of her decease.

"So far as I know there was never during the life of Flora Loudon a photograph of her, with such symbols as are seen on said photograph, shown me by Dr. Cook.

"WILLIAM LOUDON.

"Subscribed and sworn to before me this 29th day.

"EDWARD G. KUSTER,

"Notary Public in and for Los Angeles Co., Cal."

## TESTIMONY 2.

"On the same day (May 29th) that Mr. Loudon made the affidavit, I met his wife who, examining the 'psychic photograph, said—'Yes, it looks like Flora.' Mr. Loudon explained that Mrs. Loudon was his second wife and had had but slight opportunity to know his niece. But Mrs. Loudon's recognition was from a different point of view from that of her husband. She said: 'It resembles very much a picture I once saw of her.' Several days after this (July 3d), referring to a picture of Flora she had seen many years ago, Mrs. Loudon said, 'I took occasion to examine and study the face carefully, as I thought it resembled a daughter of mine.' Several days later (July 23d), describing her resemblance of the picture she had seen many years ago, Mrs. Loudon said, 'The picture I referred to was taken of Flora when—I think she was about 16 at the time—her hair was down on the forehead and the face a front view—just the one you have. I think it was in the possession of her (Flora's) grandmother at Georgetown, Ohio.'

## TESTIMONY 3.

## FLORA'S PHOTOGRAPH.

"In reply to a letter to surviving members of the Loudon family at Georgetown, Ohio, they sent me a photograph of Flora Loudon (the only one obtainable). It had 'May, 1872', on the back of it. This photograph was taken of her at the age of 22, six years after I knew her in 1866-7 as a class-mate at Antioch College. Altho the lapse of six years at that period of life in a woman usually works a great change, and altho the position of the sitter in the photograph is different from that of the psychic one—the former being a side view and the latter a front view—comparing the two faces, Mr. Loudon repeatedly affirmed that the psychic photograph was 'an excellent likeness of Flora.'

## TESTIMONY OF THE SYMBOLS.

"The symbols in the psychic photograph are pronounced in size and distinctness. These are, star-shaped flower or lily in the hair, just above the forehead, cross and heart below the face. Mrs. Loudon observed that the flowers in Flora's hair were five in number, had five points and were of the same form or shape as the flower in the psychic photograph. There are in Flora's photograph five small or miniature flowers in her hair, above the left ear, and near the top of her head; they have five points and are of a star shape or form like a lily. The large flower in the hair of the psychic photograph, just above the forehead, has five points, resembling a star or lily, and is of the same shape or form as the miniature flowers in Flora's photograph.

"Also there is in Flora's photograph, among the ornaments on her person, a small or miniature cross, fastened to the center portion of her breast. This cross serves both as an ornament and a pin-holder, to which are attached her watch chain and another chain holding a ring. Examining them under a magnifying glass, there is plainly to be seen a strong resemblance between the cross on her breast and the cross in the psychic photograph—indeed a striking resemblance. The cross on her breast is Roman in design, and so too is the cross in the psychic photograph. They are alike in design and in the same position.

"Comparing the symbols and ornaments of both photographs, the only difference is their size. The cross on her breast is a miniature compared with the cross in the psychic photograph, just as the flowers or lilies in her hair are miniatures compared with the large shaped flower or lily in the psychic photograph."

This story will have to be largely taken on its own recognizance. It is not presented here as evidence, but as Dr. Cook's own statement. Looking at the incident, as a whole, however, the first objection of the critic would be the possibility of Mr. Wyllie's having secured the picture of Flora Loudon and prepared something for any emergency. But this objection has to meet the difficulties of the conditions under which the picture was taken. It seems that Mr. Wyllie had nothing to do with that. Besides it should be remarked for such a critic that Mr. Wyllie, if he be assumed responsible for the result, did not reproduce the five flowers in the original, nor did he reproduce the watch chain. The case then falls back upon the identification and the suspicion of illusion on the part of Dr. Cook and the Loudons. They have the advantage in that matter, as the original photograph is not reproduced for comparison, as perhaps it should have been done. But it is a striking fact that the face or picture of a friend, dead thirty years and thus in time and space remotely connected with Dr. Cook and Mr. Wyllie, should in this casual way be reproduced under the conditions described. From what I know of Mr. Wyllie and his poverty and simple arrangements for work I should not expect him to be prepared for any such emergency. It is true that Dr. Cook was probably well known as interested in psychic photography. But the conditions under which the picture was taken are against attaching any weight to the hypothesis of Mr. Wyllie's preparation, and so the question of wrong statement about the facts and allied objections would have to be raised. This objection would be based upon the incredibility or impossibility of the facts. But I am not influenced by any such supposi-

tion as this. That is the thing to be proved. We may well hesitate, in the face of ordinary experience, to accept any such claims as are involved, but when science is of empirical facts, impossibilities can never be assumed or affirmed, except in contradictions of the strict kind and there is no contradiction here except between an *a priori* limitation of experience and the alleged facts. In an empirical problem that *a priori* limitation of experience is not admissible. So the case is open with all its difficulties. The experiment is at least an interesting one and challenges scientific attention on the part of all who are not dogmatic "sceptics".

Even the phenomenon of photographic thoughts, whether of the dead or the living, does not frighten me, tho I confess that such a thing as photographing a thought of any one to me more incredible than photographing the dead. The thing that suggests this idea, tho it is not sufficient evidence here even of its possibility, is not only the present instance, but several others even more striking of the kind in the volume. The curious thing is that it is the picture and the details of an actual photograph that is obtained, tho that is altered in certain minor incidents, and not the supposed Flora Loudon that is photographed. That circumstance is the fact which suggests fraud, only it is curious that you should get the identifiable face, assuming no illusion on the part of the informants, and not get the flowers as they were in the original either as to number or place. Besides the conditions under which the picture is taken seem to exclude such an hypothesis. All in all the incident presents an interesting perplexity for any theory, and I do not feel called upon to decide any issue. It will take long and multiplied experiment to settle such a problem. The utmost that can be said of the case is that it invites scrutiny and experiment either for corroboration or for refutation of the suggestions made by it. There may be some very simple explanation of such incidents if we knew all the facts. In the absence of further knowledge of such in the present instance we can only offer a *non possumus*

to any explanation and be content with a suspense of judgment. Others may be able to do more than I can. I have no fool hypotheses to advance in such cases, whether on the side of the normal or the supernormal, unless I can give adequate evidence in their support, and it takes wiser men than I am to cope with such things.

A very good case is reported by a Robert Whiteford who was a scoffing disbeliever and a practical photographer as well as a merchant of materials for photographers. He accepted the offer to try an experiment with Mr. Wyllie in Scotland and made an excellent set of experiments coming away convinced that the picture was genuine, however you explained it. I shall not give details here.

Mr. Morse, who is the editor of "The Two Worlds" had a sitting with Mr. Wyllie and got a face which was wholly unrecognizable to him. An impression came to him that, if he would take it home, it would be recognized. When he showed it to his daughter, who is clairvoyant, she at once recognized it as her guide whom she had often seen clairvoyantly, but had never known when living. To eliminate illusion, the picture was sent to a medium in London with whom Miss Morse had had sittings and the medium at once, after a little reflection, recognized the face as one he had seen when Miss Morse had her sittings with him. If we can trust the recognition of both Miss Morse and the medium the cross reference is an excellent one. But the possibility of illusion on the part of Miss Morse is not the primary difficulty for the sceptic. We want to know exactly how the experiment was performed with the London psychic. It seems, according to the account, that it was not Miss Morse that went to the psychic, but her father. He was to say nothing to the psychic about the picture, but simply to show it to him. The result was as indicated. But as it was Mr. Morse that presented it the sceptic might say that a lucky guess might suffice in the case. It should have been an entire stranger that took the picture. Of course the parties had confidence in the psychic and were satisfying themselves and not performing a scientific experiment. But it is un-

fortunate that it was not made as scientifically as was possible.

There is another of some interest. A Mrs. Grant had a sitting with Mr. Wyllie and hoped to get a picture of a person not named. Instead she got one of her son Alex of whom she had never taken a photograph. He was three and a half years of age when he died and the photograph was taken twenty-six years after his death. She said nothing about it and showed the photograph to a friend who was not a Spiritualist. She simply remarked to the friend that she had been having a picture taken and handed it to her friend without comment. The friend replied: "Oh! that is little Alex with his smiling face. How did you get that?" The hair in the picture was cut exactly as it had been done during his fever, according to the testimony of Mrs. Grant. The objection that will have to be raised to this instance must be based on the liabilities of illusion in identification, but as the lady who sat for the photograph had not expected it there was no bias to start with in her judgment and the friend who did not believe in Spiritualism had no bias to influence her, so that the coincidence has at least some value.

Dr. Coates mentions a number of photographs which he calls "Psychographs" and by this term he means pictures taken without an exposure, some in complete darkness. If the conditions for them were test ones they eliminate certain hypotheses of fraud effectually, tho they may involve others. I shall not review them here. I am concerned only with the photographs, whatever their explanation. There is no doubt that many of them are exceedingly interesting, and especially those which are clearly not photographs of spirits. They open up a wide field of hypothesis which the believers in telepathy might do well to investigate and push to the utmost. Dr. Coates is right in calling attention to their coincidence with the peculiarities of many apparitions, a fact that tends to prove them genuine.

Dr. Coates is puzzled by certain reversed figures in the work of Mr. Wyllie, and the fact was used as an argument against this photographer. I shall not enter into a

discussion of it, as this is not the place for that. But I suggest the possibility that the phenomenon may be analogous to mirror writing in automatic script. If it be this the phenomenon would be so much in its favor.

I have given some of the best instances and I concede their interest for the scientific man. But it would have aided the cause of scientific inquiry if the book had been written with a little more care as to the exact situation in many instances. The problem should have been outlined and the difficulties of belief more frankly recognized. It seems to be a book written for believers and not for sceptics. This diminishes its value for the critical mind. But no doubt some apology is due the author or by him from the limitations under which he had to publish the volume. The most that can be said is that it gives a much better account of the facts than Mrs. Sidgwick's paper mentioned above. Whether there has been an advance toward better results since she wrote her paper I do not know. But I am convinced that Mrs. Sidgwick would have impressed many of us more if she had stated the facts more fully in her criticisms. She starts with the hypothesis of fraud and treats that as if it required no proof. But I have found fraud requiring as much proof as spirits, and I think there is as much credulity shown by many believers in fraud as was ever shown by believers in spirits. This whole field remains to have better investigation.

## INCIDENTS.

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

The present case of finding a dead body is from the records of Dr. Hodgson. It may be compared with two others published in our records. One of them was by Professor James (*Proceedings Am. S. P. R.*, Vol. I, pp. 221-236), and the other by Professor Gardiner, tho the work was done by a friend of his (*Journal Am. S. P. R.*, Vol. IV, pp. 447-464). The date of the occurrence is not as clear as it should be. The implication is that it was the same year as the narrative, 1890. But the facts as stated make this more than doubtful. The printed story puts the drowning on February 4th without naming the year and puts the recovery of the body on April 3d, and the letter of Mr. Rood, written February 26th, 1890, states that the "drowning was some time ago" and one would naturally infer that it was the same year. But as his letter, implying the discovery of the body was on April 3d, it would thus have been written before the discovery. Hence the event must have occurred prior to 1890. The printed account does not name the year and apparently there was no attempt by Dr. Hodgson to ascertain the date of the incident.

Inquiry of the *Titusville Herald*, of Titusville, Pa., brings the information that the drowning was on Feb. 4th, 1883; so that Mr. Rood's record was made seven years afterward. A flood had undermined the bridge on which the boys stood and it collapsed.

I call attention to the interesting error in the name by Mr. Rood. His memory seems to have retained some



of the sounds of letters, but not the correct name. Is it possible that similar errors occur in real or alleged communication with the dead. Cf. "Pierce" and "Dice" in my own Piper Report, *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 94, 102, 103, 459, 463 and Index. I do not think it probable that the same causes apply to this latter incident, as it is complicated with phonetic considerations in the subconscious processes of the psychic, but they at least simulate the error of memory on the part of the present reporter.

It is unfortunate that the clergyman could not have written out a detailed account of his experience. He seems to have been conscious of many incidents that would doubtless have been important in the psychological aspect of his experience.—J. H. H.

## REXFORD PIERCE CASE.

Philadelphia, Feb. 26, 1890.

To

Richard Hodgson, Esq.,  
No. 5 Boylston Place,  
Boston, Mass.

Dear Sir:—

The second instance is much easier of investigation.

In Titusville, Pa., lives a Mrs. Rice, whose young son (aged about 10 years) was drowned some time ago during a freshet in Oil Creek. The entire town turned out to look for the body, but after a fortnight's unsuccessful effort the search was abandoned. Weeks afterward a clergyman living in Meadville, Pa. (40 miles distant), wrote to Mrs. Rice that he had had a remarkable dream in which he saw the body of her boy caught in some bushes at a certain bend in Oil Creek, 4 miles from Titusville. The clergyman had never been there, and did not know whether such a bend existed, but offered to lead a party there if Mrs. Rice so desired. He begged the bereaved mother not to allow her hopes to be raised too much, for his dream might not amount to anything; but it affected him so strongly that after a week's consideration he had thought it best to communicate with her. Mrs. Rice at once implored the minister to do as he suggested.

The next day he led a party of gentlemen through the tangled forest bordering Oil Creek some 3 or 4 miles. Suddenly, when upon the summit of a hill, the minister exclaimed,—“There’s the old tree standing alone—the one I saw in my dream! The body is to the northeast of it among those bushes.” They hurried to the spot, and found there the boy’s body.

Mrs. Rice still lives in Titusville, Pa. If you wish to investigate this communicate with Mrs. R. M. Streeter, wife of the Sup’t. of Schools for that district. She is a woman of great judgment, education and culture, a member of Sorosis and the Meridian Clubs of New York, and is to be relied upon absolutely. I do not think it would be wise to write directly to Mrs. Rice, who is an uneducated woman. But Mrs. Streeter can doubtless gain all particulars from her, and put you in communication with the clergyman (whose name I have lost) and with members of the searching party who accompanied him. It would be well to mention my name to Mrs. Streeter (whom I know intimately), for I might be able to find the clergyman (if he has removed from Meadville) through correspondents of *The Press*.

I am exceedingly interested in your Society, and am anxious to see your reports and other documents. If you wish for any more cases of hallucination, etc., I may be able to furnish them. Would you kindly let me know the result of investigating the above instances, in case you take them into consideration?

Very truly yours,

HENRY E. ROOD.

Titusville, Pa.,

Mar. 3. 1890.

Mr. Richard Hodgson,

Dear Sir:—I am sorry that I cannot give you the information you desire, but I can at least put you in communication with the proper person.

The father of the drowned boy was Mr. Rexford Pierce (not Rice, as your letter called him), and a letter to him would probably elicit all the facts. If there should be any objection to such a mode of procedure, I should think the editor of our little paper, Mr. H. C. Bloss, of the *Titusville Herald*, might furnish you with the facts. I was ill at the time, and treated the whole thing, as it was reported, as a

mere cock-and-bull story, and so paid no attention to the details. I have heard it spoken of many times since, however, as a bona fide physical phenomenon,—but I have never heard it from the participators in the affair, as I have scarcely any acquaintance with them.

Very sincerely yours,

LUCIA O. STREETER.

Titusville, Pa., March 12th, 1890.

Richard Hodgson, Esqr.,

Dear Sir:—Your letter and circular received, and contents noted. Inclosed is a statement published by the Rev. W. H. Hover after finding the body of my son John. Mr. Hover is a Methodist minister of good standing in the Erie Conference.

What he says in regard to finding the body is all true.

Please return this paper of Mr. Hover's, and oblige,

Very truly yours,

REXFORD PIERCE.

The following is a signed paper by the Rev. W. H. Hover himself, and apparently printed by himself. If it was printed anywhere else this account is a reprint.—  
JAMES H. HYSLOP.

#### THE FINDING OF THE BODY OF JOHN PIERCE.

Quite a sensation was created in the city of Titusville on April 3, by the finding of the body of John Pierce, who, with Ephraim Robinson, Jr., was drowned by the falling of a bridge over Oil Creek on February 4.

The body of Robinson was found a few days later, after having floated twenty miles, between the Center Street bridge and the covered railroad bridge, in Oil City.

For two long and weary months the parents and friends of John Pierce have anxiously searched for his remains; no time or expense had been spared, and hope had almost failed, when the Lord in his goodness and mercy, restored his remains to the heart-stricken parents and friends.

Since I have providentially become connected with the matter, and especially as it has gone the rounds of the press

that I had a dream which led to the finding of the body, I feel constrained to make some explanation of the matter as it occurs to me.

I make this statement for the cause of truth and humanity.

I have always found the Word of God to be "a lamp unto my feet and a light unto my path," when taken and trusted. I have many times been delivered from trouble by following this guide, and have found the God which it reveals to be "a very present help in trouble," and long since learned to cast my care upon him.

Upon hearing of the sad accident, I thought of it as sorrowful in the extreme, and I offered a prayer that God would comfort those sorrow-stricken hearts, and I knew that the only *earthly* comfort they could have, would be that the bodies might be found, that they might pay the last tribute of respect and love, and lay them away beside their friends. Some said that it was more than probable that they would not be found. I said, "Can this be?" Then was brought to my mind the word which says, "Whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son," and also, "The God of Heaven revealeth secrets." Then I prayed, "Lord, show those heart-stricken parents where their boys may be found." As my thoughts lingered upon the matter the impression was made upon my mind that the body of Ephraim Robinson was near to a bridge, and that John Pierce was on a flat piece of ground, nearly, or quite, covered with ice.

The impression was so vivid that I could not rid my mind of it, and I remarked to my wife and afterward to others that I believed, with an opportunity to search, I could find those boys.

My impression was confirmed by every circumstance in the case that came to my knowledge, especially the finding of Robinson's body as indicated. I had not yet thought that I should take any part or be in any way God's agent in finding the bodies. Still I had a desire to comfort the afflicted, and to see the place where they should be, found to see if there was any truth in my impression, not realizing that God was leading me in a way that I knew not.

My wife thought that I ought to go and search, while some laughed at the idea. Other difficulties presented themselves. For instance, it would take time that I thought I

could not spare, and means that I had not at command, and the spirit of the adversary suggested many doubts and speculations that annoyed me.

As time passed on, and the search still proved unsuccessful, I appointed several times to go and search, but each time something intervened to prevent my going.

Having occasion to be at Mr. Dixon's, in Titusville, the conversation, as was natural, turned upon the question whether John Pierce had been found, when I made mention of my impression. Mr. Dixon related it to Mr. Rexford Pierce, who sent an invitation for me to come and see him, which I did on March 26. On the next day we drove down to the Jersey Flats, and made some explorations, but the ground being covered with snow, the search was abandoned until more favorable weather.

While passing the place where the body was afterward found, I remarked that I wished to examine that flat, providing the body was not found before the opportunity should be granted me.

On April 3, one week later, Mr. Pierce and I resumed the search about 9 o'clock. Passing down along the bank of the creek on the flats above mentioned, when directly opposite to where the body was found, I remarked, "This looks natural." A few minutes later, at 10 a. m., Mr. Pierce said, "There he is!" Said I, "Those words have been ringing in my ears all morning." Then I turned my eyes in the direction that he indicated, when I saw the body, being about four rods distant. In a few seconds we stood beside it, when Mr. Pierce exclaimed, "My own dear boy," and I exclaimed, "Glory be to God who is the revealer of secrets."

I can give you no adequate idea of the flood of satisfaction which lighted up the countenance of that father who had not ceased to search for his boy whenever he could during those weary months, and had little hope of finding him on that piece of ground; for, as he frequently said during the morning, "This has all been very thoroughly searched;" and had it not been for my impression he would not have gone there that day.

That a great many questions arise in the skeptical mind is evident from the number that have already been directed to me; for instance: "Why did you not go immediately and search?" In reply I may say that the time, or God's time, had not come, for apparently that ground had been covered

with ice until a very short time before; and then infidelity had not yet exhausted its skill. A spiritualist remarked a short time before the discovery, that he could not be found, for he had conversed with John, and he did not know where his body was. Hopeful search had not yet been abandoned in that place. Man's extremity is God's opportunity. "If God directed you, why did you not go directly to the place?" In answer I would say, when God works with human instrumentalities he works according to human knowledge and understanding. Only an impression of the appearance of the locality was upon my mind, and of course it was necessary to search for that locality. We did go very directly, only being gone from the house about an hour, the distance being about a mile.

The question is asked, "Well, what was it? Was it a dream?" I answer, it was not, although God may in dreams as in a thousand other ways reveal his will to man, for He has all power in Heaven and in earth.

Was it a day-dream? A day-dream implies a vain fancy or speculation. It was no vain fancy, for my impression was verified in every respect.

Was it clairvoyance? It was not, for I was not in a mesmeric state.

No; it was the revealing and leading of the Divine Spirit. Jesus says, "He shall take of mine, and shall show it unto you;" and "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

W. H. HOVER.

On examination of this record I wrote to parties named for further information. The following are the replies received:

Diamond, Pa., February 15th, 1912.

Mr. James H. Hyslop,

Dear Sir:—My husband was a lifelong neighbor of the Pierce family. He was standing at the end of the bridge over Oil Creek when it collapsed, carrying the boys with it, and tried in vain to rescue them. He was with the searching party who brought the Robinson boy back from Oil City. He also assisted in an unsuccessful search for the Pierce boy.

After some weeks, when it was about given up that he would ever be found, Rev. Hover, who was then located at Sunville, a small country village about 12 miles from Titusville, and who at that time had never seen the Pierce family, nor the place where their son was afterward found, had what he called a vision of the place where the body was. This so impressed him that he drove to Titusville, called on the Pierces, and telling them what he had seen, the father of the boy accompanied him to a place which Mr. Hover recognized, where they found the boy.

There is only one member of the Pierce family now living, and he is in California. I understand that Rev. Hover lives near Fredonia, N. Y. If you can get into communication with him, he, of course, can tell you all that is known of the strange circumstance.

Very truly,

MRS. W. H. HIRST.

Titusville Route 79, Feb. 15th, 1912.

Mr. J. H. Hyslop:

I saw your request in the *Titusville Morning Herald* for information concerning the finding of the Pierce boy's body that was drowned Sunday morning, Feb. 4th, 1883, while on his way to Sabbath School.

His body was found April 3rd by his father and Rev. W. H. Hover. It was not a dream that led Rev. Hover to search for the body. He never saw the Pierce family nor knew anything about them. When he read the account of the searching for the body and of the boy's aged mother she would be reconciled if only his body would be restored to them. He knelt down and prayed with his whole heart that the Lord would restore the body and as he prayed the ground passed before him where the body lay. This was some two or three weeks before they found the body. He was at our house and said if the snow went off he would go and look.

When he went back Mr. Pierce went with him and as they were searching, he said this is not the place, across over there looks like the ground where I think we will find him. When they went where they directed, the father came onto the body more than half covered with sand and ice.

Rev. Hover called at our house on his return home and told us the story. He said he could not account for the

knowledge of finding the body, only as a direct answer to prayer. If you will write Reverend W. H. Hover, Fredonia, N. Y., he can give you more information than I can. He is a superannuated Methodist minister.

Respectfully yours,

MRS. JAS. H. ALCAM.

No reply to inquiries of Mr. Hover came and there was nothing to indicate whether he was living or dead.—  
JAMES H. HYSLOP.

An inquiry was addressed by me to the *Titusville Herald* and received on the date of February 13th, 1912, and was published in that paper on the same date, asking for further information regarding the incidents connected with the drowning of the Pierce boy. On February 20th the same paper published the following further story by one of its readers about the Rev. Hover's vision and the discovery of the body. It seems to represent some personal knowledge of the writer.—JAMES H. HYSLOP.

The following letter received at this office gives another version of the story of the finding of the body of the son of Rexford Pierce, who was drowned when the South Franklin street bridge collapsed on Feb. 4, 1883, during the memorable flood of that year:

To the Editor of the Herald:

Dear Sir:—Rev. W. H. Hover, a member of the Erie conference, then stationed at Sunville, Venango county, Pa., was the name of the "dreamer." It was not a dream, however, but a vision which came to him during his waking hours. The writer heard Rev. Hover relate the circumstances that led to the discovery of the body and this article is written as he told it. A similar account appeared in the *Herald* at the time of the tragedy.

He, like many others, had read in the papers the account of the drowning of the boys. He was a stranger to the Pierces, but being of a sympathetic nature the sad affair seemed



to have made a profound impression upon his mind as the weeks passed away and the boy was not found. One day, about two months after the accident, while at prayer in his study, happening to think of the case, he offered up a petition asking God to restore the dead boy to his parents, little thinking that he himself would be chosen to carry his request into effect.

He said that almost instantly the walls of the room seemed to vanish away, and in their place he saw a level field or meadow with a clump of bushes growing on it, beside of which lay the dead boy. Although Rev. Hover had never seen the boy when living yet he seemed to know that it was he. When the vision had left him he went at once and told his wife what he had seen. She advised him to go at once and tell the boy's family. This he shrunk from doing at first, as he was a stranger to them and feared they might not believe him. Besides, he did not know where the place was located that he had seen. Thought it might be far down the Allegheny river. However, having occasion to go to Titusville a few days afterward he called at the Pierce home with the result that Mr. Pierce went with him and together they began the search. They had not gone far when Rev. Hover said, "This looks like the place," and, walking to a clump of bushes, the body was found near them. The finding of the boy's body aroused intense interest throughout the country, and especially among the clergymen of Titusville, both Protestant and Catholic. All were eager to hear Hover's story, and fairly besieged him with inquiries. Rev. Hover was a modest, unassuming man with apparently no desire for notoriety. He believed that his vision was a direct answer to prayer and would say so now if living. This seemed to be the belief of the people at the time it occurred. It was revealed to him because he had been earnest in his desire to have the boy's body restored.

Rev. Hover passed away only a few months ago while serving the church at some point on the shore of Lake Erie in Chautauqua county, N. Y.

A READER.

The following is a reply by the Rev. W. H. Hover to a letter by Dr. Hodgson.—JAMES H. HYSLOP.

Polk, Venango Co., Pa., April 26, '90.

Richard Hodgson,

Dear Sir:—Yours of 22nd at hand, as also the circulars. In reply permit me to say that with my circular and this limited space it would be impossible to give you a full understanding of my experience on that very memorable occasion: for language is inadequate to express all that I experienced then. Again there are many things that might throw light upon the subject to you that in this limited space I could not mention or it might be that I would mention the unimportant and leave out the important items.

I will state that up to the time when the accident occurred I was wholly unacquainted with the parties concerned or the locality where the body was found.

I shall be willing to answer any inquiry that may be made providing it does not take too much time. I have very many cares and much work to do. Yet I desire to aid in the important work in which you are engaged and will do all that I am able towards this end.

Very respectfully yours,

W. H. HOVER.

Dr. Hodgson then wrote a number of queries to Mr. Hover and they, with his replies are given below.—JAMES H. HYSLOP.

Boston, Mass., April 28th, 1890.

Rev. W. H. Hover,

Dear Sir:—We are much indebted by your kind reply of April 26th to our enquiry.

Did the impression, as to the whereabouts of the body, come to you in your ordinary waking state? Answer. Yes, sir.

Did it come to you as a mental picture? A. Answer. Yes.

Was it externalized in the form of an hallucination? Answer. Not with my understanding of the term.

Am I right in understanding that the scene conveyed only the immediate environment of the body, and not the exact spot, in such a way as to enable you to go directly to it? Answer. That is about right.

Did you mention your impression that the body of Ephraim Robinson was near to a bridge to any person before it was actually discovered in that position? Yes, sir.

Perhaps you could kindly answer the above questions on this letter and return it to me.

Thank you very much for the circular which you kindly have sent me.

Yours sincerely,

RICHARD HODGSON.

P. S. Have you had any other similar experiences? Answer.

Yes, sir, in kind.

With pleasure I answer your enquiries, though brief accept as is difficult for me to write it out, not knowing exactly what you most desire to know, though most of the questions are very plain.

Respectfully yours,

W. H. HOVER.

Polk, June 6, 1890.

Richard Hodgson,

Dear Sir:—Your 1st: "Can the statements be obtained of the persons to whom you mentioned your impression that the body of Ephraim Robinson was near to a bridge before it was actually discovered in that position?"

I answer that I cannot remember to whom I mentioned it. If I were in the locality where I then lived I think I could find them, though I made no record of their names.

2nd: "Could you kindly make a brief statement of your other similar experiences?"

Yes, sir. In November, 1858, my first wife was very seriously ill. The Dr. expected serious doubts as to her recovery, which caused great grief and anxiety on our part. I said can this be? I went to the word of God in prayer and received such a clear impression that she would recover that I went immediately to her mother and others who stood by and told them that she would get well, and I was not disappointed.

In the winter of 1875, I was holding a series of revival meetings at Harmonsburg, had continued for several weeks, contending against great opposition. I became deeply interested in the case that seemed hopeless. I had four miles to travel to get home. One evening I felt greatly depressed. I tried to think of the promise of God to his workmen and prayed for light, which came so positive that I could not doubt it in the

least that we would succeed, and nearly 100 souls were converted before the meetings closed.

Respectfully,

W. H. HOVER.

P. S. Mrs. Hover remembers distinctly with regard to the first question.

Polk, June 19, 1890.

Richard Hodgson,

Dear Sir:—Yours of 10th inst. at hand, and contents noted.

In reply—Mrs. Hover will write you as requested, with regard to my impression in reference to the position of the body of Ephraim Robinson.

You enquire, "Have you ever had impressions of the kind that you describe which were not verified?"

Ans. To the best of my recollection, I have never been disappointed.

\* \* \* \* \*

If you will write to Rev. A. J. Merchant, Franklin, Venango Co., Pa., he will give some of his experience.

Cordially,

W. H. HOVER.

Polk, June 19th, 1890.

Richard Hodgson,

Sir:—You want me to say in my own words what I know about Mr. Hover's impression.

As I never expected to have to say anything about it, I did not fix it in my memory; but Mr. Hover talked to me about it soon after, and before the body was found, and told me that Ephraim Robinson would be found near to a bridge, also that John Pierce would be found on a flat piece of ground.

S. G. HOVER.

## REVIEW

*Prayer. What it is and What it Does.* By the REV. SAMUEL McCOMB, D. D. (Harper and Brothers. New York.)

The interest of this little book grows out of its relation to the Emmanuel Movement, as the author is one of the leaders in that movement. The book does not directly bear upon the scientific problem of psychic research. Yet we may say that when the influence of psychic research is once felt on religion, then the question of prayer will come up again with an interest that has not been felt during the agnostic period of science. The book recalls what Myers said in his *Human Personality* about prayer, implying that we should some day scientifically recognize its value. There is no attempt in this little volume to treat of that aspect of it: the main purpose is to defend the importance of prayer as an act of soul. There is discrimination in regard to the kind of prayer that can be supposed to have any efficacy at all and the defence of it proceeds from the religious point of view from which prayer is conceived. The book is written rather after the manner of the *Religio Medici* of Sir Thomas Browne, tho, of course, not in his quaint style nor in the free-thinking mood of that author. But it is up to date in its use of authors, many of whom are not orthodox in type, as is the present author.

I imagine that the whole problem of prayer is as much misunderstood by the sceptic as by the believer. Whether it has any value or not will depend upon the point of view from which it is urged—as either a duty or a satisfaction. If we are to claim its importance for those who have not felt it, some verification or test should be accessible in defence. That is why Tyndall demanded that

it be put to a scientific test. If it have only a subjective value, then it can not be scientifically verified. Much of the praying done by clergymen is manifestly out of reason and it is this sort of thing that raises the question of its efficacy. But the author regards prayer as the embodiment of aspirations and ideals which half answer themselves and in this way there would be no dispute as to their value. Besides, he recognizes that many prayers are not voluntarily produced or artificial things. They are the instinctive yearnings of the heart and as such cannot be made to order. If this view of prayer were the one always taken by religion, I doubt if the controversy about it would ever have originated: it is the attempt to put emotional aspirations on the level of social and artificial petitions that has caused all the dispute with science.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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## PSYCHOLOGY, RELIGION, AND MEDICINE.

BY JAMES H. HYSLOP.

Very few would deny the eclipse of religion in this age, especially when measured by the conception of it which the past has afforded. They might save a discouraging view by changing their point of view in it, as most people have done and perhaps always will do with any force so perennial as that which has embodied itself under that term. But whatever protection they sought for it in modifying the conception for the purpose, it would seem far more doubtful to affirm the eclipse of medicine in the age when it seems to be in the very midst of its triumphs and promising still more wonderful achievements. Medicine would be claimed by the physician as the very last department of human endeavor to have any shadows on its course. The university man devoted to psychology would not accept the intimation that it is under a shadow. But his contention will not be so clear as the physician's. He cannot point to any such achievements as the physiologist can summon in his defence. Besides, one fact is indisputable that shows its subordinate place in the estimate of the successful sciences. Once it was much like philosophy, the queen of the sciences. Indeed it was itself

the very *pronoia* of philosophy and determined the basis of all human speculations. But with the partition of that great dominion it was reduced in its rank and the physical usurped the place of the mental in the reflective world. "Philosophy", says Lotze, "is a mother wounded by the ingratitude of her children. Once she was all in all. Mathematics, and Astronomy, Physics and Physiology no less than Ethics and Politics sprang from her loins. But the offspring soon set up establishments of their own, each the earlier as it made vigorous progress under the influence of parental authority. Then conscious of what they had created by their own endeavors they turned against the comprehensive scope of philosophy, which could not follow them into the details of this new life and became weary of the everlasting repetitions without progress which had characterized the parental career. At last, when each suckling had attained its independence, it left philosophy in undisputed possession of the insoluble problems of the universe. With this ancient portion she still sits reflecting on the old riddles with the hope of holding fast to the central interest of human knowledge." Hecuba mourns for her children and they do not yet realize the materialistic debauch which brings so much grief to the parental stock. They might in remorse make Gretchen's plaint:

Da sitzt meine Mutter auf einem Stein,  
Und wackelt mit dem Kopfe.

Psychology has had to share in the declension, partly because she sought independence and partly because she had no general mission for the world, and today lives largely on the traditional place she has had in the curricula of human knowledge. It has divested itself of all interest in the existence of a soul and to save an open defence of materialism employs the term "mind" to denote mental states whose basis it will not discuss. It is a technical study for neophytes and idlers, unless, perchance, it can detect crime or claim importance in pedagogy for which it has done little or nothing to date. It has no message for common life, as it had with Plato and Christianity. It is a kind of learned amusement, or barring this, a *Brodwissenschaft*, for those who cannot earn bread otherwise. It lives on the mo-



mentum of its traditional importance, and would have been cast out of education long ago but for the fright at the consequences of the materialism which all hold but will not avow. It is not a propædæutic to other knowledge, but the refuge of those who either get their wisdom by looking into their navels or escape a dirt philosophy only by refusing to soil their hands.

Medicine, however, will claim immunity from this verdict. As already remarked its achievements are second only to those of physics and chemistry and all of them "practical." It will vehemently deny any retrogression in its path. It will passionately resent the charge that the shadows are falling on its course. But in spite of all this I shall insist that it is in an eclipse. We do not see it because we have become accustomed to the darkness. Achievements it has effected. No one will dispute that, but their importance will be measured solely according to the standards of value which we adopt. If our philosophy, whether intuitive or reasoned, conscious or unconscious, be materialistic we shall see no eclipse. We shall rejoice in the darkness and not be aware of the light. We shall be living like the blind fish in Mammoth Cave. We deny the existence of light because we refuse to look at it. It is man's satisfaction with existence as he finds it that prevents his looking for more, especially if he feels the weight of evidence against the probabilities of more than presents itself to superficial vision. When we insist on remaining at the surface we do not see below it. This is what materialism does. It confines man to the external plane of existence. We may protest all we please against being regarded as materialists in the present age, but we are that when we take the results of physical science as our measure of things, and materialism is the grave of all idealism except that of Art and that too is materialistic, if we may imitate the Greek paradox.

Men individually and collectively alike are governed by the conceptions which they take of the cosmos. They may not always be aware of what these conceptions are, or perhaps better, whence they came, as they may be only the inheritance of their teachers or the gift of environment. But however acquired, all have some conception of a relation to things in general and whatever view they take of these determines their conduct. If

man adopts the doctrine that matter is the prius and limit of reality, he makes himself the subject of what he must forever estimate as inferior to himself. Matter he regards as inert and unintelligent, tho he admits that in the fortuitous combinations of its elements intelligence escapes as an accident. But he regards it as the womb and the grave of all that he prizes. He will not worship what he has to conquer in order to live. A universe that offers no permanent development for intelligence and morality in the individual must encourage pessimism and despair. We may conceal all this from ourselves in the pleasures of outwitting the power that will extinguish us, if we do not conquer it. Material satisfactions—the freedom that wealth may bring from the hardship of toil and the suffering of pain—may hide from us for a while the ugly Medusa head of nature, but when we come to pay our bonds we are confronted with the terrific oracle of *Œdipus*: "May'st thou ne'er know the truth of what thou art". Only a spiritual conception of reality when we have no full stomachs to teach us our dependence on an inexorable power will rescue idealism from the clutches of a dark fate. The stability of nature and the preservation of peaceful societies hide the gulfs over which we live. But the moment that nature reverts to chaos, in tornado or earthquake, we discover the frailty of all human power and there is no distinction between rich and poor. "The earth, green as she looks, rests everywhere on dread foundations were we further down, and Pan to whose music the nymphs dance has a cry in him that can drive all men distracted". Famine and disease will make the stoutest hearts quail unless education and courage have trained them to accept the issue in defiance. No religious faith bases its respect on impersonal forces. Reverence is reserved for something else than matter. Unless the divine can be found somewhere in the mysterious labyrinths of nature, man accepts battle with its forces only with the assurance of death and no salvation. He grits his teeth and plunges into the war without expectation of either giving or receiving quarter. While obedience to the laws of nature may bring him much, it is the obedience of prudence, not of reverence. It requires another philosophy to subdue the hostility of the mind to forces that have the power to crush, but neither intelligence nor mercy to

save. Materialism can only exalt the remorseless sway of force, the pitiless Juggernaut of Time devouring its own children. Wise men, of course, would not whine over tasks that cannot be done or hopes that cannot be realized, but they would be better if the cosmos offered something for idealism to cherish. We never lose sight of a better world, tho we have to reconcile ourselves to materialism, and in that very passion we pay tribute to what we have lost. Materialism is a good cathartic for superstition and ignorance and it is the philosophy which forces attention to the fixed uniformity of whatever lies at the background of things, but personality can find no ideals in impersonality, and it is here that this philosophy fails to satisfy either the desires or the duties of man. Hence, whether by hook or by crook, he will seek to penetrate the veil into the inner sanctuary of nature to find there, perchance, the light that may shed a beautiful lustre over the speculations of history and of hope.

Among savages religion and medicine were the same thing. When Greece shook off the incubus of polytheism, medicine was frankly materialistic, having discarded religion and not being interested primarily in the soul. It was left to Plato to revive interest in the mind and such religion as philosophy could support at that time. In Christianity all three joined hands. Psychology offered a philosophic defence for the existence of a soul and its immortality, and medicine took care of the body in the interest of the soul. After the revival of science they began to part company. The division of labor set in and each went its own way, medicine into materialism and psychology into idealism or spiritualism. But materialism has triumphed and even subjugated psychology to its own services, and religion is left without sympathy or protection. The great ethical ideals that made the mind more important than the body have retired into the limbo of illusion, and a full stomach is a greater desideratum than any amount of penance or piety. Materialism, whether avowed or denied, has absorbed every form of activity and extended its influence over every institution which man has adopted. Religion lives upon traditions and is a rudimentary organ. The great belief in a soul and its survival of bodily death has crumbled into ashes, except for that faithful class—and both divisions at war with each other—

which either stops thinking or turns to science for its hopes. Medicine has taken charge of all that is worth living for, and those who have money and leisure, or are not too tired from daily toil, may worship in soft pews and listen to the ritual, or to desperate efforts to adjust worn out creeds to a philosophy which is incompatible with them.

But the last twenty-five years have developed a movement which is now only like a small cloud on the horizon and will soon envelop the whole scientific and philosophic tendencies of the age. Just at the moment when religion seemed to be on the way to the grave the resurrection has come into sight, and yet religion turns away its vision. It, too, has become saturated with materialism and goes stumbling about, blindly groping for light and protection, while its erstwhile enemy wears the crown of victory. The primary object of religion was to save the soul: that of medicine to save the body. But as long as psychology could maintain that there was a soul and that its preservation was more important than that of the body, it reigned supreme and medicine occupied a secondary place. The coffers of mankind were poured into the church. Money and salvation went together. But materialism has turned the tables. Medicine is now more lucrative than priestcraft. We do not believe we have any souls, but we are sure of our bodies, *pace* the good Bishop Berkeley and the Christian Scientists. Medical science is organized to save the body and does not care what becomes of the soul, if there be any. Its business is not with another world, but with this one and it lives upon the fears that doubt another life. It has a business syndicate's grip on the passion to live. It has availed itself of this advantage and but for competition and a code of ethics not yet extinct would have no better reputation than Shylock. Christianity has always taught that salvation was free and it protected the priest by wages paid collectively and thus socialized religion. Salvation was not individually paid for until the sale of indulgences and this terminated the abuses associated with the more mercenary tendencies of religion.

In all this period, however, medicine was not socialized. It was left with the care of the body, not joining its functions with salvation of the soul. The individual paid for his services.

Saving the body was not free, it had to be paid for. And as soon as materialism triumphed it decreased the interest in another life and intensified the passion for this one. This situation has yielded a harvest for medicine. It has availed itself of its opportunities and only the momentum of Christian philanthropy has saved the community from the same abuses as the sale of indulgences and, in fact, medicine is not wholly exempt from extortion. The salvation of the body is the primary thing. Indeed there is nothing else to save. Psychology offers us no soul in which to be interested and physiology has undertaken to correct or prevent the ravages of disease and the brutalities of accident. In the meantime discovery and invention have multiplied the comforts of life and justified materialism of her children. Our wealth goes into saving the body and such attention as the soul gets, where it is assumed at all, is perfunctory and ritualistic. In the middle ages we built cathedrals and worshipped God, living like Simon Stylites: in the present ages we build hospitals and worship our bellies, living like princes. Materialism has commercialized everything, and medicine, despite its charities, has not escaped the general tendency. The university was founded to defend religion and developed into a forum for science. Only the denominational college remains to protect religion. The non-sectarian institution has to cultivate Laodiceanism to attract religious students and Mr. Carnegie's pensions to save paying its teachers duly for their services. Psychology, which might have saved the soul for ethics and religion, has gone off into "empiricism" or materialism, and medicine, no longer having to cope with mental phenomena has a free field for materialistic therapeutics. Mind no longer counts either as a cause or a prize. The body is everything and the resources of civilization in ethics, religion, and politics are employed in protecting private property against the hungry maws of the masses who were taught by Christianity that they were our brothers and deserving the same right to live. When medicine cannot exploit this class it refers it to the almshouse and buries it in Potter's Field. The physician may not save the epicure's body, but he may get his money. No religion comes in to make it imperative to consider his soul. Only his body deserves or receives attention, and even then only when he can

pay for it or we require to evade the appearance of inhumanity. Charity is the remnant of the religion which materialism has displaced and in the light of evolution, with its struggle for existence and the survival of the fittest or strongest, threatens to become a rudimentary disposition.

Religion managed to get into a hostile attitude to science. At the inception of Christianity they were allied in all but in the contest with the Epicureans and their materialism. Even there the argument was *ad hominem*. The Epicurean admitted the existence of a soul, but denied its immortality, and when confronted with alleged evidence of survival, instead of acknowledging defeat, changed his ground and continued in his denial. He gave up the existence of a soul to save the denial of immortality and rather than accept a reconciliation with religion. Otherwise religion quickly seized upon philosophy and science for its support and directed its hostility to Art. Idolatry was the *bête noir* of Christianity and was the embodiment of Art and a purely æsthetic conception of the divine. The early Christian could not distinguish between the symbolism and the reality of polytheism, and taking offense, rightly I think, at the sensuous conception of the divine as nothing but sublimated materialism, established a conflict with Art and an alliance with Science. Science, at least when it based its explanations on atoms and similar realities, rested as much on the supersensible as religion had done, and hence had a natural affinity with religion in that respect. As long as religion could incorporate philosophy and science in its defense it was assured of protection. But as soon as it began a dalliance with Art it laid the foundations for its decay and the rise of materialism in the church. When pictures and cathedrals became necessary for religion the protection of philosophy was not necessary or required too strenuous use of the intellect to justify the labor, and at the renaissance physical science began a career independent of religion and soon attacked its fundamental claims. Physical science won in all its battles until religion now crouches in terror before the loss of all its traditions. Psychology and philosophy are no longer its handmaid, but have gone off into the service of the intellectual curiosity shop. Medicine has

appropriated all that had belonged to its rival or master and has assumed a determined hostility to everything spiritual.

Psychic research with facts to suggest or to prove the existence of a soul and its survival had neither a scientific nor a therapeutic interest for medicine. Professing to be devoted to a scientific view of man, the moment that any promise of sustaining the value of personality appeared on the horizon, medicine and academic psychology began either to take to cover or to ridicule what had been the real object of psychological science in the beginning. It had saved its name only by changing its contents and meaning. If it had tried to coin a new word for its field the whole original subject would have been consigned to the lumber room of defunct sciences like alchemy and astrology. But slipping the anchor which held it to ethics and religion it sailed into the sea without any destination in view and there flounders about aimlessly in a dark and foggy ocean. No wonder that medicine saw no salvation in taking this voyage. It had proved its claims in materialism, and psychology, whatever it felt at heart, dared not avow it for fear of losing its bread, and both saw escape in ridiculing what they had not the courage to face or the knowledge to understand. But medicine did yield to the influence of Christian Science! It did not care for its "science" or its philosophy, but it did care for the fees to which it fell heir. It pretended to investigate it, but there was nothing scientific in the verdict, tho correct enough in all probability. It laughed at Mesmerism until it was revived under the term hypnotism and then as long as it could conceal its ignorance in that field adopted the facts and their utility, but the moment that hypnotism showed its borders on the confines of the supernormal it was to be neglected. It was useful only to escape the magical claims of the mesmerists. Christian Science followed, but only after its founder tried spiritualism and found there was no money in it. The whole system was conceived and bred in spiritualism and then its mother disowned its parentage and disguised its meaning, taking one-half of the doctrine and building up the other as a scheme to make money. Neuro-pathic patients whom the regular physicians could not cure went in multitudes to the new "Science" and were cured. Their fees went to Mrs. Eddy instead of the doctors, and it

was then time to take up the subject. Perhaps Christian Science might have prevented the attack had its follies not invoked the vigilance of the law and humanity. But its remarkable success in drawing off men and women to its cult and their money to large churches, and the demonstration that drugs were not always necessary for successful cures was a challenge of the whole system of medicine, resting as it did on chemistry alone. Mind was not a factor in its pharmacopœia. Psychology made no such claim, and if it had done so, materialistic medicine was strong enough to laugh the claim out of court. It must save medicine, but it must not do so by scientific investigation into the phenomena of mind and their relative position in the world. It was content simply to attack the cures and this only on the evidential side. It was an easy victory to show merely that Christian Science was not scientific. The fact was still there that their own patients sought and found relief or health in a system which did its work in defiance of physiological orthodoxy. This would not down, and it was not the exclusive property of Christian Science that it was a fact. Mental healing had been successful long before Mrs. Eddy gave it an unenviable notoriety. Hypnotic suggestion had been scientifically applied by Charcot, Bernheim, Janet, Baron Von Schrenck-Notzing and a host of predecessors. But its methods were too magical for the average practitioner to use or to learn and the confidence in drugs was in proportion to the assurance that materialism was the true philosophy. It could safely ignore religion, as that had long abandoned scientific apologetics, and psychic research was a poor waif, the fond hope of cranks and adventurers. But Christian Science was not negligible. It had the fees and the cures. The neuropath lost his patients and his pay. He knew he would not cure, but he could either draw his fees or consign his patient to the asylum; charity was for others,—tho we may not expect in our present system any greater obligations on his part than on society's.

What medicine should have done was to have seized the first indication of significance in any unusual mental phenomena and to have investigated them scientifically and then, if its verdict had been just, an end of the matter on either side would have occurred. But what did it do with Mesmerism? It ap-



pointed a committee which reported much charlatanry and some important facts in the claims of Mesmer and his followers, and then refusing to accept this verdict packed a committee to condemn it and published the latter report, shelving the first one. In fifteen years Braid proved them false and scientific medicine lost influence as a consequence. Orthodoxy and dogmatism, bigotry and intolerance are not confined to religion and their results are not felt there alone. Science can as easily destroy its own authority as did religion. Why it should have neglected the scientific investigation of hypnotism and taken alarm at Christian Science is not intelligible, except for the ease with which it could divest the latter of its claims, and even there McClure's Magazine did more and better work than the medical profession.

There is no escaping the fact that mind—and this on any conception or theory of it—is as much a causal factor in the world as matter. But materialism, tho it might have conceded this without antagonizing spiritualism, has stubbornly refused to recognize it. Tho the physician knew that the mental condition of his patient was a factor in therapeutics, he refused to give it the place in method that the admission implied. He was too absorbed in brain centers, than which even spirits could not be a more secure refuge for dogmatic confidence and about which there plays as much unprovable metaphysics as ever deferred to the unseen. Matter was the prius of everything and that was the end of investigation. However the slow and steady accumulation of facts by psychic research, if it has not been able scientifically to establish the causal influence of mind on matter or in therapeutics, has rendered it possible to open the densest materialistic mind to something besides brain centres, and as fast as it becomes respectable he reveals his interest. To introduce into the investigations of biology and physiology the fact of a soul is to revolutionize them and to present something like the third body in astronomy. It will have to be reckoned with in all their work and psychology might have shared the honors of this result, but it chose to run cowardly away, preferring either the debauchery of materialism or intellectual snobbery. But both psychology and medicine have only postponed the day of judgment which is coming to rob the old authorities of

their prestige and power. The stone which was despised of the builders is to become the head of the corner. Mind will take a place in the causal agencies of nature. Whether you choose to admit this from the study of suggestion and mental healing or the evidence for survival after death makes no difference. In one or the other channel the position will be won. Medicine will have to surrender, not everything, but the exclusiveness of drug therapeutics, and admit the more complicated influence of mental states on the condition of the body. The more gracefully it does this the better for its own influence. Its hostility to Christian Science was at least excusable, and the writer thinks justified, by the equally one-sided views which that system takes. Mind is one of the causal agents in the world, but it is not the only one, tho it may be the only spontaneously causal force. However the writer freely concedes that, without the evidence which psychic research produces, the materialist has the best of the case. The facts and the argument are on his side, if the supernormal is to be barred from consideration. But the moment you refuse to look at facts you prove yourself unscientific.

The cowardice about this question in every field of human interest is astonishing when we come to consider how alert the scientific mind is in other provinces. The most useless inquiries, if they are in physics or chemistry will employ hundreds of men and unlimited resources, if only fame or curiosity can be satisfied. North Pole expeditions can be organized at enormous expense with nothing of importance as a result and the public will go wild about it. But the moment you offer to prove that man has a soul or that the mind may be a factor in therapeutics, you meet only ridicule for your reward. The momentum of materialistic science is so great that the most important of all problems has to wait for half a century to win attention. Sometimes, when you scratch the surface of the most hardened sceptic you find the interest there, but it must be disguised by being funny about it, as if joking were the best evidence of intelligence. We have to be hypocritical as the price of a reputation for intelligence. We cannot be serious until we are sure our neighbor is not wholly a scoffer. But victories for the truth are not won in that way. Frankness is the first commandment for really

intelligent people. It is the failure to be frank that has robbed medicine and psychology of their prestige and this influence is hardly second to the blindness which did not see the facts.

The present writer thinks that the main contention in this field has been sustained and that it is only stupidity and prejudice that stand in the way of its wider acceptance. He will no longer make any concessions to a scepticism which does not personally investigate. He only awaits the means to organize his work as it should be done. Strange to say, the possession of those means would convert more people to the cause than either his facts or his arguments. The public, whether lay or scientific, quails only before money. It is not afraid of facts, but shrinks in terror from the power of money or arrays itself on its side. Read Robert Louis Stevenson's "*Lay Morals*" to see where respectability goes.

The one great revolution which the proof of the existence and causal influence of mind will have on medicine will be to place ethics in a more important position in therapeutics. Materialism with its drug methods was based upon the assumption that medicine could cure the effects of vice and sin. Physicians know and knew better, but the patient wanted to believe this and it was not always convenient or profitable to disillusion him on this point, and the achievements in the use of *materia medica* in lieu of *spiritus medicus* tended to sustain confidence in the possibility of escaping the consequences of sin and man went to his physician instead of the priest for relief. The time was when he went to the priest first and when the priest was done with him the doctor came next. But all this has been reversed. Materialism and its magic taught us to believe that, if we only had good enough doctors, we could sin as we pleased. We consulted the physician and took his drugs instead of buying indulgences. The fact is that the one is no better than the other, if we only wish to buy release from moral responsibility. If chemistry can relieve us from the consequences of sin, why give ethics any place at all? So thought materialism in its theories when it could evade the facts of morality. But to put mind among the therapeutic agents is to turn the tide the other way. It will not set aside the achievements of the *materia medica*, but it will add a new force to an already complicated situation.

The physician will have to become a psychologist and a moralist. He has already found, in spite of his materialism, that drugs will not do everything and he squints cautiously toward mind cure without realizing the extent of the changes that must come from any dalliance with it. But to it he must come, if he is to be scientific at all, instead of resting in traditions and dogmatism that are no less fatal to progress than mediæval theology, perhaps more dangerous because placed under the protection of science. But physician and patient must both learn that ethics are the best and the cheapest therapeutic we can employ and mind is the primary factor in that medicine. We cannot substitute drugs for conscience, except to secure more fees and less cures. What is needed is the organization of the medical profession on the same basis as the priesthood. Disinterestedness and humanity must be the primary motive of its work, or at least the mercenary interest minimized as much as possible. As it is today the clergyman receives, on the average, scarcely a living wage, and this is right enough, if there be no soul to save. The rewards should all go to the physician, if the body is all in all. But once assure ourselves that there is a soul and that it survives in another and invisible environment, and the physician must either adjust his practice to the demands of ethics or retire from the field.

He may endeavor to heal without raising the question of immediate causes, but in the last analysis he cannot effect a permanent cure until his patient is moralized. The individual is not always the sinner and hence the physician cannot always throw the blame on the victim. He must cure, if he can, regardless of the adjustment between individual and social sin. But this does not release him from his debt to ethics in the work of therapeutics. The ill man is "out of commission" and not able to pay the bill for his misfortune or sin as well as the man "in commission". No doubt each man must accept responsibility for his error, but too often the sin is that of society and the individual has to bear the suffering vicariously. The happiness of the successful is often or always more or less at the expense of the unsuccessful, and to that extent should measure society's responsibility. Hospitals and asylums are embodiments of this idea and it is only a question of how far

the principle shall be applied. But the sick man is not a producer of wealth and cannot pay both the penalty for his sins and the doctor's bills, and when the passion to live is so strong, being without any belief that better times are reserved for him beyond the grave, he will give all he has to prolong consciousness. The physician's position and advantage in the situation, but for competition and character, is tremendous. He does not always have the character any more than other classes of the community, and the suffering of the patient is a thumbscrew for extorting good fees. All that will have to be remedied, tho I am not sure but that the human race deserves all it gets in this situation. Half or all the applause heaped on medicine is from those who rejoice at the ability to escape the results of sin and to outwit nature or Providence. Pity for the class may be justified from a higher point of view, but in the absence of adequate means to check sin we may withhold it. Nevertheless, since medicine is so near religion, it must be socialized and brought to recognize that the morality of patients is more important than life and drugs. That position can be purchased only by reversing the relative position assigned the body in the scheme of values which we cherish. I am not questioning its importance or the necessity of all the means employed to protect it, but its relative value. Materialism, of course, is justified in its estimate, but this is only because it does not recognize either the existence or the superior importance of a soul. The consequences, however, of the estimate, like all those of materialism, are proving disastrous. If the materialist wants a debauch either in philosophy or life he can get it: for nature will not interfere with our choice. It will silently weave about it a set of consequences which ultimately correct the error, and we can escape only by retracing our steps.

Therapeutics, no less than ethics, require a soul and the physician will never effect the best results until he accepts that point of view. He cannot do it, of course, with the methods and facts of normal psychology. It is the residual phenomena of nature that establish the widest conclusions. They have to be unified with the whole and in doing this we discover new agents. Witness radium and its revolutionary influence. Forced by the facts to recognize mental states as causal agents in

therapeutic processes, however limited the field of their activity, medicine admits an entering wedge into its scheme of things and sooner or later it must listen to the restoration of the ethical and religious point of view, divested of the mass of illusions and errors that have gathered about it like barnacles. Curing diseases without curing sin only multiplies the cases with which we have to deal, and present-day medicine is no help in the ethical regeneration of man. We seek at enormous expense the means for escaping pain, but we will not give a cent to ascertain whether we have a soul and what its duties are. Liberty and irresponsibility is what we desire, and not an ideal that looks beyond an Epicurean paradise.

And yet there is always progress. Hardly is even a catastrophe like the French Revolution a backward step. We always take the present satisfaction as an index of the right condition of things. It is this that makes all conservatism. But nature never rests. She will have change at all costs. If we resist it we pay the heavier penalty. We may cry as much as we please over the crumbling of the past into ashes, all those institutions which we have learned to prize, but we would not do so could we see in the course of things a sure harbinger of a greater paradise. It is the darkness of the future that makes us lament the loss of the past. Give us a beacon light into that and we may endure much. Ethical ideals beyond sense can find their justification only in a non-sensuous philosophy and ethical ideals point to the future. They are ideals for that reason. Psychology does nothing for us unless it supplies them, and medicine can effect no permanent cures without accepting as imperative and primary the need of ethical adjustments. It will have to make mind the cause and effect, to speak paradoxically, of all that it does, if it expects to achieve its best conquests. It needs not to say what religion must do in this situation. It has lost its rudder and compass and must seek them again if it is to resurrect its power. Indeed religion and medicine will have to join partnership again and they can do this only by one of them abandoning materialism and the other accepting science as its guide. The one should be no more a commercial business than the other, and commercial they must both be, when materialism is our only philosophy.

It is nothing but cowardice and hypocrisy in high places that prevents all this, and modern civilization, based on democracy and public opinion, nourishes these vices. That public opinion has accepted materialism without knowing that it is this and it pays its servants according to their power and willingness to pander to its wants. Education and religion are organized for catering to it and no scientific truth is sought, except such as may come from the accidents of that organization or from the necessity of supplying material wants. There are no sane attempts to support faith while holding to it, but paltering with its phrases to save one's bread. Respectability is on the side of materialism, and spiritualism which had ruled eighteen centuries of idealism, badly enough, it is true, but with more success than either Greece or Rome achieved, in spite of their science and art, is forsaken and forlorn and left to foster its faith without evidence, or ridiculed if it seeks it. Fortunately it is rapidly gaining a position from which it may issue with "grim fire-eyed defiance" to challenge any dispute of its claims. It will then dictate terms to religion and medicine, to the one without disturbing its faith and to the other without disturbing its science, and psychology will come again to serve them both, recovering its rightful domain of cultivating the wider interests of man.

It was in the dim vistas of the past that man first placed the golden age, but the first touch of philosophy and science turned it into mythology. Christian idealism, accepting the legend of paradise and man's fallen estate, making the present carnal life one of sin and suffering, placed its golden age in the future where it seemed safer from attack. Legend may be assaulted by history, but imagination can only be ignored or ridiculed. Faith proved a stronger fortress than tradition which dissolves in the light of science like a morning mist before the sun. Yet science with its materialism and redoubtable energies came again to conquer the world from illusion and in doing so left nothing but darkness on the horizon of that immortal sea that brought us hither. But mariners will not sail the seas without a harbor in which to anchor and something to requite their toil. There is no commerce with the unknown, and hence it will devolve upon science either to submit to some other

source of knowledge and governance or to give us a religion that shall be stronger than faith and more adventurous than doubt. "Science", says Lord Morley, who was saturated with the philosophy of the Encyclopedists, "when she has accomplished all her triumphs in her own order, will still have to go back, when the time comes, to assist in building up a new creed by which men may live." That time has come and recreant or cowardly is the man who does not seize the opportunity to shield the ideals that may bring a "little sheen of inspiration out of the surrounding eternity to color with its own hues man's little islet of time". All action has its fruition in the future and we must see the prospect of that before we can act rationally. Only he who has hope or certainty can be moved to any ventures which have idealism for their excuse or progress for their rational end.

For my purpose holds  
To sail beyond the sunset and the baths  
Of all the western stars, until I die.  
It may be that the gulfs will wash us down:  
It may be that we shall touch the Happy Isles  
And see the great Achilles whom we knew.

But in the travail of that voyage the light of science and hope may reveal, in the cross section of evolution which we study, some vision of eternal life, and the final moments which the gloomy fears instigated by materialism have saddened, and where the soul seems to set in thunder clouds, may be cheered by a greater outlook, and man, chastened by toil and pain, may be happy yet.



## EXPERIMENTS WITH A SUPPOSED CASE OF DISSOCIATION OR SECONDARY PERSONALITY.

BY JAMES H. HYSLOP.

### INTRODUCTION.

I have already published four cases of the type represented in the title of this paper, which would have been diagnosed as indicated: namely, as cases of dissociation or secondary personality. One of them was actually diagnosed as worse than that; namely as prodromal paranoia by one physician and as hallucinosis by another. This was the case of Frederic L. Thompson, who proved to be under the influence of Mr. Gifford, the artist. Cf. Vol. III, *Proceedings* Am. S. P. R. The second case was that of Miss de Camp, who wrote fiction purporting to come from Mr. Frank R. Stockton. Cf. *Journal* Am. S. P. R., Vol. VI, pp. 181-265. The third case was that of Miss Ritchie, who proved to be influenced by Emma Abbott, the singer, deceased. Cf. *Proceedings* Am. S. P. R., Vol. VII, pp. 428-569. The fourth incident was unnamed, but was that of a gentleman who had a dream apparition and apparent communication with the person represented in it, a deceased friend of the dreamer. The experience would have been regarded by all psychologists and psychiatrists as one of hypnogogic illusions. But when he was taken to Mrs. Chenoweth for sittings the person represented in the dream communicated, proving his identity, and referring to the dream and its incidents, repeating the main features of it. Cf. *Journal* Am. S. P. R. Vol. VII, pp. 698-706. In each of these cases the phenomena reported as personal experiences had no external evidence of being supernormal, and at least superficially had no other claims to interest than as normal or abnormal events in ordinary life. All students of psychology, not familiar with psychic research, would have unhesitatingly explained them as cases of dis-

sociation or secondary personality, one of them as a hypnogogic illusion, and would have scorned to admit the influence of the disincarnate upon the subjects. I did not suspect any such influence myself, until I had learned in one or two instances that the case could not be decided by superficial appearances. The only way to decide the matter was to take the subject to a psychic, which I did, and the result was distinct evidence of outside invasion causing the very phenomena which, on their own recognizance, would have to be treated as merely experiences of the subject classifiable with well known abnormal phenomena.

The present case, when it came to my attention, had all the characteristics of secondary personality, or even hysteria, as some would say, tho not any distinctive symptoms of that malady in its marked development. But remembering what had been proved in the other instances I resolved to try the same kind of experiment with it.

The lady had a taste for music and was trying to develop musical composition, piano and operatic, and also to train her voice for operatic singing. She had many of the experiences which psychics have in the form of impressions, inspirations, peculiar sensations, and automatic writing, the last being a later development, tho before I began my experiments. There was no evidence in her experiences of the influence of transcendental agencies, except what she got from a psychic whom she knew and through her she learned that her old music teacher, who had recently died, was trying to continue her teaching. With this personality several others appeared to be present and one of them was named Gerli, an old master in music teaching. But her own experiences gave no scientific evidence or proof of the influence of any of them. They were just such as any ordinary psychologist would refer to dissociation and secondary personality.

I took this lady under the usual conditions to Mrs. Chenoweth. She lived in Cambridge and her husband, a young man, was in the art department of Harvard University. Mrs. Chenoweth lived near Brookline and had no opportunity to know either of them, much less to know that I had become interested in the experiences of Mrs. M——, the subject of the experiences mentioned. Indeed Mrs. M—— had not made them a topic of public

knowledge. She kept them all to herself and a few very intimate friends, and they discouraged her interest in them. Her immediate family despised them. Besides, I admitted her to the house of Mrs. Chenoweth without any indication beforehand, as always, that I was bringing any one and Mrs. Chenoweth, in her normal state, never saw the lady, as she never sees sitters that I bring, unless it is my desire that she shall, and that is very rarely. Mrs. M—— was admitted to the séance room only after Mrs. Chenoweth had gone into the trance and left before she issued from it. She sat behind Mrs. Chenoweth where the latter could not have seen her, even if in her normal state. The record shows just what was said on the occasion by Mrs. M—— and myself, so that the influence of suggestion is reduced to a minimum.

#### SUMMARY OF THE FACTS.

The first sentence written was: "Morning and night bring us the privilege of association with the sensitive you have brought with you." This was true and I have never known Mrs. Chenoweth to speak this way of a sitter as a sensitive without being correct. She has uniformly recognized the psychic nature of sitters whom I knew to have this. I suggested the desire to have the identity of the communicator proved and this was recognized and the initial C came in a moment, but the sitter did not recognize its relevance and this effort closed with two more initials, E and J, which also were not recognized. There was then a change of control.

The new communicator claimed to be a woman and soon gave the initial A and the relationship of aunt to the sitter, alluding also to the sitter's psychic nature, and saying she had long been dead. The sitter had had an Aunt Anna who died before she, the sitter, was born. She claimed that she did not know "about these things before I came here", a fact that is probable, but not verifiable, and remarked the unsettled state of the sitter, which was a very evident fact from what I was told about her state of mind and plans. It was also remarked that she, the sitter, was "so often misunderstood in her ways" and this I found to be perfectly true on the part of her immediate family and relatives. As a distinct indication that her psychic nature was recognized I was told by the control to "put her further back in the room."

This meant that she was too near the medium and so I had her sit farther off. This same request had been made of Miss de Camp, who was as decidedly psychic and was the subject of the Stockton incidents. Reference was also made to the sitter's incipient clairvoyance, which I learned to be a fact, tho it had not yet gone far in its development, and also to her automatic writing, which had slightly developed, a fact which I did not know at the time. Then came the following passage which deserves quoting:

It makes me laugh to see her first know and then doubt and then know again. Poor child, it is all in the unfoldment coming as fast as it can be prompted by love and directed by the need which we see for her. It is all so light when we sit with her and we are as happy as she can be. I would write about mother, not here, but I wish to write about her, very strong in opinions. She knows what I mean.

This description of the sitter's state of mind about the matter is exactly correct. She could not herself have given a better account of it, tho she would probably have made it more detailed. She believed and doubted alternately about her psychic phenomena and also about the propriety of following or discouraging the impulse involved in them; namely, to pursue a musical career. The sitter's mother is living, as indicated in the message, and was a woman of strong convictions and the daughter inherited the same disposition.

Jennie P. came as the change of control and took up the subject at the point where the previous communicator broke down, tho first explaining the difficulty in communicating, and this is worth quoting for its relevance to the issue involved.

J. P. needs to take a hand here I think just for a minute. It is all right, but it took some little time for them to decide just which one they would write through. Funny is it not, but the difficulty which a group of communicators has when they have two lights to choose from is almost as disconcerting as when a little girl has to choose which kind of soda she will take.

The reader will understand now why the sitter had to be made to sit farther away from Mrs. Chenoweth. The process of communicating is not wholly under the control of communicators, but is like the mechanism of the telephone which cannot prevent

crossing of messages when the conditions favor it. Then Jennie P. proceeds with the case in hand.

I do wish to say a few words to the psychic friend you have brought. There is a group of people who do not belong to her as far as relatives go but who are infinitely nearer her soul and its desires than some of the closest relatives are. Yet there is a strong bond of love between the relatives gone and herself and between these two groups of people is no conflict but great effort to give her an adequate understanding of both the qualities which she possesses and which they make use of. Her fidelity to truth is the first and strongest factor in her makeup and loyalty to her friends the second factor.

I wish I could make her realize how great and good the gift is which is being unfolded in her and the writing will continue in connection with it.

(What gift is that?)

I would rather let the guides tell what they are doing, but this much I can say. I see her standing alone in a room humming away to herself, happiest when entirely alone; and yet in her mind showing off this expression which is the gift of the spirit.

[Change of Control.]

Do you know anything about art. I mean a special art with the hands. [Control was then lost.]

It will be observed very clearly that the sitter is recognized as a psychic and the sequel showed that there was a group of persons wholly unrelated to her influencing the art which she had chosen to develop; namely, the art of musical composition for the piano and the opera, as well as the practice of operatic singing. This last is not hinted at yet, but the new communicator that came got so far as to mention "art" and an art requiring the use of the hands, which was correct. The automatic writing, too, is mentioned again. Her fidelity to truth and loyalty to her friends were noticeable traits in her character, and I learned from her that she is often in a room alone at her work and humming songs which she wants to put into form. The word "humming" suggests the art she is interested in, tho it does not name it, and her constant practice of singing shows how near the truth the word came.

The next sitting was occupied with the effort of a control who turned out to be an Italian music teacher, as the giving of his

name later indicated. He made an effort in the course of his long communication to give his name, and got a part of it, and along with it some indication of his profession, but it was not clear.

After I explained to the communicator that I wanted his identity proved I got the capital letter G, which had no meaning to me, but was recognized by the sitter, and he made the statement that he "had tried to do that through the other soul" who "is here with you." After giving the letter G he went on to say that he was trying to work with her in the way of inspiration and that at first it was somewhat without any plan, but that it was now expected and thought about, and he added that he was trying to give a larger expression to a power already there. After saying that he had not been able to finish his work in life and laboring to tell what it was he succeeded in getting the letters "Ge" and "M" through. The letters "Ge" were the first two of the four letters in his name, completed later, and "M" might possibly have been an attempt to write "Musician", but that is a conjecture, tho it is true that he was a musician. With further effort "Gr" and "M" came again. And in a few moments the planchette was referred to in that connection, and the sitter shrugged her shoulders and said she had not done anything with the planchette for a long time. But the communicator insisted on writing it.

Now "r" is the third letter in the communicator's name which the sitter had gotten through another psychic elsewhere—a name not generally known. At one time she had used the planchette and hence the effort here may have been to say that the communicator had tried to give his name through that means, and as she seems never to have gotten the name in that way the reference has no other value than its coincidence with a former experiment of the sitter. The sitting ended without getting any more evidence of the communicator's identity.

In the subliminal a good description of her grandfather, both physically and morally, was given and the relationship to the sitter stated, and then a brief account of the sitter's way of training herself which, tho it did not make clear what was intended, would be recognizable to one who knew. The statements referred to practices in her voice culture, long breathing and efforts to en-

large the lung capacity. Then came the following spontaneously:

I hear music.

(What kind?)

It is piano. I hear it you know, all playing, you know. Has music anything to do with her.

(You must find out.)

I think so. I see sheet music. I am doing something with it, taking it down and writing something. You don't know whether it has anything to do with her, do you?

(No.)

I gave this last answer because I did not know at the time that the sitter was trying musical composition for the piano, but later found she was. But the prompt reference to piano music was a hit and it was not in any way suggested by the reference to breathing exercises. Rather the contrary is the fact. The allusion to sheet music is possibly a part of the picture designed to indicate that musical composition was her task, and it was a part of it, both piano and operatic.

At the next sitting, Rector, one of the Piper controls, began the automatic writing with some general ideas, interesting and important, but not pertinent to our present problem, tho he explained correctly enough the allusion the previous day to the grandfather and how the reference to the planchette arose, and it seemed that the intention was to indicate that it was her grandfather that had tried the planchette rather than the guide indicated in the letters "Ger." Then he closed his effort with a trial at evidential incidents.

It is good to be at the specific work again, somewhat like the old days.

(Yes indeed.)

and yet so different. Does the friend know two children over here; a small very young child, girl, and a larger boy. They have been about her since she came into the room.

(Mrs. M.: No, I don't know.) [Whispered, and writing went on disregarding the statement.]

The boy has the name of Willie. I go but leave my cordial blessings on the effort here and promise help to her in her hour of need in the work which awaits her. I mean the writing. Other work will be cared for in other ways, but you will understand my interest in that.

In regard to this message the sitter states: "My mother had several brothers and sisters who died while still young children. I think one was named Willie and one Addie."

The control then changed and the initial E was given at once which had no meaning at the time: a little later came the initial M and the statement that he had been gone a long time. Then came "E. A." and "Ed" and "Edward A," which was completed in the subliminal as McDowell. In close connection with the "Edward A." came "Gre" and "Gri" which were evidently attempts to give the name Gerli which had been attempted before and which succeeded later in getting through. When the word "Gross" came I suspected the presence of a German and spoke a German sentence which was followed by an attempt at German, only successful in a few words, and which Mrs. Chenoweth does not know. But he indicated rather clearly that he was endeavoring to influence her work, which was so much evidence of foreign inspiration of what the psychiatrist would call dissociation and hysteria. The subliminal was occupied mainly with the name McDowell and its importance lies in the fact that the sitter had been interested in him and his music some time before this. Some musical notes were written by the control that were evidently attempts to reveal identity in some way and they were pertinent for either Gerli or McDowell, more perhaps for the latter.

In the second series of sittings for the lady, the first communicator gave at the start the initial L, which was the initial of the surname of the sitter's music teacher who had recently died and who had purported to communicate with her through another psychic also. The communicator said in her message that she had "made an attempt to come to the friend who is here." But she got little that was evidential through. One statement is worth quoting for its admission of modifications of messages by the media through which they come. I had remonstrated against the advice to follow all the suggestions that came to the sitter, indicating that what came was colored in the transmission by the medium. The answer was:

We inevitably color all she does, and it is not so fragmentary as you imagine. Nothing is ever pure or unmixed with the influence



of our minds in your world or ours, and that is what makes us feel the injustice of making us have our individual solitariness of thought when we return. It is quite impossible to do that, but what I do mean is that, in a little time and with a little faith, on her part, that she is really used by unseen people and a little practice on our part will produce the evidence which she thinks she needs.

Further statements were made admitting that a spirit had first to prove its worthiness to have its advice accepted, but here we have the confession made that messages are bound to be colored in the transmission, and the admission is one of great importance both scientifically and ethically. It was, of course, apparent in the actual phenomena of the lady in her experiences, so evident to herself that she had her doubts about their source and integrity. Moreover, the communicator possibly has no assurance that the influence exercised upon the subconscious of the subject comes intact through to the normal consciousness. It might even be perfectly pure and unmixed in the transmission to the subconscious and yet not reach the normal consciousness in a pure state. There is also another possibility, and this is that even the communicator might receive from the subconsciousness of the living ideas whose source he does not recognize and so takes for his own and transmit them pure, tho they are in fact colored by the mind of the living before they are transmitted back to the living. Accepting any one of these possibilities we can quite understand why the communicators here have difficulty either in proving their identity or in influencing the living in the way they plan before undertaking it.

The long passage explaining the process and giving advice about the sitter's development is not evidential, save that it assumes the truth that she is psychic and implies that the phenomena which would be adjudged as secondary personality are foreign in their stimulus.

In the next sitting the first word written when the automatic writing began was the name of Gounod. This was pertinent on any theory, as it implied musical associations which fitted the situation well. But the sitter wrote of this appearance:—

"I have always had the greatest admiration of Gounod's music. 'Faust' was the first opera I learned and for a long time I have been anxious to sing 'Juliet'". On April 23rd, which

was six days before this sitting, the sitter got the name of Gounod in her own automatic writing. Hence it is a cross reference here, and it matters not for the main point of this paper whether we assume that Gounod is present or only that some one else is making a reference to him for his music.

After some general communications the attempt was made to give the name of Gerli and after some confusion it came correctly, but it was associated with some German, tho Gerli was Italian. But later communications explain the mixture of German here. A German musician appeared as one of the guides to the sitter. But the importance of the name of Gerli lies in the fact that the sitter had gotten his name as one of her guides through another psychic, so that it is a cross reference involving something supernormal.

Jennie P. came in and said that he, Gerli, had a life work to do with the lady, thus indicating the spiritistic nature of the sitter's phenomena which the actual amount of the supernormal in the case would confirm. Gerli was the master of the teacher who was educating the sitter's voice before her own death.

In the subliminal the following came with reference to the sitter and her hard work:

What did you let her work so hard for?

(Who?)

The girl. She is like a race horse. She will kill herself trying to win.

(What about her diet?) [Sitter had been fasting.]

What has that got to do with her work? It is the work that makes it so bad. Do you know it?

(No.)

She will be better after awhile. She has been under an awful strain. She is not always conscious of it. Does she eat much bread?

(Mrs. M.: No.)

I wouldn't put a bit in the stomach, anything floury or pasty. Do you know that?

(Yes.)

I would live on vegetables and fruits and not much trashy stuff, but some meat. She needs it, not too much at a time.

The sitter had been fasting as a help in the training of her system for her work, and had been working far beyond her

powers or what was well for her, a fact which I learned after the sitting. All that was said about her condition, the strain on her and the hard work was perfectly correct and it was not possible for the psychic to know anything about it.

The next sitting produced little evidence of the personalities claiming to influence the sitter. The communications came mostly from relatives. An allusion to Elsa and Lohengrin was pertinent, tho it was not self-explaining in its character. The lady had lost her voice ten years ago, singing Wagner's operas.

#### CONCLUSION.

The importance of this case lies only in the repetition of the phenomena which pointed the way to foreign and spirit influences in the other instances mentioned at the beginning of this article. The evidence of identity in this instance is not what one might wish, but I was less concerned with the identity of the invading influences than I was with the evidence of their presence. An observer of Mrs. M—— would not suppose that she was in any respect psychic. She led a normal life in so far as her friends could observe. There were no manifestations of hysteria or ill health. Even her friends would not have observed anything out of the way and it was only the frank admission to them of her psychic experiences that enabled them to know anything about it. A physician would have observed nothing, unless he had been told of the automatic writing and the psychic impressions, and then he would have diagnosed them as hysteria or paranoia or other mental disturbance. But he would have had no right to treat the case in this manner except as suspected incipient abnormality. It would have been quite natural for him to suspect this, tho he would not have discovered symptoms of even this in any observations of Mrs. M——, without her confession. She had all the ordinary marks of a normal person and had control of these experiences, admitting them when she wanted the desired help in her work. But the moment that any psychiatrist learned the facts he would have been quick to diagnose it as some form of abnormal mental disturbance. He would have treated it accordingly. I should have done the same a few years ago. I should not have suspected the invasion of spirits in the case. It was the Thompson-Gifford case that opened my eyes to the possibilities,

and the repetition of the experiments with that case only confirmed my conjecture. In fact it was this that prompted me to try the experiments with Mrs. M—. The result any reader can determine.

The controls at once diagnosed the case as one of psychic tendencies and they did this without in any respect confusing it with ordinary sitters. I have never had ordinary sitters impeached for psychic abilities. The controls always recognized them as seeking communication with their deceased friends. But in each case that had manifested psychic phenomena the diagnosis was correct without any hint even from normal knowledge on the part of Mrs. Chenoweth. But they did not stop with that general characteristic. They proceeded to recognize a number of specific facts which confirmed this view.

I may enumerate these. (1) There was the reference to music as the subject of the inspiration. (2) There was the recognition of the two types of it, piano and operatic music, both correct. (3) There was the definite mention of Gerli, a music master whose name had been given through another psychic, saying that he was with the sitter and influencing her work. (4) There was the initial of her own music teacher, recently dead, with certain marks of her identity, and the claim that she was helping the sitter. This teacher had also been a pupil of Gerli. (5) There was the mention of McDowell, in whose music she had been particularly interested. (6) There were incidents in the identity of relatives and the distinction drawn between them and her "guides". (7) There was apt diagnosis of her condition and advice as to the process of development. (8) There was the correct statement about her mental attitude toward the interpretation of her phenomena.

All these circumstances collectively point strongly to the interpretation of the case as one of spirit influence rather than of ordinary mental disturbance. In fact, the case confirms all that was suggested or proved by those instances enumerated at the beginning of the article, and whether the claim be proved in this instance or not, it certainly proves the necessity of investigating all such cases for similar results. The diagnosis of insanity and psychoses generally, when they are likely to be of the functional type, should never omit this kind of experiment. I do not mean

to imply that insanity may be caused by such influences, for we have not gone far enough in the investigation to suggest any such conclusion. Moreover we have two things to distinguish from this type before generalizing at all. They are (1) the fact that much insanity is caused by physical lesions in the brain, and (2) that many cases of insanity may be caused by physical lesions, even tho we found spirit presences there for either help or other influence. The fact that we find evidence of spirit invasions does not entitle us hastily to conclude that they are the cause and that we have to substitute this explanation for the ordinary physiological one. All that we show is that certain types of cases usually diagnosed as hysteria or some form of paranoia, dementia precox, or other mental malady, may yield to the idea of obsession, whether good or bad. Whether it shall be good or bad will be determined by the character of the phenomena displayed.

In some other cases which we have investigated we have found that the cure, where the manifestations are immoral or deleterious, is not in wholly stopping psychic development, but in substituting the better type of it for the worse. Hence it is not invasion in general that is to be deprecated, but the bad form of it. Where its occurrence is compatible with the normal habits and ethical ideals of the subject, the influence may be safely allowed to have its course, tho it should be wisely directed. Of that aspect we cannot speak at length here. In this paper, we are interested in adding to the evidence that the influence exists where we should not suspect it from the superficial phenomena. The standard of evidence for the intrusion of spirits has, in the first stages of our work, to be phenomena that are rigidly and provably supernormal, until we discover that many non-evidential phenomena fall under the same explanation by virtue of being associated with the evidential. We may then extend our explanations to these non-evidential facts. But there is one way of converting the phenomena which appear non-evidential in the subject into evidential phenomena, and that is to get reference to them through a psychic who knows nothing about the subject of them. This is what we have done in the several cases named, and the present one only adds to the list. What betrayed no superficial evidence of invasion becomes supernormal evidence of that invasion when confirmed by another psychic who does not

know the facts. This criterion has been satisfied in this instance by the sittings. Cross reference has indicated what the subjective phenomena did not indicate so clearly.

All that need be said, then, is that we shall probably have to concede that spirit influence is more extensive than the ordinary test of the supernormal would suppose. The revolutionary effect of this view on psychology and physiology, as well as psychiatry, can be seen at once, and the only hesitation about admitting it as a fact would come from the strength of the materialistic interpretation of the phenomena. But no materialistic theory can stand up against the cross references of the type in the cases enumerated, if those cross references become numerous enough to silence opposition. There is nothing to hinder wholesale experimentation in that direction, except the financial means to conduct it rightly. Every single case in which I suspected, not the fact, but the possibility of spirit invasion, has turned out to offer good evidence of it, and there is no further excuse for neglecting the systematic inquiry for its larger evidence. The conclusion carries with it the assumption of a very wide influence of spirits upon the living, tho that assumption will have to be qualified by the evidence and more especially by the probability that it is more or less limited to those who have psychic powers, whatever these may be. Of course, we may not know the limits of psychic capacities in all of us, but in what we call the normal person, there is little or no evidence of this invasion and it is conceivable that the invasion is limited to the abnormal type, a type that is not easily distinguishable from the normal in the borderland region. However, we are not in a position to classify and to draw lines of demarcation in the subject. We can only call attention to the fact that spirit invasion extends beyond those types which, like Mrs. Piper, Mrs. Verrall, Miss Verrall, Mrs. Holland, Mrs. Smead, Mrs. Chenoweth and others, so quickly manifest evidence of the supernormal. Then we have to raise the question how far such influences might fuse with normal minds and give no evidence of their presence and influence. That is a later and more difficult problem. But in the several cases enumerated we have given distinct evidence of this invasion and it affects the domain of psychology and physiology so extensively that it is high time for their devotees to give attention to the subject.

## ANOTHER CASE OF SPIRIT INFLUENCE.

BY JAMES H. HYSLOP.

I shall refer here only to the several cases already discussed in order merely to indicate the classification of the present one. I refer to the Thompson-Gifford, the de Camp-Stockton, the Ritchie-Abbott case, and the case of apparent hypnogogic illusion. Experiment with a psychic evinced the fact that transcendental influences affected their personalities. That is, instead of being instances of hysteria or secondary personality, as usually understood, they were cases of foreign invasion. The present instance is to be classified with them in all but the appearance of any abnormality. The child showed no symptoms of hysteria or dissociation. She was in every respect a normal child, unless we except the fact that she showed a faculty for drawing and painting which was better than ordinary education could account for. No doubt the ordinary physician would have suspected incipient derangement of some kind if he had learned that the child did not know what she was to draw or paint when she sat down with her materials for it, but his suspicion would not have been based upon any knowledge of such cases. On the contrary, it would have been based merely upon the fact that the phenomena were not usual. There were no traces of the abnormal in her life or behavior. Indeed the parents would not have suspected anything had it not been for the results that they had themselves in sittings with Mrs. Chenoweth. They had simply remarked that the child painted without the training usually necessary to effect such results, and confessed at times that she did not know what she was going to paint when she sat down to it. Having obtained good evidence in their sittings with Mrs. Chenoweth, conducted by myself under test conditions, they told me about the child and I resolved to give the child some sittings when I could arrange them. This I did in the usual manner.

I allowed a considerable time to elapse between the mother's sittings and those I gave the child and I then brought the child

before permitting the mother to have further ones. To have reversed the order would have exposed the results to the suspicion of having been connected, by the subconscious of Mrs. Chenoweth, with the prior sittings. But putting the child first dissociated her results from what had occurred with other sitters and to that extent protected them from ordinary objections. The sitter was wholly disconnected with previous strangers and the results had all the character of new and independent ones.

I brought the child to the sittings in the usual way. Mrs. Chenoweth did not know that I was bringing any sitter and the child was not seen by her at any time. The record shows how little was said by the child. I did the talking as usual. At the end of the first sitting the mother was alluded to and it was asked that she be present in the future. This was arranged without any knowledge on the part of Mrs. Chenoweth, who knew nothing about the family. The parents lived in Brookline and had never associated in any way with spiritualists.

#### SUMMARY OF THE FACTS.

The very first sentence of the automatic writing contained a double hit, indicating that the associations with the other side were familiar and that the child was a psychic. I quote the statement:

Growing powers and new unfoldment for us as we come into this new atmosphere; all new to us but one or two, who have tried before. I want to tell you about work which we are trying to do elsewhere through her at a time and place more familiar to us and we are careful of the future as you can wish us to be.

In a few moments the communicator referred to the sitter as a child, whom Mrs. Chenoweth had not yet seen and who had not yet spoken a word or made a sound. The communicator claimed to be a man and said a lady who was a relative of the sitter was present and then went on to write as follows:

I will tell you about the arrangement, if I can, but although I knew of this experiment before it came, as it was explained to us, still I find a little sense of being hampered because this is not the method of my work.



(Yes, what is your method?)

More directly on the normal mind while alert, not a trance state. You know what I mean.

(Yes.)

It is very different, for the normal mind responds more quickly and there is less of the responsibility: for once start the right sensory activities and the end is sure. Just as sure as an arithmetic problem, but I get a little confused in this stupified and sleepy state.

(I understand.)

I grow stupified and sleepy myself. Our work is all activities, action, action, action.

Now the child does her work in the normal state and hence the distinction drawn between her and the present psychic in a trance is correct. Also the child's work involves motor action and there are no apparent sensory phenomena in it. But the communicator apparently intimates that there is such, as he makes it a mechanical problem as "sure as an arithmetical problem." The question raised by his statement is whether spirit influence is not effected through the production of sensory impressions, whether normal or subconscious, and the proper reflexes in the motor system follow as they do with the normal person. But there is no general evidence of such a process. The important point, however, is the fact that the situation with the child is correctly stated.

There is no verification for the statement of the communicator that he had been informed of this experiment. The only way he could have obtained such information would be from the minds of the living, as I had not given any hint even of bringing a sitter, a thing I never do.

Allusion was made to her grandmother as dead, which was correct, and indication that her mother was living, which was also correct. This was followed by a long and confused effort, evidently to get the name of the sitter's deceased sister Betty, but I got only Bernice, Beatrice and Beulah. The assurance of the communicator in this attempt was confined to the letter B and there was doubt as to the rest of it. The abbreviated "Mille" came once without apparent meaning or connection. But as the deceased sister was named Elizabeth Labuisse and her grandfather, from whom she was named Labuisse and who was dead, could speak only French, possibly the Bernice and Beatrice

were subconscious misunderstandings of this French name. Then allusion was made to "another woman wanting to come" and I was asked if she could come the next day. I consented. There had been talk about the mother coming, but it was abandoned for the reason explained in the introduction. But I was directly told that the sitter was a psychic, and that her powers were only beginning to develop.

The next day the automatic writing began directly with the characterization of the child, after some one tried to give the name attempted the day before and failed.

I am here and have a message for you. I did not write the first message.

(I understand.)

It was from a member of the family, gone some little time ago, who is most eager to reach them and who desires to help in some work which is soon to be done, but I am of another group, and I have been attracted by the need and the work, which is important only as it serves to open the eyes of some who have refused to see the possibilities of power and expression from our side. One particular fact is always to be borne in mind and that is that the child is psychic and should have particular guidance and care for a little while; just as one who has a gift of any sort should have the gift protected. It is not alone her gift, but belongs to the other as well, and is a power that has been kept in embryonic state through circumstances and is now revealed through the addition of the child and her power.

I may not have made this plain, but I hope so, for I see the whole crux of the matter is in whether we have a psychic or abnormality. Do you understand?

As remarked the mother was present on this day and, as intimated in the message when saying that the child is psychic that the other is also, the message stated a fact. Her family duties have prevented any culture of her power. The reader should note that two reasons are assigned for the development of this power in the child: namely her need and the object of demonstrating the power. This reference to need is quite pertinent when we recognize that the child is not a strong healthy child, but somewhat frail, tho not an invalid in any respect. I have often noticed that frail children or those who have been more or less invalidated by accidents develop psychic power, probably due en-

tirely to the intervention of spirits for their protection and for healing their weaknesses. It is quite within the possibilities that this case has its characteristics determined by physical weakness. At any rate, the child is quite psychic, tho she has not yet manifested distinct evidence of the supernormal. The person communicating is impliedly not a member of the family.

Immediately following the passage quoted I asked that the specific psychic work of the child be named, but it took some minutes, perhaps fifteen, to get the answer. There was remonstrance at my not having patience and not letting it come spontaneously. But I had found that the writing rambles about in generalities when I let it go its own way and that the only way to get a specific word, name, or message is to insist on it and to hold the communicator to it. At any rate after rambling about and giving the name Elizabeth, which was the name of the child's deceased sister, the word "drawing" was written, which was correct. The following is the passage, which continues with suggestions as to the work:

The drawing and the work to be accomplished that way will be followed with more and fuller pictures, which will prove beyond a shadow of doubt that our help is a permanent and definite gift to her. It is not unusual to be able to *inspire*; but to actually do the work is unusual, and I am one of a group who have undertaken to unfold this capacity for psychic receptivity, until it makes your old foggy professors take notice.

(Good, I hope you will.)

My idea is to keep the child and all about her in a state of grateful recognition of this unusual gift and to guard and protect it until some stable and settled life makes possible its perfect achievement.

(I understand.)

We are also grateful for an opportunity to show this power. I will not talk about the religious side or the philosophical, for I am intent on my particular expression. You may preach and philosophize. I will demonstrate. I have some splendid plans for color work later. [Then followed the drawing of a profile of a face and the control was lost.]

The drawing of pictures is indicated here and also the plan for the future outlined. The attempt to draw a profile of a face

points to portrait painting. The child has already done some of this, tho in panel form.

At the next sitting the automatic writing began with the following, which assumes that I was satisfied as to the main point and that I wanted evidence of identity, which was exactly correct.

You have the task set before you as a scientific investigator of proving the intercession of spirit people in the development of special gifts, mental and otherwise; and there are very many of us over here who appreciate the position you are in, since so many marvelous things are accomplished by special training of young brains and we have tried to take unusual means to attract attention to the subject of special control and influence, and we know right well that you wish for proof of identity, now that you are on the work and have established the fact that we are concerned in the manifestations which have taken place.

It is our purpose to reveal our identity to you, as we have already revealed it to the group, and you have had suggestions as to whom we might be. The difficulty is in getting the single personality extricated from the influence of the band which had to be formed for the work and which has been so welded together to make the influence more definite: that it is more like a composite influence than a separate one.

Following this was an effort to get a name which got no further than the initials W and F, which were not clearly suggestive. Then a new control gave the name Carl, which was not recognizable in the family. Then with another change of control came the names Geoffry and Augustus. The name Geoffry was not recognizable, but Augustus St. Gaudens was an intimate friend of the child's grandfather who had communicated before. Some further evidence of personal identity came regarding others in the subliminal in the giving of several names, but they were not pertinent to the issue in this paper. I have quoted only those parts which bear upon the interpretation of the child's powers. There was the clear realization that I needed the personal identity of the personalities influencing the child and the effort to satisfy me, but the identity was not made clear.

#### CONCLUSION.

After the discussion of the case of Miss M., the musician, it is not necessary to more than call attention to the present one. The

evidence of the supernormal is less plentiful in this instance, but so far as it goes it is perfectly apt and confirms all that has gone before in connection with similar cases. The chief interest of this one, however, is the fact that the traces of foreign influence were so slight that very few people would have suspected it, and indeed none would have suspected it except those who were acquainted with psychic phenomena and were open-minded to the slight suggestion of such influence hardly appreciable in the normal habits of the child. It is an illustration of foreign influence, where the case is apparently normal and certainly betrays no striking indications of anything unusual. There is not the slightest indication of hysteria or abnormality of the kind that would suggest mediumship to most people. There is only evidence in the child's physical condition that she is not especially strong. The case lies on the borderland of the perfectly normal person and no indication of external influence would have been detected by any except those who believed that any disparity with ordinary methods of education was suggestive of foreign influences, so normal was the life of the child.

It is on this account that the case is interesting and important. It shows invasion at a point not easily detectible and not acceptable unless proved by mediumistic work of the kind here presented. It illustrates how much may possibly exist of such influences even in normal life where we least suspect it or not at all. Of course it has to be proved in the normal life as well as the non-normal, and the fact that psychic accessibility or receptivity is necessary for it makes it doubly necessary to prove it in the normal life, as it may be excluded from that by virtue of the want of receptivity for foreign influences. But whether they extend to normal life or not, it is clear that in this and the other cases enumerated at the beginning of this article these influences are attested and under circumstances that require similar attention to other instances where it may be suspected. The recognition of them will help to determine the treatment of such cases and perhaps enlarge the area of therapeutic methods that have been too long taboo in orthodox medicine. This therapeutic method is the proper regulation of psychic development instead of the discouragement of it, and we can both strengthen the subject and reveal to mankind the source of much of its development.

## 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.

### PREMONITION.

This incident from the collection of Dr. Hodgson is probably premonitory, tho its close relation with the actual events allies it to coincidental phenomena of the apparitional type. The difference here is that no apparition accompanies the experience. At first there was some doubt about the question whether the "Mrs. L." might not have had some information that would make the incident one of chance coincidence. But the postal card at last seems to have settled that matter and made it improbable that Mrs. L. had sufficient information to produce the phenomena subconsciously. It would have made it more striking if the letters which were interpreted as symbolical of the telegram had been accompanied by a cotemporaneous interpretation or some indications of their significance. From what we know of mediumistic phenomena we may well conjecture economic devices in the use of energy, but that does not help the evidence, even tho the interested parties finally ascertain the meaning. But the incident is, nevertheless, an interesting one.

The additional experiences of Mrs. L., tho attested only by herself, tend to show that the first one was not due to chance but was the natural outcome of psychic powers.—Editor.

67 Summer St., Malden, Mass.  
Feb. 20th, 1894.

Dear Dr. Hodgson:—

Calling at your office today, I had some conversation with your assistant, relative to a psychic occurrence relating to the recent death of my mother. It was suggested that I make a written state-

ment of the matter and I proceed now to do so. The facts are as follows, to which I will also append some opinions of my own.

On Friday the 26th of January, 1894, I was in Lexington engaged in a lesson which I was giving to a lady whom I will designate as L. The subject of conversation at the time I shall refer to was some mathematical proposition which was under discussion. In the midst of my talk, and I believe, in the midst of a sentence, at any rate, abruptly, the lady directed me to look at my watch and note down the hour and minute. This I did. The hour was 1.33 p. m. by my time-piece, which is usually from one to five minutes fast. The true time was probably about 1.30 p. m. This I wrote down as directed, upon a scrap of paper which I was at the time making some notes upon (this scrap is enclosed herewith, marked A). I was then still further directed to write the initial letters A P H M Y. I was given to understand that the letters referred to some psychic impression that L. had then just received and which would be explained when the matter was verified. I had not the slightest idea that the letters referred to anything that I was particularly interested in, but supposed it was something in connection with some other members of the household, who were at the time in an adjoining room. I sat perhaps for one minute looking at the initials and trying to divine what they might stand for. But I could not make anything out of them, and so went on with the subject I was discussing. The matter passed entirely out of my thoughts, and as I was informed later, it also passed from that moment entirely out of the mind of L. This took place, as I said above, on January 26 (Friday) at 1.30 p. m. The only comment to be made upon the facts as now stated is that L. was very positive about the matter and seemed very urgent in her wish that a minute record of the time and the initials be made.

Friday or Saturday morning (I do not now recall which), I returned to my quarters at 67 Summer St., Malden, which is about ten miles from Lexington. Saturday I gave piano lessons all day, and Sunday was busy working upon a MS. upon some musical topic. About noon of Sunday a telegram was brought to the door addressed to me. I took the telegram and upon returning to my room, proceeded to open it. I expected that it would announce to me the death of my brother-in-law, who was not expected then to live but a short time, and who has since died. However, upon opening the despatch, I was surprised to find that it announced the death of my mother. The telegram simply said, "Mother is dead funeral Tuesday eleven o'clock. Come. Mrs. O. M. Gordinier." (Mrs. G. is my sister.) I remember that the word "dead" attracted my attention, and I said to myself, "that is not as it should be. It should be 'passed away'."

The place where the death took place is about 350 miles from Malden, and I spent a good deal of the afternoon in musing over the

question whether I should attend the funeral. I finally decided that I would not go. That night I was awake till perhaps two or three o'clock in the morning, and during that time I experienced some impressions that seemed to me very strange. I found myself gradually becoming possessed by a conception of my mother that was entirely new to me. This conception of her was that of a personality that was unmistakably hers, but which was thoroughly at peace and rest, and which seemed to me to be in very tender sympathy with me. It seemed to me strange that I should fall to thinking in this way about her, and the experience became so intense that I was well nigh certain that a strange and unusual presence was about me,—a presence that was speechless, and yet could in some subtle way make known its spiritual state and its thought and emotion. In this thought there seemed to me to be the assurance, "I understand and I will help you."

I was [so] thoroughly impressed with these things that I made up my mind to enquire of L. about the exact nature of certain visitations which I knew she thought she had had from her own mother who had died something over a year ago. With this idea in mind I visited Lexington again on the following day, Monday, January 29. Without saying anything I handed the telegram to L. for her to read. She read it over and said at once, "That is what I had reference to." She then told me what the initial letters stood for. A P H M Y, taken backwards, are the initial letters of the sentence, "Your mother has passed away." I at once said: "Where is the scrap of paper on which I wrote the letters?" We then searched for the paper, and finally found it. I then verified the letters.

As I have before said, the initials were given me on Friday. As a matter of fact, my mother did not die until Saturday night. I stated to L. that I was positive the death did not occur on Friday, and she at once said that what she saw was not that my mother *had* passed away, but that she was in the act of passing away. L. said that she saw this in me at the instant that she interrupted me to take down the time and initials.

It is my opinion that what she saw was a correct fact, but I suppose that she put a false interpretation upon the fact revealed and *assumed* that my mother was *then* dead. This inaccuracy of the initials I think really strengthens the evidence, for it suggests that her reasoning was erroneous, but that the fact was given in its truth and independent of her logical faculties.

This much for the narration. I have since had information from my sister that shows that my mother was taken seriously ill on Thursday, January 25th, and that on Friday about noon she seemed better, but that during the afternoon she grew worse and was more or less in a stupor. My mother at her death was about 72 years old, and has been gradually failing for perhaps ten years, having had several partial shocks. During the past year she had grown very



weak mentally, and often wandered in her mind. A year ago my brother died, leaving only my mother, my sister and myself of the family. My mother lived with my sister. I have been absent from home for nearly twenty years, and my understanding of the situation is that a deepening desire had been in my mother's mind for a number of years to have me present with her. As her powers gradually decayed, I do not doubt that this silent thought grew stronger. My conviction is that it was this unsatisfied wish of hers, which perhaps suddenly deepened as she may have become conscious that she was approaching her death hour, was what explained the pre-sentiment of L. and also the coincident experience that I have described as being mine on the night following the night of the death.

I may add that it is no new thing for L. to experience presentiments. Hardly a month passes that something of the kind does not transpire. The matter now related, however, is I think the clearest from an evidential point of view, of any of her experiences, on account of the fact that the matter was properly taken down in cipher and the exact time recorded.

I enclose to you the scrap of paper on which you will find the initials in the upper right hand corner. I also enclose the telegram and part of a letter from my sister, giving details of my mother's condition during the week.

ANSON J. WEBB.

I hereby witness that the above *narrative of facts* is correct so far as my knowledge enables me to affirm.

4-16-'94.

LAURA M. HOMANS.

The sheet "A" referred to is a large sheet covered with problems, in pencil, of fractions. In the right-hand upper corner, enclosed in lines, are the following initials, time, etc.:

1.33 P. M.

A P H M Y

Friday, 26.

On the back of the sheet is written:

Friday, Jan. 26, 1894—

Date of the initials.

WESTERN UNION TELEGRAPH COMPANY.

Jan. 28, 1894.

Adams Centre, N. Y.

To Joseph Webb,

67 Summer St., Malden.

Mother is dead. Funeral Tuesday eleven o'clock. Come.

MRS. O. M. GORDINIER.

Dillin, N. Y., Jan. 31, 1894.

Dear Bro.:—

I was quite disappointed that you did not come to attend mother's funeral. I wrote you of her sickness, as she was taken, and will now write more particulars. Don't just remember when I wrote, so will begin back briefly. She was taken with a chill Thursday morning about 10, also a partial shock. We sent for the doctor. He thought she might come out of it, as she had done. But from the first there was a rattling in her breath. He said it was confined to the bronchial tubes, not on the lungs. He saw her again Friday morn. She breathed easier and seemed better; could talk. About noon teased to get up and be dressed. I knew she was not able to be, so put her off. Towards night she began to be feverish, head hot and difficulty of breathing increased. Sometimes we could rouse her and she would talk a little; again we could not make her understand anything or waken her. Saturday morn she ate a little breakfast. About nine o'clock Mr. Odell went in there to see her. She answered his good morning, but without the usual smile when any one like that spoke to her. I see by that she was suffering. About 1 P. M. Myrtie and I had to move her. As we cared for her, it seemed to distress her greatly. She said, "Oh, dear!" a few times, the last she spoke. From about then her breathing quite rapidly grew worse—the rattling so distinct—hear her every breath in the kitchen, her breath coming faster and faster, and so labored, raising her chest and shoulders every time for the last four hours.

\* \* \* \* \*

(MRS. O. M. GORDINIER.)

67 Summer St., Malden, Mass., Feb. 23, 1894.

Richard Hodgson, Esq.

Dear Sir:—

\* \* \* \* \*

One feature of the announcement of the initials that seems to me significant is their abruptness and the apparent disassociation with the train of thought then in process. The presentiment appeared to come as suddenly and unaccountably as the report of a pistol shot in the next room would have done. This is the manner in which such phenomena always come to L. As I understand it, they are always entirely independent of any voluntary action on her part, and in that sense are "objective". From what I have observed of the faculty in this direction, I should be uncertain whether her presentiment was the effect of a direct psychic activity on the part of my mother, or whether it was the work of some third agent, i. e. some "spirit" acting as "transmitter" of the intelligence.

A. J. WEBB.

Malden, Mass., March 17, 1894.

R. Hodgson, Esq.

Dear Sir:—I enclose late letter from my sister, Mrs. O. M. Gordinier, in which you will find, on 4th page, further statement in regard to the condition of my mother at 1.33 P. M. on the Friday prior to her decease. \* \* \* \* \*

A. J. WEBB.

\* \* \* You will see that her last statement does not seem to bear out my original impression that my mother was in a clair-voyant state at the time in question.

(LETTER FROM MR. WEBB'S SISTER ABOVE REFERRED TO.)

Adams Centre, N. Y., March 13, 1894.

Dear Bro.:—

\* \* \* \* \*  
As to mother's condition Friday at 1.33, as near as we can tell, Myrtie was feeding her her dinner, was feeling quite well just then, and after that wanted to be dressed, but we knew she couldn't be. She was taken worse a little before dark by head heating up and rattling growing worse. \* \* \* \* \*

SISTER DELL (MRS. GORDINIER.)

67 Summer St., Malden, Mass.,

April 12, 1894.

Dear Dr. Hodgson:

Your favor of yesterday at hand. You say: "Your sister stated that she had written you of your mother's sickness. Did this letter reach you before L. had the impression, and if so, did L. know of your mother's sickness?"

*Answer:* The information you refer to came to hand after the telegram, which I see was dated Jan. 28. I am very sure that it came later than Jan. 29, but cannot now be more definite. You will see that the advice came at least three days after the impression, and probably longer. [See card and explanation thereon.] But I believe that I had had a statement from a friend of mine Mr. V. W. Heath, by postal card, that my mother was very poorly, I cannot say whether I might not have known of that on the 26th, and I cannot say that I might not have mentioned the item to L., but I do not think I had done so. I may also say that L. did know in a general way that my mother was in very poor health, and also that she was not expected to live any great length of time. This had been known since May, 1893, at least. You will thus see that the event was an expected one both by myself and by L.

As the matter now stands and with the advice I have had from

my sister, it is fair for me to say that I have no positive opinion of the method by which the impression was given. \* \* \*

I will submit this copy of MS. to L. at my first opportunity and return it at once thereafter with her approval.

A. J. WEBB.

[The postal card referred to is postmarked "Rodman, Jan. 27, 1894, 5 P. M." and "Malden, Mass., Jan. 29, 7.30 A. M."]

Rodman, Jan. 27, 1894.

A. J. Webb, Esq.,

\* \* \* \* \*

Your mother is worse, a breaking down, the doctor was called to her yesterday. \* \* \*

V. W. HEATH.

[Note by Mr. Webb.] "I see by the date of this card that I could not have rec'd it before Jan. 29. So it is clear that there was no information at hand on Jan. 26, the date of the impression.—A. J. W."

The following experiences were the result of an agreement with Dr. Hodgson to record them as they occurred. They indicate the existence of psychic powers that make the first experience appear more than a chance coincidence.—Editor.

Lexington, Mass., May 3, 1894.

For several weeks my umbrella has been missing. On April 19 we had a house full of company. After that date I noticed that my umbrella was not in the case but that there was a gold-headed one there. I supposed that some of the company had by accident exchanged umbrellas, taking mine and leaving theirs. With this view two letters were written to make enquiries. Yesterday we had company again, Mr. W.— and family, entirely different parties from those here on April 19. While talking on the piazza with Mrs. W—— I looked into her face and saw my umbrella resting obliquely across her face. I then asked her if they had found an umbrella at their house. She said yes and upon describing mine I found that it was the one. It must have been left there three or four weeks prior to April 19.

Signed,

LAURA M. HOMANS. ["L"]

Lexington, Mass., May 3, 1894.

I recently bought a fine china dish. Upon going to the cupboard for a dish to take up potatoes in I saw this china dish and started to

take it for that purpose. A presence seemed to appear before my saying "Do not take that dish". I did not heed the warning but took the dish. After supper we heard a crash and found that Miss X, a young lady that is staying with us, had dropped a cup into the china dish and broken a piece out of one side of it, i. e. out of the china dish.

(Signed) LAURA M. HOMANS. ["L."]

The above happened April 30, 1894.—("L.")

May 4, 1892—[1894]—Bright Light Seen.

This refers to a remark by "L." today. She said "Something has happened." I said "How do you know?" She said: "I saw a bright light right there," pointing to the wall about three feet from her. It remains to be seen whether any coincidence comes to light.

A. J. W.

Malden, Mass., May 14, 1894.

Dear Hodgson:

\* \* \* \* \*

I asked her about that light which was mentioned I think in the other cases, whether she had heard of anything with which to relate it. It is to be explained that her husband Mr. H. is subject to bad spells resulting from heart difficulty. He experienced such a crisis on that day at about 11 A. M. which I think was about the hour that she saw the apparition of the light. It is my opinion that the two facts were related. \* \* \*

Mr. H. was in Boston at the date mentioned, about twelve miles from Lexington.

A. J. WEBB.

Malden, Mass., May 14, 1894.

Dear Hodgson:

I enclose another instance from the experience of "L".

\* \* \* \* \*

The instance I send you herewith is still unsolved. If any more details are obtained I will transmit them.

A. J. WEBB.

Lexington, Mass., May 14, 1894.

Yesterday (Sunday, May 13) we expected company. Early in the day before the hour at which they were expected to arrive I appeared to see the various members of the group engaged in reading papers, etc., and wearing an expression of disappointment. I

said to F.: "They will not come." They did not arrive, and at present date we have had no word from them, and do not yet know why they did not make the visit.

[Signed "L."]

#### PREMONITION.

The following vision came to me accidentally through information from Miss Lilian Whiting. I at once expressed my desire to have the fact recorded and the following account is the result of that interest. The author and percipient is a man known on both continents, but for reasons expressed in the narrative, he desires to remain anonymous.—J. H. H.

December 15th, 1914.

My dear Professor Hyslop:

I am quite willing to give you an account of the experiences I had prior to the war, tho I should prefer that my name should not be used at present; not because I have the slightest objection to this on my own account, but because it would probably help to defeat the thing for which I am now working so strenuously, that is to swing the socialist movement from its materialistic pivot. I am at work upon a book upon this subject, and I do not want to put any obstacle in the way of obtaining a patient hearing on the part of the materialistic leaders, tho I shall be heard most impatiently and resentfully at best.

It so happens that when I had this experience, Dr. Robert Assagioli, editor of the Italian *Journal of Psychology*, was with me, sharing the same room with me. He is one of the most brilliant young men of Italy, belonging to the group referred to by William James, and has been quoted by such men as Mæterlinck and others. I am enclosing his testimony to the experience, which was as follows.

About three weeks before the outbreak of the war, and before there was any hint or thought of such a thing in Europe: when it was still believed that the perennial struggle of Austria to subdue Servia would pass as it had so often done before: I was visiting in the house of friends in Zürich, Dr. Roberto Assagioli of Florence, editor of "*Psiche*", being with me. As I got into bed one night, I suddenly found myself looking not at the ceiling of my room, which had disappeared, but into space, in which a terrific conflict was going on, that gradually surrounded the whole world. I hardly know how to put into words what I seemed to see. I saw vast hosts of men in armor arrayed against each other. It was also Titanic and even cosmic in its aspect. There were two vast world-encircling armies fighting against each other, one of which seemed

to represent the power of light and the other the powers of darkness. Altho I did not hear, in the auditory or physical sense, yet somehow the universal din so filled my ears, if I may use that term, that my physical ears became almost deafened with it. The battle raged all night, and the sound of it seemed to be beating upon my soul in some way as well. I tried to shut it out of my eyes and ears and could not do so. I rose utterly exhausted and tried to divert my attention to something else. It was impossible. For forty-eight hours I lived with this conflict around the world going on in my sight and hearing. Everything else was shadowy and unreal. I talked with friends, attended the dinner parties on the two successive evenings to which my friends had invited me; yet amidst it all, for the forty-eight hours, the vision lasted, leaving me finally with hardly any life left in my body.

I did not think of attaching any earthly significance to what I saw. It did not occur to me as being a premonition of anything that was to take place upon the earth. I supposed it to be either something of symbolical or spiritual significance, or else the result of a great strain of grief under which I had been for months on account of the passing of my wife. After the vision and the noise thereof had lasted for a day and a half, I concluded that something was really wrong with my mind, as a result of my grief, and consulted a prominent physician. At the end of forty-eight hours the thing passed. I thought no more about it until the outbreak of the war, when I instantly said to myself: "That is what I saw, and it will be a more universal conflict and last longer and be more terrible in its consequences to the world than any of the leaders of the nations now dream of."

I have given this to you as requested, tho I am afraid it has no value whatever for any of your purposes. There is nothing that you can call "evidential" about it, and I am afraid I have not been lucid in trying to narrate what happened. It is one of those things that one can scarcely put into words. However it may have some personal interest to you, and I therefore send it, with Dr. Assagioli's testimony.

Faithfully yours,

.....

The following is the letter written to me personally by Dr. Assagioli in regard to the above narrative.—J. H. H.

Firenze, Dec. 19th, 1914.

Dear Professor Hyslop:

I willingly state that I was with Professor ——— at Zürich from July 15th to July 21st and that he spoke to me at the time of

his strange experience. The account of it, which he has written down in his letter to you, is correct.

Faithfully yours,

ROBERTO ASSAGIOLI.

The remark of the narrator of the experience that he is "afraid it has no value whatever for any of your purposes" reveals an almost universal misunderstanding of what our purposes are. He is right enough that the experience is not "evidential", at least in the sense of proving any interpretation or even assured description of the phenomena, but no single incident even of the most evidential character would prove any theory whatever. It is the collective mass of similar facts that constitutes evidence, and our purpose in this publication is not primarily to prove any special theory, but to record the suggestive and unusual experiences of intelligent people. It is not our business primarily to pick out incidents which we regard as evidence of a special theory and to neglect those which are not evidence. We are primarily recorders of facts to let readers do their own thinking about them. There has been too much selecting of striking incidents in psychic research to prove a theory. That is not science in its first estate. We make these remarks to reinforce the purpose of the Society, which is primarily to record facts and when the collective mass of them is sufficient an explanation or a theory may be proposed.—J. H. H.



## CORRESPONDENCE

I frequently receive letters from clergymen which show that the old method of faith is not enough for even that class of the world's teachers on the fundamental question of immortality. It may help to convince others of the value of science in such problems to publish one recently received. It is usual to expect that the habit of offering hope to others might encourage it in the teacher, but death often creates as much doubt as religion is supposed to remove, while those supposed to be proof against its shafts succumb, and we discover the need of better evidence than faith for our hopes. It is probable that this doubt infects many other clergymen and it is time that the religious mind should make its peace with science, if it is to escape the corroding influence which scepticism has always brought to its creeds.

September, 1914.

My dear Prof. Hyslop:

As the Secretary of the American Society for Psychical Research, I write to you to be put into communication with some psychic in the vicinity of ——— who is above suspicions that one feels justly associated with "mediums", in the common acceptance of that term. I am wholly new to this sort of thing, and have not the first rule to guide me in respect to the proprieties or possibilities of the case, but my wife died the 10th of June and my sister has been urging me, in my great grief, to look into these phenomena of spirit communication.

Years ago I became interested in Dr. Sidis, yourself, Professor James, Mr. Myers, and other writers on "borderland" phenomena. A week or two ago my grief forced me to take from my shelves, M. J. Savage's work on "Life Beyond Death", a book sent me some years ago by an aged aunt in Seattle, Washington. This I followed up by getting Sir Oliver Lodge's work, the title of which is "The Survival of Man" and that I am following with a re-reading of Myers' "Human Personality". My views of "spiritualism" are expressed by Mr. Savage, and find their expression in a more general way throughout the works mentioned. On the other hand, I feel deeply the credibility of that "residual" group of phe-

nomena which, if true to the facts, redeems this world from its existing appearance of evil.

I am a minister of the church. I have lost a wife whose religious character became something wonderful to all who knew her, who died the victim of a fibroid tumor and endured, throughout, protracted miseries with a temper or spirit that is calculated to cause the severest emotions by simple reflection. She endured much in her lifetime that is common to women in my profession, and much that is uncommon, and this cry of the soul, to have some proof that she is now in a world that compensates for her life on earth, silences all other considerations. If there is now any one who might minister to this now unconsolable demand, as Sir Oliver tells us Mr. Myers had the power to do even before he became discarnate, and as one who could give the needed proof that my wife lives and knows about us here, I communicate with you. While silver and gold have I none, at least beyond the meager salary of the minister of these times, there might accrue to the cause, in one more convert, and there surely would accrue to one sorely tried human soul, a measure of profit not to be fully valued on this earth.

Trusting that I am not unduly obtrusive in this communication, at least, having the satisfaction, if no other, that I sought the source where alone I should think of going for such possible revelations of that other life, believe me,

Very truly yours,

.....

## BOOK REVIEW.

*The Unconscious.* By MORTON PRINCE, M. D., LL.D. The Macmillan Company. New York. 1914. .

The first sentence in the Preface of this volume states that "this work is designed to be an introduction to abnormal psychology." The work of Dr. Sidis which is also to serve as an introduction to abnormal psychology includes normal psychology as well. It is perhaps significant that two works with that intention can appear at this time. It is more than probable that the medical world is awakening to the function of consciousness in a field where physiology had been supreme.

Dr. Prince begins his work with a chapter on "The Theory of Memory as a Process." He undertakes to define memory first and starts with the statement that it "is usually looked upon as something that pertains solely to the consciousness, and regards this as defensible if the meaning of the term is restricted to those facts alone which come within our conscious experience." He then adds in italics: "Conscious memory is only a particular type of memory." He then proceeds to take what he calls a more comprehensive view of it by maintaining that it is made up of three factors: namely, "Registration, Conservation, and Reproduction." Of course the counter-statement to this conception could be made by the holders of the other view: namely, "that it is defensible if the meaning of the term is extended to those facts which do not come within our conscious experience." Some questions would then have to be settled by fighting out the definition of memory. We shall return to this again. At present we are engaged only in an exposition of the author's views. His definition of memory is made with a view of explaining certain groups of phenomena in dissociation and it is worked out consistently enough in later chapters. This explanation consists in showing that certain stimuli are appreciated and "conserved" even when not noticed by the normal consciousness, and may be recalled in some dissociated state under hypnosis, dreams or deliria. With this conception he proceeds to analyze many cases in which this claim is sustained. He first takes up some "forgotten experiences" and shows that by applying what he calls abstraction, a condition not as clearly defined or illustrated as may be desirable, he can have these "forgotten experiences" recalled.

For instance, a patient who had a fright in his native country that brought on paralysis of the right side knows nothing of it in his normal state. But under hypnosis he will live through the former scenes and fall in paralysis, but when awakened to his normal condition has no paralysis and knows nothing about the experience.

The next chapter considers this residuum of experiences as reflected in automatic writing, automatic speech, hallucinations and other sources prior to the discussion of "Neurograms". The author states that he means by "neurograms" what others have meant by "brain residua" or "brain dispositions." The term is coined from analogy with "telegram", "marconigram", and "cablegram." The term is designed to express the "process" by which conservation is effected. Then the author goes into the subject of the "subconscious" and distinguishes, tho not always, between the "unconscious" and the "subconscious", on the one hand, and between both and the "co-conscious", on the other. The "unconscious" is the great storehouse of neurograms which are the physiological records of our mental lives." The "subconscious" is defined as a process "of which the personality is unaware." That is, the subconscious is a mental act of which the normal consciousness is not aware. The "co-conscious" is a mental act, still unknown to the normal consciousness, but simultaneous with it. Then the author takes up the existence of subconscious intelligence and other subconscious functions, showing by interesting examples that the subconscious will reproduce all the phenomena of the normal consciousness, except awareness by the normal consciousness itself. Then in the light of the examples of dissociation given, Dr. Prince endeavors to explain obsessions, phobias, and various emotions, instincts, etc.

This is a very inadequate summary of the book and the reviewer must refer readers to the volume itself for any clear idea of its contents. Dr. Prince has chosen his illustrations with great effectiveness for indicating what he means by his more technical terms and if readers will only construe his terminology in the light of his facts they will get very clear conceptions of his meaning.

We have not much criticism to pass on the work. We might undertake to find fault with his treatment of memory and of the subconscious, but this might easily be based upon a misunderstanding, or rather on the understanding of the terms in some sense not defined by Dr. Prince. Accepting conceptions of the terms which he specially defines there would be no reason to criticize, at least in any important way. But there are some things that may be mentioned which the reviewer thinks might have been done without bringing Dr. Prince's ideas into conflict with things which he thinks need more correction than is the fact. We shall notice these in their place.

The first thing that the reviewer would say is that he thinks the work would have been a better introduction to abnormal psychology if it had not been largely made up of essays previously published as more or less independent papers in the "*Journal of Abnormal Psychology*." The book should have been rewritten with more elementary work, and it seems that some of the latter chapters should have come nearer the beginning. Moreover, the reviewer does not think that an introduction to the "Unconscious" or the "Subconscious" should begin with memory. It is illustrated by many simpler phenomena and the elements of the subject might begin with the ordinary automatisms in walking, winking, habits, instincts, etc., whether we link them with memory or not. True, the purpose of explaining certain phenomena on which stress is laid in the book depends on a careful analysis and exposition of memory, but this is not elementary to abnormal psychology, it would seem to the reviewer. There is no objection to the author's procedure when we limit the work to a narrower plan than abnormal psychology at large. But we can study subconscious processes, as facts, more easily in much simpler phenomena than memory as defined by the author. Then memory might come into play as a part of a larger whole. This criticism is directed toward the author even tho memory be the key to the phenomena.

Something like objection can be made to his treatment of memory, tho the reviewer will not in fact regard it as criticism affecting the doctrine of the author. He thinks Dr. Prince did not require to use the term memory in any but the popular sense, in order to make his position clear. The popular conception of memory is ambiguous. It often means all that is connected with preserving and reproducing and recognizing past experiences and it sometimes denotes only the recognitive process, which Dr. Prince admits is "conscious memory", tho he has defined it as an "unconscious" or "subconscious" process. In general we think the analysis of memory by the author is correct, tho we would prefer not to express it just as he does. In the first place he rejects the idea that consciousness of the past is any necessary part of memory and represents it as consisting in the three processes mentioned above: namely, Registration, Conservation, and Reproduction. This is selecting the idea of "retention" as the essential feature of memory and assigning the meaning of *recognition* to the popular usage. This is not exactly correct. The popular idea varies and often combines both, one by implication and the other by express conception or consciousness. Moreover, the reviewer does not see any necessity for making "registration" a part of memory even on the author's definition of it. "Registration" would seem to the reviewer to be a part of the stimulative act in producing impressions and no part of the retention or preservation. "Conservation" and

"Reproduction" would seem to him all that is necessary here to define the complex conception of the author.

The present reviewer has been accustomed to regard the term "memory" as a name for a number of facts in connection with mental experience and he has not limited it either to the retentive or the recognitive process. He makes it a comprehensive term and does not endeavor to use it in a technical sense. He would employ the elementary processes of it in that more restricted way. Thus he divides "Memory", as a term in common parlance, into Retention, Reproduction, Representation, and Recognition. The terms are alliterative for helps to remembering them, but he could substitute others probably as good. Retention, he regards as convertible with Dr. Prince's "conservation", omitting "Registration" as not a part of the function at all, but of stimulus. Reproduction, the reviewer would regard as convertible with Dr. Prince's Reproduction. Representation is not recognized technically, tho it is implicitly, by Dr. Prince, and Recognition (Re-cognition) is not recognized by him except as "conscious memory" and to be excluded from the phenomena. For his special purposes he is correct in ignoring "Re-cognition". It is not only not necessary in his problem, but any admission of it would confuse the questions he is trying to solve. But the reviewer would prefer to admit it as a part of normal "Memory" in the large sense, and then maintain that any phenomena in which it did not occur could be treated as "diseases of memory," and this in the larger sense. Whether we should include a separate function for Representation as distinct from Reproduction may be debated, perhaps. The reviewer will not undertake to settle such a question. It has simply seemed to him that the picturing or repicturing of the past may be distinct from the act of reproducing or recalling it to the present state, and if so there might be cases in which the past was recalled and not repictured. Of that as a fact, Dr. Prince and his colleagues would be the better judges. It seemed to the reviewer that hallucinations, deliria and dreams embodied this representative or repicturing process and that it might be different from the art which drew the past from its passive position in conservation. It is a minor point, however, and we lay the stress on the three main processes, Retention, Dr. Prince's Conservation, including what he means by "registration", if that shall be included at all, Reproduction, Dr. Prince's Reproduction or Recollection, as we understand the latter, and Recognition which Dr. Prince does not admit as a part of memory at all as used for his purposes. By excluding "Recognition" Dr. Prince confines himself to *abnormal* "memory" and makes no allowance for *normal* memory. Our analysis makes normal memory the standard and finds dissociation beginning with the lapse of recognition. Or it might be the lapse of representation (imagination, not introspected) that causes recognition not to take place. In either case

the dissociation or split off consciousness may begin with the lapse of what is known as recognition. It extends as the other processes lapse. For instance, if reproduction does not occur only retention or conservation is left.

We think that Dr. Prince's conception of the facts is exactly as we have expressed it and that the only difference between him and the reviewer is in the employment of terms and the attitude of mind toward the generally accepted conceptions of the term memory. We find it less necessary to take an antagonistic attitude of mind toward the usual employment of the term. We should substitute Conservation and Reproduction instead and leave the ordinary usage alone. There is more appearance of disagreement with it than seems necessary to the present reviewer. In our conception of the matter we would start with normal life and memory and regard that as the proper conception. We should then explain our deviations from it by imperfections in the process, showing that recognition lapsed when we did not recognize or were not aware of the reproduced past, as dissociation indicates it. We should regard the abnormal as defective psychology and then would not have been disposed to speak of the "larger self" of Myers in these phenomena. The "larger self" would be found in the normal which comprises an additional element to that of dissociation. Recognition has to be disregarded in the study of dissociation, but it should remain as a part of a properly defined and normal memory.

The same method of criticism, if criticism it may be called, can be applied to Dr. Prince's treatment of the subconscious. I believe that his distinctions which he embodies in the three terms "unconscious", "subconscious", and "co-conscious" are correct, but I am inclined to think that he might have gone a little farther in the use of new terms to express them. He would have appeared less to differ with current usage. He coined the term "co-conscious" in order to make it one type of the "subconscious", of which the "unconscious" is the other. But I think this introduces so much confusion into the current uses of the term, or makes his own so unintelligible, that it would have been better to accept the ordinary conceptions which are always broad and comprehensive, and to have coined new ones for scientific use, as he did with the term "co-conscious." He makes the term "subconscious" generic and the "unconscious" a species of it, a view which is precisely the opposite of what long standing usage represents. The "unconscious" is a negative term opposed to the "conscious" and so as a negative term includes all that may be excluded from the "conscious" and so embraces the supposedly cerebral or neural processes, while the "subconscious" has usually, at least, been made to represent the mental processes lying outside both the cerebral and the "conscious". It is not wise to introduce into science a complete reversion of these meanings, and it is not at all necessary. They

can all be adjusted to each other for science and general usage while we coin terms for the more technical purposes of science. I may place side by side the analysis of Dr. Prince and the one I should prefer.

<i>Dr. Prince.</i>		<i>Reviewer.</i>	
Subconscious	Co-conscious.	Unconscious	Cerebral (Physiological)
	Unconscious.		Subconscious (Psychological)

The further subdivision then will come under the "subconscious" in which I coin a new term, assuming that the fundamental distinction that Dr. Prince brings out is that between *alternating* and *simultaneous* personalities. For the former I coin the term "Altero-consciousness, and accept for the latter the "consciousness" of Dr. Prince. Hence we have:

Subconscious	Altero-conscious.
	Co-conscious.

With this outline Dr. Prince would not get into apparent confusion with the term "subconscious" as he does. He has to make "subconscious ideas" synonymous with "co-conscious" when they should be "co-conscious ideas." The term "subconscious" should be retained for the generic ideas only and "co-conscious" for specific ones which should be contrasted with alternating states, which I prefer to call "altero-consciousness." This view articulates with current conceptions of the terms without either agreeing with them or differing with them. We simply enable science to go on in its way without either accepting or disputing common ideas. This procedure was effected in chemistry by its special nomenclature and this policy might be imitated in psychology. I do not think that the terms employed here represent any difference in conception of the facts as presented by Dr. Prince, but only avoid friction and misunderstanding.

The reviewer cannot but think that the chapter on "Neurograms" is wholly unnecessary to the purpose of the author. It is pure metaphysics. It is probable that Dr. Prince does not see this fact. He admits that it is a purely theoretical conception, but he inclines to think that it explains "Memory". It certainly does not explain "memory" as a re-cognitive act, and it does not make even conservation intelligible and to the reviewer is not better than the Ciceronian simile or metaphor of the scroll. It is not the retention of past experiences that we care to understand but their recall, and no amount of "neurograms" or "brain residua" will



ever offer the slightest explanation of reproduction or recall, much less re-cognition. It seems to the present reviewer that we do not have any need whatever for any explanations of conservation and perhaps none for reproduction. What we require to know is first the facts and second the law of their occurrence. The fact and the law are all that either the scientific or the practical man needs, and it does not seem to the present reviewer that metaphysics are any better for being physiological than for their being theological. Explanation in any case is secondary and is never important except when we can empirically demonstrate the hypothetic cause to which we appeal. We have no evidence but the imagination for "neurograms". They may be facts. I am not denying that. But until we have specific evidence both of their existence and what they are, they are certainly of no use to any one and serve only to pacify people who run after theories instead of facts. Where minds think they get help in understanding phenomena it may be pardonable to give such theoretical constructions, but I do not believe that a scientific man is in the least helped by them, when they take the form of imaginary conditions.

The general judgment on the rest of the book would be less critical. It should be read by every medical man and by every student of psychological problems. It throws light on many of the obscure phenomena which the psychic researcher is called on to study, and it lays foundations for certain conceptions which have not yet found a place in works of this kind. We have not yet found the complete *raison d'être* of dissociation and of cases like Sally Beauchamp. The analysis which Dr. Prince has given only prepares the way for further experiment and investigation. We should very much like to have seen the detailed records of the cases from which he has drawn his materials, and we should have much more liked to have performed certain types of experiments with her.

## TREASURER'S REPORT

The following is the Treasurer's Report for the quarter ending March 27th, 1915.

### RECEIPTS.

Membership Fees.....	\$2,398.65
Sundries .....	44.78
	<hr/>
Total.....	\$2,443.43

### EXPENSES.

Publications .....	\$192.25
Salaries .....	675.00
Investigations .....	75.20
Rent .....	223.00
Office .....	135.94
Indexing .....	66.25
Legal Services.....	200.00
Cartage .....	26.70
Carpentry .....	21.00
Office Furniture.....	25.00
Sundries .....	81.51
	<hr/>
Total.....	\$1,721.85

JAMES H. HYSLOP, Treasurer.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT

The article on "Some Interesting Coincidences" in this number of the *Journal* is an illustration of phenomena which I wish members would report if they are familiar with them in sources, especially private sources, that make them worthy of record. Our problem is not wholly one of collecting evidence for personal identity and survival. It includes the much more difficult question of ascertaining (1) what the conditions are in a spiritual world when proved or rendered probable, and (2) what the process is of communicating regarding it. It is comparatively easy to collect incidents which are evidence of something supernormal, whether it be telepathy or spirits, but it is not so easy to obtain clear evidence of the two things just mentioned. It will require the collection and putting on record of many such experiences as the article named contains. And these incidents, to have any scientific interest, or to illustrate anything anomalous, must be

experiences of people who are not familiar with the literature and doctrine of spiritualism. Familiarity with these will make the phenomena liable to explanation by the subconscious. That explanation may be very much overworked, as I think it is, and I believe that scientific psychologists, as soon as they overcome their prejudices about spiritistic theories, will admit what I have said. But this contention does not alter the liabilities of the case until we know just how much it is overworked. If we knew the exact limits of subconscious action we might more easily and more successfully decide when it did not explain such things. But we know very little about the limits of the subconscious. What we do know suggests, if it does not prove, very remarkable powers of impersonation and reproduction of memories wholly forgotten and unrecognizable. As long as that is the fact we must be cautious about discrediting its possibilities.

But if private people, who have not read the literature of spiritualism, frequently have such experiences as are narrated about soldiers who have been killed in battle the uniformity of the alleged facts will have some interest as evidence, whether we regard it as proof or not. It will, at least, constitute a phenomenon that requires investigation. Members who know of similar anomalies and can report them will do the work a service by doing so and subjecting them to a searching inquiry. Psychological anomalies are as important a part of our work as evidence for spirits. Indeed the whole purpose of the Society could be defined as that of collecting and recording psychological curiosities, some of which are evidence of spirits and some of which are not, but which may collectively suggest some ideas of a spiritual world or throw light upon the process of communicating with it. We shall never obtain adequate understanding of the thing until we can say something about these matters, and, as we cannot verify the statements alleged in such cases by the testimony of the living, we have the very large problem of multiplying them through private sources that have not had any normal knowledge of such ideas. It will take time and patience to collect data of the desired kind. But readers may help us by reporting all instances of the kind that may have come to their attention, or instances of any psychological curiosities that may possibly help in the solution of the problems which they have so much at heart.

## AN INCIDENT OF THE EVIDENTIAL PROBLEM.

The previous discussion rather tended to minimize the evidential feature of incidents which could not be verified by living testimony. This was done with the primary problem in mind which is to prove the existence of spirits and which must be proved by evidence of personal identity verifiable by the living. But it would be a mistake to leave the impression that nothing else can be evidence. In fact, the conception of evidence is a variable thing. It depends altogether on the status of present beliefs in regard to any question. If materialism were not so strong it would require less evidence to overthrow it. Then when the existence of spirits has once been established the whole evidential problem is altered. We should not require to be so rigid in our standards of it. We could more readily accept certain alleged facts after proving that theory than before. Once displace the criterion of scepticism and it cannot be assumed after it has been shown to be inapplicable. Consequently we have a right to study any theory in the light of less crucial facts than the first demand for testing its sufficiency. For instance, when Columbus came before Isabella to assert and to prove that the earth was round, he had to be more exacting in the kind and amount of evidence for it than he would be in this age which is already predisposed to appreciating the kind of facts on which he relied. We may well attach value to corroborative incidents which would have had no value to Queen Isabella. The mere consistency of a large body of facts, each of which would not be suggestive, would have their weight. Not merely their consistency with each other, but their consistency with known facts would be an evidential circumstance, where there was nothing else to sustain an hypothesis. Indeed in certain conditions we have no other test of truth than self-consistency or consistency with the known. It is only what is called a *negative test* for truth; that is, a thing is not impossible when it is consistent with the known, but that negative test is sufficient when there is nothing better to justify tolerance.

For instance, the fact that the same appearances in the solar system would occur under the Copernican system of astronomy

as under the Ptolemaic, up to a certain point, is so much proof that the Copernican system is possible. The difference at the outset was merely that in one system we conceived the motion of the sun and in the other the motion of the earth. But when the appearance in one system would be the same as in the other, the one which had not been accepted on the appearances would not be proved, tho just as possible as the other. It was only when certain phenomena were observed that were inconsistent with the Ptolemaic system and explicable only by the Copernican that the case was proved or made preferable on the side of the Copernican. Prior to this proof the mere consistency of the Copernican system with the superficially observed facts made it quite as possible as the Ptolemaic.

It will be the same in all scientific method. Psychic research will be no exception. For instance, if it be constantly alleged through a long period of time and by a large number of private psychics that spirits have illusions and hallucinations which have to be overcome as a condition of spiritual progress, the assertion will appear quite preposterous to all who think that no such thing can occur to a spirit. But the consistency of numerous assertions where there is no reason for it in prior normal knowledge has to be explained, and when it is clear that believers of the opposite have no evidence for their hostility, the case offers possibilities to the alleged fact. There is consistence with each other in the statements. Then when we observe that the same fact consists with what we know of abnormal physical conditions it is all the stronger. That is, when the facts consist with things we absolutely know in normal life where the conditions approximate those under which the assertion is made; namely, disturbed physical conditions, we may well suspend judgment against the claim until we have investigated.

This is the position to be taken in such cases as are found in the article on "Some Interesting Coincidences." We cannot deny the allegations. We have not sufficient knowledge to do that, and what evidence we have in the case points in the one direction, no matter how insufficient it may be for proof. The facts are consistent with each other where the subjects through which the statements came allege that they had no prior ideas of the kind, and they are consistent with the fact that any dis-

turbance of the normal relation between the body and consciousness may produce the same kind of hallucinations in the living. We may thus tolerate the hypothesis of the fact with the dead until we find sufficient evidence to decide the verdict one way or the other.

## SOME INTERESTING COINCIDENCES.

BY JAMES H. HYSLOP.

The following facts represent alleged messages regarding the effect of sudden death by violence, such as dying by being shot in battle. They have their interest in two facts: (1) In the circumstance that they come through private people, and (2) in the circumstance that they all profess never to have had any such ideas of the case as their messages purport to represent it. I received two of them independently and then proceeded to get the automatic messages of two others to see if they would be the same in character. The records must speak for themselves.

But I must remark that the statements made are not verifiable individually. We cannot prove by living testimony that the facts are as asserted. The certification of statements by the living is the first demand that must be made upon any such deliverances as these, and no other is admissible until we can secure a large number of similar instances similarly protected against previous ideas of the kind in the literature of spiritualism. The doctrine taught or the conditions asserted are common stock with the spiritualists, but not everybody knows it, and we require to be assured that the persons through whom such statements come have not previously been familiar with the views presented. In all these instances, the people who report their facts assert that the ideas are wholly new to them and that they had never heard of them before. Of course, we cannot assure readers that the ideas were not casually picked up in some stray reading and preserved in the subconscious for emergence at the proper time, but their denial of all previous knowledge makes it clear that they were not consciously influenced by normal beliefs.

I give first the record of Mrs. Smead, which was made on



January 12th, 1915, five months after the beginning of the war. Mrs. Smead, as readers may remember, is the wife of an orthodox clergyman and so is a private person, not a professional psychic nor a person who has in any way been associated with the spiritualists. Whatever she has in common with the spiritualists has been due entirely to her own mediumship and what she has received through it, not from reading of spiritualistic literature, to which she has had no access, besides reading very little of anything.

#### MRS. SMEAD'S RECORD.

January 12th, 1915.

Billy, I am sorry you thought I had lost interest in your work. I was away just a little and did not think you were to need me as you have been too busy with your earth work so I was away I was to stay, I told you it was my turn, I was not to stay away but one of the children came and told me you wanted me, they do not control, you do it in part. It is always best to request the presence of our friends when needed before taking the instrument Billy, then we are more likely to understand our presence is needed at once, outsiders will not then get a chance to take it up.

I will ask the others and tell you about it, they are all over across the water; Oh, Billy, why do they do it?

It seems to me that God has let the Angel of Death deal with the Earth so that all nations can be equal.

"It is dreadful to see the poor souls sent here, every one must help here that can; they are all so busy, you cannot understand it; think Billy; all the poor men coming here, many not conscious of being here, to waken and want to go home and find they must not, as it would be a greater shock to them, so that they will often become unconscious again and they must be carefully guarded.

Others, think they are still fighting and must be made to understand that cannot be done over here and they act so strange about it, almost wild; and when they are told they are not of the earth now they will not believe it, turmoil everywhere around the Earth; then, others realize it and they can easily for a while

be sent in care of friends to be cared for and guarded lest they return to their earth conditions—why will they continue it—

Soon after receiving the above I received a letter from Miss de Camp. It will be recalled by readers that she was the person who purported to be controlled by the deceased Frank R. Stockton and we verified the fact by taking her to Mrs. Chenoweth under strictly test conditions. Cf. *Journal Am. S. P. R.*, Vol. VI., pp. 181-265. She also is a private person with no mark of the professional about her. But her story must tell itself. Enough was said about her personal life and character in the previous records to make any detail unnecessary here. She first wrote to me a summary of the facts and said they had been sent to the *New York World*, and I understand that some of them have been noticed there. But as soon as I received her letter I asked for more detail and the original records. These I have since received and the following is her own account:

#### MISS DE CAMP'S ACCOUNT—THE FACTS.

A story called Brewster's Bargain was begun by Mr. Frank R. Stockton through my hand last spring. Owing to visiting and the entertainment of friends at my home during the summer months the writing of the story was interrupted. A month's illness followed in September, so it was not until October 12th that I was able to take up the pencil again, not having written since May. To my utter amazement the letter came, as per enclosed. Never having given any thought as to the possible effects of the war here on that of the plane of existence of life "there," the contents of this letter was so absolutely surprising to me that I did not speak of it to any one. (I refer here to both letters, those of the 12th and 13th.)

It was not until I received a letter from my friend, Mrs. Arnold, in November, asking me if I was still going on with my Stockton work, that I ventured to speak of these letters. I then wrote her, telling her of the two letters received and of how surprising they were to me. In the meantime, before her reply to my letter reached me, came this letter from Stockton, written

November 22nd. On the day following, November 23rd, came her letter in answer to mine, enclosing in her letter a similar message she had received from W. T. Stead, through the Ouija Board, and also enclosed a message she had received from Miss Estelle Stead from her father, telling much the same story. As you see by the date of Miss Stead's letter to Mrs. Arnold, it was mailed two days before I received the first Stockton letter and it was no doubt on the steamer at that time.

The third Stockton letter was written November 22nd, and Mrs. Arnold's letter to me in reply to mine, telling her of the first letters, was written on the 23rd of November, so that there was no possible way by which I could have known of the Stead messages through her Ouija Board and that of his daughter before the *third* Stockton letter came, because my writing was done on the morning between 9 and 12, and the one delivery by mail per day we have here. It does not arrive until between 12 and 1.

There was no way by which either of us, Mrs. Arnold, Miss Stead, and myself, could have known of the receipt of each of these messages: for neither one knew the other one had received a message stating these facts until all had compared notes. And it is surprising to note how very similar they are as to facts. In some instances they are almost identical.

Very sincerely yours,

ETTA DE CAMP.

February 23rd, 1915.

The following are the records of the automatic writing purporting to be from Frank R. Stockton:

October 12th, 1914.

My dear Madame:

While I am glad you are able to go on with our work together again, your not being able to do so for some time has not mattered as much as it might have because of conditions since our last writing.

Fearful as is war on your plane, few realize the effect of it on this. The scenes here are beyond description as thousands of souls are hurled unprepared into this condition. They arrive hundreds at a time, still suffering from the effects of the battle

they believe yet to be in progress. For, not knowing they have passed through the change called death, they think they are still alive. When they finally realize where they are, confusion of mind follows and they become grief stricken over the thought of loved ones left at home. And it has taken all of our men, women, and children on this plane to comfort and minister to them the best we can.

So my time has been so taken up with this work I have given no thought to affairs of my own or to the thinking out of plots for my stories. I will try though to arrange things here so we can continue our work, if possible. It is hard to get the mind back into humorous subjects in the midst of so much suffering, and for this reason I will not attempt to go on with the story today. I must have time to take up the thread of the story which has been completely knocked out of my head by the effects here of the frightful calamity which has overtaken our so-called civilized nations.

I will come again tomorrow at the usual time and take up the work if possible. I must go now, for my time is up.

FRANK R. STOCKTON.

October 13th, 1914.

My dear Madame:

With my mind so torn by conditions here, I find it hard to get my thoughts together for the story or the time for our work. The mind is much like a machine which, when started in a certain direction, keeps on until something interferes with its running gear. And so the disturbed conditions here, since the war on your plane, have put a cog in the wheel of my writing machine and has sent my mind off in another direction, and so for the time being the whole plot of the story we were at work on has escaped me. I am too busy at present ministering to the poor souls arriving by thousands, through man's cruel and infernal machinery of war, to attempt to go on with our work. And I think, under present conditions, it will be best to wait until I am more in the mood to write than I am now. In the meantime you could go over the story from the first, read it and see what you think of it.

I will come tomorrow and in the meantime will try and get my mind back onto the thread of the story.

You can imagine the difficulty for any one, not a war correspondent, being able to write in the midst of a panic stricken crowd. It is impossible to think out or to write light frivolous stuff when one is constantly being appealed to to make what little effort he can to help the men who think they are not dead realize they are. And this is not an easy task because of the fright and confusion of mind, owing to the way of their coming. You can do what you can in going over the work we have done, not only the story we are now writing but the other two you spoke of. I will greatly appreciate it if you will look over the spots in *Pirates Three* which need to be polished most. Then later we can put it together in book form or serial.

As my mind is not in shape yet for the work I will stop and go where I am greatly needed, and so good morning.

FRANK R. STOCKTON.

Miss de Camp states in a note that "Mr. Stockton did write the next day only a line to say it was impossible, under the circumstances, to attempt to go on with the work. As it is merely a repetition of what he has already written I do not include this."

The following is the letter of October 15th through automatic writing and purporting to come through Miss de Camp:

October 15th, 1914.

My dear Madame:

I shall try to arrange things so that I can be here at the usual time and in between times go on with the work of ministering comfort to the bewildered and frightened souls who are still pouring in. At present I do not feel much in the mood for humorous work. Still if I can drop for a time all thought of the suffering here it will be a relief from all I have been through recently.

At the moment, with your permission, I will attempt to write the rest of the story now incomplete. I refer to the one entitled "*The Other Side of the Gate*," as it is more suited to my state of mind just now than anything in a lighter vein would be.

[Some question omitted.]

Yes, I know we have not gone over it thoroughly as yet and there is much to be added to it. So if you will get the MS. and read it aloud I will fill out the parts which need padding and re-

polish it. And while we are at it we better begin at the beginning, for while I am in the mood for it I can do better work. Because of recent events I am more anxious than ever to make a good story of this, for now at this particular time when thousands are coming through "the gate" the story will be more apt to attract attention. We will now go over it together.

The next letter by Mr. Stockton is dated November 22nd, and states more details about the condition of things.

November 22nd, 1914.

My dear Madame:

With the work in which I am now occupied at present it will be impossible for me to go on writing stories of a humorous character or in fact any stories whatever. I regret this for many reasons, but the more important work here makes it necessary.

The appalling conditions here due to the equally appalling conditions on your plane are beyond description. Thousands of shrieking, terrified men thrown suddenly into this condition, maddened by the confusion and lust of battle, arrive here without being conscious of the change, still striking to kill all of the enemy in sight. This really brings them to their first realization of something strange, that the sabre thrust, the charge of the bayonet does not cut, does not wound. We who look on wait till this confusion of mind occurs then we strive to quiet, to soothe, to show them how useless it is to fight on. This, at first, is hard for them to realize, as the battle seems real to them. But we wait until the first confusion of mind begins to serve its purpose, then we explain what seems impossible for them to believe at first, that they have passed from the earth plane to this. Attempts to pacify them in their grief over leaving loved ones behind awaken all of our sympathies, for we, too, have only recently become reconciled to that same sorrow ourselves, and so you see how impossible it is to go on with work requiring a lighter vein of thought.

FRANK R. STOCKTON.

The following is a letter from Miss Stead to Mrs. Arnold, dated October 10, 1914:

"I have not been having many communications from my father since the war. He says the whirl is so tremendous near the earth, that to communicate is difficult. He tells me he is very busy influencing and helping, and is organizing bands of helpers for those thrust so suddenly over from the battle-field. As to the outcome of the war, he has no doubt, and of the ultimate good resulting therefrom, when peace shall reign, and militarism shall be a thing of the past."

The following is a message through the Ouija Board from W. T. Stead to Mrs. Arnold. The date is not mentioned, as only an excerpt was copied from the letter:

We asked William T. Stead to tell us the effect of the present war on the next world, with so many arriving suddenly.

"When these victims of man's inhumanity to man arrive, they do not realize the change which has come so suddenly, and make efforts to keep on with slaying each other. Only when they find an effort to destroy is unavailing, do they cease. Then they are bewildered and alarmed. When they learn the true matter, they are most unhappy, being unfitted for life eternal, and filled with anger and hatred, zeal for killing, and violence.

"When these emotions have subsided, they remember those left behind, and sorrow takes possession of them. When this state is reached, our ministry begins. We make an effort to explain the conditions here, and teach how life may be adjusted. With the thousands who have passed in these past months, you can see that we have worked diligently, those of us who are fitted to instruct. You must pray for the speedy close of this carnage. Prayer is of utmost avail in this matter as in all else. Note my prediction that war will end sooner than the world thinks possible. Peace vibrations fill the ether, and will prevail. You must pray daily, and work in harmony with the law of God."

This purported message from Mr. Stead was sent to Miss de Camp and by her sent to me. But I at once got into communication with Mrs. Arnold, some of whose experiences have already appeared in the *Journal* (Vol. VII, pp. 648-658), and in her account she gives the date of November 20th, 1914. The account was received by me on February 16th, 1915. The following is the

report by Mrs. Arnold. She adds also a piece of automatic writing by another person that bears on the same subject. A few other messages relevant to the subject are included, and may pass for what they are worth, as curiously not repeating the same detail which is so frequent in things often explained by secondary personality.

### MRS. ARNOLD'S ACCOUNT.

COMMUNICATIONS ON THE EUROPEAN WAR FROM WILLIAM T. STEAD, RECEIVED THROUGH THE OUIJA BOARD.

August 26, 1914.

Will Mr. Stead give us his views of the European war?

"War is never justifiable nor excusable. My opinion is that this war will be the final one among civilized nations. Murder of women and children cannot be overlooked in the twentieth century. You will see that nations which work such fiendish deeds will be blotted off the map. No ruler who permits these atrocities will sit long upon the throne. Peace will prevail over the world more speedily than is now thought possible. The arm of the Lord is outstretched, with the sword of His wrath made sharp to smite those who disturb His peace. Pray that war may never again rear its poisonous head upon the earth."

November 7, 1914.

We would like to know the effect of the present war on the next world, with so many arriving suddenly.

"When these victims of man's inhumanity to man arrive, they do not realize the change which has come so suddenly, and make efforts to keep on with slaying one another.

"Only when they find an effort to destroy is unavailing, do they cease. Then they are bewildered and alarmed. When they learn the true matter, they are most unhappy, being unfitted for life eternal, and filled with anger and hatred, zeal for killing, and violence.

"When these emotions have subsided, they remember those left behind, and sorrow takes possession of them. When this state is reached, our ministry begins. We make an effort to explain the conditions here, and teach how life may be adjusted. With the thousands who have passed in these past months, you can see that we have worked diligently, those of us who are fitted to instruct. You must pray for the speedy close of this carnage. Prayer is of utmost avail in this matter, as in all else.



"Nove my prediction that war will end sooner than the world thinks possible. Peace vibrations fill the ether, and will prevail. You must pray daily, and work in harmony with the law of God."

November 20, 1914.

What will be the outcome of the war?

"This war, horrible as it is, will eventually work out a new and higher order of civilization. Not until the nations know that their true strength is not in the weapons of war, but in those of peace, will the time of the reign of Christ begin on earth, which day will come only when they realize world-wide massacre, such as is now in progress, will result only in weakness instead of power.

"The sooner this is impressed on the nations, the sooner will universal peace reign. Already the truth is becoming apparent, and when the last blow is struck in the present war, a chastened Europe will arise from its blood and ashes, to a new realization of the beauty of the reign of the Prince of Peace."

November 20, 1914.

Do you find the conditions of communication easier here than in Europe?

"Yes. It is almost impossible to break through the whirlpool of wild and warring vibrations which surcharge the ether. Will you give this message to my daughter? I have been unable to meet with her as often as I would like. Tell her to hold fast the faith which has been committed to her, and to believe firmly that all things work together for good. You must keep in touch with her work, and encourage her from time to time."

Under date of October 10, 1914, Miss Stead writes me—

"I have not been having many communications from my father since the war. He says the whirl is so tremendous near the earth, that to communicate is difficult. He tells me he is very busy influencing and helping, and is organizing bands of helpers for those thrust so suddenly over from the battle-field.

"As to the outcome of the war, he has no doubt, and of the ultimate good resulting therefrom, when peace shall reign, and militarism shall be a thing of the past."

(You will note the similarity of our messages to what Miss Stead tells us, and also that such words as "realize" is spelled with a "z" in our messages, while Miss Stead spells them with an "s," in English fashion. I suppose that is a trace of our per-

sonality cropping out in the transmission.\* Doubtless Mr. Stead would have spelled them as his daughter does, but I send them to you just as we received them.) I should add that we were astounded at the story of those still trying to kill each other, never had thought such a thing.

FRANK R. STOCKTON THROUGH MISS DE CAMP, BY AUTOMATIC  
WRITING.

October 22, 1914.

Miss de Camp, on trying to write for Stockton, was told that he would not write stories while the war is in progress. He says—

"Things with us here have been extremely trying to one's heart and sympathies. Thousands of terrified souls arriving, bewildered on finding they have passed through the change called death, and yet seem so alive, and still suffering from the effects of battle. Fearful as it is on your plane, few realize what it is on this. The scenes are beyond description as hundreds of souls enter at once, unprepared, confused, terrified,—then grief stricken, because of the loved ones left behind. It has taken all of us, men, women and children, to minister to, and comfort the best we can, and so there has been no time for stories. I have been too busy to think of my own affairs. It is hard to get the mind back on humorous subjects, in the midst of so much suffering."

Miss de Camp tried three times to go on with the writing, but each time he wrote that it was impossible at present.

After I had sent Miss de Camp our message from Mr. Stead, saying that those who passed over in the act of fighting, still kept on trying to slay each other, she wrote me as follows:

Wasn't it strange that all three of us (herself, Miss Stead, and ourselves) should get practically the same message regarding the effects of war there? In mine, Stockton mentioned also the fact that 'coming in, hundreds at a time, they thought they were still in battle.'

I did not include it when I wrote you, for I thought it could not be true. And yet, you see Stead says the same thing. Isn't it interesting?

THE FOLLOWING WAS WRITTEN AUTOMATICALLY THROUGH THE  
HAND OF A LADY, PRINCIPAL OF AN EPISCOPAL COLLEGE FOR  
YOUNG WOMEN, WHOSE NAME I CANNOT GIVE, AS IT WOULD  
ENDANGER HER POSITION. IT WAS WRITTEN BY HER HUSBAND.

"We surely have been busy today. We have been on a very sad journey to the many souls very suddenly brought here by the

awful war. They are all dazed, and they are now in the hospital, poor creatures, so torn with cruel bullets and bayonets, as to be almost unrecognizable as men.

"This is not the work of God, but of the Evil One and his ministers. O, the horror is overwhelming! We are all sad; but I must not make you sad, my sweet angel, you need joy, not sadness, and you are so much more in touch with sorrow than sunshine, that I must not come to you with stories of what we are seeing all the time."

Can you tell me what you do?

"I go to meet them, and wonderful it is to me, for you know how suddenly I came here. (Isn't this wonderful, that he alludes to his sudden death? This is interjected by his wife, in sending me the message.)

"I comfort them with words of hope, and lead them to the hospitals where they are cared for. Some of them are so dazed that they have not yet understood where they are. I cannot heal their wounds, but there are those who can, and they will make them perfectly well."

FROM A MESSAGE FROM MY MOTHER TO ME.

MRS. HARRIET M. COLE.

January 26, 1915.

Have you had anything to do with the war?

"Not directly, but I have helped teach those who had reached the stage where they are ready to learn of the conditions in which they so suddenly find themselves."

MRS. MARY G. PALMER. (AN OLD FRIEND.)

January 3, 1915.

"I am here, Nellie. I am well, and studying with Walter. (Her son.) What a wonderful place this is, and if it were not for this awful war, life would be the most perfect thing one could wish. Walter has been helping, but I am not yet fitted to do this work. I have not yet gained magnetic power enough to travel over long distances. You know I was utterly depleted, and it takes some time to regain it. When I do, I shall be able to visit other planets and stars. I am glad you called me."

I wrote to Mrs. Arnold to ascertain what her previous knowledge and belief about this subject had been and she replies as follows, in a letter dated February 19th, 1915:

"I thought I had mentioned our surprise at the things regarding the war and its effect on the other side.

"No, I had neither read nor heard any such thing as their endeavoring to destroy each others' spirit bodies, believing themselves still in the flesh. It seemed incredible at first, until reason told me that it is the inner man that feels the rage and hate, and that the body is only the instrument of the spirit, as the sword in the hand is the instrument of the body."

All this only induced me to perform an experiment with another case on the same subject. It is a case of which I have very extensive records of automatic writing and expect to publish an elaborate report on some of it in the *Proceedings*. I sent a number of questions to ask the automatic writer and they are embodied with the record below. The lady is the daughter of an intelligent man whose grief at the death of his wife led him to seek communication with her and finding he had no other reliable source he asked his daughter to try for him. She began her development and it took two or three years to get any evidential matter of strong import. I then resolved to try her with a number of questions on various subjects and this latter is the record that I expect soon to publish. It readily prompted me to try questions on the war and its effect on the killed just to see if the answers would be the same as those above through other sources. The reader may determine whether they are similar or not.

The lady has never read any spiritualistic literature. She said that her only reading on it has been Emerson and Ralph Waldo Trine. The former would resent the classification and if the latter did not, he would not exhibit in his writings anything like ordinary spiritualism. He is rather a poetically sentimental writer of the emotional type in his ideas. What she may have read casually in the papers and forgotten cannot be determined, but it is certain that she is not familiar with the literature of spiritualism. The following is the record:

#### MR. GOODHUE'S ACCOUNT.

January 27th, 1915.

(Shall we write today )

Yes, ask of us questions.

(We have four questions from the Doctor.)

(No. 1. What is happening to soldiers killed now on the battle-fields of Europe?)

Yes, well you ask about this awful calamity to human kind.

Souls arrive to us,—fast as calamity, as fast as great fires, great losses, great landslides, earthquakes, tornadoes, and all the result of human greed and avarice.

It is awful to contemplate and yet it is but the mark of the beast in mankind, it is the last stronghold of force, the end preceding the fall of brute power, yet there is no neglect among us, as each soul comes it is quickened or aided or tended as the case may be, or sympathised into action, or rested as needed, but most of these souls are dazed by the abruptness of their passing and are still inspired with the rush of the charge, the horror of the situation, or the fear of death; it is horrible to see so many souls in turmoil, yet none is forgotten, all are alike with that care that is given to all.

There is even a hospital filled with wounded where those who cannot conceive of the passing imagine for themselves a place: these imaginations, these quickenings of the spirit for material things, the non-realization of the change,—it is curious, and yet we number among us many, many souls, some death took suddenly, some frozen with the cold, some injured and dying slowly, some ill, some strong, some died so quickly that they cannot realize the change and still seek the foe, still engaging in the lust of battle while still horrible, and were we not so filled with sympathy for these suffering ones we would be overcome; again there were those who were compelled by duty in spite of desire or judgment, and to these comes the rest of relaxation from the struggles; sad it is and sad to see, but part of the overthrow of brutalism.

(No. 2. What do other spirits do in the case?)

All that can be done, we are here and there as our need is felt, working, aiding, sympathising, showing, tending among those suffering in every way, among those determined to feel the physical torments, among those in spiritual torment, among the bewildered, the transformed, men are men with the same nature as in life but the transition is so unnatural that bewilderment is prevalent.

(No. 3. Do the same things happen to all the killed?)

No indeed! a man's nature determines its result here, a life consecrated to duty is not met with the same bewildered attitude as that of a riotous liver: as a man liveth so is he, is true even beyond death.

(No. 4. How are the conditions remedied)

As usual, remember we have an eternity of work in and an eternity of past spirits to work. there is nothing beyond the power of the Almighty; this horrible transition of men in wholesale

murder is not beyond His healing, no soul lacks anything necessary more than it would in ordinary passing, and no soul is overlooked, all is in the hands of God, even the result is not in your hands, even the evil is undergoing the sanitation.

One here calls and says,—

"Think not that power is with you when you seek it, it is not and shall not be, human interests are God's interests, human mistakes must re-act to His work since He is all-powerful and all must work for good. Evil unchecked wastes, and evil wastes evil, the evil that causes is the origin and cause also of its own ruin.

"Vice is its own destroyer, as good is its own promoter and multiplies in its own action; evil seems prevalent yet good is coming, must come, purchased at a price of many, many millions of suffering souls, and yet when the settlement is finally reached these souls which have suffered and endured and starved and died and been through torments of hell, will return thanks that they were counted worthy to be a part of the end.

"Lives sacrificed are not in vain, death does not destroy the soul, humanity lays itself upon the altar a sacrifice to the destruction of greed."

[Note,—Here follows a question asked in behalf of a stranger.]

We cannot help you in that matter, little power is given you for such work and it is very doubtful that it would come now. Harry (a cousin) was close to you and deeply sympathetic with your nature, but this extreme case is too vague. One says, "Tell the woman to write to the Dr. and ask his advice."

(About the nurses and doctors killed in this war, is the passing different from that of the soldier?)

Yes and no, of course the nurses and doctors are working for the cause of humanity in a greater respect than the soldiery, yet the soldier as a whole is not fighting for the sake of fighting, but because he must, or from a sense of duty; the voluntary offering is the difference of attitude, and yet how great is the sacrifice of the family man impelled by duty or force to die and leave his kin unprotected and suffering. The heroism is not confined to the romantic value of nurses.

(Is it well for this country in this crisis to be prepared for any future trouble?)

This attitude of your country in this crisis is only sane and reasonable, it is a pity that the avarice of business men affords the means to these warring nations to continue the desperate struggle; as long as the brute idea is fostered it is bound to spread and seize upon the nation, but when the idea is the proper one of simply protecting in a proper manner its legitimate interests and progress, armament is proper and right, but armament for conquest, or fostering the greed of individuals, public or pri-

vate, or of nations or powers, any party for self-aggrandizement, that is evil and must perish, either in the development of the idea or later in the result of its ravages.

(Then better perish clean than stand by brutality.)

There is no question, the course of your country is stainless, and the question of deviation from that course is that which now determines the future of your nation. Let the lesson sink in, earth holds no conquerors long.

FEBRUARY 7TH, 1915.

(Good Day! Shall we write today?)

Yes, ask.

(Very well! we have some more questions from Dr. Hyslop.—

No. 1. How do spirits go about to correct the illusions of those who still go on fighting after death?)

A question as to the disposition of those who are in the illusion. It is like the insanity of earth, to break the strain without consideration would produce a paralyzing, or telling effect upon the subject, so it is generally suggested that victory has come and the struggle over, and quiescence descends.

(No. 2. How long do their illusions or delusions on the matter last?)

According to rationality, a man who is given to self-restraint is less affected than one of poor self-control, and in case of illusion would recover poise much sooner; as this strain of frenzy is of so great a nerve strain it cannot continue even on earth plane for any length of period, so here, it passes as on earth, because it is an illusion of flesh and therefore still subject to the laws of flesh; continued frenzy would be impossible for great length of time, and when met by spirits with their quiet and terse suggestions of peace and discontinuance of strife, the disturbance is not so prolonged as on earth.

(No. 3. Does the murder of an innocent person produce the same effect on the innocent party?)

Yes, the murder of a soldier by his opponent is like the killing of pests of birds or the ravaging hordes of insects that destroy the country, it is the same to the patriot, whereas he holds no malice towards the victim: he regards him as a menace to his country; the patriot is driven by a certain callousness of thought and emotion to accomplish an act that he can see is otherwise murder; again there are those who never forget and are actually murdering, and murdering knowingly under supervision of the army about them, and growing in greater and greater loathing of the deed. There is loathing, and disquiet, and duty, and need, all about those fighting. One says, "The innocent case again."

(No. 4. How is it with the murderer himself?)

Again the same,—question answered; question comes to us about this, your medium puzzles and we are at a loss to constrain her.

When a murder is committed. . . . When the murdered arrives in this place stricken by a shot from the foe it is not always the same, because you must consider the circumstances of the case and the nature of the one murdered, it is not according to his self that the results are here, he cannot be forced into an alien action by another, even temporary frenzy, he must have made a way else the frenzy would not have overcome him, and so with the murderer, he could not avoid his considered duty without dishonor although he may have despised such duty, or he may have been so over-ridden by the fury of the battle that he may have been temporarily out of control; it is always the characteristic of man to act as he has trained himself in crises.

(No. 5. How is it with suicides?)

This is another phase of the same question; a man suiciding is always convinced in time of the nature of his mistake, and regrets that he had not courage to control himself for his appointed way rather than to cut himself away from his proper course. As a rule a suicide is a coward, it requires much courage to face that which is known to be evil, it also requires courage to face the unknown, and it is as in other cases, a question of how much of the motive was pure and how much cowardice.

(No. 6. How is it with the insane?)

When an insane person dies it is with utmost pleasure we surround him and secure his better thoughts for permanency, there is a peaceful pleasure in aiding one who has so suffered; again there are cases where the pleasure is less but the desire deeper because of the severity of the task, all these murderers, insane, murdered, are attended by those spirits who have themselves experienced [conditions] that render them most sympathetic to the sufferer; out of evil comes good to them, and they are better qualified than others to administer to those who suffer in like manner. Evil is permitted that good may come, but it is not for man to place the test.

(No. 7. Is it worse with the suicide than with the insane?)

One says, Yes in measure, it depends upon the amount of participation that the actual sinning of the victim had in producing the result.

(No. 8. If worse for the suicide, why?)

Because the voluntary disposal of the life that is given for experiencing in a rational way is abuse of good, and insanity, although it also disposes of rational experience, is not deliberately wicked; one is defiance of law, and one is abuse of law.



(No. 10. How do soldiers discover their delusions about fighting?)

By the cooling of their frenzies, by the natural cessation of nerve tension as on earth plane, and by the belief in the ministrations of the spirits who treat them; and after the cessation of the seizure there still comes the need of ministrations from this reactive period, since the new knowledge of their change of condition, and it is solemn and sad.\*

I wrote to the father to have his daughter tell him what her previous beliefs had been about this subject and his replies were as follows:

"As you requested I let her know nothing of the purport of the questions before she sat down, so she had not considered the subject especially, but what considerations were held on the subject were undoubtedly influenced by the preceding writings from the same source. Other than that her ideas were very indefinite.

"She says that she could not think that a calamity of even that magnitude would be able to put the Almighty out of commission, consequently supposed that all the dead were cared for as in former wars or calamities, but as to how this was done, she had but general ideas.

"The claiming that there was a hospital for the wounded was unexpected, but thinks that it could hardly be surprising from the theory of dominant ideas prevailing after death as before, and the teaching of mansions, etc. But this belief or theory was from the same source. She had nothing definite to offer before the writings began.

"She says that, after so long an experience, relating to the beyond, it is not surprising that she has been influenced by it,

\* The following came from another source, through the Ouija Board, but the parties were spiritualists and may be supposed to have been familiar with the idea expressed, which gives no detailed account of the condition to which allusion is made.

"Pat wants to stop the bloody war, will you help him?

(I shall try. Do you wish to say anything more?)

Yes, we are as you are; we have our work to do, in the way of study, and it takes many of those already over to keep those coming all the time, and now we are so very busy aiding those who are passing out unnaturally. Those killed are in a pitiful condition to grasp their new state."

but she claims that nothing was accepted without reason, that personally the idea of material in the beyond is repugnant to her, but takes it as it comes.

"The idea of most of the dead being bewildered seemed likely to her, but was not hers originally. The conception that the spirits themselves could be nearly overcome by the horror of the situation was not hers, and she has not considered it before."

We cannot prove beyond question that casual information from articles in the papers might give the subconscious material enough, apart from natural speculation, to suggest to it a set of ideas like those in the records. But I think every intelligent person knows that ideas of this kind are rarely or not at all seen in the newspapers. I never saw one in them in my life and I would be supposed to notice them more readily than others. Consequently, whatever may have been seen casually by any of the reporters would have been a rare circumstance, and, their own surprise, as well as their statements, is evidence that the ideas were not familiar ones. The coincidence, then, in the likeness of ideas about the effect of sudden death in war is a most interesting one and must have its weight, tho these ideas are common property among many spiritualists. It will require better evidence to verify the statements made, but the messages are confirmed by many phenomena which manifest the same characteristics in other psychics and they deserve at least a record for comparison with better cases which would have to be obtained with a better knowledge of the reading that had been done.

We have then four private cases where the same ideas have been expressed through automatic writing about the state of the dead killed in war and the parties claim to have had no previous belief or ideas about the subject as expressed. Whether they are true or not will depend upon further and similar results, but the coincidences already remarked must have their place and weight in a collective mass of instances like them. They must go here for what they are worth.

## V.

### MRS. N——'s REPORT.

After sending the previous records to press I received the following account from a lady well known to Dr. Hodgson in his

life and who has also been a frequent correspondent with myself on her own experiences. She is a private person with connections of the best kind, being related to the best families in New England, tho not now a resident of that part of the country. I have many other records of her experiences which will receive due notice in their place. The present are *a propos* of those which have such a timely interest in connection with the war and its effects on the spiritual world.

Before quoting the messages which she obtained on the subject of this article I shall give her own statements regarding the extent of her knowledge of the subject. Her letter is dated March 27th, 1915.

"I never cared to read much on spiritualism, excepting some of Miss Lillian Whiting's books, Emerson, Whittier, etc. I knew and loved Mr. Whittier and felt confidence in all he said or wrote; but had a disgust for the word spiritualism, and only tried to find a reason for the experiences we had when such a search seemed to be necessary for health."

I quote the letter on the facts relating to this article. Mrs. N.'s husband died after the war began in Europe, and had been an invalid with many interesting psychic experiences before his death. This narrative begins with one of them.

"Mr. N. often spoke on awakening mornings of feeling he had been among the battle-fields with a German neighbor, who was killed in an automobile accident last summer. This was during Mr. N.'s illness. This man told us in communications that it was some days, he thought, before he could realize that he had died, and that he stayed by the automobile at first, then went to the farm (Mr. J. J. Hill's farm in Minnesota) and began to see how badly his family felt because of his death.

"I said to him: 'The beautiful flowers and gardens about you in your present life must be a joy to you,' and he answered: 'I never worked for the *beauty* of a garden.'

"That reply impressed Mr. N., for Mr. Lohr was decidedly practical and a hard worker. As to the work among the soldiers, I have no special writings on that, only hints here and there. I judge by these that much depends upon the mind of the soldier and *his last thoughts*. Some do and some do not realize their death, but most all, I should judge, want to come back to tell or

to do something that seems most important to them, after the helpers have explained their condition to them.

"Mr. N.'s wish was to be able to help the soldiers, when he could leave the body and he has been busy in that way.

"Before I went to see Dr. Hodgson, one of our workmen hung himself in our blacksmith shop at the ranch. I hardly knew the boy, but he had been kind to B—— [Mrs. N.'s daughter, who was psychic], and she often spoke of seeing him and of his messages to her. I never wrote them down, but because of my anxiety on this matter I spoke of it to Dr. Hodgson and he told us to ask for help for the boy and all would be well. We did and he ceased to worry B. Dr. Hodgson may have had some record of this.

"I have had to suffer or know in some sympathetic way of most every death, for the past few years, of friends or relatives of ours. It might be several days or a week or more before we found proof of the event, but my experiences always corresponded with the conditions of the one who passed from the body. I am trying hard to overcome this and find an earnest call or prayer for help to those in need relieves the painful conditions."

These incidents have no other credentials than their own and the fact that the lady is an intelligent person who has been a very practical woman, having managed the business affairs during her husband's long illness. It is conceivable that casual information may have come to her in conversation or reading on the subject of such conditions as are alleged regarding the dead, but her reading as reported by herself would not readily account for it. But we need not claim that the material is evidential. It is not the object here to maintain that view, but to remark only the coincidence in several private cases regarding the condition of the dead that have died a violent death.

## VI.

### MRS. HANSON'S ACCOUNT. (PSEUDONYM.)

The following account is also from a private person who developed psychic tendencies a few years ago. Her husband is a physician of good standing. I have a large record of her experiences. The present one was the product of a sitting last Decem-

ber. I shall not quote the whole of the record, since a part of it is not occupied with the immediate subject before us. What I do quote begins with an alleged communication from a supposed ancient regarding the war, and the references may be interpreted in any way the reader pleases. It is clear that some of the comparisons involve ideas and names quite within the compass of any subliminal, and they are not given here with any view of regarding them as evidence, but merely as a part of the matter related to the main topic which concerns the effect of a violent death on the victim of it.—Editor.

December 15th, 1914.

Peace to you my children. Peace and benefits from us on this side.

(Is this the Master here now?)

Yes I am here. I wish to be heard in quietude. Hearken now, I would have you listen to what I am about to say.

It is long ages since I came to the earth plane but I do not lose my interest in what is transpiring. I am very sad to see the wars now in progress in the older civilizations, but it may be the rejuvenation of an effete civilization.

It is the monstrous conceit of mortals who fancy themselves God Kings. Who fancy themselves made in the image of some God they know not. These are the puppets of vainglorious pride. They do not realize how far greater were the kings, the Pharoahs of old, the noted Persian rulers, the Egyptian Pharoahs and princes of . . . I cannot seem to get the name I wish. Far greater ones ruled long before these present kingdoms emerged from chaotic swamp conditions of early life. Now they are imagining themselves the first in importance and sacrificing millions of lives in their vainglorious conceit and wicked power worship.

It will react upon them, but this does not help the poor mortals who are laying down their lives innocently and sinking into death, sleep without any adequate reason, not knowing why or what has come to them. These wretched humans, sacrificed, are unprepared and are in much need of help from both sides. I would like to bring one to you tonight, one who died by a German spear, a bayonet wound in the first month of the war. He fell bravely, but he knew nothing of what came over him and he is still asleep.

(Ask the Master to tell what is to be done.)

Ask him where he is.

(Where are you?)

I am on the field.

(Are you alone?)

I am not alone: what a foolish question, with hundreds about on all sides.

(Were you wounded?)

A little scratch, nothing to complain of, a little blood, maybe, but what is that to a French soldier.

(Speak to some of those about you.)

I am not in the habit of calling to them: we are too busy.

(Can you see?)

No, I hear a voice, but I am tired and don't see well tonight. That scratch has given me a headache.

(Where were you wounded?)

It was in my side. It is here now and I feel it. My God, the pain is getting awful.

(Have you ever thought of the hereafter?)

I am not in a mood to talk of that when in this pain.

(But it is something you must think about.)

Oh, don't bother me.

(Have you ever prayed?)

Sir, I think you are very impertinent. That is my personal affair.

(Has your wound been taken care of?)

My wound has been dressed and will be all right tomorrow.

[Here the pencil dipped itself repeatedly in a glass of water, rapping the side of the glass several times first. The writing with the wet pencil was very black. This performance occurred several times before the writing ended.]

(Can you see?)

I told you I couldn't see you. My eyes are shut so I cannot.

(But you must open your eyes and look around.)

I want to sleep. I don't wish to look at any more carnage.

(You will not see any more carnage, if you will look about.)

I am too tired, oh so tired. (But look.) I pray you leave me in peace.

(You are not on the battle-field any longer.)

How could I have gotten off the field? You are talking nonsense. No. Very good.

(I tell you a change has occurred. Open your eyes.)

Oh, Oh, Oh. My eyes are open, but I don't know you nor anyone.

(Can you see my hand?) Yes. (Can you notice any difference between your hand and mine?)

My hand is too thin. I am not sure if it is my hand.

(Do you see any one here that you know?)

Why no. No one. I am sure I don't know you, sir, or this lady.

(Do you notice anything strange about your present surroundings?)

I can't make out why it is so quiet, peaceful: the awful noise has

ceased and it is so still. Oh I am so tired: let me lie down. I want that sofa.

(There is room for you here beside me on this sofa.)

I want you to get up so I can rest there.

[Mr. H. gets up and takes a chair near by.]

Thank you, sir. I didn't mean to be discourteous, but I am so weary.

(Let me hold your hand.)

That is kind of you.

(How does it seem to you here?)

It seems very, very still.

(Do you know that a change has taken place?)

Yes, I realize it, but can't explain it.

(Do you realize that you have undergone the change that is called death?)

[Much excitement.] Dieu me protege. Oh what have you said to me, sir!

(No, it is still going on.) [Evidently some statement about the war omitted.]

Why am I not there? I was not a coward.

(Because you have undergone the change called death.)

Where is my body if I am here?

(Have you looked at yourself?)

No, I don't look at myself. I am too weary. I think you have been most kind, sir, and I do like this sofa.

(Do you understand what I have told you?)

I suppose I will have to believe it if you say it is true.

(You look around.)

I will look. I never thought of that. I don't want to see any more anguish. I *won't* see that. I will put out my eyes first.

(Open your eyes. Do you see any one here?)

My God, I see two people.

(Do you know them?)

No I don't know you or this lady who writes so persistently.

(Do you know you are dead?)

No, I would be willing to remain dead, if this were all.

(Have you any relatives who have died?)

Yes, my mother died last year. I am glad she died before the war.

(Suppose you lie here quietly and rest awhile.)

Well, I shall be glad of a respite from talking. I am too weary.

[Change of Control.]

(Will the master tell us what next to do?)

I am here, the Master, to confer with you as to this case.

(Is there anything more we can do for this soldier?)

No, he was asleep; but you have awakened him. He needs a hand now to carry him beyond and I shall go for one he loves.

(Did we conduct this case rightly?)

Yes, this did very well for this case, but his was a tractable case; some are more difficult.

(Will you send for some one for this soldier?)

I will send White Eagle for his mother. Meanwhile let us pray.

[Then follows an interesting prayer much like the Emperor prayers in character, tho not in the language familiar to readers of Stainton Moses and the Piper Reports.]

[Change of Control.]

[Continuing after the prayer by the Master.]

White Eagle is back. He has an elderly woman with him. She is sobbing with joy.

(Wake up now, soldier.)

Huh! I was asleep. Must I be awakened?

(Yes, look up. Who do you see here now?)

[Writing shows great excitement.] Oh, toi, ma mere, ma mere, ma mere. tu est ici. Toi! Comment cela se fait il?

[Translation: My mother, thou art here. Thou. How has this happened?]

(Speak in English.)

Yes sir, but I want to talk to my mother.

(How do you feel now?)

Better. Oh horrible nightmare. That seems far back, put behind me. It is and I am with my mother.

[Change of Control.]

[White Eagle.] Just let him be with his mother.

(What next?)

We will let his mother take him now. He is sensible of the change sufficiently for us to complete the work now from this side. We thank you for your aid on your side. You have helped one poor soul on many, many years. I thank and bless you. Good night.

As I have already remarked the message from the "ancient" has so much of modern knowledge in it, such part of it as may so easily be assigned to the subconscious, that both the language and the thought most naturally seems out of relation to anything we should most reasonably expect. The reference to Germany and the Kaiser is so clear that we should not fail to mark the suspicious character of it, not suspicious in respect of fraud, but of subliminal influence. Nor is there any way to prove that the purported messages from the French soldier have the source



alleged. The point is the coincidence of what is said with the other and independent records. The process, as the reader may observe, is one of awakening the soldier to his situation. That is, it represents him as asleep, in a nightmare or "horrible dream," and this has to be removed before he can become aware of his situation. This phenomenon is exactly like what occurs with the living in sleep and nightmare, and also in the insane, whether from lesion or shock, who are afflicted with hallucinations. The soldier's conversation reminds one exactly of what any one can witness in certain types of the insane. Mrs. Hanson is a normal woman, save for hysterical tendencies of a very light kind which are only superficial because they are an attendant of her psychic powers not yet fully developed.

Mrs. Hanson states that she knew nothing about the ideas here expressed except as they came in the message itself. Her reading had been mostly in theosophic literature. But we can not assure ourselves that she has never casually read or seen some statements on the general subject that might give a suggestion for the subconscious, but the views expressed or implied in the communications were new to her as she affirms. The interest, therefore, is in their coincidence with the other instances, and time alone will tell whether they are to have any real significance for the ideas indicated.

## FINAL VERIFICATION OF A HITHERTO UN- VERIFIED INCIDENT.

BY JAMES H. HYSLOP.

In the Preface to Vol. VI of the *Proceedings* I was able to call attention to the fact that, long after their publication, as unverified incidents in my first Piper Report, I had been able to verify certain rather important incidents which I had to reject at the earlier date. I have just received information from an excellent source that an incident in the work of Mrs. Chenoweth which I had not been able to verify in connection with my father-in-law has probabilities which I could not give it in earlier investigations.

My father-in-law died in December, 1906. Soon afterward I had a sitting with Mrs. Chenoweth, Starlight controlling, and received good evidence that he was present communicating, tho I did not get his name. This record was published in Vol. IV of the *Proceedings*, pp. 736-776. Two years later, March 11th, 1908, tho it is probable that I had purported to hear from him in the interim, in the subliminal entrance to the trance there were indications from names and incidents that he or some one in the family was trying to communicate. The name Almira, which I did not recognize, came, and then the following:

There is a little toy vessel, like a little ship. It is a glass globe with one of these little ships in it, you know.

(Yes.)

And it seems to be familiar to these people, as tho it were an ornament that they know about. It belongs somewhere there.

(Yes.)

I suppose it is brought from somewhere and they always kept it. That is what it looks like—like a ship on the waves.

(Yes.)

It is in color, you know, because I can see some. You have seen glass ships haven't you?

(Yes.) [I don't know why I gave this answer.]

Were they blown by glass people?

(Yes.)

Well, it is more like that, but whether it is in the globe, as you sometimes see things, in a glass, or whether it is a little thing in it, with a globe over it, I don't know. I see it as a shape with a globe over it. Aint that funny?

(Yes.)

I could not ascertain any meaning whatever at the time about this incident. No one among the surviving relatives of the family near or remote could throw any light upon it.

On April 6th, 1911, a long message began with the name Carrie, which I recognized as having a possible meaning, just to keep the communicator at work, but the subsequent names and incidents I could not verify and were certainly not connected with the person I had in mind. The whole passage remained wholly an enigma to me. Later events explained them very clearly.

On October 11th, 1911, in the subliminal entrance into the trance, there came the following spontaneously:

Who is the woman?

(Can you tell?)

Yes, I feel just as if I were dying. I am not ailing, but the woman is. Shall I tell what I see?

(Yes.)

I see a woman above medium height, light complexion, blue eyes, plain, but not old fashioned, and a good looking woman. She is so interested to come, but she does not know how to come and say all she wishes. I am a part of this work, but I can't seem to manage my own expression. Did you ask for any woman to come like that?

(Not out loud. I do not yet recognize her. If you can tell more I may.)

I feel as if the writing ought to be coming, but I can't get away from her.

(Let her go on.)

I saw a glass globe over a glass ornament. It is a peculiar thing. I don't know as I have seen anything like it. Do they make glass ornaments and cover them with a globe?

(I don't know.)

You haven't one have you?

(No.)

It looks like a glass ship. There is colored glass. I feel better now I have spoken of it.

While the description of the woman fits my wife exactly in all its details, tho I would not emphasize her good looks, I did not suspect its reference to her at the time and I would not have suspected it but for the sequel. The allusion to the glass globed ship, however, began to show the connections, and the automatic writing began at once with the probable attempt to write the letter M, the initial of my wife's name Mary, well enough known at this time to Mrs. Chenoweth. I could not regard it as significant, especially as the reading was not clear. However, the effort broke down to communicate directly and a change of control followed with G. P. and Jennie P. in double control, "driving tandem", as the latter called it. The record follows:

Good morning. Here we are and we are trying to do some of the things that will help you on the record of which you spoke yesterday. It was Mary who came and she hoped she might be able to get a new adjustment for herself which would help her in her evidence which is to come in relation to the Carrie. You asked your father for Carrie's name did you not?

(Yes.)

And Mary, of course, I refer to Mrs. Hyslop, but we grow rather careless about names in our effort to get at once to the real matter.

(Yes, it was she that referred to the globe of glass, was it?)

Yes.

(She or some one referred to it several years ago through this light and I was not able to verify it in the family. Did it belong to some one else than Carrie?)

I think it did, and it was one of those things which glass blowers used to produce at exhibitions of their work, and was colored and decorated, and rather an intricate piece of work, and I presume left an impression on the owner's mind by its very oddity.

(Yes, it will be necessary to get the full name of Carrie or the owner in order to run down the incident.)

Yes, and no one realizes that better than Mary and your father. Frequently a spirit unused to communicating will recall some incident or property which is so far removed that it is almost impossible to trace it, and they feel they have accomplished a great feat, but the communicator who understands his business will get incidents easily verifiable but entirely out of the line of ordinary life.

Now this Carrie is not able to do all that we know is necessary and we want more time for her, if you can grant it. If not say so.

(Yes, I can wait and she can be sandwiched in later.)

That will be better, for a forced communication is often worse than useless. It is liable to have some egregious blunder.

This association of the name Mary and Carrie, and the reference to Mary as that of my wife, led to the identification of the Carrie, as a half sister of hers who died in 1877, seven years before I met my wife and whose half sister I had never heard of, so far as my recollection goes. I then ascertained that there had been glass blowers at the Centennial Exposition held in Philadelphia in 1876, the home of my wife. But no one living could recall having a glass ship enclosed in a glass globe or remembered seeing one. All that I could learn was that it was possible that such things were seen at that time. Carrie died when she was seven years of age and if it was a relic in her memory it was one of those things that sometimes impress young minds and is remembered without special interest other than its striking character at the time.

But as the completion of matters was postponed I had to wait for a later sitting to give me further information. At the time of the sitting the name Carrie had no meaning to me, and it was only later that I learned what I have stated above. Then on November 21st the matter was taken up spontaneously again. It was done in the subliminal entrance to the trance. The record is as follows:

I see a schoolroom, and I see two, your lady and a sister in spirit. Do you want to hear from her sister.

(Yes or about her.)

Yes, what I saw in the schoolroom. Two persons, one your lady, one her sister. There is a very close feeling between them. That sounds stupid. Some sisters are not very close. You know what I mean. Some are like two peas in a pod. I don't know which went first. I rather think the sister went first. Is that so?

(Yes.)

What makes me think so is, your wife is a little nearer the material world and the sister is further back in the spirit world, and it seems as tho she met her. There is some one trying to get something from your wife. She is full of life and lightness, this sister is. Do you know anything about Cad?

(No, go on with it.)

It sounds like Cad or Caddie. It is a name like that.

(No, it is a little different.) [Thinking of *Carrie*, which is the name given before in this connection.]

It is more like that, a pet name or nickname. You are thinking of *Carrie*, arn't you?

(Yes.)

Some one calls her Cad or Caddie. That might help you. She has got more people in life. Do you know that?

(Yes.)

They are fond of each other, your wife and Carrie.

(Where did that glass ship come from?)

What glass ship? Did I see it once?

(Yes, in the deep trance.)

In writing? In a case was it?

(Yes, others do not recall it, but if you told where it was obtained, I might be better assured.)

I really don't know about it. I will see what I can do. It isn't one of those things glass blowers have is it?

(Yes.)

Do you know any one named David?

(Living or dead?)

Dead, in spirit.

(No, go on.) [My answer here referred to relatives in my wife's family.]

I don't know. I think you are one beyond me now. Does that come with that group of people?

(What, David?)

No, stop. That doesn't belong to them. It belonged to some of those where they went as if a visiting place. Have I made it plain?

(Perfectly.)

In some of the recollections of the past that stood out.

The reference at the beginning of this long communication to a schoolroom has no determinable meaning. But the reference to my wife and her sister with the statement, that the sister went first, located the incident. My wife's sister did die first, in fact 23 years before my wife. I took the reference to Cad or Caddie to be a mistake for Carrie, but inquiry showed that it was the pet name of the wife of my father-in-law's partner in business, and her daughter was an intimate friend of my wife. The David had no meaning to me in this connection, but I ascertained by inquiry that it was the name of an intimate friend and partner of my father-in-law in business in another city nearly a thousand miles from Philadelphia. My father-in-law frequently visited at their home. But I did not find the relevance of the allusion to the glass ship. The reference to glass blowers was a correct hit, and taken with the earlier allusion to the ship as one of those things that "glass blowers used to produce at exhibitions of their work" rather clearly points to the Centennial Exposition, in so far as

association with the group of communicators is concerned. It does not, however, make clear or even suggest whose memory it is and I did not get any nearer the verification of its meaning. Indeed, I ascertained nothing that would prove that glass ships under globes had been seen at that Exposition, however possible it might be.

But fortunately Mr. Albert J. Edmunds, who is connected with the Pennsylvania Historical Society, recently discovered evidence that glass blown ships were made at the Centennial Exposition of 1876 in Philadelphia. In a letter dated January 26th, 1915, he writes me of his recent discovery, having read my note in Vol. VI of the *Proceedings*.

"As to glass ship in the Centennial of 1876: 'Ingram, J. S., The Centennial Exposition described and illustrated. Philadelphia, 1876, .... 284.'"

"Flowers, birds, leaves, fruit, and in fact any object was cut upon glass. A lady's hat, with flowers, a steam engine pumping water to a glass fountain are among the articles made on the spot by the blower.

"Therefore, no doubt, that the glass ship of your 1912 Report was actually there. Perhaps I may find it yet with more research."

After sealing his letter he learned from a lady in the Department of Manuscripts in the Library of the Pennsylvania Historical Society that "her family had a glass ship spun in the Centennial, but it is now gone." Then before mailing the letter Mr. Edmunds discovered a volume which proved that glass ships were blown at this Exposition. Mr. Edmunds says:

"Just arrived. 'The Glassblower. Vol. III, Boston (1876) contains a poem on glass steamboat and also mentions the same in a prose article."

On telling this incident to a friend in Boston, she remarked that she herself had seen a glass ship in a globe as described here.

One thing is thus decided. There were glass ships blown at the Centennial Exposition in Philadelphia in 1876, a year before the death of my wife's sister. The family lived in Philadelphia and were much interested in the Exposition and doubtless entertained the family at that time, whose head was named David, as a very large portion of the American people went to that Ex-

position, and these families were intimate and connected in business at the same time. But we have not located the person who saw or owned the ship.

The important thing, however, is that an incident which I could not verify for some years turns out to be true, whether it is evidential or not. We may suppose that Mrs. Chenoweth might have read the book mentioned or might have casually seen it and so gotten the idea into her mind. While that is all quite possible it has to be entertained in the face of the fact that she could not have been more than three or four years of age at the time of the Centennial Exposition and neither then nor afterward could have had any special interest in the glass globed ship. Besides it was not possible that she should have known the names mentioned in connection with it and there was no reason for clinging through several years to the association of it with my wife and relatives. But whether evidential or not, the incident is a good illustration that persistent messages of the kind may be accepted as probably true in all cases, even tho we have to hunt out a different relation or association than the one apparent superficially in the message. Dr. Hodgson found this so true that he distrusted the statements of the living often when denying the truth or relevance of an incident, and he once said this through Mrs. Chenoweth who never knew that it was his opinion.

Accepting the incident as genuine and evidential it is a good one in negation of telepathy as some people try to believe it. The complications involved would require that process to read all living minds to find the fact and select it therefrom. That supposition requires infinite credulity to accept it.

We should note, too, that the subliminal of Mrs. Chenoweth, in the communication of October 11th, 1911, refers to the ship before any names were given and was itself bewildered as to its meaning or relation. I could not have found any clue to the matter but for the allusion to my wife later, and then the several allusions to the ship became intelligible. But I repeat that the chief interest is in the final verification of an incident that had not yielded to careful inquiry at the time.



## INCIDENTS.

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

### APPARENT CLAIRVOYANCE.

The following cases or incidents will explain their own meaning. The writer wrote me that he had had unusual experiences and also mentioned the dowser who afterward corroborated the experiences of my correspondent, as the present record will show.

The limitation of the boy's work to finding money suggested that he was himself hiding the coins, either consciously or unconsciously, and then finding them, either consciously or unconsciously. It was, therefore, necessary to know the facts in more detail than told in the first account. The finding of the coins on the road or in houses, without their having been concealed there by Mr. Smith, would not of itself be impressive. We required to know whether it was possible for the boy to have hidden them in the several places. Hence I required the writer in his accounts to be sure that such a thing was not possible. His own experiment in which he locked the boy in his, the informant's own room, in a trance, excludes the boy's action in regard to the concealment of the coin, and if he found that clairvoyantly it would not be hard to assume the same process for the other instances. The circumstances described also rather show that the finding of the other coins was not a normal act. All depends, however, on the assurance of the informant that the boy had never been at the places indicated. The hiding of coins by the informant and Mr. Miller, however, shows that the boy could find them without having hidden them himself. The consequence is

that we have a case worth reporting, and assuming that the boy had not hid any of the coins, some of them represent knowledge which would not be attributable to telepathy from the living. The circumstances under which the bills of money were found tend to protect the boy from suspicion, tho we might suppose him to have hidden the money in a somnambolic state when the man did not know anything about him. But one or two of the incidents are hard to account for in this way, even tho it might be easier to believe this than to believe in clairvoyance. The existence of the supernormal, however, tends to make the case credible, because such incidents are not so exceptional as they once were, but we nevertheless require that the evidence be unimpeachable.—J. H. H.

**The Montana State Training School  
for  
Backward Children.**

Boulder, Montana, Feb. 3, 1913.

James H. Hyslop, LL. D.,  
New York City.

My Dear Sir:

I will take pleasure in complying with your request of Dec. 24th, 1912, as regards the case brought to your notice thro the advice of Mr. Howard Morrell, of Butte.

Bantel, B—— admitted Dec. 7-'10. Age 9 yrs. Weight 75 lbs. Hair and eyes dark. Nervous—troubled with insomnia. Appetite good—very active. Moral pervert. Language profane and obscene. Father a fallen Baptist minister, mother a prostitute in the city of London, Eng.

The child was taken from his own parents when five years of age and adopted by a Scotch family, who accepted the boy upon legal advice and thro the influence of charitable authorities.

This legal proceeding and the loss of the child by his own parents angered them, and the boy's own father told the child to "kill his stepfather." This suggestion became a *fixed* idea in the boy's mind and dominated his impulses day and night until the child became imbued with homicidal ideas and an uncontrollable desire to slay his foster parent.

He would steal an axe, a gun, a butcher knife or hammer and take them to bed with the full intention of killing his foster father.

Consequently the child was brought to me, and I was asked to give the case psychic treatment. Two days after admission I put the boy in a profound state of hypnosis, for thirty minutes. During this subjective state I gave the subject suggestions of a "high moral" standard, also suggestions of "natural sleep" at night.

I continued this treatment for one week, skipped a week, then I took the boy and gave him a course in mental calisthenics along moral lines, in his normal mental state. Had him repeat daily "Thou shalt do no murder," "Honor thy father and mother," "Thou shalt not swear," the golden rule and the Lord's prayer.

After these had been indelibly impressed upon his mind and their true significance explained, I again put him in a profound state of hypnosis, suggesting the wickedness of his father's advice "to kill," and had him repeat "Thou shalt do no murder," also the Lord's prayer—"not forgetting to forcibly impress upon his subjective mind that God would punish him, also the civil laws would perhaps kill him or imprison him for his natural life if he followed the very wicked advice of his own father.

Again a few days were allowed to elapse without hypnotic treatment, after which I put him in a state of hypnosis, suggesting a *forgetfulness* of all the wicked advice his father had given him and the *remembrance* of all the *good* and *moral* instructions he had received and a strong and uncontrollable power to follow the *good only* and *never the wicked*.

These several psychic courses of treatment were all that was given the child directly but I used indirect influence and saw that his everyday environments were compatible with my psychic treatment. I made him my office boy and won the boy's love and esteem, never for once forgetting to anticipate such little things that would bring happiness into his everyday life while a pupil of the school, and teaching him daily all the good he should know.

He left the school Feb. 4th a transmogrification of his former self—a boy mentally, physically, and morally strong.

After his leaving the school he was re-adopted by his own *aunt* and uncle, and his whole life, since his training at the school, has been all that a child of his years and understanding should be.

In my experience, treating cases thro the medium of psychic forces I fully realize the fact that any and all the results are plus the environment. No pecuniary compensation would be an inducement for me to use my psychic powers as a public hypnotist, and I never use this spiritual gift outside of my lines of special mental training.

During my years of experience in my particular line of work, I have observed many mental phenomena. At the present time I have one boy who possesses most extraordinary powers as a Dowser and trance-medium. He is also clairvoyant at times. He has puzzled

all the instructors in the school, and is an enigma to the ordinary person.

I trust the one above case may furnish you with some information, most valuable in your scientific research.

Yours truly,

T. A. SMITH.

Boulder, Mont., Feb. 16, 1913.

Prof. Hyslop.

Yours duly received. Should have answered before, but had not the time to give it the thought I should.

I will give you a few instances where I have been with Mr. Smith and two of his pupils.

One boy had an impression of paper flying before his eyes. Mr. Smith put him under his control and it developed there was a ten-dollar bill under a water course some  $\frac{1}{4}$  mile from the school. Smith took several of the teachers in a snowstorm to the place, the attraction was so strong that he not only made a dive himself but threw Smith into the ditch. The boy dove under the bridge, threw out old weeds, snow and debris and in it was the \$10.00 bill. This same boy found many other pieces of money from 5 cts. to 50 cts. This boy was sent to the school as a thief. Since Mr. Smith's handling of the boy he has not been accused of such things. Instead of the boy being kept under S.'s care and influence he has been taken from school and made to work, with threats from his father "if he don't quit such d—— foolishness he will shoot him" (so the boy says).

This is one boy. The boy he has with him most of the time was also accused of thieving. Did not know his letters or the English language. Is now a good boy and smart for the privileges he has had.

I was there one day and this boy had an impression. Smith put him under the influence. He developed there was a 10 cent piece in the road at my place. I took them both in my carriage (to test him) and started on the road. (He gave date of coin and where it was.) (On the road I drew his attention to meadows and the ranches so he would not have his mind on it.) When we passed by it he nearly went out of carriage. I looked back and saw a bright spot in road. He went directly to it, picked it up, kept it in sight until I took it from his hand looked at date. (Just as he said it was.)

At another time he said there was 25 cts. in road. We took the professor and several teachers with us. The Prof. (to be smart) started a few feet in advance but he could not find it and passed over it. The boy dove into the dirt and took it out. (Date correct.)

I had an impression there was some money at an old deserted cabin. I took my team and drove them to it. Smith put him under control he said there was a roll of bills. They were rolled so he

could not see the dates. (Which goes to show he sees things instead of having it suggested to him by unseen forces.) He found a \$5.00 and three \$1.00 bills—\$8.00 in all.

This is what we have actually seen, not hearsay. Still people will say they don't believe it and Smith and I put those things for him to find.

They would trust us and take our word for anything.

Now about myself and partner. We have the gift of finding water and leads of mineral with Spanish needles and forked sticks. We are in the mining business, can find all leads and have proved it by our work in finding them by tunnels and shafts. We are still working on our claims, but it takes work and time to prove our theory. My partner when he first began to work with me would cramp in his hands and feet so he would have to leave the place and let it pass off.

He can now find leads by walking and even riding over them. We had opened up a lead in a tunnel and we thought we would take the boy and see if he could distinguish leads. Took him to our claim. Mr. S. put him under control. He rolled over towards tunnel, had to catch him out of sage brush and he pulled two men along to the tunnel, went in 100 feet when he came to lead. They had all they could do to keep him from pressing his face down on the rock, said there was gold in white rock about 50 feet deeper. We knew where the lead was and this demonstrates that we are on the same lines but under different conditions. My partner told a friend of ours where to dig for water, how deep, that they would find a flat rock 6 in. thick and under that they would find water. They dug, found the water just as he told them and he was 30 miles from the place. The lady who found the water has just come in and I will have her sign this.

ELLA S. DAVISON.

We have never failed in proving our theory. I told a mining man just how far he would have to go in and cut tunnel before he would find a lead, how far to another lead, how wide, how far to another until I told him of several leads. They started tunnel and have found things as I told them. They took it down on a paper and they said nothing about it until I made them acknowledge it. I was 100 miles from the place, never was there. They hated to have me tell them more 100 miles from the mine, more than they knew themselves, still they are anxious to have me go down.

This is a long letter and perhaps not interesting to you. That was why I wrote you to know what lines you were interested in.

I am up against it as I know these things to be a fact, but have not been able to prove why these facts exist.

I have the works of the Columbia Scientific Academy, The Metropolitan Institute of Science—both of New York, Prof.

Knowles' works, A. Victor Seyno works, The Magazine of Mysteries, but am still in the dark.

I am trying to investigate the depth and value of ores. We find many leads of no commercial value.

Excuse this long letter, but the subjects are so broad and cover so much ground, it is hard to give it in a short letter. Was called to 'phone.

Yours very truly,

J. HENRY MILLER.

Boulder, Montana, Feb. 25, 1913.

Dr. James H. Hyslop,  
New York City, N. Y.

Dear Sir:

Your letter of Feb. the 8th arrived in due time but the numerous details of my work have prevented me from answering until the present writing.

I am possessed with psychic powers but I am not a "controlling spiritual medium." However, I am an ardent investigator of the psychical side of human life. I am strongly *Hypnotic* and *Magnetic*, and, for some time, I have made some interesting investigations along *these* lines of Occult Science.

When a child, I used, at times, to think beyond the external side of child life. I would often isolate myself from the family circle—assume a recumbent posture, and, while in this state of relaxation, dream far into the future. After such periods I would disclose my mental pictures to parents or other members of the family but was *chided, ridiculed, and even punished* for "talking nonsense," as my parents termed my intuitions.

These intuitions were not the result of a "*trance*" condition but were developed while in a state of semi-waking—a "*twilight sleep*" as it were—I being conscious of immediate surroundings at these times.

I have always been *strongly intuitive*, and, if I follow my intuitions, I am always successful, but in following advice of others I invariably meet with reverses.

I am involuntarily spontaneously clairvoyant *at times*, especially in meeting persons who are strangers. Sometimes it is their abnormal conditions physically, sometimes morally and sometimes mentally. Sometimes it is approaching sickness, accident or death.

I am magnetic and attract without any effort. My hypnotic and magnetic powers, I never profane or prostitute to "put money in my purse."

My desire is to use these "spiritual gifts" for the upbuilding of humanity and the bettering of the human species.

No sum of money would hire me to go on to the public platform and rob persons of their objective senses to make people laugh.

I only make use of my psychic powers in conjunction with my training work, and even then only in a very limited way, for I am handicapped by *unbelievers* and *skeptical* persons who are utterly ignorant of the psychic powers and are ever ready to *censure* and *criticise* any and all such psychic demonstrations of these forces for good. I am the only officer in this triple school who is, at the present, interested in psychology, and I am a *much misunderstood person*.

The school has had a new president within the year. The former man was much interested in the study of the occult sciences, and it was at his instigation that I took up the case mentioned in my previous letter.

I have not gone into *deep consideration* or *treatment* of cases this term but I am *investigating* all cases that give me proofs of being psychically endowed. This I am doing *privately* and for *my personal enlightenment*.

I most sincerely regret that I am working in environment entirely at variance with scientific research.

However, I anticipate taking up this professional line of work *independently* at some time in the near future.

Perhaps in the light of "*A School of Suggestion*," whereby the well-intentioned individual may be scientifically taught to "seek and find" intelligent responses to all natural aspirations.

I was prompted to take up the study of elementary psychology, and to become an investigator of the occult sciences, because I am, and have been from a school boy, the possessor of certain definite inclinations which I am determined to gratify along the lines of spiritual philosophy, thereby analyzing *my own individuality* and letting the light of my intelligence so shine that it may rightly lead others from darkness to light.

In my dealing with "the wayward boy," before mentioned, there was an *intuition*, an *inward prompting*, "*a gentle voice within*," which *seemed to tell* me just what suggestions to give and how to give them. This *silent voice within* was my only spirit control for treating the case. This same silent voice leads and guides *my own individual actions* as I before stated. I have been advised by "controlling" and "seeing" mediums that I am under *spiritual control* and that eventually I will not longer be in objective darkness but be brought into subjective light and "see face to face."

If any such a revelation is in store for me, if it develops, I may then be able to better analyze myself and explain my methods.

After the boy left me he was re-adopted by an *own uncle and aunt*, (on which parental side I do not know) but a different family from the one he came to the school from. The boy's own father

was living when the suggestion "to kill his adopted father" was given.

As I before stated, I realize that the good results from suggestions are always plus the environment but anyway my treatment of the case saved the boy from a trip to the insane asylum.

Your recent letter concerning one J. Henry Miller, I will state positively that the above-named person and individual is an honorable man and an old resident of this community. He is highly esteemed as a citizen, and his character and veracity have never been questioned. He is eccentric along "prospector" lines and has dug a hole in the side of nearly every mountain around this section of Montana and is still an *ordinary* rancher. The lamp of hope still burns brightly in his breast and he expects to "strike it rich" some day. He claims "Dowsing" powers, but this assertion I can not vouch for as I never witnessed a demonstration of his asserted powers.

He is a friendly neighbor and a frequent visitor at the school and it was through his frequent visits to the school that he was brought in touch with me and my special work.

He manifests a great interest in psychic forces and he has witnessed numerous demonstrations by my pupils.

The facts he has narrated to you by letter, concerning one of my boy pupils, is absolutely correct.

The boy is all that Mr. Miller has represented him to be and "then some" (to use a bit of phraseology). Mr. M. may not have expressed himself scientifically correct but he has told you the *truth* in his vernacular.

I am keeping the boy's record from the beginning and will continue so to do. It is worth the trouble and is most interesting to me.

In the near future I will give you a detailed account of some of his acts. I am sure the case will be interesting to you. I am pressed for time so I must desist for the present. I shall consider it a privilege to keep you in touch with me and my work.

Yours sincerely,

T. A. SMITH.

Boulder, Montana, Mar. 14, 1913.

Dr. James H. Hyslop,  
New York City, N. Y.

*Dear Doctor:*

I am gladly sending you data concerning the boy whose case was referred to in my previous communication.

I have correctly narrated some of his psychic demonstrations, and I trust they may help you in your scientific search after truth.

I have had many interesting cases come under my training, cases



which could have been developed along useful lines, but the powers that rule would not give me this support. So I simply live up to the regulation curriculum, and merely drift. I feel very much as you expressed yourself in your previous letter.

I trust the data may serve you to some good end. With professional regards and my best wishes, I am

Very sincerely,

T. A. SMITH.

Arthur E—.

Admitted Oct. 25th, 1909. Weight 71 lbs. Hair light, eyes blue. Norwegian parentage. Born in Montana July 24th, 1887.

Never received any mental training until he was admitted to Montana School for Backward Children. Was booked as a backward child from environment. After his admission he learned well, especially by example and comparison. Has mastered the four fundamental principles of arithmetic and the multiplication tables up to twelves. Reads very well and writes letters correctly.

He could not say the English alphabet at the time of his admission. His general health before coming to school was good. Did a man's work on his father's ranch. Easy to take cold, which affects the circulatory organs and nerves. Is naturally supersensitive and nervous. He is courteous, dignified, courageous, active and ambitious, also industrious. Is a natural mechanic. Since his admission he has had his tonsils removed, has also had measles and chicken-pox. He is very anxious to learn and takes a great interest in both mental and manual training. He has learned the tables of "long measure," "dry measure," "liquid measure" and "U. S. currency." Counts money and makes change accurately.

His father protested against the boy going to school, as he wanted him to work on the ranch. It was through legal authority that the boy was sent here to be educated and trained. It is also by the compulsory education law that we retain the child.

His father drinks hard, and when "in his cups" abuses the members of his family. The boy has marks on his body which the father put there in his abnormal mental condition. The child does not wish to return to his home.

Before his admission to the school he had committed some strange acts, which booked him as being *dishonest*. He would steal *metallic articles*, hide them, and never resurrect them afterward; and no punishment, however severe, would induce him to return them again.

Shortly after coming to the school, he took a valuable ring belonging to one of the lady officers. She reported the fact to me, but said "I can not say who took it, as a number of the boys were working in that part of the building."

I suspected Arthur as the guilty party, as he was helping with the work at that time. "So I called the boy to my office, asked him if he took the ring. He quickly and honestly replied, "Yes, sir, I took it and hid it." I asked him why. He quickly replied, "because it bothered me and I could not do my work." He acknowledged that he knew it was wrong, but emphasized the fact that he "*could not help it.*" At the same time declaring that it "pulled" him toward it. His simple but honest statement gave me a clue and offered the suggestion to my mind that the boy was magnetic and that metallic substances attracted him with such an effect as to produce an ardent desire to possess them. So made up my mind to put him through a test, at the same time ordering the boy to go get the ring, return it to the lady and then report to me.

He obeyed my order, at the same time making an apology to the party for taking the ring and in tears he promised not to steal anything more.

Upon his return to me, I talked seriously, but kindly to him, admonishing him to always be honest. After his emotions subsided I took him to my private room, gave him a comfortable rocking-chair to sit in. I had him face my metronome and instructed him to watch the pendulum, and if his eyes got tired and sleepy to let them go shut.

In two minutes he was in a profound state of hypnosis. I laid him upon my bed, had him tell all about himself, and asked him why he took such articles and coins. He very quickly replied "I can't help it, for they pull me to them, and bother me so I can't work or even think." I asked him why he never *slipped* them back to their proper places sometime. He quickly replied "I am afraid of being whipped." I then told him he would never be punished for doing right, telling the truth, and acknowledging the wrong, also emphasizing the fact that I would never punish him nor allow anyone else to do so, if he would only tell me the truth always.

Now for my first test, I took a silver dollar, slipped from the room and hid the coin in a remote part of the building. I returned to my room, gave him the suggestion to find the silver dollar which was secreted within the building, in the same manner which caused him to take things that did not rightfully belong to him.

Immediately his body shot with great force toward the end of the building where the coin was hidden. After relaxing from a state of rigidity, he stood up, walked toward the door of my room and went rapidly toward the place where the dollar was hidden, found it, returned to my room, gave it to me. I tried to get him to keep it, which he absolutely refused to do, saying it was not his and that it belonged to some one else.

I laid him upon the bed, gave him the suggestion to walk over to the chair, sit down, and when he heard the little bell to the metronome ring to wake up and be wide awake and feel good. He obeyed

my suggestion, and upon hearing the bell he opened his eyes, smiled, and said "That clock made my eyes go shut." After awaking he did not remember what he had done. But in three days afterward he told me all about it.

After this test I watched him carefully and every movement convinced me that the boy was surely magnetic and was, at times, under the controlling influence of these currents. About three months after this, he was reprimanded sharply by the manual training teacher for spoiling several pieces of work which was given him to do. When asked why he could not keep his mind upon his work, he replied, "Something comes before my eyes and bothers me."

I kept watch upon him and I instructed another of the same class to watch him. That very day, before leaving the manual training room, he took a box of brass trimmings off the shelf and hid them. The boy whom I detailed to watch his actions came and told me. The next day I inquired how Arthur had done his work, when the teacher informed me he had been unusually careful and had made good his spoiled work. He never returned the trimmings, but after a couple of weeks I went and dug up the box, called him to the office, asked him if he knew anything about them. He replied frankly, "Yes, sir, Mr. Smith, I took them out of the manual room because they bothered me so I could not do my work as I was instructed"; further told me "they *pulled* his hands and arms so he spoiled his work."

I told him they would not bother him any more and instructed him not to misplace another article but if annoyed in any way again to come to me and get advice as to what to do. Never, since that time, has he removed, stolen or been annoyed in such a manner.

So much about Arthur's natural characteristics and idiosyncrasies over which he, at one time, had no control and which caused him to be misunderstood and severely punished.

After studying the boy diligently and by also carefully watching him, these attractions began to develop a wonderful power for proper and honest uses, and now the power is no longer the source of a misdirected energy and uncontrollable, but is under control and the source of happiness and honest pecuniary gain to the boy.

From time to time I gave him mental tests, and with these tests suggestions that he would be attracted by lost or stolen articles, and find them and return them to their rightful owners and be rewarded for his honesty.

After a time, when accompanying me on my walks or trips to town, he would suddenly be drawn to the ground and invariably pick up a coin. Sometimes we would pass over and beyond it, when suddenly he would get the attraction, run backwards until he got over it, when it would pull him down and he would pick it up.

These "finds" were always pleasing to him, and were becoming intensely interesting to me. From the time of his *first* "find" until

the present writing he has never stolen or misplaced any article, and is frank, honest and a very happy boy.

From this time on he so developed, mentally, morally and physically that he soon became a lode-stone of attraction himself and is to this day causing people to "sit up and take notice." The boy, as stated on page 297, was admitted Oct. 25th, 1909, and mental development did not really begin to manifest itself until these psychic forces were awakened and controlled, which was one year after his admission, about the latter part of Oct., 1911.

In December, 1911, he first began to manifest clairvoyant powers. The boy accompanied me to Butte in the above month on a trading expedition, which privilege and pleasure were a reward for his obedience, honesty and diligent appreciation of his studies. A promise I had previously made to him. He never, before, had been in a town larger than Boulder, (which is hardly worthy the name) and had never seen a building larger than our school.

While walking along one of the main streets he suddenly stopped and said, "Mr. Smith, please may I step out into the street, I want to get something?" I asked what it was. He replied "A nickel!" I first looked sharply, but could see nothing that looked like a nickel. I then said, "yes, you can go get it." He left the sidewalk, went into the street, scratched away a pile of dirt and found the nickel.

In the evening we attended a performance of "Madam Sherry." He was much delighted and very happy. Upon our return to the hotel, and while he was preparing for bed, he again accosted me and asked permission to go down on the street. I asked "what for?" He replied that "about three feet out in the street was a quarter." I replied, "No, you can get it in the morning." The next morning upon leaving the hotel, he ran out in the street, kicked aside some dirt and found a quarter.

His clairvoyant powers were now becoming very interesting to me, and from December, 1911, until the present writing the boy continues to develop in every way, and his psychic powers are strongly manifested from time to time.

On Monday, April 15th, 1912, I accepted an invitation from Mr. J. Henry Miller to take a ride. I took Arthur along to please him. We visited an old deserted cabin, where had once lived an old rancher, who had previously died, and whose wife had gone insane and is an inmate of some insane asylum in the east.

We sat down to rest, just at the side of the cabin, (which was locked up and doors barricaded with boards). While Mr. Miller and I were discanting upon these people's lives, Arthur said, "There is money under the floor in the front room." I asked "What kind?" He replied "Paper money!" Fortunately two panes of glass, one above the other, were broken out of a window in the old kitchen. I removed my overcoat, crawled through, taking the boy with me. We went to the front room, he stood over a place in the floor, and said

"it is right under here." I tore up a dirty old ingrain carpet at one corner, the boy reached arms and shoulders under the carpet, bringing out an armful of old dirty hay. He threw it upon the floor in front of me, and I picked up a roll of bills, consisting of four "ones" and one "five." No doubt but the old lady put it there at one time for safe-keeping, but after going insane never remembered anything about it.

On Thursday, May 23, 1912, informed me there was a 50 cent piece under a culvert crossing Main St. in Boulder, at north end, date 1900. I took him down in the afternoon. He went directly to the north end of the culvert, tore out a pack of water-soaked paper and leaves, broke it into pieces and found coin as stated with date of 1900.

Sunday, May 5th, 1912, about eleven this A. M., he informed me there was a 50 cent piece, date 1903, lying under boardwalk in front of the Episcopal church in Boulder. After dinner I took him down, and on the way we met a lady member of the church. She went with us. I lifted up one section of the walk, and Arthur picked the coin from the dirt, date 1903, as stated.

Sunday, May 12th, 1912. This morning about eleven the boy informed me that "a white house was coming before his eyes." After dinner he became clairvoyant and said "I see a quarter under the steps going up into the little white church with the bell on it. (The Methodist.) The date on the quarter is 1899." After the condition passed off he opened his eyes, smiled pleasantly, and asked me to take him over to get it. I did so. He reached head and shoulders in under the steps and pulled out a double hand-full of hard packed dirt, threw it upon the ground, and out rolled the quarter of 1899.

After our return to the school the boy asked me if he might try and see whether or not he could get an idea of what was under the ground on the way to Boulder, which so strongly attracted him one evening during the winter when we both were going over to the village on an errand, and which, up to this date, had attracted him as often as we passed that way.

I gave my consent to his request. He immediately became clairvoyant and said "It is a quarter about one foot under the hard ground, but it is so black and rusty I can not see only a figure 4. He then became normal, and smiled, saying Gee! we'll have to take pick and shovel to get it.

That night at ten I took him down, with a pick and spade. The night was very dark, it being cloudy. He went directly to the spot, loosened the ground with the pick, took out three spadeful of dirt, when he pulled out a quarter, very rusty and black. The manual teacher accompanied us, and was a witness to this find. We covered the hole with the dirt and returned to the school, cleaned the coin

and found date 1884. The next day every person passing stopped and looked at the place where we excavated.

The boy has attracted so much attention in this small village that the ignorant and skeptical have dared wag their tongues in wise and very sharp criticism against this "*Uncanny business*," as they term it.

Even our board of managers are averse to the manifestations or the development of the boy's supernatural powers. Consequently my work with the boy is all on the quiet.

But I am watching the case with great interest, and I am glean-  
ing a vast amount of psychological knowledge out of this so-called  
"uncanny business."

This will, probably, be the boy's last year here in the school and perhaps my own. Then, in the future I may be able to follow the case and study it more fully, without interference. There are many things that should be done for the boy's welfare, but my hands are tied. I could have had witnesses to every "find" if I had been surrounded by persons interested in scientific research. But, unfortunately for my pupil and myself, such is not the case.

Some two months ago he said "a big sickness is coming to the school," and he pointed out a little girl, and said "she will die with it." The measles have run as an epidemic through the school and last Sunday night (9th) the little girl he mentioned died. He himself was the first one to come down with the lesion over a month ago.

He also predicted a serious illness for a male teacher in the deaf school—the man is now confined to his bed in a precarious condition with a heart lesion.

And yet these people say the boy is not what I think he is, but a fakir. They are the ignorant, while the boy and myself realize how little they know, and how very thoroughly they know it.

T. A. SMITH.

Boulder, Montana, Mar. 26, 1913.

Dr. James H. Hyslop,

New York City, New York.

Dear Doctor:

Your letter of inquiry concerning my "clairvoyant boy" is at hand, and I take great interest and pleasure in replying to your several questions concerning the truths and facts narrated in my previous communication.

I made the *hypnotic tests* in my private room. I mean I put the boy under hypnotic influence in my private room at all times when I was studying the case from a psychic standpoint.

It was on one of these occasions that I tested his psychic power to find coins that were hidden, the one narrated in my previous letter to you.

The boy did not see me hide the coin, as he was *en rapport* or asleep when I slipped from my room, closed and locked the door, going east on a hall for 15 feet, then passing through a set of double doors, closing them tightly, passing through another hallway, leading to a schoolroom at the east end of the buildings, I entered the door, closed it, and going over to the far side of this room, I deposited the silver dollar in a desk drawer. (I was all alone in these actions.)

I returned again to my room by same route, closing all doors behind me, but not locking them, my own bedroom door I had to unlock, upon my return, as I locked it when I left it to hide the silver dollar.

Upon my return trip I found my subject just as I had left him. I took a pen-knife, carbolated the blade point, pricked the boy's body on hands and lower limbs to see whether or not he was insensible to pain. He did not feel any pain. I then seated myself beside the boy, who was laid out upon my bed, the bed standing with its head toward the east, I gave him this suggestion: "*I have hidden a silver coin here, within the building; locate it, give me its name, and then go get it and bring it directly to me.*"

After giving this suggestion I watched carefully the developments. The subject's eyelids began to quiver, the eye-balls began rolling, in the space of a few seconds his body shot toward the head of the bed (east), became perfectly rigid for about three seconds, it then relaxed and he said, "It is a silver dollar, is in the desk in the east school room." He immediately arose, without any assistance, opened the door to my room, went directly to the school room, passing through all the doors, without any assistance, opened the desk, brought the coin to me. I waited at the door of my private room, did not accompany him. Upon his delivery of the money to me he *laid himself* down upon my bed—all this time his eyes were closed. After he laid down I pricked his body again within the pelvic region but with no reflex action. After a short time I awakened him, asked him where he had been. He quickly replied "No where!" I then asked "What were you doing?" Quickly he replied "Nothing, I was just lying on the bed." I thereupon dismissed him.

The distance covered from room to room is probably fifty feet, his walk was *hurried going*, but *slow returning*.

In the other instances the boy had no possible chance of deceiving me, for 1st, I never trusted *him away from the grounds alone* or *in company* with any person.

So in these "stunts" he never frequented any of the localities *alone* or *in company*.

2nd. The finding of the bills in the old farm house was independent. He was *never there before*, nor was he *out of the sight* of Mr. Miller or myself—the picture just seemed to "pop" into his

mind. The house is about two miles to the north of the school. We had sat down and had been talking about ten minutes (Miller and myself). The boy moved actively around the yard in our sight. He came up and said, "There is money around here, but I can't get it." He himself, of his own volition, passed into a trance condition. In about one minute his body became rigid and he was pulled toward the room in the house. After his body relaxed, still in a trance, he said, "Money under floor in front room, bills." He awakened and then made the find. Neither he nor myself had ever been there before.

Since these powers have become manifest, I have guarded the boy carefully, and never allow *anyone else* to handle him here, only his regular teachers during school hours. Thus he has had no possible chance to deceive me.

I never allow him to carry any money on any occasion. I myself take charge of that, so he has no possible chance to deceive me in any way.

My very strict study of this interesting case has caused no little comment in this very ignorant locality. I am willing to make any reasonable sacrifice to follow this case.

It is extremely interesting to me in many ways. I have had many others in my institution experience, but I have been hampered in my efforts to search out the scientific truth.

I wish I might meet you, for I can talk better than I can write. I may come east this summer; if so, I will try and meet you personally.

I am at your service for information any time. Just ask. Best wishes.

Yours very truly,

T. A. SMITH.

Boulder, Montana, Apr. 10, 1913.

Dr. James H. Hyslop,  
New York City, N. Y.

*Dear Doctor:*

Since receiving your very recent letter, dated April 2, 1913, "my boy" has "pulled off" another interesting psychological "stunt."

On last Sunday afternoon he accompanied me for a stroll over to the foot-hills to the south of the school.

Upon entering the cañon we followed the river for a short distance, when we espied a cabin on the opposite side of the stream. The child asked to go over to the cabin and look around. We crossed over the bridge, wandered around the premises for about five minutes. All of a sudden the boy said, "I feel just like I could push that locked door open and go inside." I asked, "why do you



desire to force your way in there?" He replied, "Something seems to *pull me that way.*" This was on the east side of the cabin. I took him to the north side, where there was a window, the upper sash was out of the frame, so I put the boy through this opening while I remained on the outside resting my arms upon the lower sash, which was intact, and watched for developments.

The boy crossed opposite the window to open a closed door which led to the south room. He no sooner placed his hand upon the door knob than he was drawn forcibly backward toward the window, and thrown with great force upon the floor in front of the window and right in front of me. He no sooner touched the floor, when he rolled over off his back and exclaimed, "There is money here."

He scratched through an old pile of rubbish, pulled out a wad of paper, handed it to me. I pulled it apart and found it to be a five dollar bill and a certificate on the bank of Oakland, Cal. Neither one of us had ever been on these premises before. This place is about three and a half miles south from our school and lies right in among the mountains. It is known as "The Rabey place." Mrs. Rabey, an eccentric old woman, lived there over a year ago. She was also a "dope fiend." Removed to Butte over a year ago.

I regret that we were all alone, for I certainly wish for a reliable witness to emphasize the truth of this excellent demonstration of my boy's extraordinary power.

However, I make this statement to you upon my own honor and have no other motive in view than to truthfully and sincerely help you along your lines of scientific research.

I have entered this act *among my notes*, recorded in a book for the express purpose of, perhaps, aiding searchers after the truth.

Yours very truly,

T. A. SMITH.

It may be worth remarking that the boy's attempt to excuse or explain his acts by saying "they bother me" or "I can't help it" are indications of the type of automatism which classifies the case with obsession or certain forms of mediumship. The peculiar form which it takes in most cases, the finding of money, is in favor of the same interpretation. But allowing that it belongs to the clairvoyant type the main point is its affinity with obsession.—EDITOR.

## BOOK REVIEW.

*Across the Barrier.* By H. A. DALLAS. (Kegan Paul, Trench, Trubner and Co., Ltd., Broadway House, Carter Lane, London, 1913).

This is a book which every one interested in psychic research should read. It is as scientifically done as any critic would require who has gone far enough in this subject to know that we can no longer raise the questions regarding private people that were once raised regarding adventurers. The story of an experience in a private family is told by Miss Dallas with a clear perception of its pathos and moral influence on those who were comforted by communication with a child whose death had been a source of much grief to the mother. The father, a musician, was a materialist and did not believe in a future life. He accepted his family obligations in a philosophic manner and wasted no emotions over disappointments. The mother had been somewhat psychic all her life, but in deference to respectability suppressed any tendencies in that direction. But the death of her little child opened the way for a more receptive ear to influences from beyond. The child finally was able to make it evident that she was trying to prove that she still survived, and with the help of Miss Dallas in showing the people how they could make their facts evidential, the evidence became so forceful that the father was converted, and then the moral revolution in his own nature, suppressed by his long adhesion to materialism and its heart chilling influences, broke out with remarkable force, and we have an illustration of what may occur for all who have stoically to keep down interests that lie perhaps at the basis of all our natures. The book is worth this feature of it alone. Miss Dallas has wisely, I think, included this aspect of the problem in this volume, while she sustains the scientific spirit in the collection of her data. The incidents are recorded and analyzed in such a way that readers will not have to raise any questions but the matter of intelligence and trustworthiness of the reporter, and those who know the previous work of Miss Dallas will not raise those questions. They will simply investigate. The book is a valuable contribution to the scientific literature of the subject, as well as an illustration of some ethical touches that lie on the borderland of this whole subject.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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## SCIENTIFIC THEORIES AND PSYCHIC RESEARCH.\*

BY JAMES H. HYSLOP.

Two very recent articles have discussed some of the metaphysical theories of matter and the subject of psychic research. One of the articles is in the *Unpopular Review* for April-June and the other in the *Harvard Theological Review*. The former is an unsigned article dealing mainly with the theories of Poincaré and Sir Oliver Lodge. The latter is by Professor Edwin W. Hall, Professor of Physics in Harvard University. In both the spiritistic theories of Sir Oliver Lodge receive attention and, apparently at least, in both the attempt is to discredit Sir Oliver Lodge's views on psychic

\* The present paper was written for the *Harvard Theological Review* for a purpose indicated by the discussion. The editors feared that it would make a discussion in the *Review* necessary and they wished to avoid that contingency. It is therefore published here.

matters where he is not an expert authority by rejection of his physical theories where he is an authority. There is no attempt in either article to discuss spiritistic problems with anything like the directness or thoroughness that they require. The suppressed ridicule for them by the writers and the probability that certain classes will accept the views of such writers as more or less *ex cathedra* makes it worth while to take some note of the views expressed by them.

The writer of the article in the *Unpopular Review* first directs his criticisms against Poincaré who had started as a scientific man and landed in an attempt to find the philosophic bases of science. He constructed a metaphysics of science which outdoes many of the speculations of the theological ages for audacity and paradox. The critic of them shows the spirit of scepticism which has been the destroyer of many other types of metaphysics. It is probable that the writer seizes the weaker positions of Poincaré, but Poincaré is to blame for that, if he permits any weak points in his armor. It is curious to find modern scientific men, after they had achieved so many victories either without metaphysics or against them, returning to that field, claiming that the science itself requires it. While the present writer thinks that there is a place for metaphysics in all fields of human investigation he does not think that they condition any scientific inquiry whatever and he appreciates quite fully the sceptical spirit in which the writer of the article in the *Unpopular Review* attacks the metaphysics of Poincaré. It is a healthy sign to see the scientific man insisting on clear conceptions and the priority of facts to any philosophic constructions which a man may propose. Metaphysics are not good because it is legitimate to have them somewhere. They must reflect and reflect only the facts which predetermine them. Anything beyond that is at least in danger of being imaginative speculation.

Poincaré and a group of scientific men that include even Sir J. J. Thompson make a great deal of the ether as an explanation of all the phenomena of nature, through its supposed explanation of matter. Sir Oliver Lodge is not behind in this use of it and extends its meaning into the theological conception of God. Not satisfied with the facts of matter these men proceed to analyze it into atoms first and then the atoms into ions and electrons which they regard as etherial constituents. The senses reveal no such realities any more

than they reveal atoms, and yet these metaphysical physicists maintain the absolute necessity of the ether hypothesis and treat it as sufficiently proved to apply it to the explanation of other phenomena than those which were supposed to require it. With the details of this doctrine, however, we have nothing to do in this article. What is interesting is the application of the sceptical knife to this system of metaphysics right in the field of science itself. It follows the true genius of science in demanding that it live up to its original claim to be concerned with facts primarily and only secondarily with philosophy. There is too much of a tendency in the human race to claim unlimited freedom in the construction of metaphysics and it has been the healthy function of science to clip the wings of metaphysical fancies and to bring to the earth the wild flights of Icarus.

The same author then attacks Sir Oliver Lodge for the scope he gives to the ether as an explanation of the physical phenomena of the cosmos. The controversy seems to be between the advocates of "Continuity" and those of "Discontinuity" in the universe, the former representing some form of Monism and the latter some form of Pluralism, to use the terms of current philosophy. The author shows that Sir Oliver Lodge's views on immortality depend, to some extent at least, upon this metaphysical theory, and he concedes that, if Sir Oliver Lodge had resorted to the analogy of the "continuity of the existence of matter and energy", the indestructibility and conservation of energy, as the basis for a hope, he might have gone with him that far, but to make it depend on the all consuming possibilities of ether he repudiates *in toto*.

The present writer would agree with the sceptic about the metaphysics of the ether and it seems to him here that the weakness of Sir Oliver Lodge's position is and has been in his relying upon facts to prove survival and then attempting to defend the belief on metaphysics, which, to the present writer, can never *prove* anything. They may explain some things, but they can never prove them. This assumes also that the ether hypothesis is beyond question. But this is not so sure. The corpuscular theory has as good standing as the ether hypothesis. Neither may be true, but it is certain that we are not in a position to be dogmatic about the ether, especially in any such sense as would enable us to explain anything but undulatory phenomena. The original demand for it was to

explain the velocity of light and the same demand was extended to heat, magnetism and electricity when they were adjudged to be vibratory in nature. But the reanimation of the corpuscular theory of these phenomena removes the necessity of that inference until we can wholly set aside the corpuscular view. In any case, grant the ether proved to exist, it would require a separate set of facts to link intelligence with it and, until we had reason to believe that the same thing was required to account for consciousness that accounts for heat, light, and electricity, we should not have any right to press the ether with any degree of positiveness into the service of spiritistic theories. It may be true, but it remains to supply the evidence.

The critic of Sir Oliver Lodge says that science must deal with material things. There are several criticisms possible of this contention. The first is that all depends on your definition of "science". If you choose to define its nature and method by material phenomena you may do so, but that would not in the least imply anything that shuts out the consideration of spirits from human inquiry. It would only be a confession that "science" was not the basis of human beliefs on many questions. If you thus narrow the interests of investigation "science" will have very little importance for mankind in its best estate and you will have no means for antagonizing or refuting other inquiries of any kind. You deliberately shut out your right to pass judgment upon them and yet you try to set up denials and authorities against the most important of human interests. Further, if you concede the existence of ether to explain physical phenomena of any kind, you are bound to show how it can be matter after excluding from it the fundamental properties by which you define the nature of matter; namely, inertia, impenetrability and gravity, none of which are found in the ether. On the other hand, if you extend this wider conception of matter to the ether, you have no possible antithesis to matter, and spirit might be one of its forms, so that spiritistic theories might be brought into the scope of "science", tho limiting it to the study of "matter". All we want in physical science is clear thinking and not equivocal metaphysics. The trouble is that each man tries to limit the meaning of the term "science" to his own particular field and fails to see that it is *method* and not subject matter that determines the nature of science. Every attempt to limit its meaning to matter in the old

sense—and the new and wider sense includes all that antiquity meant by spirit—only avails to make men believe that it has little importance for the really great values of human life and this limitation unambiguously excludes it from the first place in the determination of human beliefs. Being *method* in the present writer's conception of it, the present writer insists that it shall be the first arbiter of legitimate beliefs and he can find some point of view for discussing the problems of psychic research in a rational way. There can be no antagonisms or rival authorities between independent fields of human interest.

When we come to the article in the *Harvard Theological Review* we have a known person to deal with, Professor Edwin H. Hall, Rumford Professor of Physics, Harvard University. This is no advantage in the discussion, but it enables us to avoid circumlocution in our references. The paper is directly concerned with Sir Oliver Lodge's address on "*Continuity*" before the British Association for the Advancement of Science. He devotes a few pages to animadversions on Sir Oliver Lodge's belief in survival after death.

I am not going to take up any of Professor Hall's remarks about physics and the theories in that field. They are wholly irrelevant to the problem of the psychic researcher, even tho they may be connected in some way with the ultimate solution of spiritual issues. A man may investigate Mathematics without having anything to do with Physics, and certain problems of Physics may be discussed without concerning ourselves with Mathematics, tho the two fields may touch at certain points where Mathematics are necessary. It is the same with psychic matters. Whatever we establish in psychics must not conflict with Physics, but they do not in any sense depend on Physics as pursued in the laboratory, tho we may some day discover a borderland territory where the two meet. But all this aside, the main interest here is the general spirit of Professor Hall's criticism. It is an effort to show that Sir Oliver Lodge's theories of the ether and "*Continuity*" are not so assured as he would have us believe. To put it in logical terms, he endeavors to show that the major premise of Sir Oliver Lodge in the assertion of survival, so far as it is included in physical doctrines, is debatable.

This is a perfectly legitimate mode of attack and my sympathies are so far with Professor Hall, tho not caring a penny whether the theories of either Continuity or Discontinuity go up or down, that I

should not care to say a defensive word for Sir Oliver Lodge on any of the theories of Physics. I have said enough in the remarks on the *Unpopular Review* article to show how I feel about the relation of Physics to our problem and I need not repeat in discussing Professor Hall's paper. I should agree that we should not invoke physical speculations for proof in the question of survival. We may invoke them, perhaps, as *ad hominem* arguments against denying the possibility of survival, but we cannot use them to prove it. It is the misfortune of Sir Oliver Lodge's address that it gives the impression of linking the question of a soul and its destiny too closely with the metaphysics of Physics. No doubt his own mind seeks a unity in the two fields, but that is not the first question with the scientific man, and it might be contended that he was simply availing himself of his position to utilize the respect paid by the British Association in electing him to its Presidency to personally avow his beliefs on the subject. Indeed the address so states his belief tho not the motive in giving it. I happen to know that he discussed with himself and some friends the propriety of saying anything about his belief, but decided for the affirmative, not because it was especially relevant to the physical doctrine of "continuity", save in a wider meaning than that employed by physicists generally, but because it was an opportunity to test his audience and the public regarding their attitude toward the subject. I was present myself at the meeting, as an Honorary Delegate from the American Association for the Advancement of Science, and talked with some of the English members of the British Association and they quite uniformly expressed the desire to hear Sir Oliver Lodge come out on the subject of psychic research. The reception which the audience gave it could not be mistaken and that audience was made up of scientific men and women, those on the platform being of the highest rank.

This, of course, does not establish the relevance of his utterance on the subject, but it does show how the scientific public felt about the general question and it did much to enforce the consideration of it in quarters that have been very chary about it. The present writer would agree, however, that the proper consideration of it is outside the field of Physics altogether, and if we keep in mind that it was lugged in, so to speak, to test the feeling of scientific men and to enforce its respectability, we shall not have either to defend or



to criticize Sir Oliver Lodge's theory about survival. The present writer also does not find it necessary for him to favor or oppose any theories of Physics in order to discuss the problem of psychic research. He believes that Physics has no more to do with psychic research than it has with Logic, Epistemology or Ethics. Physics affords no presumptions either for or against survival, unless we broaden the scope of its inquiries into the nature and relationships of consciousness, which it has never been willing to undertake.

Consequently the subject which must receive attention here is Professor Hall's animadversions on the work of psychic research. After quoting with entire approval of its humility and temper that part of Sir Oliver Lodge's address which is occupied with his belief in survival, Professor Hall intimates that he is going to give the readers of the *Harvard Theological Review* "some presentation and examination of the evidence which has led to the conviction so impressively uttered." He then devotes *four* pages of the review to this question. He speaks of having read the Reports of Dr. Hodgson, Sir Oliver Lodge, Professor James, and Mr. Myers, and then quotes *one* little fact only in fragments in illustration!

No doubt he could plead lack of space in the review, but don't talk about an "examination of the evidence" if that is the way it is to be "examined". To say nothing of the volumes summarizing the Society's work, there are nearly thirty volumes of the Society's *Proceedings* on which it bases its conclusions, not the integrity of any single fact, much less the one which Professor Hall garbles in the quotation. There are sixteen volumes of the American Society's *Proceedings* and *Journal*, whether good or bad, that will have to be taken into account in that examination.

The author pleads for his right to speak about the subject on the ground that he was once an active member of the old American Society "for a year or two after its foundation in 1884, and for a time conducted much of its correspondence." But he became "convinced that there was no prospect of valuable discoveries" in that field and gave up the work. If he had spent twenty years in the subject and in Psychology, not Physics, he might have had a defence for his attitude here. But for the very reason that Physics, as pursued today, is not qualified to pass judgment of psychological phenomena, we may insist on the entire irrelevance of the writer's comments on the problem of survival. His remarks about the

psychics and their intelligence, implying that normal knowledge might account for the facts, wholly ignores the fact that those who guaranteed the facts were able to show that normal knowledge of facts not due to chance coincidence or guessing was impossible. If you had only the one fact to account for, the garbled fact of the writer, it might be different. We might believe anything rather than believe in survival on such a single fact. It is the selective unity of large masses of facts that determines it, not the invulnerability of any single fact. Indeed, if Mrs. Piper were the only case in history in which said phenomena occurred we might well suspend our judgment upon the whole issue. Mrs. Piper's work only demonstrated that the alleged phenomena of the Spiritualists could be established beyond normal explanation, and then it was the convergent experience of the race, from savages down, that tells the story.

But it is Professor Hall's remark near the end of his article that betrays his entire misconception of the whole problem, not only in the mind of Sir Oliver Lodge, but also in the minds of all scientific psychic researchers. I quote it here so that I may more intelligently discuss it and the problem which is our excuse for this article.

"What revelations of spiritual import and inspiration may not sometime reach us through the avenues which he and his co-workers in this undertaking are striving to open, I shall not here venture to predict; but so far as the matter thus far received goes, even if we accept the interpretation which the investigators themselves put upon it, I find it the opposite of cheering. The impression which I get of the present condition of Myers, if I take the 'messages' at their face value, is that of a dismal state of separation, exile, or incarceration, as one pleases, but in either case not an existence to be desired for one's self or for one's fellows."

This quotation is the whole crux of Professor Hall's position. He does not like the kind of existence which he thinks the evidence indicates, and he also totally misrepresents both the "interpretation of the investigators" and the nature of the life supposedly indicated by the "evidence".

In the first place, suppose the life is one of "separation, exile, or incarceration", what has that to do with the problem. Suppose the evidence points to that, are we not forced to admit it? I cannot

reject the existence of a thing because its nature is as described. It may be hell, for all that the scientific man knows or cares. He will have to accept it if the evidence proves it. No amount of conjuring with your dislikes will disprove a fact. Our desires have nothing to do with the subject, any more than they have with the nature of the moon or the stars. We have to accept what astronomy says about solar and stellar bodies, tho it disillusion our poetical ideas about them. Mr. Dickinson, in his Ingersoll Lecture on Immortality discussed merely the desirability of a future life, when he should have instead raised the question of fact. Our desires have nothing to do with establishing our convictions. Facts may require us to admit this "separation, exile, or incarceration", whatever these terms mean in this connection, or the elanguescence of Immanuel Kant, the gradual sinking into annihilation, or any form of degeneration of consciousness, but our desires will have nothing to do with either the affirmation or denial of it. We must accept the verdict of science, however painful it may be. That, indeed, is the Stoical virtue of the scientific man. All these objections to survival based on the dislike of the life really or apparently indicated by the facts are relics of the age of religious emotion which it is supposed the physicist has escaped. *Æsthetics* and respectability are their base, not science. It is inexcusable in a man who claims to be scientific. The lay mind may be pardoned this misunderstanding of the problem, but the scientist never.

Moreover Professor Hall, if he had really studied all the facts and theories advanced by psychic researchers, would have found that there is as yet no evidence for his view of that life as one of "separation, exile, or incarceration". Quite the contrary is proved by it, if anything is proved. Nothing is more insisted on by those claiming to prove their identity than the fact that it is a social life of a very advanced kind and their representation of it is very much better than that which most people would give of the present life, which is the only standard of comparison that the author under review has. But those representations remain to be proved, as the statements are not verifiable by the living—a very important thing in a scientific endeavor—and cannot be accepted on their own credentials. If we had the means for adequate experiment on such a question much light could easily be thrown upon the issue by cross references, but the public will not aid in the

investigation. It prefers, with *soi disant* scientific men, to raise irrelevant objections to the facts and conclusions. Besides this, the primary question is not at all what such a life is, but whether consciousness survives in any form at all. You who are looking for "revelations of spiritual import" wholly forget that this is not the primary scientific problem. If you will help us to determine the fact of survival we shall show you something of the nature of it by further investigations. Columbus had to prove that there was a new world, before he could show that there was gold in it.

There is another very important remark that can be made regarding Professor Hall's attempt to discredit that life. He cannot do this without assuming sufficient knowledge of the process of communication to estimate the evidence in the ordinary way. In normal life, when a man makes a statement regarding any place or object, we have before us a clear idea of the conditions under which he makes his statement. He is a normally healthy person, with normal organs of speech and mind. The language he employs is not more symbolical than language usually is and we can determine the meaning of it by going to see the place or object. But in real or alleged communications with the dead we can make no such assumptions. We do not know the conditions of communication beyond the fact that they have to come through a living organism which colors them by its own habits, just as a red glass must color a landscape. But the conditions behind this are unknown and nothing is more evident to an intelligent student of the problem than the fragmentary nature of the communications that can claim to be uncolored, and even these may have to be transformed more or less into sensory images in order to be transmitted at all. This may not apply to the transmission of earthly memories which are necessary to prove personal identity, the one requisite for proving survival. But it does apply to any account of conditions that are supersensible and may not have any but the remotest resemblances to the physical world.

Now we cannot pass a negative judgment on the nature of that life unless we know what it is like! Or unless we can compare it with the present one, which is the same as knowing what it is like. We must have a standard of judgment by which to condemn it and we have no such standard but the present state, and the assumption always is that the future state is different, because it

is supersensible. This will hold true even tho we should find that it is only the supersensible condition of the same kind of reality that is sensible, or accessible to the senses. Steam is a supersensible condition of water and not accessible to perception by vision. The spiritual world may be only an analogous condition of the world as we know it, but that is what we have to prove, and until we do prove it, we cannot make any assumptions about what it ought to be as a condition of passing judgment upon its probability. To repeat, you cannot take a negative attitude toward it without assuming a definite conception of what it may be or what you desire. The former is not scientific and the latter is not a standard of truth.

The author under review has totally missed the problem of the psychic researcher. In "examining the evidence" he should have had some conception of what the problem is before he talks about evidence of any kind. It is the nature of the problem that determines the nature of your evidence. The author's view of it seems to be that it is an effort to ascertain whether the future life is a heaven or a hell! He does not find that it appears to be a desirable thing, as if that would enable us to escape either the fact or the belief in it, or as if that justified neglecting the problem. The primary problem is not what such a life is like, whether agreeable or disagreeable, but whether personal consciousness persists after what we call death has taken place. We are tracing the source of certain facts, not the nature of the conditions under which they become facts. We may have to attack that problem, but not until we have reason to believe that they have a transcendental source of some kind.

Let me put the problem in a way that the physicist ought to understand. We have to choose between the materialistic or the spiritualistic explanation of personal consciousness. Physical science, especially physiology, suggests very strongly that consciousness is a function of the brain, tho we have not been able to show that physical phenomena can be transmuted into mental ones. It is an evidential question, not necessarily an explanatory one in terms of physical causation. What we find is the uniform presence of physical conditions, when we find consciousness present; but when the organism perishes we have no normal evidence of the existence of the particular consciousness we knew to be associated with it when living. Tho we may not conclude positively that it has been

destroyed, we have to say that evidence, barring the facts of psychic research, leaves no room for scientific inference to its persistence. We have at least to remain agnostic. We do not know. Whether we shall use the phrase that consciousness is a function of the brain makes no difference in this issue, but whether we have scientific evidence for its persistence, finding that its normal connections have been severed and that there are no traces of this consciousness discoverable in the usual way.

Now psychic research seeks facts to ascertain whether this consciousness survives death. It must have proof of its identity to effect this. If any individual consciousness survives the ordeal of death and if communication with it, by telepathy or otherwise, be possible, it should be able to prove that identity by telling incidents in its bodily life of the past.

Now this is a very succinct statement of the problem, and of the kind of facts necessary to prove survival. They are necessarily very trivial in character and any man who does not recognize this fact has no intelligent conception of the problem. In a murder or burglary case the same kind of evidence is necessary to convict the criminal. It is not literature that will prove it, but the most trivial incidents in memory that can be conceived and perhaps such as are either not easily or at all duplicable in human experience. They are all the more important if they represent incidents known only to the deceased communicator and the living recipient. Of course, fraud and subliminal recrudescence of normal memories must be excluded, but it is very easy for an intelligent man to exclude these hypotheses, if he knows how to experiment. But you cannot prove it by high philosophy or spiritual inspiration. The proof is possible only by trivial facts. There is abundance of elevating material claiming spiritistic sources, but it is absolutely worthless as evidence and no intelligent man would tolerate it for a moment as evidential.

No doubt it may be desirable, or if not desirable, interesting to obtain messages about the nature of the spiritual life and general information about that world. But the man who would accept that without verification would be fit only for the madhouse, and the problem of its verification is infinitely more difficult and expensive than the proof of personal identity. It is not beyond possibilities to verify at least many claims as to the nature of that life by means

of proper cross references. But the magnitude of the experiments for this, the sustained period of time required to do it, and the immense expense of it is not realized by men who speak so flippantly about the revelation that seems to make the life a "separation, exile, or incarceration". Besides, who knows what the conditions are for getting messages through, accurate messages, and especially the mental conditions of the spirit himself that may affect the message and the opinions expressed. There is no literature in which the contradictions are more frequent than in the spiritualistic literature about the nature of the spiritual life. Scarcely any two communicators agree about it, except in the most general outlines. And it will surprise readers to hear me say that these very contradictions may be very good evidence of their genuineness as communications, tho they may represent what is wholly false as to facts, as we usually understand them. If a man retains his personal identity and if there are what are called the "earthbound" spirits, who may be described as so occupied with their earthly memories as to be in a dream state—and this may take the form of pure hallucinations, just such as insane philosophies and cranky ideas are with the living—the contact of such personalities with a medium might result in the communication of all sorts of insanities about that world. Indeed we are more likely to get systems of that kind from the "earthbound" than from the higher type, because the more intelligent personality would (1) be under no illusions as to the nature of the spiritual world and (2) would know the difficulties of correctly stating the case as well as being cautious about doing it.

This ought to suggest something of the magnitude of the problem and to make a physicist especially a little humble about interpreting facts superficially. We have to hold the layman in check on these things, but we ought not to have to give such advice or caution to those who claim to be scientific. But it seems that there is no difference between the ordinary credulous person and most of our so-called scientific people, except that the one believes in certain conceptions of spirit and the other does not,—and both are wrong.

Now as to the proof of survival, this is no place to give that. It cannot be presented in the scope of even an article in this or any other review. I shall only say that it is sufficient in quality and quantity to convince any man except the ignorant and prejudiced one. The spiritistic hypothesis has no rival whatever except

the telepathic theory, and that is not an explanation of anything. It is but a name to denote facts whose explanation has still to be sought and is a conception for limiting evidence, not for limiting explanations. Once the sceptic thought all the marvelous facts were to be referred to the imagination. Then came suggestion, and when certain supernormal phenomena were proved, another word took the place of imagination,—mesmerism or hypnotism, suggestion, and now telepathy runs the course for respectable people who have not the courage to believe in real explanations. Were it not for the credulity that can swallow infinite telepathy without evidence, there would not even be a word to conjure with against spirits. But respectability and ignorance will cover a multitude of sins and men will not surrender until they are sure of the good will of their neighbors. No intelligent and dispassionate man can critically examine the mass of evidence accumulated by the Societies for Psychical Research without recognizing that the spiritistic hypothesis has scientific claims and really explains. He can only protest in the interest of his respectability that it is not proved! But public opinion, weary of the seesawing of cowardly scientific men who expect always to fool it by the use of learned terms which do not explain but which are supposed to convey to this public that they do explain, is rapidly coming to insist that the subject be properly treated and as soon as respectability takes it up every one will unfortunately believe it without evidence. It will not be the records of the Societies that will convince the world, but simply and only respectability. Facts and arguments convert very few people, but authority and respectability do everything and this, too, in a scientific age!

But no one must suppose that the spiritistic hypothesis carries with it any definite theory of the soul and its nature. Theosophists and Spiritualists talk about a spiritual body or an etherial organism, but the present writer has no theory about this. It is not necessary to the hypothesis of survival that we should form any conception of what a spirit is, and if we are scientific we should not take either the Spiritualists or the Theosophists as predetermining our view of the spiritual body, if there be such a thing. Indeed the existence of such a thing remains to be proved. All that the present writer claims is that the personal stream of consciousness survives with its memories. *How* it exists he does not know and does



not care. He offers no metaphysical presuppositions of its nature or connections. It may be any one of three things: (1) A functional activity in the Absolute or God, (2) A functional activity in an etherial or spiritual body, and (3) A functional activity of a spaceless point of force, after the conceptions of Leibnitz or Boscovitch. The writer does not care which of these it may be and he has no theory about it. What we are primarily interested in, in the present life, is the integrity and prolongation of personal consciousness regardless of the question whether it is connected with the physical body or not, and it is the same with consciousness as a personal activity in a disembodied state. It is the continuance of consciousness that is the *quaesitum* and not any special metaphysical doctrine about it. Most people are too much interested in metaphysics instead of facts, and it is the purpose of the present writer to keep the mind on the scientific problem, which is, the evidence of survival regardless of its conditions.

## A GROUP OF IMPORTANT INCIDENTS.

BY JAMES H. HYSLOP.

THE incidents referred to in the title to this summary represent a peculiarly complicated set of facts for any but one theory to explain them. They are combination of mental and physical phenomena involving coincidental interest. They occurred in the course of some experiments with Mrs. Chenoweth in connection with a certain sitter whom I shall here call Mrs. X.

Mrs. X. had lost her son in connection with an operation and sought consolation in an appeal to me to know if her son still lived beyond the grave. I arranged for her to have some sittings in New York in 1907 or 1908. They do not require to be detailed here. Suffice it to say that the evidence of the boy's identity was not good and tho the results were better than Mrs. X. supposed, they did not satisfy her mind. Some years later Mrs. X. wished to try again and I gave her more sittings in Boston. The first four of these were not what she wished. Her mind was tortured with the fear of telepathy and subconscious fabrication basing its action on what was acquired by telepathy. There seemed no way to dislodge this idea. The following incidents occurred, right out of the blue, so to speak, as if designed to meet every conceivable objection which had appeared to her mind.

Mrs. X. had her fourth sitting on Monday. Tuesday morning between 3 and 4 A. M., I was suddenly awakened from my sleep in my hotel hearing raps on the headboard of my bed. I listened a few moments to them and thinking that they might be caused by the bedsprings responding to my breathing or heart beats, I resolved to test the matter. I alternately stopped and resumed my breathing until I discovered that the raps sometimes continued when I ceased breathing and sometimes ceased while I continued breathing, and thus finding that the coincidence was not with my breathing, I resolved to further test the matter.

I asked the *mental* question: "Is any one rapping," and the immediate response was *three raps* on the headboard of the bed, one rap followed by two quick raps having a much shorter interval than between the first and second. I then again asked a *mental* question and received for reply a whole volley of raps on the bureau ten feet away. Breathing and heartbeats could not account for these, tho illusion of localization might. I then began *mentally* to go over the alphabet. When I reached the letter C a rap came. I started again and a rap came at A. I then began again and the rap came at T, and the raps ceased when that was done. Here I had the word "Cat" spelled out in response to mental questions.

I wrote out a full account of the facts in the morning and then experimented with the bed to see if I could produce noises or raps of any kind. I first lay down on the bed and tried breathing as I had done early in the morning and gained not the slightest effect. I shook myself in various ways about the bed but with no result. I then got up and tapped the headboard of the bed with my knuckles and obtained the same quality of sound exactly as had occurred with the raps. This too was written out in the report.

On the way out to the sitting I told Mrs. X. in the street car what had happened. She expressed an interest in the facts, but did not tell me of certain facts with which the incidents coincided until after the sitting. As Mrs. Chenoweth went into the trance she saw an apparition of Dr. Hodgson. He lingered and as he had not purported to communicate for many months I suspected something was intended, and I resolved to test matters. I asked him a question to bring out the subject. The message began spontaneously.

I see Dr. Hodgson.

(Does he want to say anything?)

Yes, I think so. Wait a minute. [Pause.] I am listening, that's all. We would like to make as good a case of this as G. P.

(Good, go on.)

gave me and G. P. is making an effort on this side to help him select a uniform type of incidents. [Pause.] I don't get it. Wait a minute. [Pause.] which will give undeniable proof of identity to his mother and some *post mortem* facts which will clear up the mystery. I don't know whether that word is mys-

tery or mysterious. Wait a minute. mystery lapses in memory. I am losing it. I can't.

(All right. I understand. I want to ask Dr. Hodgson if he knows whether any one was in my room last night.)

[Long pause.] Yes, he said that a long time ago, but I thought somebody was coming with it.

(Who was it?)

I was, he said.

(What did he do?)

[Pause.] I was a spectator merely of a manifestation made by J. P. [Jennie P. or Whirlwind.]

(What . . . .) [Speaking continued.]

Wait a minute. Don't ask—sounds like moving, you know. I don't know whether he moves something or makes a current of light. He doesn't go and he don't say anything more.

(All right.)

He laughs. [Pause.] There was another spirit there too.

(Who?)

No one of your family, but an old, old spirit.

(Well, I did not see any light. Something else occurred.)

Well, I don't know. Did something move?

(No.)

[Pause.] I don't know.

(All right.)

[The subliminal talk suddenly came to an end and the automatic writing began at once with Dr. Hodgson as control, as the sequel soon showed.]

#### [Automatic Writing.]

Because it is so difficult to prove the source of the power and manifestations which are being continually thrust upon the consciousness of the world and because such proof would be the most valuable asset which man might add to life, we work unceasingly with the bits of microscopical bits of evidential material and piece by piece make the foundation on which the foundation of the living God must stand. It is a work for mighty and intellectual giants to engage upon and because of this we often feel the labor too mighty for our incompetent power, but the mosaic of the building will reveal the master spirit and we trust the accumulative evidence will prove the wisdom of the leaders and promoters of this work on the spiritual plane.

(Yes, did you come to make clear what happened last night?)

Yes that is why I came and why I persist in this effort even now. It is so much a part of my thought that I am weighted with it and feel my ballast too much to rise to the free etherial air where I find expression easier and less absorbing. I know I am making a point or two, even if I am not doing just what I

intended when I appeared, and the whole atmosphere is charged with vital fluid and the room was also charged for the purpose. I mean this room. We have been working here for hours to bring about certain results. [Pause.] My hand was in it last night and, as already said, I was not alone, but the actual performance was not mine. [Groans and difficulty in keeping control, and writing labored.] Can I hold on?

(Yes.)

He was there.

(Who is he?)

The boy.

(All right.)

The boy who wishes to do so much.

(I understand.)

Do you know me? I am R. H.

(Yes I knew it all along.) [Handwriting showed who it was.]

All right. I feared you did not.

(I could tell by the writing, tho it has been long since I heard from you directly.)

But I have been in the room during the greater part of the work and I hope my influence has been of some use. You know they used to send for me sometimes when they got mixed up in the old days. They would sometimes send me out of the room and then call me back when the need of a stronger personality on the earthly side was felt.

(Yes, I remember that occurred at my own sittings.)

That is why I referred to it now and I am so often a part of these sittings. Not simply my interest as a scientific observer of phenomena, but because I have an essential power, so they tell me; but to return to last night, if I can do so.

The boy was in a state of determination and followed up the trail, and was trying to impress something on the atmosphere, and we are helping him. Strange if you should be unfolded as a light.

(Yes.)

But if you had no light you would not have been chosen to lead in this work.

(I understand, and if you can, say exactly what I did and what the boy or other spirit did.)

You must not forget that I too know the import of the message I am trying to give.

(All right.)

[Groan.] Water [pause.] Wass ich ein [Not read at time.] Wass ich ein \* \* [scrawl.] mutter. E E E [evidently completion of "ein" into "eine".]

[Apparent Change of Control.]

I thought I could write something myself.

(Who is this?)

Your Mary.

(All right. I wondered if it was not you.) [She knew German.]

I wish to help the friend who bears the cross of sorrow and we are still uniting our efforts to produce .... [Control lost.]

[Change of Control.]

What did you write yourself?

(When?)

When you were away from here yesterday. You do not know what I mean. Well, I mean when you made a note of it last night.

(Yes, that's right, if you can tell what I wrote.)

Yes, I told you more than the rest have anyway and the others think I asked. I perhaps can tell.

(All right.)

You were alone and the thing occurred, and it seemed most too real, did it not.

(Yes.)

But I can make you hear more than that sometime.

(All right.)

I wanted to recall the hour when you heard the sounds, but I do not know as I can, but it was late. Too late to be any one calling on you. You know what I mean.

(Yes exactly.)

And I knew if I could knock or rap then that you would take notice and it would be a good evidential .... but was there a figure 1, no two figures and a dot and then two more when you wrote the note.

(Yes, there was.) [Answer not exactly correct, as I did not wish to confuse by denying message.]

(Yes, do you know what I mentally asked you to do?)

To tell it here?

(Yes, I did think of that, but it was not what I had in mind in my ... [Writing went on.]

You mean about my mother, do you, or do you mean you wanted some more answer.

(Practically the last ....) [Writing went on.]

Question. You thought if I could answer by numbers 1, 2, 3 or repeat the noise; it would be better evidence that it was done by us and not some noise you could not account for, but which might be normal.

(Yes, I understand.)

We were on the right track last night.

(Let me ask a question. You have a special message for your mother.)

Wass ich die Katzie [Not read.] K a t z i e [Katze] was what I was trying to write and I thought you would see the meaning of any unusual sound was always the cat.

(Good, that is capital.)

Mary. [Pencil fell.]

This long quotation almost tells its own story. But I shall summarize it. I heard raps in my room. They responded to mental questions and spelled out the word cat. At the sitting raps are referred to as having been made by the boy from whom the sitter wished to hear. It was intimated that I had written about the facts. Then a reference to the mother was made in German which Mrs. Chenoweth does not know, but both the boy and my wife, who purports to be helping the boy, knew German. Then a reference is made in German to *cats* and then to the fact that unusual noises are referred to the *cat*. This coincides with the word that was spelled out in the morning.

In the course of it we should notice the part played by Dr. Hodgson. Tho he did not succeed in saying what occurred, he did imply that the boy did it by referring to him as present and then the boy claimed to have done it when he got at the automatic writing. But before this Dr. Hodgson made the evidential reference to his having been sent out of the room "in the old days" and having been called in "when they got mixed up." This is true and the fact was not known by Mrs. Chenoweth. Often at the Piper sittings Dr. Hodgson was sent out of the room on various pretexts and often called back when the sitter could not read the writing or when either sitter or controls became confused about something.

As soon as we left the house after the sitting, Mrs. X. told me that for the previous two months she had been deeply interested in *cats* for the first time in her life, her interest before being in dogs for pets. But for the two previous months it was *cats* and she had been remonstrated with by her husband for getting some of them into trouble by feeding them catnip. The police seeing them sent them to the pound, thinking they had hydrophobia. As soon as I was told this fact I remarked to her that, years before when I had stayed all night in their home in Omaha,

Nebraska, I had been awakened in the morning by hearing raps on the pillow and that I had carefully investigated them, turning over and back to see if they might not have been caused by casual conditions in the situation of the pillow and my breathing or heart beats. But I found that they continued awhile in spite of this and then ceased. I told her that I had written out an account of them and filed it, but that I had never told her the fact. She remarked that I had not and then said that the boy had died in that room.

Tho I shall not make a special point of the complicated character of the effort to produce the results which I have here summarized, it is worth remarking that there are points indicating that it was premeditated. Possibly the boy could not, owing to the manner of his death, use his memory so well for proving his identity and had to resort to events which he could remember and send much better than his terrestrial past. For the raps were *post mortem* events and associated with the spelling of the word "cat", and this with the abnormal interest of the mother. It must be noticed that Dr. Hodgson called attention to the fact that it was their intention to give *post mortem* events before any hint of what they were was or could be given. Possibly the whole affair of the mother's interest was inspired with a view of complicating results so that she could not raise the questions which her own mind was raising against the spiritistic theory. We cannot prove this clearly, but the circumstances point to this as a possible interpretation of the facts.

It is certain, however, that we cannot ascribe fraud to Mrs. Chenoweth as a sufficient explanation. You would have to implicate myself in collusion with her to use that theory. Moreover, if you have a hankering for telepathy, as Mrs. X. feared that hypothesis, you would have to complicate it with two minds to get all the facts. Nor can you assume that the fraud would apply to myself alone or in collusion, unless you show that I knew the habits of Mrs. X. She will testify to the fact that I did not know them. Then if you have not the evidence or the courage to insist on fraud, you cannot apply telepathy to account for the collective facts, because telepathy is not supposed to account for raps, and the subconscious of Mrs. Chenoweth cannot be implicated in dramatic play and representation without as-



suming telepathy. In fact, you must choose between fraud on my part and the spiritistic explanation. The raps alone would neither suggest nor prove this view, but we have here the existence of physical phenomena complicated with the mental, not only spelling out a word, but associated through Mrs. Chenoweth with the identity of the boy and the connection of the word "cat" with the cross reference and the mother, showing a relation to her habits. All that organizing intelligence, whether occupied with trivial facts or not, points to independent intelligence for the explanation, and the raps, tho we have no knowledge of the mechanical process by which they may be produced, must be referred to the same source for their occurrence. We need not show how they were produced, any more than we have to show how the messages are sent. But the evidence would point to the one cause, and the future would have to determine the *modus operandi* of their production.

## 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.

## HYPNOTIC EXPERIMENTS.

THE following narrative is by a man whom I know personally. He was an instructor in a military academy when the incidents told by him occurred as the result of his own experiments. He is an intelligent and critical man, himself extremely sceptical at the time, and since, of all such phenomena. The narrative will show that he made the proper inquiries for verification. But the weak point in the account is that a contemporary record was not made and he has to rely wholly upon his memory. While this may not be dangerously defective in regard to the main outlines, there may be gaps in the account which would throw light upon any hypothetical explanation, if they could be filled in, as they would have been by a verbatim record made at the time. It is possible that the fragmentary narrative and the limitations of memory may make the identity between the statements of the hypnotized subject and the realities described closer than the facts would justify. But we have no data to justify that possibility any more than we have adequate proof of the accuracy of the phenomena and their coincidence with the facts. There is nothing incredible in such statements after all that has been established by psychic research, but that fact does not prove the accuracy of the present narrative. Whatever its limitations, however, it is entitled to record as the experience of an intelligent gentleman who performed the experiments and was duly critical of them to the best of his ability at the time, and a large collection of such may help

to justify or to encourage adequate experiment in this direction.—Editor.

Throughout the sessions of 1894-5 6-7, I was an instructor at Bethel Military Academy, near Warrenton, Va., and had the opportunity of making many and varied experiments on the activities of the human mind under the influence of induced unconsciousness. As an interested student of so-called psychic phenomena, I looked upon the results in a cool, calm, dispassionate manner and am thus enabled to give an accurate account thereof, exaggerated neither by repetition nor by elimination. Among hundreds of experiments of an equally interesting character, I give only those relating to that class of phenomena known to the layman as clairvoyance and clairaudience, the truth or falsity of which I had an opportunity of verifying.

R—, a Jew, 21 years of age, from Parkersburg, W. Va.

This young man was deeply attached to his home people and suffered at time with nostalgia. He came to my room Wednesday night and told me he was much troubled on account of not hearing from home and feared illness in the family. He asked me to induce unconsciousness and send him to his home in order that he might obtain definite information. This I did, and after a few moments of apparently dull, heavy sleep, his face brightened with a happy smile. He was told to omit nothing, to detail all he saw and heard; all of which I took down in shorthand, but which I omit here as of no importance and only detail such portions as may be of scientific interest.

He said his mother, sister and five visitors were sitting down at a table spread for a late supper. There was cheese, sausage, beer, bread and bananas. His mother had just risen from the table and had gone out of the room for a pitcher of water. She had returned. He named and described the visitors. Frequently, during the dream, I tried to catch him on his own statements by asking the number of people in the room, to which he always replied "seven", I would then ask the names which he gave as in the first instance. He said one of the ladies present—mentioning her by name—is asking sister, when Sister Kate and the baby are coming home? to which sister replies "We expect her and the baby home Friday morning". Then mention was made of a girl's club and a good deal of the ordinary talk about such an institution was the result.

R— then being asked about his father, said he was ill in bed upstairs, but was feeling better and would return to his office Friday morning. The room was described, the medicine bottles on the mantel referred to and even the directions thereon.

When R— was brought back to a state of consciousness he was asked by me if he had a sister Kate, to which he replied "Yes,"

he had a sister Kate living in Ohio and she had a baby. When asked if he had any means of knowing if she was expected home on a visit, he replied "No", he had had no letters either from home or from his Sister Kate.

When asked about the girls' club he disclaimed any knowledge thereof, and insisted that it must be an error as there was no club of the kind in Parkersburg, or he would have known it.

Careful and guarded correspondence elicited the following:

On the day and at the hour R—— gave the description, the people and number named by him were partaking of a late supper. The food and drink described was on the table. The conversations detailed were correct. His sister Kate came from Ohio with the baby Friday morning, as they expected. The girls' club (the name of which has escaped me) has been inaugurated since R—— left Parkersburg and it was impossible for him to have had any knowledge thereof, as nothing had been written to him on the subject.

His father was ill in bed and as a matter of fact was better and did return to his office on Friday morning.

R—— was suggested into unconsciousness, was told to visit the house of a neighbor, distant about two miles, and tell me what the young ladies were doing. A broad, sheepish smile overspread his features and he said, before I could stop him, "Miss A—— is in bed and Miss R. is sitting by the bed running her fingers through her (Miss A's) hair". It is needless to say I at once stopped any further revelations. I was well acquainted with both ladies and proved the truth of the situation as follows: I asked Miss R—— if it was her custom to soothe her mistress to sleep by sitting at the bedside and passing her fingers through the hair: Her face flushed and she became furious. She exclaimed—"Even the privacy of a girl's bedroom is not sacred from *such a man* as you".

R—— was told to go to Buenos Ayres, S. A., to find a certain street and number of a house, and describe the interior. He said he was there but the city was in darkness and he did not know the way; that there were a few dim street lights, but no person in sight from whom he could get directions. In a few moments his face brightened and he said there was a cab coming driven by a man. I told him to attract the man's attention and ask him to take him to No — street. A puzzled, troubled look came into his face and he said "the man does not understand me and I don't understand him; he is speaking some language I do not know". I then gave him the message in Spanish, which he apparently repeated. His face lighted and he said "it's all right, he understands that and will drive me there." Arriving at the house he again complained of darkness and the house having no lights and being closed. I assured him he could see in the dark and that he could enter the house.

He gave a minute description of the interior down to the most minor details.

I have only the word of two dignified young men attending the school, that this was an accurate description of the interior of their grandmother's house in that city.\*

D—— very susceptible to induced unconsciousness, requested to describe a hotel in St. Augustine. He had never been there himself, did not even know that such an hostelry as the Ponce de Leon existed. This place was accurately described down to the minutest details of electric lighting. The clerk behind the desk was described and his name given.

I had to rely, for accuracy of description and name and personal appearance of clerk, upon the assurances of several witnesses who were familiar with this place and who knew the clerk, as I had not at that time visited St. Augustine.

There was to be a fight between Jackson and Sullivan, or Corbett and Sullivan in Jacksonville, supposed to take place at 1 o'clock on some date in 1896 or 1897 (this was to be looked up and the exact date and year given). D—— was placed in an abjectively unconscious state and was commanded to go there and describe the fight in detail. (This was done exactly at 1 P. M.) His description of the road he took to get to the arena, and of the arena itself—particularly mentioning that there was *barbed wire* stretched around to keep the spectators from pushing too close to the scene of action, was accurate in the minutest detail. His description of a fight was magnificent, the details of each blow being given with an apparent accuracy which carried conviction, but he had the wrong man knocked out, and as a matter of fact the fight did not take place until one hour later.

I am firmly convinced that the command that he *must* report this fight, was the direct cause of his drawing upon his imagination

\* The man was sent to Buenos Ayres, as I was requested to do so by a Mr. Perkins, whose grandmother resided at the number and street given by him and he wished to prove the truth or falsity of the descriptions. That of course might have come from his knowledge, but it does not account for the stumbling-block when the Spanish cab driver was encountered.

The darkness in the house can only be accounted for by the late hour at which the experiment was tried—after taps in a military school between 10 and 11 P. M.

The verification was through Perkins, whose grandmother lived there, and for the purpose as above stated of proving the correctness of such information. He (Perkins) was a very dignified young man of about 20 or 21 and he assured me the description was accurate in all its details.

and that had the time been co-incident a correct report of the real fight would have been forthcoming.

A young man B—— was sent to the middle of the campus on a dark night. D—— was told to go and find out what boy was out on the campus. From his facial expression it would appear that he was groping around in the dark for some time, then a look of relief came and he said he had found him. When asked who it was he unhesitatingly said B——.

Experiments of this nature were tried to the vanishing point of any possible doubt and were invariably successful and correct.

HARRY MILLS.

#### MISCELLANEOUS INCIDENTS.

THE following incidents were collected by Mr. Mills and are practically first hand, as he interviewed the parties who report their experiences. In one case I was able myself to interview the informants and can confirm the accuracy of Mr. Mills's account. This will be noticed in the proper place. Some of them are premonitory and some are mediumistic; the character of each incident may determine itself. Some are not corroborated as might be desirable, but it was not possible to have independent testimony for some of them. All, of course, were not written down at the time of their occurrence and suffer accordingly from such weakness as belongs to events not recorded at the time. In all such cases the objection that suggests itself is that the important incidents are remembered for their coincidental nature and those which might have been errors or which might have modified the striking appearance of the incidents that are recalled are not remembered or recorded. While such an objection must always have the weight of warning to observers to record things at the time, if they expect them to have the desired scientific value, there is no reason on that account wholly to discount their coincidental value. They may have some importance in the cumulative value which would accrue to a collective mass of similar incidents independently reported. Hence they find a place in a record of this kind as human experiences that justify the scientific investigation of similar

phenomena when alleged and before they lose their importance by age. These incidents come from intelligent sources, some of them from sceptical and critical minds. Inasmuch as similar experiences have been adequately attested there is no reason to withhold notice of them, when they may form a valuable contribution to the subject in a collective mass of similar facts which might not be noticed or recorded if rigid standards of evidence be adopted to make each individual case the test of the supernatural. Once the kind of coincidence is established, such phenomena may deserve recognition as the part of a whole which would have evidential value, while each individual incident taken alone might have no importance at all.

The first incident, a premonition, is given in both forms, first the second-hand form of Mr. Mills and then first-hand by the mother herself. It may be useful to compare the two. I myself had an interview with both ladies and found them excellent witnesses, both critical, and the younger quite sceptical, being saturated with the idea of a subconscious explanation. This fact, in my opinion, does not increase the value of her judgment about the incident, tho it does remove the suspicion of a prejudice for a spiritistic interpretation.

An important feature of it is that the premonition or prediction came through automatic writing, a fact which complicates the explanation. There is no inherent reason why the subconscious should take this circumlocutory method of delivering the message, and it consists with the process by which undoubted supernatural messages are often delivered.

The second incident is also premonitory, but has no special complications of a dissociated type, unless we wish to regard the voice as this. But even so it is less so than the automatic writing.—Editor.

#### PSYCHIC ACTIVITY IN NORMAL WAKING STATE.

My friend Miss W——, a girl of 17 or 18, was seized with an uncontrollable desire to write. She went to the table, picked up a pencil and automatically wrote: "You are in great danger". She was very frightened, thinking it referred to her mother who was on a train at the time. The writing continued: "No, it is not H. M. W. (her mother). She is all right. It is you, but do not be

afraid, you are protected". The next day she was passing through a belt of timber when a drunken scoundrel fired a Winchester .42, the ball passing within a few inches of her spine, striking an oak tree, glancing and striking the path immediately in front of her. The drunken scoundrel then burst out laughing and turning to his companion said: "There, I told you I could shoot close without hitting her". Police were notified but the men had made their escape.

Miss W——, the lady who adopted the girl in previous illustration, has had remarkable psychic activities which she suppresses as much as possible, but which break out spontaneously.

She was on a train one day when she distinctly heard these words: "There is danger. A wreck ahead, but do not be afraid as you will not be in danger".

In the course of half an hour the train on which she was riding came to a sudden stop and was detained many hours by a wreck ahead.

The third incident takes the usual spiritistic form. In the account later given by the lady herself, the mother, the name was finally recalled. We cannot give any special evidential interest to the case, but it has a coincidental interest in the fact that she was a neighbor of Professor James and had thought of going to see him about her experiences before his death, but failed to do so, and he never knew the facts in life. The second-hand account does not tell this circumstance, but the first-hand does, and the facts have a greater interest on that account. It is not possible to secure the message said to have been given in the papers and hence there is no assurance that they were identical. I remember stories of messages printed in the papers soon after his death, but they did not resemble the one here told.—Editor.

Shortly after the death of Professor James, she received this message: "I am James and have been informed can communicate through you. Tell Professor —— (she has forgotten the name) that conditions here are different from those we thought". She was afraid of notoriety and did not deliver this message to Professor —— and was astonished a few days later to see in the newspaper



the same message had been transmitted through a professional medium.

Her father was one of the old school telegraph operators, receiving his messages of dots and dashes by the Morse code on long strips of paper passed through the instrument, but she became an expert sound reader and often assisted her father receiving messages. Her father died and communicated with her frequently by making the dots and dashes of the Morse code, distinctly audible through the back of her neck, and on one occasion warned her of great danger attending her adopted daughter. These messages were kept up with great frequency and variety, when her father telegraphed her that he was going to stop communicating with her, as it was making her nervous. However, she was loath to part with this companionship of her father and persisted in keeping it up. After this the messages bore no important signification and she abandoned them after having the assurance that they would come again when there was necessity to protect her from danger.

N. B.—These ladies are living in the house where I room, Boston, and am sure they will be glad to verify these statements to you if you think the matter worthy of further investigation.

I became acquainted with these ladies after I had the pleasure of meeting you at Dr. W.'s house.

Cordially,

HARRY MILLS.

For some months previous to Prof. William James's death I had lived on Irving street, Cambridge—near him—and had sometimes thought of telling him of some experiences of my own—of a psychic nature—but was immediately *forbidden* to do so, i. e. my impulse to do so was at once followed by a message "Let it alone. Don't mix up in that sort of thing", etc.

When he died I was in the country, northwest of Boston, some 40 miles. I read of Professor James's death in the morning Boston Journal. He was my neighbor, I had read his books and heard him lecture and I felt his death—as we all did, thinking about him more or less all day. Some time in the afternoon—suddenly—this message came to me,—in distinct words which I could hear mentally.

"I am Professor James. I am told that you can get messages from over here. Why did you not tell me?"

I answered that I had sometimes wanted to, but that I seemed to be immediately forbidden to do so; that being myself somewhat known in other ways, I hated to call attention to any psychic powers I might have.

"I am sorry", he said—"I wish you would tell Professor Royce that I find it different over here from what I expected, and it is much harder to communicate with him than I thought. But that I shall try to do so again".

I told him I could not tell Professor Royce,—that I felt deeply about this and that I did not care to become known as a psychic. He said a little more along the same line and left me.

A few days later I read in the Boston paper, a message from Professor James almost word for word with the last of what he said to me (about Professor Royce, etc.) which came through some woman down on Cape Cod or near there. I had not told any one of the message to me, but was immediately struck by the similarity of the two messages; the more so because I had recently been getting messages which did not seem to me *genuine*.

HELEN M. W——.

Boston, Dec. 10 [1913].

In November of this year (1913) we were staying late in the country,—a small town in Middlesex County, Mass. I had come into Boston for the day, leaving at home my daughter—a young woman of 20 who has remarkable psychic powers but refuses to let them have expression or even to believe in them. She used to write automatically, but has refused to do so for months past. Suddenly, during my absence, she felt an over-powering desire to write. She got pencil and paper and sat down. This is what she wrote:

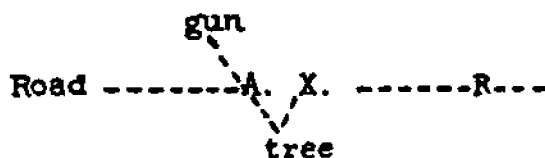
"Danger is near you, but do not be afraid. You are protected".

She immediately thought of me, and a railroad wreck.

"No". The writing went on. "H. M. W. is safe and will return to you. The danger is to you, but do not worry. I will protect you".

Very much annoyed, she tore up the message, and threw it in the fire, but did not feel safe until I was at home again, and as the train was late, she had an anxious half-hour.

The next afternoon she walked to the village—a mile or so distant. On the way home, at a lonely spot in the road, she was startled by the report of a gun, close by at her left, and a shot whizzed by within a few inches of her back, struck a tree on the right side of the road, ricocheted back and fell in the road directly in front of her, leaving her in the V— something like this—



Immediately two young men ran toward her from the woods on the left, one exclaiming triumphantly, "There, I knew I could do it. I can always trust my gun".

He had been drinking, and owned that (or boasted) he had deliberately tried to see how near he could come to hitting her without quite doing so!

It was not for some days that she told me of the automatic message of warning. She has several times been in very dangerous situations, but is always delivered—almost miraculously. She is very much disgusted with her own psychic powers, and dislikes exceedingly to exercise them or to have them noticed. So I have recorded this for Mr. Mills instead of her doing so.

HELEN M. W——.

The present incident must tell its own meaning. The spelling of the name "Wooster" is interesting because it is wrong, and the ladies actually lived not far from his home; and he, being one of the most prominent persons in the city, was or should have been well enough known to prevent an error of this kind on any theory of subconscious knowledge. His name is pronounced as thus spelled and hence merely phonetic influences might account for it, but that is to resort to automatism more apparently from outside agencies, a view confirmed by the evidence of the supernormal in other respects.—Editor.

Boston, Mass., Dec. 10, '13.

My Dear Dr. Hyslop:

I take pleasure in enclosing herewith, Miss W.'s statement and hope it may be of interest and use to you. These ladies are both particularly sensitive about any publicity as to their psychic powers. Their automatic writing is to me very extraordinary and I have received some messages through them which puzzle me greatly. For instance these: "Harry, when you get this will you try to write?"

"MOTHER."

"Wooster will not help you. He is not the one you need to work with. Go to Washington and see Mrs. Slade."

"W. R. MILLS."

The signature W. R. Mills is incorrect, but the fact remains curious inasmuch as these ladies do not know that I am being treated by Dr. Worcester and were neither of them familiar with my Christian name "Harry", in fact they both thought it was "Elmer" as they had seen a letter addressed to "Elmer" in the hall.

Of course the name "Mrs. Slade" I will have to verify when I get back to Washington.

These ladies are anxious to meet you and I can't help thinking it would be quite worth your while visiting them, but you would have to approach them carefully as they are very sensitive about this gift, or eccentricity, as they look upon it.

I leave here, as far as I can now tell, next Wednesday. If you are in town and think it worth while, communicate with me, either here or through Dr. Worcester, and I will gladly introduce you to them.

• Cordially yours,  
HARRY MILLS.

It is apparent in the next instance that the dream was after the event and not premonitory. The ascertainment of the facts was subsequent to the dream and thus gives an evidential aspect for the supernormal source of the dream. It is unfortunate that so interesting an experience could not have been noted down at the time and have received the confirmatory testimony of other parties having knowledge of it. We should like to know more accurately the points of identity and difference between dream and the facts, if there were differences.—Editor.

In the year 188— I was living in the country in the vicinity of Washington. A young cousin, Rosalie French, was staying with me. Her home was at Fort McHenry, Md., her father being Commander of the Fort. We were expecting the arrival of our cousin, Marion Martin, who was then staying at Fort McHenry. The morning of the day we expected Marion to arrive, Rosalie failed to appear at breakfast. When I went to her room I found her much agitated and her eyes red from sleeplessness. She said she had had a very painful dream. Dreamed she had left Fort McHenry on a launch party to spend the day fishing in a cove of the bay; suddenly saw the little cabin of the launch filled with steam and received the impression of an accident. There was great confusion in the party, and Mrs. Taylor, one of the party, fainted in her husband's arms. The most distressing part of the dream to her was the scream of the engineer as he threw himself overboard. She received the impression that he felt himself responsible for the accident and his impulse was suicide. She said: "I never can forget his drowning cry".

This was related to me about 9 A. M. At about 1 o'clock I went to the station to meet Marion Martin. When she came towards

me along the platform, I saw that she was greatly agitated. She pressed my hand and asked me not to speak to her. She was evidently suppressing her feelings with much difficulty. When we were in the carriage she told me she had had a terrible experience: "We went out on the launch yesterday to fish in a cove of the bay, to be gone all day. Soon after we started there was an accident. I did not know what had happened until I saw the cabin filled with steam. Everybody was excited and Mrs. Taylor fainted in Mr. Taylor's arms".

She mentioned this fact because she felt she had no one to look after her. "The worst of all was that poor Ermin, the engineer, threw himself overboard. He thought he was responsible for the accident. I never shall forget his cry as he went overboard".

This was related to me in the afternoon of the day on which Rosalie French had related to me her dream.

EMILY READ JONES.

N. B.—I went alone to the station to meet Marion Martin, and Rosalie did not see her until we reached my home.

E. R. J.

Miss Jones is the daughter of an army officer, people of high social standing and education, and Miss Jones whom I have known for years, is not a woman who cares for sensational things. The names mentioned are the correct ones.

H. MILLS.

The following is a symbolic dream and has its significance in that fact and its premonitory character. It is different from those experiences which represent the information conveyed as direct and self-interpreting. It lacks, of course, the documentary and other confirmation that would increase its evidential significance. But it is practically first hand as the record of the dream is quoted.—Editor.

My sister, Annie Mills, had the following apparently prophetic dreams in the early summer of 1899. I quote from her letter to me: "I dreamed I stood on the banks of a wide, dark river, the other side of which I could not see. The part nearest me was covered with blocks of floating ice, tumbling one upon the other from the face of the stream. In the middle of the river there was no ice, but a rushing, inky looking volume of water. Ellis (our brother) and I stood by the river and Tootie (our sister) came to it and notwithstanding my entreaties began to cross the blocks of ice. Ellis called to her that if she would come back, he would get a boat

and row her over. She took no notice, going steadily on her way till she was lost in the darkness. Beside the river was a high pole to which a long rope was attached. I seized this rope and swung as far out over the river as I could only to swing back to the bank. I then went into a house by the river and found "Lilly" (another sister) sitting in a room. She said: "She was not drowned—it happened on the other side". Then I was handed a letter by some one. The letter had a foreign postmark on it. It was from Tootie, and its whole tenor was comforting, but I remember only one line of it. "There is another life". Under her signature she had written "Courage".

"Mr. Waddel (the husband of Lilly, the sister referred to as sitting in a room) died a day or two after, and you know our darling (Tootie) the following September".

The interpretation of this symbolic dream was apparently very clear, as drawn from subsequent events: My brother Ellis, who accompanied my sisters to the banks of this river of death, was afterwards stricken by ataxia (tabies). Blind and paralyzed, he has remained on the banks, neither passing over nor coming back into the world. My sister Annie, who swung out over the river on the rope lay at the point of death with typhoid fever, but recovered. My sister Tootie, who made a successful passage of the river, died the following September, as stated in the dream quoted above.

I can place no interpretation upon the fact of my sister Lillie (Mrs. Waddell) being there except possibly she was brought near the river of death, as an onlooker at the passage of her husband, who died shortly after.

My sister Annie is not an imaginative woman and is not subject to visions of this character. She is very material and very practical—having been a school teacher for over 40 years.

The next group of incidents will explain themselves. They have mutual corroboration in the testimony of the several parties concerned. The first is premonitory. The second one is apparently clairvoyant or telepathic, it is not possible to decide which.—Editor.

About 6 A. M. while my niece, who was then Miss Edith Murray, was awake, the following vision appeared: She saw her brother and his wife driving through the woods; the horse suddenly began to kick violently, kicking the buggy to pieces, her brother picked his wife up and threw her out of the buggy to save her and then jumped out himself. This vision came Friday morning, and the accident narrated occurred on the same Friday afternoon, exactly as seen

in the vision, 200 miles away, and was confirmed the following Sunday. Miss Murray told this vision at breakfast table the same morning and her mother remarked that they could not hear from "Allan," her son, until the following Sunday and that she hoped all was well with him.

I certify this is correct.

EDITH MURRAY SPILLER.

Baltimore, Md.,  
Dec. 19th, 1913.

(Referring to the above dream, the following was also received.)

Dr. J. H. Hyslop,

Dear Sir: Please pardon my delay in answering your letter of the 27th of December. In reference to the dream Mr. Mills spoke of, I have no idea of the date. It was over ten years ago that it happened. I only know that I dreamed it on Friday morning and the fulfilment took place the same afternoon and we heard of it on the Sunday following. I spoke of the dream at breakfast table the morning of the dream.

Very truly,  
MRS. E. M. SPILLER.

Dec. 19, 1913.

Early in the year (1913) my sister, Mrs. Murray who signs this statement, had a vision of her son (Charlie), who was then in Chicago with a theatrical company. She distinctly saw him, in his dressing room in the theatre, undress, hang his clothes up, put on his stage costume and leave the room. A man came into the dressing room went to young Murray's clothes and took money from the pocket. She wrote to her son at once and asked him to be very careful about leaving money in his clothes when he changed them and told him of her dream. He answered saying that he was always very careful about it and would continue to be. About ten days later he had \$15 in his pocket which he intended removing from his clothes when he changed them, but for some reason forgot to do so. When he returned to his dressing room \$5 had been taken. He was pretty sure of the man but had no direct proof. He immediately wrote to his mother, telling her of his loss and asked her if she saw the man's face in her vision. Unfortunately she had only seen the back of the thief, and so this vision, like many others, could not lead to the identification of the offender.

MRS. G. M. MURRAY.

Witness: Harry Mills,  
Balto., Md., Dec. 19, '13.

Mrs. Murray is the wife of Rev. G. Morley Murray, Baltimore, Md. She is a very material woman and not in the least imaginative. I mention this to prove that these visions appear to persons who are not in any way objectively psychic. I do not know that either of these incidents will be of use or interest to you, but send them as I promised and will be glad, as I told you, to help you in any way I can. If you will let me know exactly the class of phenomena most valuable to you, I will confine myself to that class.

Cordially,

HARRY MILLS.

The last incident represents a more or less incomplete one so far as evidential interest is concerned. It is not clear whether the percipient saw an apparition of his father after his impression or not, tho the statement distinctly implies this.—Editor.

On April, 1906, I was stationed at Cumberland, Md., and had been engaged all day on business in an adjoining town. My trip had been a successful one and I was in a pleasant and peaceful state of mind. Between 5 and 5:30 P. M., I lay down on my bed and took a nap. When I awoke, before I was fully aroused I felt that there was someone in the room. This presence moved from the door across the foot of the bed, and when it reached that point I distinctly smelt cigarette smoke, and then knew intuitively it was my father, who had died four months before. I then recognized the apparition as that of my father. He passed between me and the sitting room which I could see through the window, and went in that direction, then returned to the center of the room and faded from my sight.

This is a true and accurate account of my experience; neither exaggerated nor curtailed.

RICHARD B. WASHINGTON.

#### TWO DEATH COINCIDENCES.

The following incidents are from the collection of Dr. Hodgson. They can hardly be called telepathic on any conception of that term for two reasons. (1) They are both associated with raps. (2) One of them is not coincidental in that way. However they are explained they seem to be well



corroborated and must tell their own story. There is nothing about them that requires special comment. Their coincidental character is apparent, not so much in mere time, as that is apparent only in one of them, but in their general relation to the fact of death. The meaning of such facts will be ascertained only when the general verdict is made up regarding the total mass of phenomena in which psychic research is interested.—Editor.

Springvale, Maine, Jan. 5, '90.

Richard Hodgson,

Dear Sir: I hasten to reply to your kind note of the 1st, and also to *faintly* express thanks for circulars, etc., of same date, for I can only say, this theme has been nearest my heart for ten years past. Am now forty-eight years of age, and these treasured words from you are the first things of the kind I have ever read; yet they seem familiar, so deeply have I studied, or endeavored to study, into the beautiful mysteries of Psychology. I can say truly, from the deepest recesses of my heart, "God bless the Am. S. P. R.". And may God bless you, Brother Hodgson. I am with you to *stay*, to work; to benefit and to be benefitted, I *know*.

I have read and re-read the circulars over, and shall send for some books in the near future.

I have planned for the past six months how best to investigate the wonderful Shapleigh "Headless Ghost" (man) mystery, so well authenticated by many yet living. I will try to do so sometime in May, next, and report. Meanwhile, I will correspond freely at any and every opportunity given me, for I hope to live long enough to know why the muscles of my hand and arm respond to *will* in making these letters here on paper.

What led me first to investigate was a peculiar jar of my bedroom window, the night succeeding the death of my father. I attempted to get something of an intelligent response, by the use of the letters of the alphabet, but to no avail. I then stuck matches (sharpened, wedge-shaped) all around the window, to prevent all possible shake or rattle of either the upper or lower sash; but those gentle sounds, not exactly knocks or raps, still continued for, I should say, an hour. My wife, who was sleeping in an adjoining room, awoke and listened for sometime before appraising me of her wakefulness. But I was so prejudiced, or, at least, wanted so much indubitable proof, that I only owned up to hearing anything at all, when she came in, and found me with paper, pencil, alphabet, etc., all laid out for what I called a "spiritual communication". But I worried over it, fearing father (who, when living, feared being buried alive) might be in a comatose or trance-like state. I even

telegraphed to Portland, before going down the next morning. But I soon found, upon my arrival at father's, that he *was* dead.

The mystery is still a mystery; but his worst, or only enemy assisted—made a prayer—at the funeral services; and, instead of being laid to rest in a quiet field of my own, he was buried in a grave-yard, over which there have occurred several rows and his remains may yet be removed. But mystery still.

Again, father died in December, '81. August 20th, previous to this, I had a son born to us, and named *Joseph* (Father's given name), which pleased father wonderfully. His health, tho failing, permitted him to come up and sing with the children, every fair Sunday through September, October and once, I think, in November. Then he kept house, and finally took his bed, and died December 21st, '81, at 4 A. M.

At about 3 to 5 A. M., December 22d, occurred the sounds on or near the window. Nothing to my *personal* knowledge, except influences, has occurred since. But in March, '82, there occurred at my home in Hollis, the most wonderful proof of the power of the unseen to *sometimes* become visible to human vision. It did give me a staggering blow, for I leaned to materialism, not a little. The proof, as you shall see, was, and is still, *positively indisputable*; not an iota of exaggeration. I will relate as before a jury under oath:

I attended church A. M., dining with mother, and returning home sometime previous to tea. I noted an unusual stillness among the children,—six in number; Joseph, youngest, born in August previous; Edna, four; Annie, seven; Morris, ten; Carrie, twelve; and Ida, fifteen. Aged respectively as marked (age *at that time*).

We sat down to supper, the children eyeing me askance, then looking at each other, then at the mother.

"What is the matter?" or "What is it?" I enquired. Wife replied, "Morris and 'Cad' (Carrie) say they saw their grand-father".

"Oh, I guess not", I replied. "But", rejoined C., "We did, right up there in that corner". I reckoned it a kind of hallucination; but told them I would hear their stories after tea.

I then got the boy out upon some pretence, and questioned him as closely as possible; and, as I met Carrie alone, I put the same questions to her, entering, of course, into every minute detail as to form, looks, size, apparel, hair, appearance, expression,—fairly fifty questions to each, and *not a particle did they differ*. And again tonight, about eight years having elapsed, they again described the picture to me, as at first; viz.: Carrie sat with her back to the stove, holding baby Joseph. Morris was in the store-room getting a lunch. Ida was in the parlor, playing the organ, while the mother sang with her the old song, "There'll Be no More Sorrow There". I think it was just then.

Little Joseph began reaching out his arms and "cooing". Carrie noticed it, but thought his attention was drawn to the kitten on the floor; but, as he did not hold his head just right for a look at the kitten, Carrie peeped around into the baby's face, when she saw that his attention was directed to the ceiling, or, at least, up towards the corner of the room. She says she looked up in that direction, and there was her grandfather's picture, "just as plain as Grandpa himself". She spoke to Morris; speaking three words; viz, "Morris, look here". He stepped out, looked where she was pointing, and only said, "Why!" or, as we Pine Tree folks say, as an exclamation of surprise, "Y!" For about one minute, or possibly a little longer, these three little grandchildren remained motionless, except the baby, who was very extravagant in his gesticulations, looking at what they supposed to be their "grandpa"; time enough to receive an impression still as vivid as ever upon their minds. Just then (neither having spoken) the mother and Annie came out, and Morris said the picture "*went out*", and Carrie said it "disappeared around the edges at first, until the middle went out entirely".

Wife says the first exclamation was from Carrie, who says, "*Y! Mother, we've just seen Grandpa*".

"No, I guess not", replied Angie (the mother).

"*I know we have*", rejoined Morris, "for 'Cad' didn't tell me before *who* it was she was looking at".

Then they related to their mother, just what they subsequently told me *verbatim*.

The representation was perfect, so they said; life size, about six feet (father's height) from the floor; the hair was parted on the right side, and combed back; whiskers as usual; a dark coat and vest. The picture extended nearly down to the table below the bottom of the vest.

I took down even what they then said as to the number of buttons on the coat and vest; the very minutiae as to the collar and neck-tie, etc., etc. I have had to copy it and send to D. Ds., and others, for it was a simple, child-like and true story. No one dared to dispute, and many came to question the children about it; and had it come from any other "grown up" source, I should have given it but little credence. But it *was* a picture sure, of my father; and I believe it as truly as tho it had been visible to my own eyes. And proof is better, for a babe of seven months of age was not deceived.

I applied to spiritualism for help to solve the matter; but got *nothing* satisfactory from that source.

Little Joseph grew to childhood, and since that time, I have received the impression, *indelible*, that he has been guarded *so faithfully* by night, especially, that, to give all in detail (which I

will do freely some time), would take a longer letter than this, which, I fear, will tire you. But darling little Joseph bid us good-bye, the day after Thanksgiving, November 29th, and this almost unbearable loss is what is leading me out in search of "more light".

Carrie, who was at Hollis at the old homestead, on Thanksgiving Day, being in a room alone, heard Joseph say, "Oh dear!" This was about 4 P. M., and the dear boy *did* use this expression possibly a dozen times that afternoon, as he would seek a new resting place or attitude, and, finding no relief coming, would turn over, or get Mother to take him up, and, still no easier, he would say, "*O dear!*" This was all the murmur (if it can be called so) that he ever made. Carrie went out and sat down by Ida's side that day, and attempted to tell her, but did not, her courage having failed. Ida (now Wakefield) lives with her husband, on the old place.

And now, Brother Hodgson, when I have the time, I will write again upon this subject, stating only what I know. This is the best of it all; bottom facts, without exaggeration, which many are so prone to make, whenever discoursing [on] the mysteries of Psychology; because of its latitude, perhaps; but I have the best of reasons for saying,

"There are angels hovering 'round".

And more anon.

Yours fraternally,

T. J. McDANIEL.

Springvale, Maine, Jan. 16, '90.

Richard Hodgson, Esq.,

Dear Sir: I hasten to reply to yours of the 9th. and, owing to a lack of time, I send what my daughter Carrie has written, and also what Morris recollects of the sight he witnessed on that never-to-be-forgotten day. I thought it might be well for you to write questions, as many as you could think of, and number them. I would ask Carrie and Morris separately, and obtain their answers, and forward. Carrie now says that M. said, "Why, that's Grandpa!" I thought he said "Why!" only, when he looked up. But seven years have passed, and I may be mistaken. But I will get the letter of the Rev. J. D. Waldron, written at the time, if he has it still, and send a copy of it to you. But to hear the children talk today about the affair, places me still farther from any and every doubt I may have entertained; for I need uncommon proof in such cases as these.

I think it was not published, but it was such a knockdown argument to our Advent "sleep of the dead" doctrine, that my brethren wanted me to "*make* the children stop telling the story;" for said they, "It was the devil's works". I then offered to let the

children go on the platform in front of any audience, and go separately, if need be, and let anyone question. And the children even wished to go, if anyone disputed their statements. But no opportunity was given them. Owing to this affair, and my letter to Rev. Mr. Waldron, he made a test case at his daughter's bed-side at the moment of her death, in presence of several neighbors, at Portsmouth, N. H., while he held the pastorate there of the F. W. B. Church. I'll get him to write something soon as he recovers from the "Grip", with which he is now afflicted.

I now give Morris' version of the apparition, as follows; viz:

"I was getting a lunch in the sink-room, and heard Carrie say, 'Morris, come here.' I stepped out, and there stood Grandpa, about his natural length, over six feet. I could see down as far as the table, which he stood behind. He had on his best dark clothes, wore collar, and, I cannot remember now just how he was dressed, but it was Grandfather, or a *perfect* photograph of his face. He did not move around any, but seemed looking at us with a pleased look. But I can't tell now for how long a time; but the picture began to fade when Mother came into the entry, and, by the time she had come ten feet, and got to the kitchen door, it was all faded and gone. It began fading at the edges first, and the face showed last of all. The eyes, I think, disappeared last.

"The above is correct, as near as I can remember. My sister Carrie was older, perhaps she can tell better.

"Yours truly,

"MORRIS McDANIEL."

Fraternally yours,

T. J. McDANIEL.

Springvale, Maine, Jan. 16th, 1890.

For Psychical Research:

By request of my father, I will describe below what my brother Maurice and I saw; it was as we supposed, our grandfather, who *died* but a short time before.

It was in February, 1882, on the 10th or 12th day, as near as I can remember. He appeared behind the *table*, as *that* was moved about two feet from the *wall*. My attention was first called to him by my baby brother's laughing at him. And then I called my brother Maurice from the sink-room, or pantry we call it. He came out, and before I had time to speak, he exclaimed, "Why, there's Grandpa!" And he stood there looking at us, and seemed to be smiling.

My mother was in the sitting-room, and as soon as she came into the hall it disappeared slowly. It seemed like a shadow, but still looked like Grandfather. His face was deathly white, and

showed more plainly than the rest of him. We could see his black clothes, white collar and cuffs. This is as near as I can relate it, for no tongue can express it in words.

Yours with respect,

MRS. CARRIE ELLIS.

Springvale, Me., Feb. 22d, '90.

Richard Hodgson,

Dear Sir: As my two daughters, Ida and Carrie, are with us now, I have the pleasure of relating what Carrie heard at the old home—Ida's now—in Hollis, on Friday, November 29, 1889, the day that Joseph—their brother—died.

Carrie being alone, heard the words "Oh, dear", and a rustling sound, apparently in the air, in the upper part of the room. She felt then as if bad news was coming, and was not at all surprised when it came about 7 o'clock in the evening of the 29th of November.

She told the family that bad news was coming before its arrival, and also told what she heard before we told her anything about Joseph's saying "Oh, dear" repeatedly during the day. I never heard him repeat the words before.

Angie, my wife, and the daughters can subscribe to this if correct.

Truly yours,

T. J. McDANIEL.

The above is correct.

MRS. CARRIE ELLIS,

MRS. IDA M. WAKEFIELD.

P. S.—Ida and Carrie have read my statement and say it is *right*, and have signed their names thereto.

Ida was with us before Joseph died, for some days previous, and being alone with him one day (the Sunday prior to his death), heard five (5) slowly given, distinct knocks in the corner of the room, which Joseph also heard. Although not believing in warnings she avers that it made an indelible impression upon her mind, and so strangely, that after the first one, she counted the other four, and thought perhaps that Joseph could live but five weeks or five months, but she said to herself, "Well, if he lives five weeks, I guess he will get well". It was five days after that he died. She says, however, it might have been the wind, but she never will forget the impression it made.

T. J. McD.

Springvale, Mar. 14th, '90.

My daughter Carrie has long been in correspondence with a lady acquaintance in Haverhill—an invalid lady—and in a recent letter

to Carrie this lady said she heard gentle raps whenever she got a letter from Carrie recently. So Carrie asked her if she was not a medium and yesterday she, the Haverhill lady, answered in the affirmative and said she had seen Joseph and also that she would minutely describe the little boy and also the appearance of a larger person who attended the little fellow, and although Carrie agreed not to tell any one, yet I can get the letter when she writes and will read it, and as this lady never saw any one of our family, Carrie excepted, I am anxious to know what she writes, but I cannot take much stock in mediums but some may be true.

In 1882, after the children (Joseph, Carrie and Morris) saw their grandfather's picture, I wrote to several of those spirit mediums who publicly announced that they could do wonders, but they could do nothing nor give me any true insight into the mystery of my father's appearance (after his death) to my children but the Great Fact. Fact it must have been. I know that my little ones did see in mid-air the "picture of grandpa" that Sunday forenoon. It stands out in bold relief; no use to dispute it. It was the greatest piece of argument *versus* materialism ever made in the Pine Tree State from the mouths of babes and sucklings, who could not (even if they would) misrepresent.

Fraternally,  
J. M. McDANIEL.

## BOOK REVIEWS.

*Glimpses of the Next State.* By VICE-ADMIRAL W. USBORNE MOORE. Watts and Company, London. 1911.

The author of this book is a retired officer in the English Navy, known personally to the reviewer. He has visited this country for experiment with mediums and carried on perhaps as many experiments in his own country. He states that he was not a believer in any future life until some one called his attention to the phenomena of spiritism and not wishing to ignore facts set about investigating. He seems to have questioned mediumship so thoroughly in England that he sought better phenomena in America, and this country with its supposedly superior phenomena, referred to the nature of our atmosphere and climate, converted him and then he found cases in his native country that he could trust.

There are two important facts to be noted in the book. The first is that the author thought it his duty to thus put on record his experiences and not only do we agree with this position and sense of obligation but the author deserves high praise for this appreciation of what is the duty of every living man or woman. He has had to make sacrifices of friends and reputation in manifesting his interest in the subject, when he might have remained silent like most cowards. But he has faced his duty and performed it, for which he is entitled to respect, even tho we do not agree with his estimate of his facts. The second fact to be noted is that he thinks spiritism or communication with the dead cannot be scientifically proved, tho holding that his facts have proved it to him. This is consistent enough when you have understood the more or less technical conception of "scientific proof" which makes his statement important. It is not necessary to dispute this contention, as it would require going into various definitions of "science". But the interesting thing is that he nevertheless regards it his duty to tell his facts and he is all the more to be respected for the frank expression of his duties when he avows the impossibility of scientifically sustaining his facts. He thinks that each individual must seek the evidence for himself and there is a measure of truth in this, and it is wholly true, if the conclusion cannot be scientifically proved.

This, however, is praise for the author, not the book. When it comes to the contents of the book we think he is quite justified in



saying that each man must experiment for himself and that the communication with spirits cannot be "scientifically" proved, if his method and facts are the measure of "scientific proof", tho he deserves farther credit for a certain care in getting and recording his facts. The author did endeavor to make a reputable record and did so while his memory was fresh. But it is less perfect than the scientific man will require and admit, as the author was not writing a scientific work. But the primary fault to be found is the indiscriminate way in which he uses mediums. He takes no account of the reputation of mediums when they are not private. It makes no difference how unjust the public or others may be toward them, or whether their phenomena are genuine or not. The point is to have them free from suspicion. True he laid the stress on incidents which he thought had their value determined by the conditions under which they occurred, but even here he was not full enough in the description of the conditions generally to make us feel that they were inexplicable. I think it probable that many of his incidents in the mental field were genuine ones, tho I would hardly accord them evidential value to the scientific sceptic, and it is that we need to consider when making a duty of publishing our facts. The problem is not so much the genuineness, or our belief in the genuineness of our facts, as it is the assurance that they are evidential. The public does not distinguish between genuineness and evidential character. It is an important distinction. I quite agree that the professional medium has been very much misrepresented in many instances, but even the author recognizes that history shows so much fraud that it is the duty of the professional to face the situation or not complain of the suspicion and abuse which he gets.

It is not necessary to review the book critically, as it does not claim the character that would make this imperative. It is but an honest expression of opinion and of experiences. But the author must not blame us if we say that the unfortunate feature of it is just this. The book cannot be commended to lay readers because they cannot tell what to accept and what to reject. Those who are familiar with the subject and with the mediums he mentions would be able to discriminate somewhat, but readers who do not know the subject and who are seeking for facts upon which they can rely would not find here anything that they could be sure of beyond what they could accept from trusting the reporter. The book is worth just the opinion of the author and nothing more. He might have made it more by classifying his facts and discussing the several types of incidents separately. General readers want to be able to accept all the facts, but in this work he cannot tell what he is to accept and what not. For instance, I happen to know that the charge or suspicion of fraud cannot be normally raised against the lady he calls "Mrs. Georgia". She is a private person, as the author says, and

all that she did can be accepted as genuine, whether you regard it as supernormal or not. The only question that you have to raise regards possibilities of subliminal knowledge. You can be sure that there is no normal fraud. But you cannot so securely assume this in the case of certain professionals that he names. They, too, may be unjustly aspersed by the public, but that has nothing to do with the evidential question. We must be sure either of the medium's reputation as good or of the test conditions involved or of both. The author has not properly observed this consideration.

What is the use of publishing your facts unless you expect to convert some one or help the public to study the subject rightly? But if you expect the public to do this you must observe some scientific principles in the work. That ought to go without saying. The consequence is that we cannot commend the book to lay readers for safe information upon the subject, tho we believe from acquaintance with the subject, from our knowledge of some of the parties concerned, and from the conditions under which many facts were obtained that there are supernormal phenomena recorded in the book. But it does not suffice in the case to say spirits in such matters. We must be able to give an account of the non-evidential matter involved. The author has not approached this aspect of his case. This is a large problem. But with all this it is desirable that men should record their experiences.

*Ghosts in Solid Form.* BY GAMBIER BOLTON. William Rider and Company, London, 1914.

This volume, a small one of 120 pages, and selling for a shilling, is devoted to the phenomena of materialization. It claims to have been the work of investigators who took every precaution against fraud, and to have carried on the experiments in plain light. Darkness was not allowed. This fact certainly makes the narrative more interesting, as the fact, accepting the author's statement, excludes certain kind of objections to the reported facts. But there are difficulties in spite of this. The author does not describe his facts fully. In the second place there is no evidence of a medical examination having been made and objectors would raise this question. The author does not seem to have the remotest conception of what scientific method is either in performing the experiments or in describing his facts. Some of the conditions of experiments were very good, but the conditions that needed most to be considered are not mentioned. It is just the kind of a book that might just as well not be published in his stage of the work and perhaps in no other stage. There is nothing in it tending to convince the sceptic and the sceptic is the only person that counts in such phenomena.

# JOURNAL

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## SOME MEDIUMISTIC EXPERIMENTS.

BY JAMES H. HYSLOP.

### INTRODUCTION.

I PROPOSE here to publish some records of work with Mrs. Chenoweth of a type which I have not systematically published before. In Vol. IV of the *Proceedings* (pp. 737-776) I published two records obtained under the Starlight control, but one of them was taken in long hand myself and was not complete. I had to limit my notes to the important incidents and omitted duplications. Besides the fact that it was at the beginning of the automatic writing by Mrs. Chenoweth and other communicators who had been accustomed to the Piper methods affected the form of the communications and they did not fairly represent the work of Starlight. In the same volume of the *Proceedings*, however, I published a stenographically reported sitting with Starlight as control, after the death of my father-in-law. It afforded an interesting contrast with the kind of material secured through Mrs. Piper,

but I did not explain its character in detail there. At the end of Volume V of the *Proceedings* I discussed the work of Mrs. Chenoweth and her several trances with a view to making her versatility somewhat clearer.

But I wish here to publish several records of Starlight's work with a view to several objects which are important when comparing this work with the later results of deeper trances and the automatic writing which accompanied them. I shall summarize the several objects.

(1) I wish samples of Starlight's work for comparison and record. (2) I wish to call attention to the method by which her work is done; namely, the mental picture or pictographic process. (3) To mark the peculiar interfusion of messages and communicators, at least apparently so, and the necessity of determining the personal identity of the communicator by the pertinence of the incidents, and not by the names given. (4) To examine the relation of the subconscious to the presence of the supernormal and thereby correct the illusion of both scientific men and laymen that the whole mass of material is from the communicator.

To take up the first of these topics. The Starlight trance is a light hypnoidal condition, if I may term it so. Not that we know it to be this by any severe tests, but that the close relation of its appearance to the normal consciousness suggests this description of it. There is apparently no anæsthesia in it, as I have remarked reactions that suggest sensibility as present. But the probability is that there is normal anæsthesia, and subliminal hyperæsthesia, which would completely simulate normal sensibility in its reactions and differ only in the degree of sensibility present. There is distinct amnesia which I have tested and it is this fact which justifies referring to the state as a trance. The personality, which we call Starlight, is a child in manners, a laughing and at times almost giggling child. But for this and the childish voice used, Mrs. Chenoweth could not be distinguished from this control. She is voluble and a veritable chatterbox in her language, and it is this which creates offence in some minds which expect more sedate and solemn communications. Comparison with records of the automatic writing will show

that there are from four to ten times as much matter in the work of Starlight as in that of the automatic writing. At times I have known Starlight to deliver 35 or 40, in one of this series 44, pages of typewritten matter at one sitting. Early in the automatic writing phase I might get ten or twelve pages, but after deepening the trance I now get usually from three to five pages of such matter, the "chaff" having been eliminated by deepening the trance. But Starlight shows no end of resources for material. It is possible that the incidents which she gives do not always, if ever, appear so forcible as in the automatic writing. If they do not it is because they are so embedded in the "chaff" that the reader cannot appreciate them so well as evidence. But whether so or not, the important thing for us is to have instances of her work which may be studied psychologically in comparison with the shorter records of the automatic writing.

The second important thing to be remarked is the fact that the process is pictographic. This is not superficially apparent to most persons, but to any that have studied the record carefully and with psychological processes in mind the fact that Starlight is getting her messages through mental pictures, some of them at least, should be apparent. But Starlight does not tell us here that this is her method. She has mentioned it elsewhere frequently and Mrs. Chenoweth herself knows that this is her method. It will be apparent to any one who reads Volume VI of our *Proceedings*, where the process was carefully discussed after having had it alluded to by G. P., one of the controls in the automatic writing. The largest part of that volume was an illustration of the process. It enabled me to discover it more clearly in the work of Starlight.

The pictographic process of communicating means that the thoughts of the communicator become mental pictures or hallucinations to the control, and probably at the same time to the subconsciousness of the psychic. Then the control has only to describe what he or she "sees" to indicate what the message is. Often this method can only be symbolical. Roundabout imagery has to be employed by the communi-

cator, or interpreting processes used by the control to convey the message. In this way the control may often misinterpret the meaning of a picture and make the message appear incorrect. Instances of this will be found in these records. But all that the control can get is a panorama or "moving picture show" of mental pictures, images and memory pictures in the mind of the communicator, often marginal associations as well as the main and central thoughts. Then the control has to guess at their meaning or infer it, and deliver what he or she thinks the communicator means by his imagery, the natural product of his terrestrial experience. This imagery would not be the same for all communicators with even the same thoughts and perhaps many communicators would have to resort to artificial symbols in the situation, and in any case the control is left to his or her interpretations and conjectures to determine the meaning of the mental pictures. Mistakes will frequently occur in this work, and readers, with the pictographic process in mind, will often see the proximation of a message to the truth, tho when taken literally it has to be regarded as wholly false.

In the automatic writing records this pictorial process is not apparent, if it exists at all. It is apparently a direct process, which, in fact, is what the controls call it. It seems to have the direct contact of the discarnate consciousness with the organism, as with the living consciousness. It is possible that pictographic results and processes may accompany the work at times, if not always, but visual imagery is not the sole feature of it, as it appears to be in the pictographic method. But in the work of Starlight there is evidently nothing of the direct process which impersonates so distinctly. We see that the control has to rely on what appears to her mind as a panorama and to interpret it as symbolical. Her success will depend on her intelligence and experience. But in all cases the communication will take the form of pictures and such incidents in the communicator's life that will best lend themselves to pictorial representation will be the best ones for evidence by that method.

The chief interest in the method is that it represents the spiritual world as a replica of the material, or makes it appear

like a mere duplicate of this life with all its trivialities and some think with nothing else. It has been that fact which has brought the communications into such disrepute for many years. The sceptic and conjurer can so easily ridicule it, tho they can do so only on Cartesian assumptions that a spiritual world has no spatial resemblances to the material. This assumption may not be true. But it is not necessary to discuss that or to defend it any more than to oppose it. The fact that we discover that the process is a pictographic or hallucinatory one indicates that we do not require to suppose that the process represents the spiritual world beyond the mental states of the communicator. The perplexity of many minds is that a man should seem to be dressed, for instance, exactly as he was when he died fifty or a hundred years ago, and this in a world which is not material. But the pictographic process shows that we cannot accept superficially the representations of that world. If we are merely perceiving in the form of hallucinations, veridical tho they be, the thoughts of the dead transmitted to us, there is no such paradox or perplexity about the nature of the after-life as would be, if we have to conceive it as represented. If we can enforce this idea by a few such records as these, we may well consider their use worth while. They are illustrations of just the type of real or alleged communication that puzzle the average layman and enable the scientific man of a certain type to ridicule their claims. But the existence of supernormal incidents in them shields them against total rejection and then the problem arises to account for the paradoxical feature of them. That is easy on the pictographic process of communication, which enables us to evade all theories about the nature of the spiritual world and to make clear why it seems to simulate the material existence.

The third topic is one of considerable interest. It involves the interfusion of communicators and communications. That is, we have some alleged communicator present. Some incidents point to him very clearly. That is, they are true incidents in his life and fit him perfectly. He might be expected to tell them, if he survived and were trying to prove his identity. But in the midst of them or following them, without any

apparent interruption, an incident or incidents come that do not fit this given person, but they do fit another friend who might be supposed to be present. There is no hint that he has supplanted the first person. We have to infer his presence from the facts given, not from the direct claim that he is present with name and relationship clearly indicated.

Now this is a phenomenon very frequent in the work of Starlight. It is especially noticeable in the first sitting of the series. If the reader will examine the notes carefully and compare what is said there with the record of what Starlight said, he will notice that incidents suddenly appear that have no relevance to a given communicator, but can easily suggest another person that is not apparently communicating at all. Thus Mr. A. starts to communicate, and even he is not mentioned by name. He is recognized only by his description and incidents that are true of the conjectured person. All at once an incident is mentioned, apparently referring to him, so far as context and statement are concerned, but which is not true of him. It is true, however, of another person also not mentioned, Mr. B. No name comes to make the incident as specific in the assertion as it appears to be to the sitter who recognizes its pertinence.

It is, however, easy enough with the proper kind of incidents to place a communicator correctly by this kind of circumstantial evidence. This has been proved by my experiments over a telegraph wire and reported in the *Proceedings of the English Society* (Vol. XVI, pp 537-623). In these experiments I had A sending incidents in their common lives to B to have B ascertain from the messages who it was that was sending them. I did not permit the sender's name to be used. The receiver was to ascertain this from the facts. The experiments proved that the receiver could be correct on far less specific evidence than had been assumed to be necessary, so that the critic has to reckon with this fact. In the present records not only are many of the incidents perfectly specific, but they have a cumulative and collective weight which very greatly increases their cogency as evidence. Nevertheless we have to respect the feelings of the doubter and the objection that we have to guess at the identity of



the communicator instead of having it indicated in the most specific form possible in which evidence can come; namely, in the name of the communicator. If the communicator manifested consciousness of the distinction between himself and others in regard to whom incidents come, the case would be clearer and the critic wishes the evidence, at least with some right, to take a form which leaves no doubt about its source. The fact that he has to be picked out by the incidents often superficially indicating that they belong to another, is a defect in the record. It is due to the process of communicating and when we once admit that, we can explain the phenomenon, but this explanation does not eliminate the objection entirely. It is certainly desirable that the incidents should come with the proper tag attached, even tho we have proved that this tag is not absolutely necessary. We do not want the critic to have even that advantage, tho it is not an important one.

But the most important object in publishing these records is to call attention to certain prevailing ideas which represent a complete illusion in regard to the subject. This is the assumption that the whole mass of material comes from the communicating spirit. When a layman goes to a scientific man and claims to have had a message from the dead, the scientific man asks for the record and if he gets one like these, he questions the alleged source, because he can easily remark that the material is not wholly characteristic of the alleged communicator. The record appears to make very easy a thing which history has apparently made impossible, according to his opinion. When we claim that such records represent spirit communications it is natural to suppose that we mean the intact body of matter in them, and if we have any presuppositions as to what spirits would or should say we would as naturally reject the claim, if the data conflicted with the presupposition. That is what takes place in connection with records like these. The objector cannot conceive that the representations in such records are true, especially if they are to be interpreted realistically with all the implications of resemblances between the material and spiritual worlds. As he may not know that the process is picto-

graphic he will naturally assume that the representations are just what they superficially indicate; namely, a complete replica of the material world. That is the picture the mind draws from the records. But the scientific man has no right to so look at the records. The layman, who does not understand the complicated conditions of the problem, may be excused for this illusion, but the scientific man never.

A careful examination of the records would easily and quickly show that there are at least two intermediaries in the communications. The first is the subconscious of the medium and the second is the mind of the control, assuming that the control is what he or she purports to be; namely, a spirit. The pictorial method of communicating represents the communicator as simply thinking over his life, and his memories are transmitted to the control in the form of mental pictures or hallucinations, and these are transferred by the control through the mind of the psychic to the sitter. In this process it is inevitable that the messages would become highly colored or even greatly altered by the minds through which they are transmitted. What actually occurs is, that the communicator's thoughts are interfused with those of the control and the subconscious of the medium and we have a composite of two or more minds in the result. Hence we have to pick out those incidents in the mass of material, which are definitely verifiable as not a part of the normal knowledge of the psychic, but have been a part of the life of the alleged communicator. We pass over the rest of the material as explicable by any theory the critic may choose to adopt.

Now it is fundamental to the spiritistic theory that the messages are not pure, especially in the pictographic process. There may be cases in which the subconscious does not color the results, but I do not know them. My observation is that the subconscious or at least the organic habits of the organism affect the messages, either as a limitation in transmitting them or as a medium for modifying them. This modification will vary in all degrees, and it is not necessary to enter into the examination of it. The chief point is, that usually the material is not pure or free from modification by the sub-

conscious which is the instrument of transmission. These records especially illustrate this view of the theory, and one of the chief objects in publishing them is to bring that fact to the surface. We desire to emphasize the composite nature of the results.

The analogy to be pressed here is a very simple one. A tells a story to B and B retells it to C. Now B is sure to modify the story. He will tell it in his own language. He may reproduce words and sentences of A, but he will not report the story intact in its entirety. Indeed, he will not even receive it free from his own conceptions of the facts. His own mental habits will make him seize certain points and ignore others, and he will forget some things and perhaps add others according to his understanding of the story as first told. C will not get the exact form of expression used by A. It should be expected that spirit communications, when they have to pass through a medium, would take on the coloring of the medium's mind, conscious or subconscious. Hence the assuredly composite nature of the results. I have instances even in which the automatic writing itself is a composite of the writing of two controls plus the characteristics of Mrs. Chenoweth. I have detected evidence of a similarity of composite nature in the psychological contents of the messages.

All this means that readers must not suppose that we are getting messages without the impurities of mixture. The work of Starlight is an excellent example of composite results and readers must learn to study her records with the assumption that they are the compound results of more than one mind. At least two and perhaps three affect them, and possibly in some cases many minds. All that we can do is to pick out those incidents, embedded in the total, and ascertain whether they could have been guessed by the subconscious when their apt relation to the sitter has been assured. If they are not guessed or due to chance coincidence, we have something supernormal in them, and that is all that I care to enforce here.

I could not deal with records in this manner that did not have at least some traces of the supernormal in it. We

should have to assume, without this supernormal, that it was all subconscious dreamerie. But when we find unmistakable evidence that there are supernormal incidents buried in material that comes through a subconscious, we have a right to form a theory on the basis of that compound. We must not suppose that it is all pure spirits because we find evidence of their sporadic influence. We must adjust our conceptions to the facts. They are a compound and the explanation must be a compound.

The sitter was an absolute stranger to Mrs. Chenoweth. He lived 450 miles from her home, and is not a publicly known man. Mrs. Chenoweth was brought to New York for a series of experiments throughout the year and the sitter was one of the many people admitted to the experiments. Mrs. Chenoweth was always kept in her room in the hotel and the stenographer admitted before the trance came on, so that the stenographer could testify to Mrs. Chenoweth's being in the room before the sitter was even taken up stairs. The sitter was kept in the hall out of sight and I went into the room and saw that Mrs. Chenoweth went into the trance, when I admitted the sitter. Then the sitter left the room before Mrs. Chenoweth came out of the trance, so that she at no time saw the sitter in her normal state, and as her eyes were closed she did not see him even in the trance.

The record will show whether the sitter gave himself away or not. In this instance the man had been a careful student of other records and was alert for hints and suggestions made by himself and made a good sitter in that respect. The results must be determined by the reader.

The fourth sitting was held under peculiar circumstances. I arranged for it and the sitter was not present on the occasion of the experiment. I had a stenographer present and all that Mrs. Chenoweth knew was that the sitter was to be absent. No one except myself and the sitter knew for whom the sitting was to be. No hint was given to the stenographer. No article was sent or used for the experiment. The gentleman remained at home nearly 450 miles distant, never yet having been seen at the sittings which he held personally. When he first received the record it had no

meaning to him and he thought it a failure, but taking a few cues he made inquiries and found the sitting most excellent in incidents that fitted definite friends of his.

Further comments will be reserved until the series has been printed. I have already remarked briefly on the inter-fusion of personality in so far as the record indicates it and the necessity of determining the personality by means of the incidents rather than by any definite indication by name of the communicator. Later comments and criticisms will turn on the same points.

### RECORD.

New York, December 31, 1907.

Time, 10 A. M.

Present, Mr. A. ....

Sarcou. Hello. {"Sarcou" is a term of greeting.}

(Hello, Starlight.)

Hello, Dr. Hyslop. Hello, Miss Allen. [Stenographer.]

(Stenographer: Hello, Starlight.)

Does it storm over here all the time?

(No.)

Seems to. 'Most every time I come here there is some sort of a storm; either rain or snow.

(Yes?)

You remember that time the spirit said it felt like snow outside and then it did snow afterwards? '

(Yes.)

I guess they get it first, don't you?

I know you want me to hurry up.

(Well, take your time.)

I have to.

(Yes, I know that.)

It is not because I want to be contrary about it, but I have to. I have to kind of wait. If I don't do it with you, I have to with the sitter, you know; get it down through a little bit.

(That is right.)

Feels better here than it did.

(Good.)

Guess we're getting more straightened out.

[Hums and smiles.] I can see spirits, all right. Do you know, sometimes when there is somebody waiting outside, their friends come in first?

(Do they?)

Mm-hm. Once in awhile it is as though they get a little speck impatient; perhaps not impatient, but curious, you know, and come inside to see what is going on and why, if you wait a little bit.

They often do at my medy's house, come in, and I will tell Mabel that there is a man or a woman that looks like a husband or a wife or something that has just come in the door and I think she would better hurry out and then they come in and it is the one. Only they just get in a little ahead, all right.

[Dr. H. leaves the room.]

Is it too cold for you, Miss Allen?

(Stenographer: No, thank you, Starlight, I am all right.)

Am I to call you by your name?

(Yes, it's as well now, I think.)

Doesn't make any difference who is here?

(Not a bit; no.)

All right.

[Gentleman enters room and takes a seat at table.]

Hello.

[No answer.]

The first thing, before I begin to tell you about the people, there is such an influence that comes from you. I am talking to the person, you know, Miss Allen.

(Stenographer: Yes, Starlight, we understand.)

Energetic, strong, rather emphatic and always a decisive influence. The instant that anything is thought of, there is some sort of a decision that comes with it; seems almost like a simultaneous influence: that I think of something and I have certain decision that comes along with it. That seems to be a characteristic influence and largely is augmented and supplemented by influences from the spirit. Whether you know it or not, all around about you are people in the spirit who are looking as if to push forward some special expression through you. You are very. . . It is not exactly psychic and yet it is psychic in the sense of. . . of being influenced and pushed forward in certain lines by people in the spirit land. [1.]

There is a man in the spirit. . . oh, I should think he was fifty or sixty years old. . . quite stout, round, full face, light complexioned and blue-eyed and hair that seems carefully kept and yet it is pushed back a little bit from his forehead and a very open, sincere face, and I see that man come right into this room and step right up to

1. Starlight always first analyzes the character of the sitter until she can get adjusted, or until the communicator can get adjusted to the situation. The sitter in this case says of this passage: "Correct, but of no value. It is strange, however, how the medium hits it off."

Remembering that the psychic, Mrs. Chenoweth, had not seen the gentleman at all, he having been admitted into the hotel room after Mrs. Chenoweth had gone into the trance, it is interesting to see that she correctly hits the general characteristics of the man as I know him, tho the traits are too generally described to say more than that they are true but not evidential. Similar analyses with variations collectively would signify something of value.

you and put his hand right down on yours, as if there was such an interest and an understanding of you and a desire to come close to you. I don't know what is the relationship or what his name is, but I just see him there, and then he steps aside.

Isn't this a man I am talking to?

(Stenographer: Yes.) [2.]

I thought so, because I find all this man's influence, you know. . . such a—well, it is—it is a man, you know; they're different.

It seems that when this man from the spirit comes there is such a good comradeship and a sort of an influence of. . . oh, earnestness and helpfulness that is combining with all the thought and wish and desire of the person here. He puts his hand out and he helps an oldish lady to come close to me. Oh, she is so weak. Her hair is very dark and very smooth and plain and she is slim and, oh, so weak! But I feel age, as though that about her there was this sign of years and yet she is so eager to come to the man, as if she were bringing her dearest love to him. She has got a very strong, motherly influence and all her desire is to speak out from the spirit and bring evidence of her love and attention. [Pause.] Do you know,—[To stenographer:] Shall I ask him a question when I want to?

(Stenographer: Yes, dear, I would.) [3.]

2. Tho no name is mentioned here to suggest a clue to the identity of the person described, the sitter recognizes that the description fits a deceased friend, whom he calls Mr. A. He says of him: "He was about 50 years old, weighed 225 pounds, had a full round face, was light complexioned and blue eyes. His hair was carefully kept and was pushed back from the forehead. He had a very 'open and sincere face'. The description is absolutely correct."

For the possibility of correctly fixing on the person purporting to communicate, even tho no names are given and even tho the incidents are general, readers may compare *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 537-623. But incidents in this case are quite specific, tho they might apply to many people, at least individually taken. There would be fewer to whom the descriptive details would apply collectively. In any case, the description fits the general doctrine that relatives and friends are most likely to be the communicators. But in the scientific problem the facts must make it clear enough to fit only the conjectured person.

3. The sitter recognizes in this passage a description of his mother and evidently Starlight had this conception of her identity in referring to the "motherly influence" and "her dearest love of him." We may say well enough that any medium could safely try a guess at the mother of any one the age of the sitter, and she had asked if it was a man present just before venturing on the assumption. But the specific points fit the mother. The sitter writes: "My mother was an invalid all her life. Consequently she was physically very weak. Her hair was just as described here. She had lost

Have you got something you want me to take?

[Sitter hands medium a leather band about the size of a razor strop but with a square hole cut out.]

Oo-oo, goodness! [Shivers.] There is a very funny influence that comes with this. The very first thing was a woman's hand, small, white and dainty and yet the article didn't seem at all to be—I can't tell you whether it is—except that the person can't. . . But that is what I see. . . oh, quick and yet a little daintiness about it, as if I just touch it with that little. . . not the way I took it, but in a little bit of a dainty fashion, as though I sort of push it away. I feel two influences,—one of pleasantness and one of unpleasantness, as though there is something in connection with it that brings me an unpleasant feeling. Do you understand what I mean?

(I have a general idea.) [4.]

Let me take your hand a minute. [Sitter does so.] This is a man's influence. The instant that I take your hand I just hear a voice and it is so. . . it is a man's voice and it is strong and earnest and he puts his hand right up to his head two or three times as though there is a little bit of. . . you know, there is a feeling that he didn't want to go to the spirit and I don't feel that he knew much about his going. It seems as though there is a strange condition about his going to the spirit. Do you understand what I mean?

Isn't this a man?

(Yes.)

Didn't he go to the spirit rather quickly?

(Yes.)

Well, that is it. There is all that suddenness, as tho I step out here into the spirit and I suddenly find myself there with so much of—almost uncertainty; hardly knowing whether I have got there or not and all at once opening my eyes to the full sense of being in the spirit land. [5.]

Now, this man—you don't have to hold my hand any more—this man was a very independent person. The whole influence about him is of independence. Whatever he did, you know, was along independent lines, you understand.

her hair and it had grown out again, one-half inch long and consequently was plain."

4. The sitter says he put down the wrong article at this juncture. It was an article that belonged to the Mr. A. mentioned in Note 1. Remark that Starlight is disturbed by it as it did not belong to the mother who was communicating. He does not mention what the article was.

5. The recognition of a "man's influence" has not evidential value, as it would be easy to conjecture the meaning of the article by touch. The sitter remarks that the communicator's voice was earnest and strong and that the man died after a brief illness.



(I do.)

He seems to..the way that he steps into the spirit: It is almost with that independent looking to see what he can find and to see if he can't bring you something that will be a little different or a little stronger. It is not altogether for a comfort but is largely to make you *sure* of his presence. Now, there is another thing that I see about him: He has a little way of..he is rather a nervous manner. He is not especially nervous. It is activity, but to the outsider it would look like a bit of nervousness, as if he had a nervous temperament.

(Yes.) [6.]

And he says, "Afraid? I never was afraid of anything. Why, if anything has got to be met, I met it and if I couldn't do it, why, I didn't, but I generally found a way to accomplish the thing I started out for."

(Yes.)

And he is..he has got a stronger voice than yours. It is rather a bigger voice, you know, as though I feel a certain bigness about him.

(Yes.)

When I come in I get that big, strong, open way.

(Yes.) [7.]

And then he has— You know, he knew—I think he must have known something about the spirit, because he seems..while he didn't know he was going, he seems to have some sort of a notion about what the other life is like, you know, as though he had thought it out. Do you understand?

(Yes, I understand.) [8.]

He says, "It is pretty much as I thought, although there are some things that seem more difficult than I had anticipated". And that is the getting the definiteness that he \* \* \* But this is not

6. The sitter remarks of this passage that Mr. A. was very independent in character and that whatever he did was done along independent lines.

7. The further descriptions of character are said to be correct. The sitter notes: "Mr. A. was of fearless character and generally succeeded in all that he undertook. He was an able man and had a strong voice and an open way. He weighed about 225 pounds, which is indicated in the use of the word 'bigness'".

These descriptive features of a communicator do not suggest the communications by the spirit himself, but rather the observations of the control who gets pictographic images of the man.

8. The statement that "he seems to have some sort of a notion about what the other life is like, you know, as though he had thought it out" receives the following comment by the sitter: "Mr. A. insisted during his life that he had communicated with the dead. He told me so."

his first time coming. This spirit isn't new to communication. You know that?

(Yes, I know that.) [9.]

And he says, "No, indeed. I tried this before". And then all at once \* \* \* I wonder if I know this spirit? He seems sort of familiar to me. Wait a minute. [Pause.] I can see him in his life here. He seemed to have a few friends that he thought a great deal of; just a few that came into an inner circle. Outside of that he has plenty of acquaintances and like that, but they don't get much out of him. It is only those who come close to him, and he says, "Well, I don't know as I would change that part of my life much if I came back again". I think that one doesn't have time to take too many into the inner life and then there are few who understand, but you always did understand and so I am glad to speak to you, you know."

Now, do you know anyone connected with him named "William"?

(Well, yes.) [10.]

Well, I mean, here in the body.

(Here in the body?)

Yes.

(No.)

Sounds like "Will" and "William", you know. I think he called him "Will", but I should think it was somebody here, alive, that he is speaking about. That is what it seems. [11.]

(Try again. See if you can't get nearer to it.)

Is it you?

(No. Tell him to tell of things in his life, that I may know that it is he.)

All right. He will pick up the things as he can. [Pause.] I can't hurry him.

9. The sitter says: "His wife told me that she had communicated with him and was convinced she had. Mr. A. believed in Spiritualism, altho he knew nothing of the problem. He made no study of it."

10. The sitter remarks a change of communicator or a change in the person meant by the messages. He recognizes the personality by the statements made about him that do not apply to Mr. A. They fit Mr. B., who was a person that would be expected to communicate with the sitter. The latter makes the following comments:

"The passage is true in every particular. He, Mr. B., was not a good 'mixer'. I understood him better than any one in the world. Mr. B. was at times during his lifetime dreamy and absent-minded. His first name was William."

11. There is a curious confusion here. Mr. B., of course, was dead, but the indication here is that he was living. But it is corrected a little later by saying that he, Mr. B., was called "Will" and "William" by Mr. A. when they were alive. This was correct. Both names were used.

(No.)

He is just that sort of a man that he wants to go carefully and get the thing right. Sarcou she. [Pause.] It is the funniest thing. I don't see very many books about him. I see the man more as though he is...he studies, but it isn't that that is taking his interest mostly. He seems to be more expressive; all the time that he is taking things in through his brain he is expressing. I think he is constantly giving out more than taking in. You must have known him all his life you know, because I see him...as though all the way along he was that kind...as fast as he got...he got from things and from people and from association fully as much as he got from books, like an absorbing spirit that took the thing in..

(Yes.) [12.]

And he says "That is what I am doing over here; instead of making a definite plan of study or work, I am just walking about to take things in to see what there is that I can see and then to bring it back to you. I am not unhappy, you know". That is the first thing.

(Yes?)

You would almost think that of him, going as he did, as though there would be that earnest desire to get back into them and to pick them up and finish them off, but he is very philosophical about it: "What is the use? No use crying over spilt milk, so I go forward with it". But, at the same time, he has a little group of men. He is more a man for men than he is for women, as though he has more men about him than women friends. There is a little group of men. I think he was taken right out of that group into the spirit land and it is as though they just sit right around here like a company and one is gone.

(Yes.) [13.]

You know, like 'round a table. Here is a little company and one of the group is gone, and he says, "Isn't it good that I am able to see you, even if I am not able to tell all I want to, but I will get at it".

12. The expression "Sarcou she" is a term of greeting that Starlight uses often at the beginning of the work.

The communications here return, as determined by their fitness, to Mr. A., who, before, had evidently referred to Mr. B. and helped to cause the confusion about him. The sitter says of this Mr. A.: "He was never anything of a reader, but had a very keen perception. He was a man of the world. It was true that he got things from 'the people and from association fully as much as he got them from books.'"

13. Mr. A. died suddenly after an illness of three or four days, according to the statement of the sitter. It is true and characteristic of him, according to the testimony of the sitter, that he is more "a man for men than he is for women."

Now, there is in this..Do you know..of course, you do, but there seems something like a stick. I don't know whether it is a microscope, but it is some sort of a thing that I see all this little group of people looking at, as though there is something here on the table and you are all sitting around discussing it and looking at it, but it is an object; not writing; seems to be something as though it is more some sort of a thing, you know, like something you would look at and examine and turn it over and look at it again and he is there with you, you know, looking over that thing. Do you understand?

(I know what you mean. By analogy, I know what you mean.)  
What did he say?

[Stenographer reads sitter's answer.] [14.]

As I see him doing this, he picks up..Was he interested in minerals or anything like that?

(No.)

Or stones?

(No.)

Well, these things look like that, you know, as though they are things that he picks up. I don't know what they are. [15.]

14. The incident described in this paragraph is identified by the sitter as referring to a game of dominoes which he and Mr. B. used always to play after dinner. Apparently this is not true of Mr. A. and sitter, but the manner in which Starlight delivers the message and the context would imply the relating of the incident, whatever it is, to Mr. A. The pictographic process does not easily lend itself to the discrimination between communicators. It is curious that a game of dominoes should be mistaken for a "stick" or a microscope. The later reference to minerals is nearer. It is the reference to a group of people around the table and discussing something, etc., that is the clue to the identification of the incident. When the sitter says: "Mr. B. and myself used every evening to play dominoes after dinner always", we ascertain how the incident is identified. But a severe critic would say that this identification is not clearly indicated by the contents of the message and it would have to be conceded. But once convinced of the truth of communication with the dead and recognizing that the pictographic process might produce just such confusion we could at least suspect or believe that the sitter's identification was correct. When we once know the facts also we can easily see that the scene described is correct enough, even tho the exact game or the objects concerned are not clearly indicated.

15. The allusion to minerals and stones is more nearly a description of the domino pieces. In a pictographic process they might easily be mistaken thus, but in a clear representation, with the spots on them, they should easily be recognized. In the next sitting it is referred to again and definitely called a game which the sitter recognized, refusing here and at first there to distinctly recognize it. But the message is not clear enough here to speak of evidence.

Now, let me see. Didn't he know Dr. Hyslop? [16.]

[Sitter hands necktie to medium.]

(Take this.)

That is his necktie, isn't it?

(Yes, yes.)

His necktie and his hat band. This thing comes out of his hat.

[Pause.]

(Yes, that is it.)

I don't know..I don't seem to \* \* \* [Pause.] Do you know if he had a book that had lots of clippings like bits of things taken from papers that he put in it?

(No, I am not aware that he had.)

I don't mean poetry.

(Scrap book?)

They are on a special subject, you know, as though cuttings on some especial subject that he was interested in. Do you know if he had anything like that?

(No, I don't think he had.) [17.]

He is not old, this man.

(What age is he?)

He is past young, you know. He is not just a boy, but he is not an old man, but I feel experiences and years but not an old man, you know, in any sense. He laughs and he says..well, as though he is about your age. [18.]

There is another name that I see here. Do you know any name connected with him begins with "L"? Sounds like "Leslie".

(Try again.)

Well, is there a name something like that?

(Not very much like that, but it is, something, yes.)

[Whispers:] Leslie. Does it begin with "L"?

(I think one of his names may.)

Les.. Don't you know him?

(Yes, oh, yes.)

Well, I thought so.

(Oh, yes.)

16. I never knew the man, so far as I know, as I do not now know his name. Probably the statement is a confusion of a message which the communicator was giving to the effect that the sitter knew me, as he did, and I may have been talked about between them.

17. Apparently again there is some confusion of communicators in this passage. It was Mr. B. who had a book on a special subject, and not Mr. A. Mr. B. had written a work on "Comparative Anatomy" But what could have given rise to the notion of "clippings" or a "scrap book" in the mental picture is not easily determinable.

18. The sitter says that Mr. A. was about his age. They were neither old or young, both about fifty or a little over.

But when you said one of his names *might* be. . . I don't know.

(Yes.)

I—I don't get it. [19.]

(Don't bother about the name.)

Just tell some things about him?

(Yes, about him. Don't bother about the name. That will come after.)

I keep hearing the word "Father" as if he was speaking about his father, but it seems as though that spirit. . . that is a spirit, you know; that his father is a spirit. And he says, "He is often with me", you know, as though there is a desire to. . . as though that would be one to be. . . he would let you know that he had met.

(Yes.) [20.]

And he says, he is not much interested in this sort of thing, you know. He would not be, you know. He just tells you that. Then he goes back and I—as though he is trying to pick up something in the every-day life and—funny about that! Just show me something here that I can see. [Spoken over right shoulder.] He is right behind me here. [21.]

[Sitter pushes toward medium a black watch case and a gold watch.] Is that his, too? That is his watch case.

(That is a watch case.)

But it has got nothing to do with him.

(It has nothing to do with the party that you speak of; not with him.)

Just let that stay a minute and I will take that later. Isn't that a lady's influence that comes with the watch case?

(No. It may have been a lady's case long ago.)

It is different, you know. It seems as though it is a different spirit altogether, that case. He puts down before me a small key and then I see as if he took that and went to a little. . . it is not a real roll-top desk, but it seems a desk of some sort, but as though it is

19. The middle name of Mr. A. began with "L". It was not Leslie. The sitter makes no note that would help us to understand how near or how remote the name Leslie may be from the correct one. In trying to ascertain whether phonetic or visual processes are involved it would be important to know the correct name.

20. Again the incident involving the allusion to "his father" and his death applies to Mr. B. and not to Mr. A. Of course the messages do not indicate who is meant. As remarked, the pictographic process naturally produces this sort of confusion. The sitter remarks of the passage: "Mr. B.'s father is dead. He died before the son, and the son often talked to me about him during life."

21. The sitter remarks of this passage that Mr. B. was utterly indifferent to this subject during life.

half fitted into some place. This is the man, you know, that does this.

(Yes.) [22.]

And it seems to be in a room where there are papers and other things, but, oh, entirely business, you know. They're not..more like..oh, it might be an office or a building where there are lots of things going on, that it would be different influences about. He steps right up to that and this is right in the corner, as though I come in a door and go by a place that is..that has, oh, so much stuff in it! It seems as though he would go in this place and there are so many things about. He is not altogether orderly, you know.

(Yes.) [23.]

He is, in a way, and yet he is not, in another way. He has a lot of things about, but he knows where they are. Nobody else could find them. Do you understand what I mean?

(I do; I do.) [24.]

He steps in all of this stuff that to the ordinary man wouldn't look as though it..you could get at the thing readily, and he opens this little place and as I see him open that, he takes out some things, but those things. \* \* \* It is very clear and clean inside, you know..this sort of a place where he keeps some things. That

22. This passage begins with an interesting rejection of the article which the sitter had put down on the supposition that his own father was communicating. The identification of the watch case has no value and perhaps the statement by the sitter that it was "a watch case" is a hint to indicate that it did not belong to the person indicated by the psychic. It is correct that it had nothing to do with this person, as stated by the control, Starlight, but the statement is liable to suspicion on account of the previous remark made by the sitter. The spontaneous allusion to "a lady's influence" is more interesting. The sitter remarks of it: "It was given to my father by his mother at her death. She wore it for many years."

Of the allusion to the key and desk, the sitter remarks, identifying the incident as correct: "This is a correct description of Mr. B.'s desk. It was half fitted in a part of his office. It was 'not a real roll-top desk'. I had to visit his office in order to find out these facts."

23. In regard to this paragraph the sitter writes: "It is all correct about Mr. B.'s office. The desk stood in a corner somewhat and fitted in. It was a business office and naturally enough papers of all kinds were there. The manner of entering the office is correctly indicated and the 'stuff in it' is correctly stated, and that he was not an orderly person. I had to visit the office in order to ascertain the facts."

24. The sitter remarks that, just as stated in the message, the contents of the desk were orderly, tho things outside were not so much so. It was left in just that way when he died. It had not been much used since his death.

hasn't got any of this mess or bother around it, but in there are a few things. That seems as though it was left just that way when he went away; that is belonged to him and he left it sort of cleaned, you know cleaned up. It doesn't seem as though the thing had been used much since he went away; as though it was sort of left without much use and he says,— You know, as he sits there at this.. He could sit down to this, you know—

(Yes.)

He looks out of a window there, but there is not much to see. You look out. It is a little bit light, but not much to see, and all around the place I hear like noises as though it is a busy street and a noisy place and he is in there, and he says, "I don't feel sorry that I do not go back to that". That is only a picture that is left to him of something in the past.

Another thing: It seems as though it is another city than this; not New York, but another city, to which he goes. It is a smaller city than New York, as though he is more familiar with that. He goes up and down the streets there more than New York, you understand.

(Yes, yes.) [25.]

And it seems that I come out of this building..this place where this is..and go out and go down to these streets. I go down stairs to get to it, and go out where these streets are. Then, I see him go to another place, as though, you know, he is..He is pretty independent; got pretty independent life; does about as he pleases, but he comes out of that place and goes into another place and it is up in a room, you know, as though it is a room where he would live or sleep or..But in that room I..You know, I don't feel old with him. It's awfully funny: I feel all the youth and strength and vigor, you know. I see him go up into this room and it is like a couch; like a long, dark colored thing, more like a couch than it is like a bed or anything, and I just see him, as though, when he is tired..just tired to death..he just sits down and throws his head back on that and thinks, thinks, thinks; but he has so much to do all the time that he can't seem to stop to think about much of anything. You understand? [26.]

25. The sitter comments as follows on these passages: "The office was a basement office and there was little light from the window, and it was noisy because of the passing of street cars. The man lived in a smaller city than New York."

26. Of this paragraph the sitter writes: "You do go down stairs to get to his office, Mr. B.'s. He was an independent man. He was 56 years of age and looked about 40. He was very strong and vigorous. He did have another place of business as indicated, and when he went to his room he did do as stated here. He threw himself on his couch and 'thought and thought.'"



He has. . You know. . Did you ever get letters from him?

(No, not from the person you speak of.)

Well, do you know anything about his letter-writing, as a rule? Wouldn't they be very brief? He didn't write many letters, did he?

(No, I fancy not, but I have never had a letter from him.)

They just seem like little brief ones, you know, as tho right to the point—what he has to say, and he doesn't go into any poetic expression. Whether friendly or business, he writes and disposes of it and it is gone. That is what he says. [27.]

Now, he says \* \* \* You know, there is a little headiness before he went to the spirit. As though I feel a little sort of a little illness, you know, but not to any extent. He went quickly and it seems that this is almost like a giddiness that comes over him and, mercy, he is gone! before anybody knows anything about it. He says, "I never dreamed of death. It was not a thing I expected to come. I expected to stay on. My work was mapped out for years and years, as though he had so much to think of ahead.

I am afraid I am asking you an awful lot of questions, but I don't know how to get at him, you know.

(That is right. You go on.) [28.]

There is another thing that I see: He never seems to be fussy about his clothes. I think he is in too much of a hurry, you know. They have got to be good and right when he first gets them; after that, that is all there is to it. He just wears them until he has to have more.

(Yes.)

And the clothes are incidental; they're not the specific thing in his life and he says, "Anybody to look at me would know that". Kind of a little laugh about it. [29.]

It is all here. . brain, the capacity, these things that tell. That man was always looking for things of big values. I mean eternal

27. Respecting the letter writing the sitter says: "It was stupid of me at the sitting not to recognize the truth of the communicator's statement. The records set me right. His letters were brief."

28. It seems to have been true that his death was unexpected by Mr. B. Apparently his work was mapped out for years, as stated. The sitter remarks regarding the effect and the manner of it: "His death was a great shock to me. I had to hurry home and he was dead upon my arrival."

29. Of the reference to his dress the sitter says: "Mr. B. was always well dressed, but not fussy about his clothes. He had the attitude toward dress described. 'Clothes were incidental.' The statement is quite like the natural way of Mr. B."

The reader, however, should remark that it is not natural for a man to talk thus about himself in proof of his identity, but then the process is pictographic and such details can be attributed to the control.

values. More than just the little, little things that do not amount to much to him. He is nice looking. He has got peculiar eyes. They seem to be..as though, when he is talking, he half turns away from you, when he is talking, and suddenly turns around again and looks you full in the face. It seems to be..not..As though he is half thinking the thing out as he turns away from you and then turns back and those eyes; they change. They change as much..do you mind my saying it?..as much as a cat's eye does, you know. A cat's eye seems to get little and big. His did that. They half close when he is talking seriously and then they open suddenly as though the spirit back of that man operated right through his eyes.

(Yes?)

And he says, "isn't that funny", when I say that..

(Yes.) [30.]

But I can see it in him. He has got a beautiful forehead. It is big and full and shows his development right there.

(Yes.)

It is..Another thing, he is full of fun, you know. He is not altogether serious of mind, although he takes these serious themes. He does it with lightness. Whatever it was that he undertook, it would be the biggest, heaviest influence in the world, he takes that with lightness and goes forward with it. He is a philosopher, you know. There is a sort of a philosophical air about him. He didn't say, "Here I'll be a philosopher and philosophize", but it was his nature to be that way.

30. The sitter remarks of this paragraph: "True, Mr. B. was a fine looking brainy man, intellectual and had a way of acting in conversation. He would half turn away when talking and turn back and look you square in the face as stated in the record."

Again we should note that we can hardly suppose—and the record itself does not suppose—that the man would communicate about himself in this manner, and but for the pictographic process and the possibility that it is his friend that is acting as an intermediary for him, we should have to imagine that the actual scenes of his past life were being re-enacted over again. But if his friend, Mr. A., is telling his recollections about him, it is much more simple and credible.

The expression "Isn't that funny" is quite characteristic of Mrs. Chenoweth, but assuming that it represents the thought of the communicator it is either an indication of his interest in the fact of communicating or of his humor at the idea of proving his own identity by such conceited remarks about himself. The only simple conception of the matter, therefore, is that an intermediary is telling his own memories of him to prove the identity of both of them.

Now, there is a \* \* \* Oh, do you know if he felt the heat a great deal? [31.]

(Well, if it was the person you are thinking of, he did.)

Well, he did. It seems as though I just want to..Oh, when it comes hot I have got to strip off and be cool. He is full blooded, you know. That is what makes it so "Let's go and get cooled off", you know. I have very seldom seen a man who would use a fan but he does, just as though he would take one up, like that, if he was where there was one, and fan himself as energetic as can be; and always a great stickler for fresh air; got to have it all the time, you know, and he says, "I get enough of it now".

(Yes.) [32.]

As though he has got all the air he wants. You know, he is..I was going to say he was not very fond of jewels. I don't think he is, but I think he notices them instantly on anyone else. If one had a diamond..he likes them, you know; he likes them as a diamond..not for the value but for the beauty, and he seems to take interest, if he saw you..Oh, he takes everybody all in. He is like a woman that way, he takes in details so. If he saw you, he would take in instantly what you had on, but that is all; I don't think he would remark about it particularly; it doesn't seem to me that way. [33.]

Now, there is..I think he is..he is fond of you. There is more than a passing interest in you. There is a brain interest as well as a heart, you know. I think your thoughts and his are alike. You understand?

(Yes.) [34.]

And he..Have you got anything of his? An umbrella..anything like—

(No.)

Do you know anything like an umbrella of his?

31. Respecting the statements here the sitter remarks: "He had just such a forehead. He was not wholly a serious minded man; that is Mr. B. He did feel the heat and used a fan, tho he liked the summer."

32. The whole passage here continues the thought expressed just before and of the details the sitter says: "He was a full-blooded man and I remember how he used to use a fan furiously and was a crank on fresh air. I used to say to him, 'Let's sit indoors and not go out, tearing out, sit down, sit down.'"

33. The sitter comments on this paragraph: "I have heard Mr. B. so express himself about jewels. He was very observant. What is said about his 'taking everybody in' about 'taking in details' and 'taking in instantly what you had on' is true."

34. "Mr. B., says the sitter, "was devoted to me of all men. We used to discuss problems of all kinds."

(No.)

You don't know where one would be kept that he had, do you?

(No, I don't know.)

That's funny. I see an umbrella. It seems just as tho it was one. I think he was rather fussy about umbrellas, you know. .but it is funny you don't know anything about it if he were, isn't it?

(Yes.)

But it seems as though there was an umbrella of his. He hasn't been gone so long but that his things would be about and this umbrella seems to be, practically, where the man left it. .in the place. Ain't it funny that I find that?

You ask him a question and I will see if it can't help him a little bit. [35.]

(Let me see what question I can ask, now.)

You needn't make it a question that I would know anything—

(No, no. Ask him to describe—if he has met over there a friend of his and mine who passed over not long since. He will know whom I mean. Tell him it is a friend—a warm friend of mine and ask him if he has met any of my friends over there who were his friends, too.)

He nods in acquiescence, but I see instantly a very different looking man from him. Not a very stout man; as though he is earnest, but entirely different from this man in the physical makeup and in his expression but a kindliness of spirit and one. .He did not go out so suddenly as he did; it is as if there is a little sort of a preparation for it. The spirit slips out more easily and by degrees and he says, "Oh, yes; we often meet and wonder what we can do to bring out these truths as we want to". Were they interested in these things?

(Yes.)

I thought so. I mean spiritual things.

(Yes.) [36.]

Because they just seem to have this talk over, you know, as to how they can make it a factor in the world, you know.

(Yes.)

35. The incident of the umbrella finally makes itself clear after the sitter failed or refused to recognize it. "Mr. B. used to fuss with me about his umbrella. Many a laugh I had over it. I used to take it from its place and it made B. furious. I laugh now about it."

36. The sitter had in mind a friend by the name of John K. when he asked his question. The answer says correctly that he was "a very stout man" and was different in physical make-up from B. He was kindly, as said, and did not pass out so suddenly as did B. There was some preparation for it. Of this John the sitter says: "He was greatly interested during his life but did not believe that spirits could communicate. Mr. B. was not interested, but manifests great interest after death."

Now, wasn't that man that you are referring to in connection with him a taller man than he was?

(I think not. I think not.)

Well, he is not a short man.

(Medium size.)

Do you know another man, then: A tall man, slim and rather clerical looking, that has got a little beard, comes down a little long, you know, but not very, but slim and clerical looking?

(No.)

Wears a Prince Albert coat.

(No, I cannot recall one answering that description.)

Well, these two men have between them one answering that description; this other man is very slender and slim and clerical looking.

(Yes?) [37.]

I don't know that he is a minister but, you know, some men—some professional men look so ministerial, don't you know. Well, he is like that. Iron gray hair and gray eyes and a very quiet, dignified manner and got a "B" a "B" in connection with him. Letter "B".

(Let me see now. I can't recall anyone that answers to that description.)

Perhaps you will think of who it is.

(Yes, I might, after awhile.) [38.]

I don't seem to be getting very much with him, as I would like to. In the \* \* \* Wait a moment, now. [Pause.] Do you know "Arthur"?

(No.) [39.]

What will I do, Miss Allen?

37. The John K. that the sitter called for apparently brought a deceased brother of the sitter. This brother was taller than the John called for. The brother communicates instead of the John. He died in 1894. He was "tall and slim, rather clerical looking", "with a little beard a little long." The sitter remarks of the description: "An accurate description of my brother. He did wear a Prince Albert coat. The John K. did not."

38. The reference to "Iron gray hair and gray eyes", by context would most naturally mean the sitter's brother, but it does not apply to him. It does apply to John K. The letter "B" the sitter interprets as the first letter of the word "brother". This is not assured, tho it consists with the habits of Mrs. Chenoweth's trances. Of the reference to John K. in the description the sitter says: "It is a fine description of him."

The sitter did not recognize the pertinence of it until he read the record at leisure afterwards.

39. The name "Arthur" is not intelligible to the sitter. But the first two letters are the first two letters in his surname.

(Stenographer: Just try hard to see what there is there, Sunbeam, and tell us exactly as it looks to you.)

All right. [To sitter:] You wanted me to take that other now, didn't you? Did you take it away?

(Yes, here it is.) [Hands along the watch case.]

But that doesn't belong to him!

(No.) [40.]

You know, they \* \* \* Oh, it is such a different spirit that I..I feel..I feel so sick, you know; so tired when I take this. Do you know if the person who had this went to the spirit awfully sick and tired, just weary with the struggle?

(Yes, it would seem so. It might be.) [41.]

I just feel as though I—It is such a relief to be in the spirit, you know. [Puts watch into case.] Oh, that is what \* \* \* It really is \* \* \* It has been such a fight, you know; almost like it is an illness of long standing, as though it came along little by little, you know, and then, when it finally came time to go, there was just a used-up condition, as though "I am all worn out and I go out to the spirit while I..Oh, so many influences back that I love, you know. It is a very tender, strong spirit, but so—so glad to be free, you know; and, someway, I feel awfully weak with this; as though I can hardly speak; the voice is low and quiet, but it is a man's influence, you know, that I find, because the..the eyes open and close and just seem to be consciousness up to the last moment, you know, when they went; and then, as though everybody about would feel a relief, just...they would have to, just as much as the spirit did; glad it was over, because it was so long getting away. You understand what I mean? [42.]

It seems that this man looks at this curiously, as if he were trying to recall something definite, you know, with his past life and he says, "Let me see what I can think of that would be a bit of evidence. It is so hard to recall specific things that mean something to both parties, you know.

(Yes, yes.) [43.]

40. The watch case belonged to the sitter's brother, not to the John K. mentioned. It is therefore interesting to note the rejection of its relevance spontaneously by Mrs. Chenoweth or the control.

41. Of this paragraph the sitter says: "My brother was an invalid for three years and finally died worn out."

42. Many of the incidents in this long paragraph are true, as the previous note makes probable. He left a wife and children. "All of his organs were worn out. He was weary unto death. The passage is true in every particular."

43. The sitter recognizes a change of communicator here, Mr. B. again. This is not determined by specific incidents at this point, but by what comes

But he says, "I did get everything settled up at last". That is the first thing he says, as though things bothered him while he was ill and that, at least they were all settled up so that he went easy, you understand. [44.]

"I thought I kept wishing for this to be done and for that to be done and kept thinking of how I would do this and how I would do that", as though he carried along the life and then, as it was... as one thing was fixed, he would think of another. That was his make-up, you know, to always be jumping ahead to something, and he says, "But, at last, I thought everything was done, and I just said 'Well, that is the last'. It was all done, and I wish I had seen as plainly then as I do now just what would be done; I might have changed some things a little". [45.]

"But it is useless to try to talk about it; it is only to show you that I did not look ahead to see just what the thing would be". This man was rather inclined to do the thing he wanted, you know, as though... that is, if he had got his heart set on a thing he wanted, you know, it was hard to change him—and nobody ever tried very much. He seemed to be the sort of a person that everybody let him have his way, you know, without any ugliness about it; it was just deferring to his wishes; and this... you know, he is— [46.]

There is another... Oh, he is so... [Pause.] "I didn't give up soon enough". That is another thing he says: "If I had, I could have stayed along, I suppose, but one has to go sometime and perhaps it was just as well then as any time. I am often with you. I look as much to the future as to the past and am as interested in what you are doing today as I would have been if I had stayed in the body, you know." I see this man when he passed away. There is a woman and a man near him; you know, near the body.

And the woman is... seems just like one of those women that is... There is two women. Do you know if there were two women near him when he went away to the spirit?

later and the cessation of incidents about his brother. It is most important to note how this pictographic method leaves us at the mercy of our own wits to find out to whom incidents refer.

44. It was true that the affairs of Mr. B. were at last settled up and he passed away easily.

45. Mr. B. left a legacy to which reference here is possibly made. The sitter says of it: "There was a certain thing left undone by him in regard to a legacy and the reference may mean this."

46. Mr. B. is accurately described here in speaking of his disposition to do what he wanted to do. He was hard to change and no one ever tried very much to make him change his mind when it was decided. They had to let him have his way.

(I think there may have been.) [47.]

You don't know that he....

(I think there may have been; yes.)

Wasn't one of them a very self-sufficient, strong, almost, who just kind of took hold of things in a very beautiful way?

(No, I cannot say that I think that.)

One of them, I mean.

(One of them?)

Wasn't one of them like that?

(No, I think not.)

Do you know anything about this?

(Yes.)

Sure?

(Yes.) [48.]

Well, I see two women. One is one that just goes...she is...just goes all to pieces, you know, as if she is no good. One is strong, as though she is sort of...takes charge, you know; is more self-sufficient and sort of looks after that other. That is the way I feel. You know what I mean?

(Yes.) [49.]

Do you know if that is true?

(No, I cannot say that I think that is the case.) [50.]

47. Apparently the communication about Mr. B. is interrupted at this point by references to the sitter's friend John K. This is inferred by the sitter from the pertinence of a part of the message to this John. Mr. B.'s death was inevitable and he could not have stayed longer by giving up. It is true that John K. could have lived longer if he had given up business sooner. John K., during life, was greatly interested in the beyond, but Mr. B. was not. Mr. B.'s daughter and a trained nurse was at his bedside when he died.

Again the reader's attention should be called to the interfusion of messages and messengers in this paragraph. The only way to give the facts any relevance or to determine who is concerned is to compare them with the known facts of the living. The change of personality is not indicated by the control and the fact gives the critic his opportunity to question the right to interpret them as is done. But experience shows that we are easily and usually correct in interpreting the relevance of incidents when imitative experiments are carried out between the living. Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 537-623.

48. Of the statements by the control here the sitter says: "At the sitting I had not time to observe the interfusion. The record set me straight."

49. Of the allusion to the two women the sitter says: "The trained nurse was strong and self-sufficient. The daughter broke down completely for a time."

50. The sitter explains that he did not notice the confusion at the time of the experiment, but found the meaning of the passage when he read the record.



Oh! That is the way it seemed to me. It seemed as tho those two. . Then, there was a man there, and the man. . It seems that he. . he doesn't say anything; he just stands there and doesn't do much talking, but sort of looks after things. Now, those three people are most interested, you know. This one [Putting hand on watch.] when he went away. . It seemed to me that one was much stronger than the other.

(Yes, I see what you mean.) [51.]

He is not old, either, you know. There is. . Not old enough to die, you know; seems as though, with anything like decent kind of looking out for himself, he could have stayed here and, you know, I think he was a very busy man before he went away; before he went to his last sickness; that he carried everything, you know. I can see him a long time, as though he worked by himself and worked hard, like nights you know, and that is one thing that ailed him. Do you know if that is true?

(I think the influences are mixed.)

Do you think I have got this one? [Indicating hat band.]

(No. I think there is another still that it is mixed up with.)

Perhaps so.

Have you got three men over there in the spirit that you are anxious to hear from?

(Yes.) [52.]

Well, is one a boyish sort of a man—young?

(What is—what sort of a man is he? His description?)

Light, fair, brown hair, blue eyes and very fair skin.

(What is he—a stout man?)

Fat, you know. Kind of plump. Not awful fat, but a plump, bright boyish-looking face, full of life and joy; that sort of a man: Have you got one like that?

(No, I can't say that I have.) [53.]

51. Respecting the statements here the-sitter writes: "The man referred to was an intimate friend of the dying person and he did stand by Mr. B. at the time. The description of the scene is accurate enough. He did look after things. I handed the watch to the medium thinking my brother was present. (Cf. p. 382). The watch case was rejected by the medium as not being the property of the communicator at the time, and this was correct. My brother was stronger than Mr. B."

52. Of this passage the sitter remarks: "Mr. B. was 56 years old. He was a very busy man. He used to sit up almost all night, tho not working, but may have been thinking over things."

52. At the sitting the interfusion of messages and communicators was not remarked. Of the allusion to "three men" the sitter says: "Four had communicated during the sitting, but only three for some time."

53. In regard to this passage the sitter writes: "It is an exact, an abso-

Well, I don't know. I see this..I guess I am mixed. Perhaps.. It is funny, so many things..But I don't know..You say this man [Hand on watch.] didn't burn the candle at both ends?

(Not that one.) [54.]

Let me take your hand. [Pause. Sitter does so.]

Do you know "Joe"?

(Joe?)

Yes.

(No.)

There would be no "Joe" connected with this?

(No.)

It sounds like "Joe". "Joe", you know, as though he is..It seems as if he is calling "Joe!" [Pause.] Sarcou. I don't get anything more. [55.]

[Pause.] I see now, just laid right out before me, a spectacle case with a pair of spectacles in it. Seem to be laid right on top of this watch. Do you know anything about those?

(No.) [56.]

I don't believe it's any use to try. Some way, I have got mixed up here and in that..I don't know whether I could strain it out, or not, and everything, I see now is only making it worse.

Are you coming again to-morrow? Is he, do you know, Miss Allen?

(Stenographer: I think he will if you want, yes.)

I think you better and I will see then if I can get hold. Perhaps they will be a little clearer. I am sorry, but I am afraid I will only

lutely exact description of Mr. B.'s son-in-law, the husband of his only daughter. He is still living, however."

Apparently, tho this is not clearly indicated in the passage, the psychic confused the living and the dead. Mrs. Chenoweth very rarely does this and in my experience usually corrects the error spontaneously. She admits confusion, however, in the next paragraph.

54. The sitter writes that his brother did just that thing, "burned the candle at both ends."

55. Of this name, tho he had some confusion about it at the sitting, the sitter says: "I have a deceased friend named Joe who was a great friend of Mr. B. We grew up together." Readers will note that the sitter's answer denying the psychic's question confused her. But she stands by it and later reading of the record showed her to be correct.

56. Sitter's comments on this paragraph are: "The watch that I had handed to the psychic (Cf. p. 382) belonged to my old grandmother who wore spectacles. She gave it at her death to my father who died 36 years ago. I had given it when another communicator was communicating and was corrected by the medium. It looks as if they were setting me straight as to the owner." Compare reference to lady above (p. 383).

get more bothered..it will bother them more to have things come wrong than if I only let it alone and come later.

(Well, yes; that is right.)

Don't hurry and maybe it will kind of..you just kind of move along a little bit. Perhaps releasing the tension will make them able to say something else. Would that "B" be for a brother? Have you got a brother in the spirit?

(Yes.)

And was one of these your brother?

(No.)

Well, I see B-r-o-t-h-e-r, but I should think that he was that: he had been gone quite a little while, you know, to the spirit, as though it was a spirit that had gotten adjusted over there, you know, and was practically a young man, you know, went out when young, you understand; and it seems that he says, "I will try and help these", you know, as though he will try to help these three to come, and right after he wrote that I saw "Frank" written, you know, as though that had some connection with him, and he says, "I will try and help these to come; straighten out a little bit and come tomorrow; they have got to get a little bit acquainted and adjusted. Do you know the "Frank"?"

(What?)

[Question repeated.]

(No.) [57.]

[Pause.] All right, Miss Allen.

[Sitter leaves room here and stenographer has the following talk with Starlight.]

(Now, Starlight, what was it that troubled you?)

I don't make so many blunders at home!

(Was it that things were put on the table belonging to different people?)

I don't think that's a good idea. I don't know, but it brings mixed influences, you know, and, sometimes, you know, I think it is almost better not to bring anything. You pull the spirit by bringing the influence, you know; you sort of force an influence. There is certain people that are about, anyway, and they are there whether there is any article, or not you know, but I like to do it because

57. The letter "B" here is evidently for "brother," which comes correctly in a few moments, and it confirms the conjecture about the meaning of it earlier in the sitting. (Cf. p. 381.) The sitter should have said, in response to the psychic, that one of the communicator's was his brother. But in his confusion he denied it, and the medium went on telling details to prove her belief. He had died 13 years before and was practically a young man. The "Frank" the sitter says, he cannot place, but he thinks he knows to whom it refers, but does not wish to venture the guess.

Dr. Hyslop likes that sort of work, you know; he thinks it aids the spirit, but it does not, always. It is not always that the spirit is equal to it. You can get some influences that are left on the article that were left there by the spirit in life. They might be a thousand miles away and you could still get things about them, you know. I don't know...I just...I wish almost that my medy would go home and not come any more.

(Oh, we should feel very badly about that, dear.)

No, but I never do such blundering things at home and I don't know why it is...whether it is because people come with certain ideas or what it is, but, anyway, I just know it happens so and it bothers me awfully, but perhaps it will be better to-morrow. He was all right. His spirit was beautiful. It was no fault about him. It seemed to be...I just happened to think that perhaps I had better say that to you. He was splendid and the spirit was beautiful and responsive, but his friends in the spirit were not good communicators. They didn't seem to know where to take hold or what to do, you know. You know, there are lots of people who are awfully good and can tell a straight story until they get into the witness box and when they are there they will swear their own children right into the things without meaning to; not know what they are going to do, they get so confused, and that is awfully like spirits. They get so confused, especially knowing that every word they say is going to be taken down. You would feel sort of confused if you knew that everything you say was being taken down by a stenographer at your elbow. I think you would get used to it, but it is the *getting* used to it.

That is why they have to try again so many times. I scold myself. [58.]

(Yes, you do quite enough of that.)

Well, you tell them I will try harder to-morrow.

(All right, dear.)

Good bye.

(Good bye, Starlight.)

The following colloquy occurred between Starlight and myself, as the contemporary note explains, after the sitter had left the room. He was a cautious sitter and had recognized little in the sitting at the time, partly because he did not wish to encourage the control or give himself away and

58. Starlight's self-reproach is interesting. The sittings were held in New York, but whether she did better at home or not cannot be decided, as there are no records of the home sittings to compare with these. It is probable, however, that she would generally do better at home.

partly owing to ignorance of the facts until studied. The reader will notice that Starlight, no doubt affected by the subconscious of Mrs. Chenoweth or representing that alone, feels discouraged. She had found the sitter a hard one and she was exceedingly desirous of doing good work. It was early in the work for the season, and Mrs. Chenoweth did not yet know how I was going to treat her work. She undertook scientific experiments with some trepidation, and only gradually learned that I and sitters introduced by myself would treat her fairly. This no doubt affected the subconscious. Besides this, she was away from home with all the embarrassments of staying in a hotel and in a strange place. The material is interesting as reflecting the influence of her normal states on what is said here. No doubt the sitter, had he recognized the incidents in the work at the time, would have thawed out and it would have helped Starlight to do better work. But the interests of science required caution.—Editor.

[At the conclusion of the oral sitting of Tuesday morning, December 31, the sitter had left the room and the stenographer was putting on her wraps and about to go, when Dr. Hyslop entered the room. Mrs. Chenoweth immediately went into a trance and Starlight addressed Dr. Hyslop as follows:]

It wasn't any good.

(Dr. Hyslop: Wasn't it? How do you know?)

Because I know. The man said so. I think..You going to scold me?

(Not a bit of it.)

I don't know what to do.

(Don't worry about it. Is this Starlight?)

Yes. Who do you think?

(I don't know if Starlight had got back or not. Don't you worry, Starlight; that is often the case, especially with that type of person.)

Oh, I don't like it to be the case!

(But don't you worry. It always comes out in the end all right.)

I told Miss Allen I thought I better go home and stay there, because I don't make so many blunders over there, you know. I don't know what it is. What do you suppose?

(It is a state of mind of that person here.)

Oh, was it?

(That is what did it.)

Miss Allen asked me what the matter was after it was over and

I told her I did not know. I got the people; I found them, you know, with the things, but I don't—I don't know..somehow they did not seem very clear. They seemed to be confused, themselves. Do you mind talking with me a minute?

(That is all right.)

Sometimes a spirit is confused over the very fact that it is being taken down, you know; they have to grow a little used to that..another personality when they try to say things; They are practically on the witness stand when they are here, you know.

(Yes, I know that.)

And it is upsetting to them in a way. Even though they might come with a perfect desire to tell exactly what..and sometimes you can't get one single thing for leverage. I am not trying to say this in any way, but to try and get at what is the matter.

(I am not surprised at all, Starlight.)

You're not?

(Not a particle. Because I know not only his state of mind but also it is very probable that their state of mind is just as you have described it and they have got to be got used to this. That is the reason why I wanted him to have several.)

He is coming again? I asked him to. I told him I would try tomorrow again. I will keep trying, you know.

(That is right.)

When you say half a dozen things and they are all wrong you just wonder if you hadn't better stop paddling and let the water get clear.

(I think he may be able to find out some things that are true in spite of his denial.)

There was a watch case and a hat band and a watch. They all brought different influences, you know. I don't know if you know this, Dr. Hyslop, but sometimes an article would carry the influence of the person and they may be miles and miles away; nowhere near it. Now you get..like the..the watch, we will say..I might get the characteristics and practically a description of the person and yet, when I go to get a definite talk with them, they are not here. They might be somewhere else, you know.

(Yes.)

All that has to be understood, you know. I can pick up their article and tell them..It is left in it, you know..the influences there and I get it, but, really, when you see a spirit standing right here, regardless of any article, that, you know, is a spirit.

(I understand.)

I hope you won't be ashamed of me. I am ashamed of myself.

(No, don't you worry, Starlight, at all; not a particle. This sort of thing often occurs and then it comes out, right in the end when you get a chance, so don't you be worried a bit. I am not.)

I didn't know but what you would be glad to send me back.

(Don't get discouraged. I am going to stand by you.)

You're awfully good but I don't want to get you into any trouble.

(Oh, no. You know, I am a fighting man.)

Yes, but I want to do it right. That is what—

(I know, and it will come out all right.)

All right. You are awfully good. Then you think I would better go now?

(Yes.)

Is there anything that I can have to work on to help it along or do to make it better? I'll tell you what I will do: I will follow him and I will go find those people and I will give them a tuning so that they will come better to-morrow; just tell them to get acquainted with me. Well, I feel better now because I have got something to do. Good bye.

(Good bye.) [Shakes hands.]

Good bye, Miss Allen. Can't shake hands with you because you've got your pen.

## INCIDENTS.

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

The following incident was sent to *Everybody's Magazine* in the competition for the prize offered by that periodical for the best psychic experience, and then turned over to me. It must tell its own story. Its chief interest lies in the fact that each person had different experiences, one a visual and the other tactual. The lady saw an apparition and the physician felt a touch. The apparition was not distinctly recognized and hence the inference which the lady drew as to the identity of the person apparently seen will not hold as clearly established. The incident is one of many which we should like to see recorded.

The narrative was not dated, but the postmark indicates our own receipt of the account and that being not long after it had been offered to the magazine fixes approximately the time of the occurrence.—Editor.

Postmark "Augusta, Ga., Sept. 16, 8 P. M., '08."

It was some ten or twelve years ago here in Augusta, Georgia, that I was nursing a young woman who had a long spell of fever that had exhausted her devoted mother and other members of the family. The mother was lying down trying to get a little needed rest, and the physician in attendance and I were watching the patient closely about 11 o'clock one night when we noted a number of adverse symptoms. We hesitated to call the mother, for whom the doctor feared illness unless she had some rest, and yet we knew that the young woman wanted her, although she gave very few signs of being conscious of knowing anything. Then what we supposed was the end came suddenly and peacefully.

A hush more pronounced than that usually attendant upon a



death bed scene held us spellbound, and for some minutes the doctor and I simply sat there at the foot of the bed looking silently at the girl whose breath had just ceased to stir her breast. As I looked there passed around from the head of the bed the figure of a woman in white whose face was turned away from me, and who paused for a moment by the girl's side before passing by the doctor and myself, still with averted face, and going out of the door back of me which led into the room in which the mother was sleeping. I was too amazed to move or speak, for I had thought the doctor and myself alone in the room, and there was no door on that side from which the woman had come, nor was there any place of concealment in the room.

Immediately after the figure passed the doctor, he started and said sharply:

"Who hit me on the shoulder just then?"

As he was beyond the reach of my arm it was impossible for me to have touched him, but I was surprised that he had not seen the woman who unquestionably had brushed his shoulder in passing.

"It was probably that lady who just passed you", I answered.

"What lady? I saw no one, and yet I distinctly felt a blow on the shoulder. What does it mean?"

We gazed at each other in stupefaction, and then were recalled to ourselves by the low voice of the patient, who, to our still further bewilderment, was alive and conscious. She lived twenty-four hours after that and died while fully conscious and with her mother's arms about her and with her mother's ear ready to catch her murmured assurance of peace and happiness.

It has always been my belief that the young woman's spirit left her body to go in search of her idolized mother and then returned. But whoever or whatever it was, there was positively present in that room that night a spirit that made itself seen by me and felt by the doctor who is one of the most reliable and esteemed members of the medical profession in Augusta, and who will testify to his own part in the strange scene and to my reputation for unswerving truthfulness.

MARGARET SARGENT.

I can unhesitatingly indorse the above facts, as I was the physician mentioned.

E. GOODRICH, M. D.

## BOOK REVIEW.

*La Mort.* By MAURICE MAETERLINCK. A criticism by Dr. Giulio Servadio. 1915.

This criticism of Maeterlinck's "La Mort" gives the author, Dr. Servadio, an opportunity of presenting his own very interesting conception of the greatest and last drama of human existence. Although he greatly admires Mr. Maeterlinck, he is disappointed at his treatment of the subject, specially in its lack of conclusions and the fact that he did not rise to heights worthy of such a great poet. Dr. Servadio's own conception of death and the possibilities of survival of personality is more definite and encouraging, and back of the man of science one finds in him the man of trust and faith. God, love, progress, perfection and ultimate happiness are the guides that light his steps toward what we call the end, but which may be only the beginning of another more advanced period of our existence.

LOUISE L. DE MEONTALVO.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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## SOME MEDIUMISTIC EXPERIMENTS.

### II.

New York, January 1, 1908.

Time, 10 A. M.

Present, Mr. A.....

Sarcou She. Hm! Sarcou She. Hello!  
(Hello.)

Hello, Dr. Hyslop. Hello, Miss Allen.

(Stenographer: Good morning, Starlight.)

Do you know Indian talk, Dr. Hyslop?

(Not much of it.)

I know a little, but I..... You know, when you come back you don't drop into those things very much. You can but it is more like baby talk that you have outgrown, you know. Child talks baby talk until it is a year and a half old and then it grows into the language of the family and that is the way spirits do, you know.

(Yes.)

But I know a few things. I was just thinking of what I said to you then. I know "Ananeia", "cloronia".. That means, "I love you, my dear". Do you know that?

(No, I did not.)

It is Indian for it. I only say that to a few people.

(Yes?) [59.]

You couldn't say it to everybody.

(No.)

I got your message from Dr. Hodgson.

(Good.)

He talked with me and told me not to be troubled and he told me a lot of other things that I cannot tell you. [Laughs.] You know, just like I could not stop in the first place and, in the next place, there are little things that he suggested for me to do that perhaps, perhaps I will be able to do, too. I will try, anyway. Dr. Hodgson and I know each other pretty well now.

(Good.) [60.]

It is good for me. I don't know whether it is so good for him. Is my medy nervous?

(No.)

How do you know?

(She doesn't show it.)

She would not show it if she was going to be hanged. All right.

[Dr. Hyslop leaves the room.]

[To stenographer:] He didn't say the word to me, did he?

[Dr. Hyslop, overhearing, looks back into the door and says:]

(Good bye until this afternoon.)

All right. Good bye.

(Stenographer: You see, he really wants to please you.)

Yes.

[Sitter of yesterday enters.]

Hello.

[No answer.]

He doesn't know me, does he?

(Hello.)

You want me to begin just where I left off yesterday, or just begin and tell you things I see about?

(Well, you just go on as you like.)

You know, there are a great many influences that are attracted to you. I don't know just why it is, but you seem to have made a great many friends who are in the other life and they come, now and then, now and again, close to you, as though they are partially curious and much interested to know and, in many instances, have a relationship with you and always at the first there is just that little bit of a commotion of these different influences seeking to

59. Starlight claims to be an Indian, and hence the alleged Indian words here.

60. I was holding sittings for automatic writing in the afternoons of the same days on which Starlight gave oral messages. I do not know at this date what the message was I sent to Dr. Hodgson. Possibly my greeting.

come close to you and, perhaps, to speak a word or give you a bit of evidence. Of yourself, that is all right. You don't mind, at all. You would let it come, just as you would let the waves bring up bits from the far shore to you, but you would like to pick up a few things and discover from what shore they were sent or, perchance, find a bottle with a message that may have been launched by some far [fair?] friend on the farther side; and all this is a part of you; a part of your individuality that makes just this sort of expression come to you.

Now, I see..Of course, I was going to say some spirit. I see two spirits that I saw here yesterday and..I wonder..I see, just standing back a little bit, Dr. Hodgson himself, as if he were standing here, a bit interested in what was around and looking forward to see if there may not, out of this, come a definiteness that yesterday's sitting lacked. [61.]

The first spirit whose hand I see is the one who made the effort to come to you yesterday first. The one whose hat band I held and the one who went out into the spirit so quickly, so unexpectedly and seemed to pick up the new life with so much of force and energy. And he..You know, I told you that he was not a young man nor an old one. He is between the two. Much of life ahead, much of opportunity, and his life cut right off and he..going into the other life with that, er, understanding and energy that belongs to a man whose life is not spent but is still with fire and life, and he says..He seems to be looking all about as if he were looking to hold himself to something, and the first thing that he reaches for is a coat. It is..I think the man had a little way of talking as he was putting on his things, as though he constantly seems to be busy, and he would reach for the coat and then for the hat, talking all the time and going right along; not exactly in an absent minded way, but very like a man who is so busy that he keeps his thoughts going and mechanically takes care of the ordinary duties of life, as though..it is almost like a dual personality, with his thoughts pushing ahead and here is his hand, doing the things necessary for his care or protection.

(Yes.) [62.]

61. It was pertinent to have Dr. Hodgson present, assuming that he was, because Dr. Hodgson and the sitter had corresponded much on the subject of psychic research. But I cannot make an evidential point out of his real or alleged presence.

62. The sitter writes that this paragraph is "characteristic" of Mr. A. He underscores some of the words and phrases in the record he sent me that indicates the characteristic points. "Much life ahead", "much of opportunity", "his life cut right off", "understanding and energy that belong to a man whose life is not spent", etc.

And he reaches for this coat. It seems as though, just before he went away, there was a..a new coat, I find, left by him; a coat big, heavy and new, as though it is hardly worn, but..I would call it a beautiful garment.

(Yes?)

One that was well made and a beautiful garment.

(Yes?) [63.]

He takes that with that sort of a..well, "Too bad I couldn't take it with me", but it is more a little jovial reference to it.

(Yes.)

And he says, "I remember two things that I left and have been striving to make a definite impression on my own spirit mind".

(Yes.)

"That would hold through. That I should give it to you".

(Yes.)

Now, as he takes his coat up and he slips it on. It is one of those that just slips on easily.

I think he has got another mannerism..that after a thing is on, he seems to slip into it as though he fits himself in.

(Yes.)

There is that little mannerism about him and it shows him that is..that is more for ease and comfort than it is for..for style.

(Yes.)

And as he slips into that he starts out and walks off and then he comes back again and he says, "Sometime I would like to tell you about the garments we have here. They seemed so strange to me and yet, they are..they are normal."

(Yes.)

Then, he drops that incident of the coat. Just puts that aside as though he is through with that. I think my trouble is that I try to make the incidents fit out into something instead of leaving them, you know, as bits of evidence. But that is gone. [64.]

63. The sitter knew nothing about the reference to the coat, but made inquiry of the widow and she said "it was a new coat that Mr. A. had and that the description was accurate."

64. The allusion to "giving the coat to you" is not clear, save in language. It may be a continuation of the joking reference just before, as if realizing the humor of talking about a coat at all. But the further allusion to his desire to tell about the "garments we have here", etc., offers one of these difficulties in this problem which the sceptic likes to use against the whole subject. We cannot defend any such statements or implications. They may be the effect of the mental pictures on the subconscious of the psychic and in that case we do not require to speculate about them. We cannot tell always where the subconscious contribution begins and where the

Then, I see him as though he is. . . It is like a picture of him and it is not in the other city. You know, I told you yesterday that he was in another city?

(Yes.)

This is not in another city, but it seems to be along a bare and dusty road. It is fall; cold, you know; no snow, but a dusty, fall day, like November or early December. . . those days when it is raw.

(Yes.) [65.]

And there is a team. . . I see a horse and a. . . But in a very. . . It is not an elegant looking team, at all; it is a wagon, you know; just an ordinary wagon. And I see him come out from a little place which looks quite like a station. It is a place of some sort. . . jump into this team and drive away. Now, he is not driving, himself? There is someone driving; he is sitting there. As he looks up, he talks away, you know, as though he is a great talker. He seems to always pick up a conversation just where he left it last month, if he met you, you know, as though time has very little to do with him. He picks a thing up again. And he jumps into this team and drives. . . goes along with some person and, as I see this road, I move along here and it is. . . It is not a very thickly settled place. It seems to me more like a small town; But I drive along the road a little, until I come to a certain place where. . . it is like turning in, and I turn to the right, and as I turn in there, I see trees and bits of roofs and building, you know. I don't think it is at once evident just where I am or what all the buildings are, but as though I drive in there and I see all this place and as he goes along he is still talking and he gets out there while he is still talking. He gets out in that place and goes in and in that place I feel at home, you know. I don't think it is. . . I don't think it is his residence; still, it may be; but it has something to do with his life and his thought; and as he goes in there I feel as though I have closed the door on another experience; as though that is another bit that I leave aside. You understand?

transcendental is present, save when the verifiable facts indicate that they are supernatural.

This judgment is confirmed by Starlight's own confession in saying: "I think my trouble is that I try to make the incidents fit out into something instead of leaving them, you know, as bits of evidence." I never had a better piece of evidence of the constructive interpretation which the control may put on the imagery that comes to her.

65. Both Mr. A. and Mr. B. lived in the same city, and the sitter recognizes this reference to "another city" and the "bare and dusty road" is "descriptive of the duck shooting season."

(Yes.) [66.]

Then, I see him again. Is this the way you want me to do this work?

(Yes, I will let you do as you like to do about it.)

I don't know...I just seem to go on with it.

(I like to see you. Well, you keep on trying; you will be all right after awhile.)

Is this right or wrong that I have just told you?

(It is not quite intelligible, yet, to me, you know. But you will ease around after awhile.)

You don't know this road and this place?

(No, I can't say I do, but you keep on trying. You will get there after awhile.)

{Pause.} It's funny, but I see him there just as plain as anything.

(Yes?) [67.]

Did you know about the coat?

(No. I can't know. The coat, you know, is a thing that is in pretty general use. You might run along there and I might find out other things. You keep on. You are doing very well.)

I don't think it is doing very well if you don't understand it. Do you, Miss Allen?

(Stenographer: It's all right if you understand afterwards, isn't it?)

(Yes, you can trace it up.)

You know, this man has got dark hair. There is a little gray, you know, but it must have been dark brown hair in its early time. You know that?

(Yes.)

And it seems...It is not the least bit fluffy.

(Yes.)

It just seems smooth and...really, it is not particularly pretty hair. He knows it, so I am not "talking about him."

(No.) [68.]

66. The sitter recognized no meaning in this passage, any more than in the allusion to the "dusty road", but when he visited the city in which Mr. A. lived his widow "recognized the meaning of the statements and explained them as referring to Mr. A.'s visits to his Ducking Club. The wagon was sent for him with a driver who did the driving."

67. The sitter knew nothing about the incidents just previously mentioned and, as indicated in the previous note, had to make inquiries which made the incidents intelligible.

68. Here again we have an instance of the sudden intrusion of an incident that belongs to another person than the one about whom the prior message was given. The allusion to the man with dark hair does not fit Mr. A.,



And he has a little way..I think he is kind of..puts his hand to his head often, you know, as though there is a kind of a little.. not exactly scratching it, but kind of feeling the head, more or less.

(I know what you mean.)

I don't know why it is that he is so constantly..that I am so constantly going to his head, but it seems as though there must have been some trouble there, you know. As though his head gets very tired sometimes.

(Yes.) [69.]

And he has this way of putting his hands up to his eyes. They are not especially..His eyes are tired, but it seems to be..my whole head is tired. I am just tired, trying to think things out, and he has so many, many, many problems constantly confronting him. But he says, "They don't trouble me, usually. I make the best of things and let the rest go, you know".

(Yes, certainly; yes.) [70.]

Now, you give me something of his and I will see if I can..I call him the "Hat band Man".

(That is a good name to call him, Starlight.)

Is that his, too? The necktie?

(Yes.) [71.]

[Sitter hands the same hat band and necktie that were used yesterday to the medium.]

You know, yesterday I saw "L"? The minute I pick it up..

but does fit Mr. B. There is not the slightest hint by Starlight that she is changing personalities in her communication. Indeed her language implies distinctly that it is Mr. A. But the sitter remarks of it: "Mr. B.'s hair is described correctly, but Mr. A.'s hair was light and not brown at all. Mr. B.'s hair was slightly curly. I thought his hair was pretty and would not agree with Starlight."

69. The sitter comments on the passage about the communicator's putting his hand to his head as follows: "He certainly did have the habit, Mr. B., of putting his hand to his head. He was at times absent minded. He had some trouble with his head and his friends were uneasy about it at times. He was a brainy and intellectual man, but at times distracted and absent minded."

70. Of this paragraph the sitter writes: "Mr. B. indeed had many problems confronting him. Possibly he died at the right time." 'I make the best of things and let the rest go' is just Mr. B.'s attitude of mind."

71. The article used at the sitting was an old hat band, and the sitter remarks of the allusion here: "Mr. B. was not the 'hat band man'. Mr. A. was this. The two communicated the day before."

This instance of confusion is an interesting one, as it shows how Starlight may not get the communicator of incidents correctly tho she gets the incidents themselves correctly.

(Yes?)

I see "L" again.

(Yes?)

Doesn't seem as though it is left over. It seems to be more as though he just writes it; prints it, you know.

(Yes? The letter "L"?)

The letter "L". There seems to be some significance to it or he would not put it down the second time.

(That seems to be so, too. You keep on trying; you will get there.) [72.]

You're awfully encouraging. [Pause.] There is. This man has been gone a little while, you know; quite a little while, because I. I don't feel the recent touch with earth.

(Yes?)

But more as though he had passed out quite a little while ago; and it seems as though, when I go to this. his burial place, it is a distance away, you know; as though he would say, "I", and it is just like I catch from him—"My body is buried quite a way from here".

(Yes, that is right.) [73.]

"I never go there". As though there would be nothing that would take him to that especial place.

(Yes?)

But not far from there is something of interest to him, you know.

(Yes?)

Not far from the burial place is a center of interest to him. You understand?

(Yes, yes.) [74.]

[Pause.] I am awfully afraid of you!

(Why, why, Starlight! Why should you be afraid of me?)

I don't know why it is.

(I am very fond of little girls.)

Are you?

(Oh, my yes!)

Well, I don't know why it is, but I just get afraid every time I try to say anything to you.

72. Apparently the letter L was to make the distinction which Starlight had confused in the reference to the "hat band man". The letter L was the initial letter of Mr. A.'s middle name.

73. There is again a sudden change to Mr. B., taking the incident as our guide to the meaning. The sitter remarks: "Mr. A.'s body was buried in ground a long distance away. Mr. B.'s was deposited in a vault.

74. The place of "special interest" might apply to the homes of both of the men. They lived in the same place. But the meaning is not definitely enough indicated to say that this is the reference.

(Oh, you must not be afraid of me.)

I still want to keep to this special man.

(Yes, very well.)

[Pause.] Would you know what he means when he says, "My books have been moved"?

("My books have been moved"?)

Yes.

(Well, some of his books, I suspect, have been moved.)

Since he went? I don't mean just moved from one shelf to another.

(No; moved to another place.)

Moved from the place where he left them.

(I suspect that is true; yes.) [75.]

And I heard him say it. I just tell you the things that I hear definite..

(Yes, I suspect some of his books have been moved since he left.)

They had to be, he says.

(Yes?)

"And I am satisfied with the disposition of them".

(Yes.) [76.]

Then he speaks again and he says, "My papers were all put together to look over later".

(Yes?)

That has never been done.

(Oh, he..It hasn't been? I will see about that.)

They put them altogether.

(Yes?)

And they never have gone thoroughly at it.

(I see.)

Just picked away at them.

(I understand.)

I doubt if there is anything that will be much of a revelation.

(Yes?) [77.]

If there had been, or was expected to be, they would have gone at it before. You understand?

(I do. I understand.)

There's three things he said: Now, let me see: One..There

75. The books of both men were moved after their deaths. The possibilities of the reference become a little clearer immediately.

76. The statement here about the books applies to those of Mr. A. The sifter remarks: "There was a definite reason for moving them, as they were rather gay books."

77. The statement about the papers would apply to those of both men, except that those of Mr. A. "would reveal nothing" while those of Mr. B. were all in order and did not require going over.

is another thing that I hear him say: "I like boys". You know.. as though a definite word: "I like boys."

(I see.)

Do you know if he did?

(I think he and I were; all of us..fond of boys, yes.)

Well, it seems to be some particular reason for it, you know.

(I see.)

As though, "I like boys."

(Yes, yes.) [78.]

Then, you know..I keep..He is getting stronger. He is talking, himself, you know.

(I see.)

I am getting things from him, but it is as though he is speaking, himself.

(Yes? That is nice.)

Here is another statement he makes.

(Yes?)

"I studied for one thing and did another."

(Ah!)

Do you know if that is true?

(Yes. He may have done that, too.)

That is what he says. There is no question about it. He just makes it a statement. I think he decides to give us a statement and then to drop it, you know.

(I thought..that is true.) [79.]

He says so. "I never regretted it. Sometimes I thought I might do the other."

(Yes?)

"Later or sometime. But I never did and don't care, you know."

(I understand.) [80.]

[Pause.] I am just waiting for him to tell me something. It seems as though it is better than for me to try..

(Oh, you're doing very well. You will get it all straight.)

You must not encourage me unless it is really true.

78. On the statement, "I like boys" the sitter comments: "'I like boys' is nonsense, but if he had said 'I like boys' books' it would have been good evidence, as he, Mr. B., would read and delighted in boys' books. These boys' books were Henty's 'Men of Iron', 'The Young Carthaginian', etc. I think he read them to rest his mind."

79. In regard to his study and profession the sitter says: "Mr. B. studied and practiced medicine for some years, and then gave it up and engaged in the management of his estate."

80. The sitter writes that he never heard the man express any regrets about the course he adopted. "I knew he never did and never cared to 'do the other'".

(No, I know.)

He shows me a pair of cuff links.

(Yes?)

And he just takes them up, you know, and looks at his cuffs and then takes them up and shows them to me. They are linked and after his passing they were given to someone else. Did he have a brother left? [81.]

(No, no. He hadn't a brother. Yes, he had, too, if it is the person I am thinking of.)

It is this one. [Indicating hat band.]

(Yes, he had a brother.)

Well, do you know if there was something given to his brother?

(No, but I can ascertain.)

It seems like these links were given to his brother.

(Yes, yes.) [82.]

I think that the brother and he were not very close friends.

(Yes?)

Nothing between them, you know, of trouble, but just geographically, you know. Seems more that.

(Yes.)

And there is no great suffering by the brother on account of this one's going and none on this one because of separating from the brother, but a few things were sent him, you know.

(Yes.)

And among them I see these. They are not particularly expensive, but they...they are a token, you know.

(Yes, I see.)

Are you a smoker?

(Yes, yes.) [83.]

81. Respecting the cuff buttons the sitter says: "Mr. B. wore cuff links, I had intended to put them in his shirt for the funeral and then concluded not to do so. They were given to some one else."

82. The sitter was somewhat confused as to the communicator. It was Mr. A. that could be called the "hat band man", not Mr. B. Mr. A. had a brother, but no cuff links were given to him.

83. Apparently there is a sudden change to Mr. B. in the reference to the relationship between the communicator and his brother. The sitter remarks: "Mr. B. and his son-in-law were not emotional friends. The statement does not fit Mr. A., the separation was more geographical than mental. So the statement is about right regarding the feeling between Mr. B. and his son-in-law."

The explanation of the statement spontaneously by reference to "geographical" relations is most interesting. It first appears in the assertion that they were "not close friends." The terms "close friends" normally refers to emotional considerations, but the later explanation indicates that the term

Was he, too?

(Yes.)

I thought so. You know, did he..Do you want me to tell you? I think he smokes a pipe. Do you know if he did?

(No, I think, Starlight, he did not smoke a pipe.)

Well, do you?

(No.)

Well, I see a pipe here.

(Yes?)

Now, I will tell you: Somebody gave him a pipe.

(Yes, it might have been that way.)

And let me show you what it is like. It is not a briar—Do you know a briar pipe?

(Oh, yes; I know a briar pipe.)

This is a pipe that is fat and kind of..just a little crooked, and it was a gift. All at once I saw it, you know, and it doesn't look..it is like a blue case; blue lined and little..some little..I don't know whether an amber mouthpiece, but it is a nice little pipe. It was given him. Now, can you find out?

(Indeed, I will.)

Because he puts that pipe right down here beside these things and he laughs, you know, as though he..Well, I don't know what he smoked; I didn't see him smoking, but I saw this thing down here.

(That is right. I will find out.) [84.]

Now, I will tell you why I think he did not smoke a pipe. He is too busy in the first place. Pipe's a lot of care.

(Yes, that is true, too.)

You have to fill it and do all sorts of things. Cigar you can take and smoke and toss away.

(You seem to know a good deal about cigars.)

"close" is taken in a spatial sense. Is it probable that the pictographic process has to resort to spatial symbols for more than one relationship between people? Appearing "close" in the symbolic picture would usually mean family relationship with degrees expressed by the distance in the picture. But here the effort would be to express distance in space, which would be true of Mr. B. and his son-in-law.

"A few things were sent to the son-in-law of Mr. B. Among them were these cuff links, I think."

84. Again a confusion of personalities. The reference to smoking, as indicated by context would refer to Mr. B. But it was Mr. A. who smoked incessantly. Some one did give him a pipe. It was a briar pipe, as stated by the control. The sitter knew nothing about its origin, but inquired of his widow and she said it had been given to him.

I do know a little about them and I believe in them. I think they soothe men's nerves many times.

(They do.) [85.]

He laughs, too, himself. Now..[Pause.] This man has got very white hands. They..I don't know that they are..They are not particularly like a lady's hand, but they are soft, you know. They are not hands that work much; not..that is, not physical work.

(No.)

He works with his head and hands a little, but only as obedient to the brain.

(Yes.)

Now, he has..This perhaps you know: Did he have big sheets of paper, square paper, where he writes things on and then pulls up the ends, looking them over, you know, as though they were like notes and things that he writes out?

(Yes.)

Almost like prepared papers?

(I understand.)

Do you know if he did that?

(I think he may have had those notes.)

I see square slips. It is not a block, but it is like papers that he just takes and picks over and over until he gets that thing he wants and he sees it. He is logical. Whatever he thinks out, he thinks in a logical fashion. I see this. He writes very well when he is not hurried and when he is hurried, he makes a funny little remark: "The devil couldn't read it!" Isn't it funny of him to say that?

Yes; that is characteristic.)

Is it characteristic?

(Yes.) [86.]

It seems just as, when he got hurried, he himself could not, you know. Isn't that funny?

(Yes.)

But he makes a very peculiar "y" to his letters. I don't mean capitals, but the small ones, as though they are rather peculiar. They're cut off, you know, kind of cut off y's; isn't that funny?

85. It is interesting to note that the control or communicator asserts that he did not smoke the pipe, but smoked cigars. The sifter remarks of the incident: "He did not smoke a pipe and was too busy to do it, for the very reason stated. He smoked cigars only. He had his pockets full of cigars all the time and used to smoke one after another, tossing away the stumps."

86. At the "Pause" there was evidently a change of personality in the mind of the control. The description, remarks the sifter, applies to the John mentioned previously. He was a bank officer and worked as described. He did use big sheets of paper as indicated. "His writing was hard to read, I think, as he had gout in his fingers. He wore a finger stall on one finger."

(I shall have to see about that.)

Do you know his writing?

(Yes, I think I should know it if I saw it. I could tell about that.) [87.]

Do you know anything..I keep asking you questions, but you don't mind?

(Not at all; no.)

There is a..Let me see..[Pause.] Do you know if he expected to die?

(I don't suppose he did. No; hardly.)

Do you know if he had ever had any sort of an illness and an operation in the past?

(No, I think not, Starlight. Nothing.)

There is something that he went through, you know, like almost like a strain, you know..

(Yes, yes.)

As if it is years before he went away, because he speaks of that, you know, as though..why, then he might not have been so surprised. Then, that passed away and he was surprised when he did so.

(I see.) [88.]

You see, more that thing \* \* \* He called you "Old boy". For fun, you know.

(Certainly.)

Like a little.

(Jollity?)

Good comradeship. There is an awfully good comradeship between you two, as though you would..you would know each other and have a good many things in common and not always agree and yet you would be good friends, you know.

(Yes, that sounds right.)

And I think he never quarrelled with people. He had a very strong will of his own.

(Yes.)

But if people could not agree with him, he let them alone and never, never quarrelled. He is a peaceable man.

(Yes.)

And he was a man who met other men with big ideas, you know, as though they were..He would frequently have talks with these

87. Of the reference to the peculiar way of making the letter "y" the sitter says that he has no knowledge of the manner. If it were confirmed it would be an excellent piece of evidence.

88. The reference to an operation receives the following comment by the sitter: "This John was operated upon years before his death. The operation was not at all a serious one."



men and they would talk things over and when they did not agree, why, he was not a man to make any fuss about it, you know.

(Yes, I see.) [89.]

I wonder if there was some especial thing you wanted from him. Was there?

(No, Starlight, I just wanted to see if I could. .)

Get anything from him?

(Yes. That would make it clear to me that it was he.)

Well, these things are not very striking, but. .

(Oh, the little things are, after all, the things that tell, you know.)

Are you a scientist, too?

(Slightly.)

That is what Dr. Hyslop always says: "The little things tell."

(Yes.)

There is another. . You know, all at once I hear him laugh and when he laughs, it is infectious. You just couldn't help laughing with him. He isn't one of those sort of people who slap their sides or that sort of thing, but it is right down in his stomach, you know, a real, hearty laugh comes right from him, you know; that is his way.

(Contagious.)

You know, he is a man who runs the whole gamut, from the intensity in mirth to the same in expression. If he is intent on a thing, why he just pushes right ahead to that thing.

(Yes.)

He says. . You know, there are other men than you that he was associated with, because he says, "Some of them have". . You know, I think he has communicated before. Do you know if he has?

(I think possibly he may have, Starlight. Possibly he may have. I rather think he has; yes. If it is the person I have in mind, he has.) [90.]

I think so, because he seems to have communicated, you know. As though you are only one of many that he would be expected to communicate with, and he says, "Keeps me at it all the time, but I am willing to be kept at it."

89. "This John and I were good comrades always, and the expression 'Old Boy' expresses the idea well enough. He never quarreled with people tho he had a strong will of his own. He was a peaceable man. He was also a man of large ideas."

90. There is a change of communicators again, but this time it is indicated tho without doing it by name. Of him and the passage the sitter says: "Mr. A., whom the facts fit, was a man of infinite zest, mirth and humor. He used to keep us all laughing. How I used to laugh. He had intensity in mirth and the expression of it. He was a believer in spiritualism and told me that he had communicated with the dead."

(Yes, I see.) [91.]

He wanted to. That was his way. Do you know anything about his gloves?

(Gloves?)

Yes.

(No, I don't know anything about his gloves, Starlight.)

You don't know whether they have been used, do you, for him to come back by?

(I don't know if they have been used.)

He puts down a pair, you know, as though somebody had had his gloves.

(Yes, I understand.)

I don't know whether that is true, or not.

(No.) [92.]

Now, let me see what else. He keeps getting behind me [Looking over right shoulder], as if he were trying to make my brain catch what he wants me to say. Did he have a title?

(No. I know he hadn't a title, if it is the one I am thinking of, Starlight.)

There is something that people call him, you know. It is not exactly like his name.

(Yes.)

But as though it is something they call him almost like a title. You don't know anything like that?

(No. That I do not recall but it may have been some others did so without my knowledge, you know.)

It is like a little. I don't know. It is not like "Professor", or anything like that, but it seems as though it is almost like. well, same as some people call one "Doc."

(I understand. An abbreviation. Now, try on and see if you can't work that out.)

Well, do you know if he had anything like that?

(No, but if you were to get it a little clearer I might be able to recognize something.)

Oh!

91. Of this paragraph the sitter writes: "His wife told me she had communicated with him and I am fully satisfied that others tried it. He was the only one of my friends who believed in it and he is the only communicator who says this to me, and naturally."

92. Again there is confusion about the relevance of the message about the gloves. The manner of giving the message and the context imply that the incident refers to Mr. A. But it refers to Mr. B. If A. was speaking of him it is clear. But the sitter remarks of the incident: "I used to take Mr. B.'s gloves and it made him furious. I do not know whether his gloves have ever been used with a medium."

(Yes. You try again.)

It is something..I know that..like an appellation, you know; something that the appellation means.

(I understand.)

A word; a name in a way, isn't it, that is applied?

(Now, try on.)

There is something like that that I..

(Get him to give you that, if he can.)

Do you know who "Doc" is? Is it anyone associated with him who would be "Doc?"

(Well, he and I had friends who were addressed, too, you know.)

That you would call "Doc?"

(No, we would not call them "Doc.")

No? Then..Then is a short, short name, like "Doc." I keep hearing it. Of course, I know you are not a minister, but a minister wouldn't smoke as much as you do, would he? [93.]

(I don't think a minister *would* smoke as much as I do, Starlight.)

Unless he was a Unitarian.

(Unless he was a Unitarian.)

The old-fashioned kind leave it off for the after-life.

(They will smoke more in the next world than they do in this.)

Some of them may. I don't mean hell, but they may smoke of indignation to think they didn't have more sense.

(Certainly. We do that in this world.)

I see a big letter "P."

(Yes?)

Do you know if that had anything to do with him?

(Now, see if you can't get some letters to that, too. See if you can't get some others. It will come a little clearer.)

That is a capital letter, you know, like "P", "P." It isn't "Prof." is it?

(Now, try on.)

"P, R.."

(Try on now, and see if you can't get that.)

Looks like "P, R, O"; "P, R, F.." Are you a Professor?

(No, I am not a Professor, Starlight.)

Was he?

(No.)

Well, what is "P, R, O, F" for?

(Now, see if you can't get it a little clearer than that? Try again; you will succeed, maybe.)

Do you know whether it means anything especial?

93. Mr. B., whose gloves had just been mentioned, was a physician and so had a title. Mr. A. did not. The sitter explains that he was thinking of Mr. A. when he denied the statement of the communicator or Starlight.

("Prof." doesn't.)

Well, what is this "P" for?

(Well, I want to see if you can't get it clearer and then I might have some idea. Try again and you may succeed.)

"P." I don't see any more than that. "P, A.." [Turning toward right shoulder.] Speak to me and then I can see what I see. Do you know the kind of a day it was when he was buried?

(No, I cannot recall.) [94.]

You don't know whether it rained or not?

(No, I don't know whether it rained or whether it was a bright day when he was buried.)

Seems like rain. As though he says, "Tell him it rained the day I was put away", you know.

(I will find out about that.)

Any time you want me to leave him and try the other, I will, only I thought I would keep on until I got something.

(Just as you like, Starlight.) [95.]

All at once, just as I touch this hat band, I hear a bell and see a small bell that is. It is very ordinary looking little bell and I don't know what it could possibly have to do with him, but it isn't electric, or anything like that. It is a little hand bell and whether. It seems one that has been in the family, you know; as though it is one that. I don't think he especially used it but as though it had been in the family and was passed along and it is like one of those brass and that you just ring, you know, with your hand, and I would think that that bell had some connection across the water; that it had come across and that it has some especial connection with him. Now, do you know anything about that?

(I can find out about that very easily. It may very well be that way and I will find out certainly.)

And it seems right beside this..that he puts it down and it doesn't seem to be his, particularly, only that it is—er—

94. The sitter remarks of the letter 'P': "The first letter in the last name of Mr. B.'s devoted friend, who grieved and grieved over his death. Mr. B. loved and adored this person 'P', tho not a relative. The title 'professor' does not fit him, but the full name had ten letters in it while 'professor' has nine."

95. The allusion to the funeral and weather fits the John previously mentioned. No hint from Starlight comes that there is a change of communicator, but rather the context would imply that the relevance is to the Mr. P. Of the reference the sitter says: "It was fine weather for the funeral of Mr. A. and Mr. B., but not so of this John. I had to inquire of the funeral director, however, to ascertain this fact. I did not wish to betray to him what I had been doing and so I remarked to him, 'It was well you had fine weather for John's funeral', and he replied, 'It rained so hard we could hardly bury him.'"

(Associated?)

Yes.

(I see.) [96.]

It is one.. that it is just an ordinary bell, you know. There is.. I told you yesterday, I guess, that his father was in the spirit?

(Yes.)

Because he is with him. Did you know his father, at all?

(I knew him very slightly.)

He was an old-fashioned gentleman, wasn't he?

(Yes.)

Not mean. He is very..very..er..curt, almost, you know, and he is \* \* \* Perhaps that is too clear-cut a word for him, but he is kind.. But you don't get much out of him. He keeps his thoughts to himself and thinks a lot when he does speak; why, it is an independent old man, you know; that sort of a man.

(Yes, that is true, I suspect.) [97.]

And they are often together. The relationship is good. They understand each other better in the spirit than they did here. They would not always agree, here, but from the spirit they understand each other very much better, you know.

(I understand.) [98.]

But he doesn't speak of his mother, at all. He just speaks of his father. But there are..Now, I have only talked about men with you two. He has got some other people that are left back, as though I go to a family circle, you know where he would be interested, and those people would be looking for something from him, you know; call for some word, and he says, "Coming back to the bell brings me into the relationships at home, you know."

(Yes.) [99.]

And in that home there seems to be..there is a woman, you know, that I find, whose..She is good..I told you yesterday, too,

96. The reference to the bell receives this comment: "Mr. B.'s daughter was abroad when I was holding these sittings and while there bought a bell answering to this description."

97. Mr. B.'s father is dead. "The description of him is exact. He always dressed in old-fashioned clothes. During his lifetime he was commented upon for this and his old-fashioned manner. He was said to be very penurious and close. Mr. B. always told me his father was 'not mean'. He was a very independent man and curt. The description is absolutely correct."

98. Of this passage the sitter remarks: "It is absolutely correct. Mr. B. used to regret that he had not understood his father better during his life. He used to tell me so."

99. The sitter thinks the statements in this paragraph are relevant, but they are not evidential enough to require special comment.

about a woman that was independent, don't you know, and you said you didn't know anything about it.

(I remember.)

I still find an independent woman, you know, that is here alive, that had some association with him and rather. I don't know how close it is but it is, in a way, an association with him, and a woman, I should think, that is quite good size, you know; rather plump and medium height and a good-sized woman, but rather an independent person. Now, do you know anything about a woman like that?

(I shall have to inquire about that and then I will see.)

Oh, you don't know some of these things? [100.]

(No, I don't know some of them, but I can find out, Starlight.)

All right; what do you want him to talk to you for? Because you love.

(So that I may know that it is he and so that I will know that there is a world after this.)

I thought so. I didn't think it was so much a love. It is a love, but it isn't that you want him to come back and say, "I am fond of you."

(Yes, I was fond of him.)

You want to know that it is not a shadow?

(Yes, you guessed it, all right.)

I "guessed it" is good.

(That is a very jolly little girl. Are you afraid of me now?)

Not so much. I am not afraid of you as a man, but I am afraid of your brain, somehow. I don't know how it is, but I just feel a certain...no, it isn't exactly consciousness, but I had got to be so particular what I put down before you, you know. Some people you can talk with and you don't feel that every word is measured, but with you I feel that every word I am saying is measured.

(You must not mind that.) [101.]

Well, you know, when it is, you have to be careful of the language.

(Well, that is what I have to be in my life.)

100. Respecting the woman described the sitter says: "This woman I know well. She is an excellent and an independent woman. Mr. B. had a high estimate of her character. She took care of his daughter and still does. She lived with the daughter for many years and still lives with her. 'Association' is the right word. She was a domestic servant and almost a friend."

101. The sitter remarks that the statements of Starlight at this point are correct as to his character. I know this to be true. He had been extraordinarily sceptical and careful in his reading and evidently, whether supernaturally or by the cautiousness of his manner and statements, Starlight had become afraid of her ability to satisfy him.

[Pause.] Now, let me see: You must have had some evidence before this. Not through me, you know, but through somebody else?

(No.)

You have been thinking about these things for quite awhile, haven't you?

(Yes, that is right.)

Because it seems as though, every little while, something floats to you and it is suggestive of the other life and yet you hang here with an "If", you know.

(Yes.)

In your heart I believe you half know it, as though intuitively, you know, the thing, you know; but that is not enough for you.

(No, that is right.)

Always here, in the head, is a fight between what your heart would believe..Your heart is your spirit, you know..What your heart would believe and what you can logically prove to somebody else.

(That is right.) [102.]

That is an awful life! Oh, dreadful!

(Well, you must cure me of that, Starlight.)

It takes time, because it is a bad disease, but it is, really..the hardest thing in the world to bring to a brain things that can be weighed and measured from a spirit, you know.

(That is all right.)

It is almost like an essence that defies you, just as the ether in the air, you understand.

(I see; that is all right.)

Heat. It is coming..You have to make it gross and heavy and ponderable..Am I using good words?

(For a little girl, you speak very great ones.)

Well, you do have to do that. And that is where the difficulty comes,..in their transmuting it into the ponderable power; that is the influence of the spirit.

(That is right.)

Now, let me see: [Pause.] You know, I would like to..It seems to me that to work right along with you for weeks would be a good thing, you know. I don't know whether..I..But some spirit..to work right along with you, day after day; you will get the influence, bit by bit, bit by bit, until you get the mosaic; that is the only way your evidence will come. It won't come with one big swoop, but it will come with the other..

(I see what you mean.)

Now..Have you got a lot of books of your own?

102. The sitter's mind on this subject is again rightly diagnosed. He had been a materialist and sceptic, and it was only these records that finally convinced him, tho he could not answer the facts of Dr. Hodgson's Report.

(Not a great many.)

I see you at some books, you know; Your own.

(Yes?)

And, of course, "a lot" is a comparative term, always. You might not have a lot, compared to somebody else, but it looks quite a lot to me, as I look at it. There seems..I see you looking at these books and as though you don't do it as much as you did; that you have sort of..You have got more things, you know as tho the books are sort of pushed away a little, through the stress of work and circumstances, you know; that they are put aside and that you are coming right down here to..oh, a sort of a measuring system, you know.

(Yes?)

And there are articles and things that.. Because I can see you, as though you are at a table, where there are a number of things down; things that you are looking at.

(Yes?)

They are almost mechanical, you know. Have you got anything that is almost a mechanical thing that you are interested in?

(No, I have not, Starlight; no.)

I don't believe you know what I mean. I don't seem to be able to make it plain to you, but I see something that is almost like a mechanical arrangement, you know, and as though it is different bits around you and those things are so mechanical..just as though I go around and just think and finally come to a point, you know. You don't play any game, do you?

(No, I do not play any game.)

I don't know what it is.

(Well, I play sometimes; little games.)

Not with cards. It seems something else, as though it is more a mechanical thing. Have you got some other game you play.. Not with cards; more a mechanical thing?

(Yes.)

You sit down to it, because I see you sitting down to it. It seems as though this spirit knows something about it. I don't know whether he played it with you or not, but it seems almost as though he is referring to that, you know; you understand?

(Yes, I do.)

Well, ain't that funny? We didn't expect that, you know, and it came, you know, so it..You know..Some..You don't play that as much as you did?

(That is right.)

But, once in awhile, you like it again, you know, just as though it is kind of "Stirs me up; gives me a kind of a good feeling", and he says, "Go ahead; I like a game with you", just like that, as though it would do him good to have it. That is so funny: I saw



this mechanical contrivance and I saw the books left and it seemed to me as though I wanted to do this.

(You are doing very nicely.)

A game would be work for you. You never play, like some people, for the sake of playing. You do it with all that mechanical way, you know; that you play to win, you know.

(That is right.) [103.]

I think you would be almost scientific.

(Who does that game bring, little Starlight? Who does that game bring? See if that game won't bring somebody.)

Another spirit? Not this one, you mean? Did you have that. . . Did you have something that belonged to that other one who came with the game?

[Sitter opens a hat box and removes a man's straw hat.]

[To stenographer:] We are getting better, Miss Allen.

(Stenographer: Yes, we are moving on.)

[Takes straw hat.] Oh, what a difference! You know..I haven't touched this before, have I?

(No.)

I know what it is, right off. It is a hat.

(That is right.)

I thought, first, it was a basket. You know, it is kind of like a basket, but all at once I saw that it was a hat..just a man's straw hat. This..This man is..He is..I don't feel old with him, you know. I feel bright and independent and strong and a lot of things, but..You know, Did this man have a smooth face?

(Well, at one time; yes.)

I see him, you know, with a smooth face, like a..Well...But I mean not as a boy; I mean when he shaved.

(Yes, he had smooth cheeks and chin.)

No beard on him, because I just see this smooth face he had and a kind of a..He is nice looking, you know; he is really..I think he is better looking than the other fellow was. Now, he says "That is not.." [104.]

(Now, Starlight, try and see if you can get his..Try and tell me what he looks like.)

103. This is a long communication about a game of dominoes, as recognized by the sitter. He and his friend Mr. B. used often to play this game after dinner. They did not read books, but instead played this game. The constant reference to "measuring system" and "mechanical arrangement" both indicated the game to the sitter and shows the limitations of Starlight in her interpretation of the pictorial images.

104. The straw hat was one of Mr. B.'s. It was true that he had a smooth face. He was "bright, independent and strong." Mr. B. was better looking than Mr. A., according to sitter.

Yes. Well, the very first thing, when I see this..I see the smooth chin, you know and the smooth..But you know this man is not altogether dark, but I can see..You know, where a man shaves and you see the..some dark men show it more than..He shows it like that, you know; as though it is a sort of clear dark, his skin is; but his eyes..Look! He has got dark lashes and brows and I can't see whether his eyes are dark blue or brown but they are very sharp, piercing; Isn't that like him?

(Yes, that is something like him.) [105.]

Now, he has got a very quick, energetic way and when he is busy he just settles right down as though he just drops the whole thing. Does a thing and then stops, instead of keeping it going all the time. But he has got very merry eyes, you know, when he looks at you. They are truthful eyes, in the first place. He just looks right into your face with such a truthful expression. No lying to him; that sort of a way.

(Yes.) [106.]

A very clear, distinct voice. Never mutters nor grumbles, but clear and distinct but low and sweet tone to his voice.

(Good.) [107.]

This man went away..I find him going..Well, you can't exactly call it fading away, but it is not as quick as the other one did. It is rather a quick going, but still not like the other, you know. I feel a kind of a little illness and then I am gone, as though I make a little fight, but it is..Why, he is practically a dead man from the minute he is struck. You understand what I mean? The minute the illness came to him it just seemed as tho nothing could be done. He was gone, you know. There are some people that you don't..Unless a complication sets in, they have a chance, but he did not. It seems as though, from the very first, it was a fatal thing.

(That is right.)

You understand?

(That is right.) [108.]

105. The sitter remarks of this description that Mr. B. had a "clear dark skin", had "dark lashes and brows" and that he had "piercing eyes."

106. The sitter comments on this passage as follows: "Mr. B. was 'quick and energetic.' As to his truthfulness, he never exaggerated even. He was eminently truthful, as true as steel."

107. Of his voice the sitter says: "Mr. B.'s voice was low and well modulated. He had a cultivated voice and his friends remarked upon it."

108. This about the illness and death of the communicator fits Mr. B., and the sitter's comment is as follows: "Absolutely true in every detail and particular of Mr. B., who was taken with appendicitis, gangrene, and peri-

And he says that he never lost a moment of consciousness in the passage. That when he went to the spirit he was just as clear as when he was here, you know. He ought to make a splendid communicator because he has got a good, clear mind and a good, strong personality, you know. That is nothing against anybody else, you know, only that it is a part of him, you know. He is rather a good dresser, you know..

(Yes.) [109.]

He is rather particular about the things he wears and, while he does not make life a burden to anybody, he is rather a particular personality. But look! He is not awfully stout. His shoulders are square but he is not what I call an awfully fat man. He just seems well built; well rounded out, as though he is slightly athletic, you know. You don't think of him that way because he does not look especially athletic, but slightly so; not unusual.

(Yes.)

He likes the air and to walk when he is not tired. "Not too far", he says, you know, just that way; and he is interested in almost everything that comes along. But you tell him a story about something with a point and he is interested instantly and then he is interested in something else, you know. Just..mind of capacity to take in a lot of things; that is the way I see him. This is a lovable man, too. He has got a really lovable nature.

Are you getting cold here? Is that air too much on you? I think you snuffed a little. [110.]

(Yes, I did, but I don't think that matters. No, but I think I will put that window down.)

All right.

[Window closed.]

That is very nice of you.)

I like to look after folks as much as I can. Well. Do you know anyone connected with this man who begins with "M"?

("M"?)

Right across the hat is "M", you know.

(Yes.)

tonitis ensued. He was operated upon at night at the hospital in a great hurry, so as to save him, but nothing could save his life. I hurried home to him, but he was dead when I arrived."

109. The sitter writes that he, Mr. B., had a splendid mind and was indeed a strong personality. He was always well dressed."

110. Mr. B., according to sitter's statement, was particular about the things he wore, was not specially stout, but well built and rounded out, and was slightly athletic. "The description is a speaking photograph of him. He wished to be in the air all the time and was a great walker, and was lovable to the core."

"M". I would have thought it was a man. It doesn't seem a woman's name, but "M"— Do you know anyone..

(No, I don't, Starlight, know any "M". Try again, now.)

Yes, I will try, all right. There is an "M" and an "E" and they are both capital letters, you know. Both..both seem to be..I don't think they are the same person. They seem to be two different people, but an "M" and an "E". And now..Let me see if I can tell you something more about him. I don't want to keep him too long..

(Stenographer: You have five minutes left, Starlight.) [111.]

You know, I begin to like to work with you now.

(Well, that is nice.)

Because I begin to understand you better, you know. You have to understand people.

(Yes, that is right.)

Well, whether this hat suggests warm weather or not I don't know. It naturally would, you know, because of its quality, but I see.. Have I seen this man before? Was he here yesterday?

(I don't know that he was, Starlight.)

It doesn't look like anybody that I have seen before. It seems a brand new spirit to me.

(It may very well be so.)

But I see just like sunshine and flowers and all of the summer weather and I see him as if when he was walking along out doors, he has this little habit of stopping to pick whatever..almost absent-mindedly..as if he would pick a daisy or something and sort of plays with it. Of course, many people do that but it seems especially his own habit, and talking along about things in a very practical way. The man was strangely practical and poetical, as though those two influences were ever balancing each other in him, and he says,.. Do you know, the first thing that impressed him was the beauty and the wonder and the clearness of things over here; that it seemed as though I had been seeing things in such a dim way when I was back in the life and he had had a sort of an indefinite notion about the other life; nothing definite; doesn't seem to have taken it up as a study, as you have, but more as though..Oh, a little off-hand way he would refer to the thing, but he was not specifically interested in the other life. You understand?

(Yes.) [112.]

111. The sitter had some confusion at the time as to who was meant by the initial M., but the records afterwards enabled him to explain its possible meaning. He says: "M. is the first letter in Mr. B.'s last name and E. is the first letter in his daughter's name, his only child."

112. Of this description, which the sitter applies to Mr. B., he says: "He was fond of sunshine and flowers and when out walking would stop to

Now, he says, "I would not be now, except that I suddenly feel such an impulse to help you and to make it clear to those I have left."

(Yes.)

Now, he was not especially a lady's man, but he..he liked them, you know.

(Certainly.)

They were \* \* \* He is \* \* \* And he knew..knew a good-looking woman from a homely one right away. He was quick to discern that sort of thing.

(I understand.)

There seems to be just the interest in people, as though he was constantly interested in people. Not so much what they did or what they thought, but this is for themselves, you know; what they appeared to be, I guess, you know. He had that sort of joy with them and liked them. He says, "I often come to you." He gives that as a statement of his own. "I often come to you and I see you. There is hardly any place that you go that you are not perfectly visible to me. Sometimes I put that down in my head..that I remember seeing you at such a place or doing such a thing, and then I don't get a chance, or something happens, and it slips by me, but I want to do what I can to make your part of this effort clear." That is what he says.

(That is nice.) [113.]

Now, there is \* \* \* Have you got somebody in the spirit named "Sarah?"

(No, Starlight, I can't recall anyone named "Sarah.")

Are you sure of that?

(I should have to think it over. I cannot at present think of anyone.)

There is a real old lady; she is very like a grandmother but you would know your grandmother's name, wouldn't you. She is short; a woman who is not well kept up, you know, like old ladies sometimes are, and she wears a little sort of a headdress. It is, I think, black, you know. It looks like a bit of black lace and a little purple or lavender ribbons in it; and very, very wrinkled! Oh, so

pick up things, as here indicated, and he did it absent-mindedly. It was more especially a habit with him than with people commonly. He was both practical and poetical and these two influences gave him poise. He had not studied the subject of psychic research as I did. I used to startle him with new thought on it. I often talked with him on the subject, but he manifested little interest in it, just as described here."

113. "Mr. B.", writes the sitter, "liked ladies tho not especially a lady's man. He admired the sex, but he was a clean virtuous man. He was always interested in people and this for themselves."

wrinkled! Age. She shows age, you know; that she had great age; and very pleasant. Dear old lady. But she is "Sarah", and she has had an association with you somewhere in your life, you know, like a relative. And the funniest thing: This man has met her in his. . . I suppose in his. . . as he says. . . peregrinations, he has come across her; found her as a sort of guide to you, as though her influence was motherly and kind. Goodness knows, you need somebody to guide you, don't you? There is an awful lot of need, you know, for the helpfulness from the spirit. I don't think you are bad, or anything, you know, but. . . Oh, you cannot quite get along and do things your own way and get along all right, but a guide will come in handy.

(That is about right.) (114.)

I just see that one. You will be surprised when you go over, to see how much these people have been near you, you know, and they guided you and helped you. I suppose I will have to go now.

(I suppose Starlight, that is so. That is a very good conclusion.)

Do you feel better? [Shakes hands.] I didn't even ask to take your hands this time.

(You're not so much afraid of me now?)

I am not afraid of you now. I guess we will get along all right.

[Sitter bundles up cravat, hat band, straw hat, etc.]

What a lot of things they have to bring, don't they?

(Sometimes.)

It is good, I suppose.

(Stenographer: It is supposed to help you. Do you think it does?)

Not always. Depends. Sometimes it helps the spirit more than it helps me. Here is where the secret of it is:

(Where?)

That man, when he puts that hat in a box to bring here, practically sends a message to the owner of that hat, asking him to come. The very act sends out into the spirit land a message to the owner of the hat to come here. That is about all it does. It brings him, because he. . . every expression you have goes out and hits something and usually hits the fellow it is intended for, whether it is love or hate or desire or whatever it is, and that brings that spirit back here and then, when he gets here, he has probably been in the room

114. The name Sarah has some interest. The sitter did not recognize it, and had to make special inquiries to ascertain its relevance. He makes the following note on it:

"I had to visit the home of Mr. B. to find out whether the name Sarah had any pertinence. I found that the name was the name of the first woman in Mr. B.'s genealogy. She was also my relative. She was a very old lady and did have an association far back in years with me as a relative, tho I knew nothing about her."

all the time while I was talking about the other one, but the other one was here yesterday and I caught him first, you know; caught his influence and then began to speak about it. Wasn't the hat one [belonging to] the one that played the game with you?

(Yes.)

Well, the game came, probably, through him. His hat did not bring it, but he had come and he recalled it. You understand?

(Yes.)

So all those things; they don't do so much for me as they center your thought on your spirit friends and they follow them. It's a very common expression, but it is the way a dog scents the ground; while it sounds awfully common speaking of that, it is practical, you know. They follow the scent. But they are first attracted by your desire; not by the hat. It is because the scent is around that hat. If you sat right down in your room before you came and sent a word to that man, like sending your thought out wherever he is—somewhere in God's universe he must be—and, wherever he is, you sent your thought out to him and he catches it and he comes. Never a thought goes astray. It is only that you do not respond to them always, but the spirit usually does. Of course, not always, but usually.

(I see; yes.)

Well, I guess that is all now. Good bye. [Shakes hands.]

[Sitter leaves room.]

Has that man got black eyes?

(Stenographer: Dark brown, yes.)

But he is a nice man. I am glad that I could see his eyes so well. I just felt them on me all the time I was talking. Isn't that funny? He is not awfully fat, either, is he?

(Indeed, he is not.)

No. I know that, too. I just knew that. Isn't that funny? Well, do you think we did better this morning?

(Oh, my; yes.)

Lots of things he doesn't know, you know and he has to look them up. I always dread to have them look them up. I know I am a spirit and, knowing that I am a spirit, I am anxious to have them know that all people become spirit and can live and can communicate, and so I get awfully anxious for them to know it.

(Why are you so anxious? I think Mrs. Piper doesn't care.)

The only way to do your work well is if you care and are careful. You take anybody in any work; take a piano-player: He has to be careful.

(Yes, but he should not be so careful as to get nervous and get his fingers trembling.)

No, he must not get over-nervous, but you must care. There is a medium line there—not to get over-anxious. I would not want

to get so I would not care. I don't want not to care. It is not that it is more pleasure to; it is because I am alive.

Good bye.

(Good bye, Starlight.)

'Spose my medy will be here this afternoon and to-morrow. Perhaps that man will come back to-morrow.

(Maybe.)

I don't care, you know.



## 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 record was the result of an experiment with a clergyman who had had several borderland experiences in his life and had become impressed with the possibilities of psychic research from them. He had also had several experiences somewhat like the present one and owing to the hampering of his liberties in the discussion of social questions in connection with his religious work was tempted to give his services to psychic research. The present experiment was designed to help in the decision, and tho there were traces of the supernormal in it, the evidence indicated the need of long experimentation and training. It is published here as an illustration of what may be lurking in the background of many a man or woman, if only there were the time and means to develop capacities that might be made useful. We could prove nothing of importance by such cases in the stage indicated, but experience with similar ones where there was time for frequent experiment showed favorable results. Opportunity, courage, and patience in such cases would undoubtedly effect much and at the same time demonstrate the possibilities which we do not ordinarily suspect in this field.—Editor.

## INCIPIENT MEDIUMSHIP.

June 3, 1908, 8.15 P. M.

We sat down at this time to have an experiment and a previous arrangement was made that my stenographer, Miss Allen, should try to put one of the controls of Miss Gaule on the track of finding out what I was doing. Miss Allen did not know what experiment I was going to perform. We sat until 10 minutes to 9. Soon after sitting down, Mr. Collison began to show slight

convulsive movements and grunts, then to laugh very vigorously. In a moment he began to speak and it was clear that the language was Indian; it was broken English after the Indian type. I could catch only a few words. The following will indicate what I say about it:

"Ha! Ha! What say me come. What say. You say me come". During this there were interruptions of violent muscular activity, shaking of the hands, very loud laughing and grunting. In a moment he recovered normal consciousness and remarked: "I don't like that". He had been trying to control it but could not do so. I simply remarked that it was all right, not to worry about it, and he again went through a very violent convulsion and evidence of control, but this time with no talking. The laughter and shouting was so loud that he might have been heard on the street, and he stretched his legs, threw his arms about and fell on the floor. Toward the end of it he said "Mother, mother", and began apparent crying and rubbing his leg very vigorously. When he slightly recovered his normal state, he told me that his leg was badly cramped. I asked him why he spoke of mother. He said "Don't know". He then began again to go into the trance and uttered the word James, and then purposely stopped it, as he did not wish such violent exhibitions. I then talked with him a little bit and he said that he had been told that the proper way was to ask questions and ask the control in order to keep that control calm. We then tried the experiment again. This put an end to my making notes. I could not take as full an account of what occurred as was desirable, but when he began to go into the trance again, I began questioning the Indian control. I should say first, however, that this time the control kept himself fairly well in hand and the violence disappeared. There was an expression of great satisfaction about the face and manner and desire to communicate.

Frequent explosive statements of a desire to help the world occurred. I asked him if he saw any of my friends there. He said Yes, 1, 2, 3, 5, 6". I asked him to tell me who any one of them was and he remarked, my mother. I carried on a series of questions with her about her communicating with me and she said she had communicated with me many times. I asked a number of questions about the old home, and some answers were given that were not at all relevant. I could not recognize anything from what was said. There was apparent dissatisfaction on the part of the control. When I asked my mother's name, he struggled away for some little time and got the name Minnie. Her real name was Martha. I then asked if any one else was present, and he remarked, my father, and in asking various questions which I have now forgotten, got it. He began by trying

to give the name and he got, beginning with grunts, the letter H. He stumbled about with a number of approximate names until he got Hislip and felt satisfied. I asked for his first name and first it came Anna, and when I asked if it was Anna, the answer was No, and after several times it said Hannah, and then got Henry which was wrong. It must be remembered here, however, that Mr. Collison knows my father's name perfectly well and probably knows that of my mother, so that the confusion is decidedly in favor of a genuine attempt to give the name.

Mr. Collison is a minister who has been obliged to sacrifice his position for the sake of his beliefs in social and religious matters, there is no reason to question his honesty.

He came out of the trance and we talked for a few minutes, when he thought we would try it again. The Indian control returned and asked that the lights be turned down that they might be able to produce lights. I made the room dark and there was some grunting and talk which I could not understand, but no lights appeared. In a moment Mr. Collison rose on his feet and in deep guttural tones began a short speech of which I remember this sentence. "I come in the name of Man to help you in uplifting humanity" and several more statements of the same import. Apparently he would lose his power to breathe and he had great difficulty for utterance. Ordinary persons would suppose that he was dying for lack of breath. He recovered from this a moment and then went back into the trance. I asked him who it was that was trying to communicate and he said it was a big wise man. I asked him to describe him and he said he had on a long white robe down to the feet, and white hair. Then in a moment he rose again and repeated the same sentiments that were expressed in the first talk, beginning with the same sentence again. When he recovered from this I turned up the light, and Mr. Collison was perspiring very freely and panting from the loss of breath so to speak.

I asked him if he felt tired and he said not in the least, that he was really refreshed from the exercise and usually felt so after a performance of this kind. The physiological symptoms would lead any one to suppose that he was perfectly exhausted.

In talking with him afterward, he said this same person had manifested several times to him and he remarked that he always felt as if it were long ages ago that the person lived, that he was a very large, tall man and that he felt a great religious inspiration with his presence.

This personality which appeared twice in such a religious manner described, as he was recalled to me, Imperator who has been described in this manner in several other ex-

periments both before and after the death of Dr. Hodgson. I thought of him at the time the impersonation and description occurred.

JAMES H. HYSLOP.

P. S. I failed to note that after the sitting Mr. Collison had difficulty in speaking. He showed symptoms like aphasia.

June 4, 1908.

Mr. Collison, who recently reported to me a number of facts of personal experiences, called last night for the purpose of an experiment. Before we sat for the experiment, he told me that he had very frequently experienced numbness or what is sometimes described as having the limbs asleep. This sometimes has affected his arm and leg on one side of the body, and it has suggested to him that possibly control may sometimes be exercised entirely on that lobe of the brain which is not in ordinary use, but the most important observation which he made on this experience was that he found that he had complete and perfect muscular control of his limbs at the time that he felt numb. In cases of ordinary numbness, motor action is suppressed, but in his case he found that in spite of this numbness, he could use his muscles just as freely as he could in the normal state.

JAMES H. HYSLOP.

## ANOMALOUS WRITING.

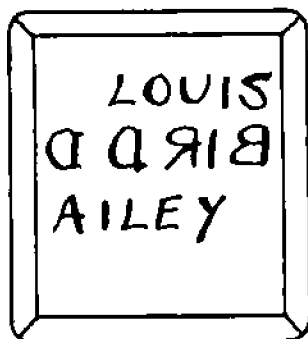
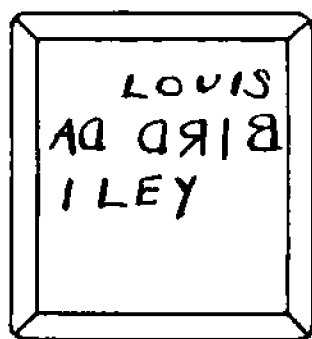
The following specimen of writing will throw light upon the motor processes in what is called mirror writing. Very often automatic writing takes the form that requires a mirror to read it. The reversion of the direction of the writing with the child brought about a similar reversion of the motor functions in the act and the middle line became mirror writing. Many people cannot do this at all. For myself mirror writing is impossible. I have never been able to do it, and it is because I am a marked visual. All the reflexes for writing are optical and not muscular. But many people can quickly learn to do mirror writing and this is perhaps because their reflexes are more distinctly muscular or motor. The process, however, is simpler than many people suppose. If any one

will simply write his name on a sheet of paper in the normal manner and then turn the sheet over, holding it between himself and the light, he will see that it is mirror writing as thus seen. We can then express mirror writing simply by saying that it is normal writing from the opposite side of the surface. It is as if the agent held the pencil on the under side of the paper and did the writing from that point of view. In such instances as the present example the puzzle lies in trying to understand it from the standpoint of vision, but we do not have the evidence that the child wrote it visually. The first and third lines seem to indicate this visual point of view, but they are not necessarily this and the middle line rather suggests another point of view, tho we can make it visual by conceiving it as normal writing from the under side of the paper.—Editor.

East Orange, N. J.

Dr. James H. Hyslop,

Dear Sir:—A day or two since, one of my grandsons, five years old the 5th of next month, being permitted to use a piece of crayon on a slate wrote his name twice, as he has habitually done for the last six months as shown below.



Is this item of any interest? The boy makes pretty fair letters quite readily and whenever limited by margin invariably returns from right to left and reverses the letters at the same time. At the present moment I cannot recall the term applied to this style of writing, and it may not interest you at all, but I

have laid the slate aside and could easily leave it at a point in New York City if you care for it. It interested me but it may be a mere interest of kinship; in the last case, I beg pardon for intruding, and the matter may be dismissed without further formality.

Yours truly,  
JOHN A. DAILEY.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT

#### *Experimental Fund.*

Readers of the *Journal* will remember appeals for funds to carry on experiments three and then two years ago. The subscription to that fund was sufficient for me to carry on experiments this year without asking for more funds last year. But this fund will soon be exhausted and we shall require money for experiments the coming year and hence I again make the appeal for money to carry on the work. The endowment fund is no help to this. It barely pays for the office help and the sum additional to that of membership fees merely to pay for the publications. If we had more than a thousand members we could pay for the publications without outside help. But the membership brings us in only a little over \$4,000 and the publications cost us about \$6,000 a year merely to print and distribute. Hence we have no funds for

experiment. It requires \$1,400 a year to carry on only one set of experiments and this is a gauge of what it would cost to carry on other cases in the same way, tho, if we had a chance and time to develop psychics here at home it would cost less. But we are obliged to work with such as we are sure of at least some results that the scientific world will respect. I shall call brief attention to this.

We have been working now several years with Mrs. Chenoweth and the results show about 6 volumes of records now all ready for press. We shall next year begin the publication of summaries of these records, or at least a part of them. We have already published some material from them in the *Journal* and the *Proceedings*. The essays on "Some Larger Aspects of Psychic Research" were the result of that work, without quoting the records in detail. The case of Miss de Camp and Frank R. Stockton was made possible by that fund. Also that of Miss Ritchie and Emma Abbott. So also were the two cases published in the April *Journal* of this year. The Ritchie-Abbott incidents were published in the *Proceedings*. Several short papers will come into the *Journal* some time during the present year. A part, and a most important part, of the Burton case, so far as the evidence is concerned, was made possible by the experiments with Mrs. Chenoweth. We wish to extend this work somewhat and to include other cases. But readers will be able to gauge what is possible by the material already published. Six of the cases are those which the ordinary psychologist and physicians would diagnose as secondary personality, but in each instance the right kind of experiment resulted in finding evidence of foreign influence on the mind of the subject. In three of them we proved the personal identity of the discarnate spirit involved and in two others we had cross references which showed the same personality, tho it did not prove his terrestrial identity beyond the names. In one what would have been taken as a case of hypnogogic illusion was proved to be spirit instigation. Much of this year has been spent on a very remarkable case with as remarkable results which will do much to prove what secondary personality, or what is called this, often is. We expect to publish results



next year. Besides all this there are many cases of private sittings with strangers for studying the evidential problem. It is these cases that make up the 6 volumes of unpublished material ready for press.

We have certain very important experiments to make next year, the nature of which it is best not to make public in this notice, as it is desired to conceal it from the general public and especially from any possible knowledge of the psychics through whom we shall work. We need, as explained several years ago, the minimum sum of \$35 a week for the work. Owing to the work done with entire strangers I was able to get from them part pay of the cost and we hold the records of the work. The consequence was that the money contributed lasted three years instead of two. We hope members will make contributions to the desired fund according to their ability. The majority of the members can pay little or nothing for that work and we ask those who can give to do so as liberally as possible, remembering that it will not be lost in the work if it happen that the total sum should be more than \$1,400, which suffices to do 40 weeks of work at the rate explained.

A special case occupied our attention the present year and it will require three volumes of the *Proceedings* to publish it. The whole cost of its investigation had to come out of the fund previously contributed. Otherwise we might have had enough to continue this coming year's work. But the constant improvement of the trance in the case of Mrs. Chenoweth, resulting in better preparation for definite and technical work of the kind that must be done, makes it all the more important to continue this work. We repeat the hope that the sum needed for the year's work will be promptly forthcoming.

## SOME MEDIUMISTIC EXPERIMENTS.

### III.

January 2, 1908.

Time, 10 A. M.

Present, Mr. A.....

---

Sarcou She. Hello.

(Hello, Starlight.)

Hello, Miss Allen.

(Stenographer: Good morning, Starlight.)

You don't think that "Hello" is polite?

(Yes, that is it.) Is it?

(I get it nearly everywhere.)

It is the telephone word, isn't it?

(Yes.)

Then it is proper for me.

(Certainly.)

I am a sort of a telephone girl; not exactly, but sort of.

(Yes.)

Just a minute and I will be ready.

(No hurry.)

It is beautiful clear air this morning, you know.

(Yes?)

All those things play a part in your expression. Can't help it, you know. You are affected by atmosphere and climate and feed and everything. Everything plays a part in living things; you know what I mean?

(That is all right.)

And I don't know of anything that is not living, when it comes to that. Do you know anyone named "Angie"?

(No.)

Just as I came in there was a woman who touched me just as you would touch anyone as they were going in a door, you know, and just said, "Angie", and I wondered if it was somebody for you." \*

\* Before coming up stairs to report this sitting, the stenographer had written, in the office of the hotel, a note to a friend named Angie.

(Not that I know of.)

It may possibly be somebody that my medy knew, you know. I don't know, but it may be that. Sometimes they just call attention to themselves. Now, I am ready.

(Dr. Hyslop: Good bye, Starlight.)

[Dr. H. leaves room; sitter of the two previous days enters.]

Guess this is my same person.

(Yes, the same one.)

I see the same spirit, you know, the first thing, walk right in with him.

(Yes.)

Isn't that funny?—The minute you came in they just seemed to come right along with you. They didn't try to come in before, but came right along with you.

(They ought to have something this morning.)

I think you are awfully nice about the way you take the things from the spirit and I think I understand you a little better than I did the first time I spoke to you, you know. There is a— You want to be fair, but you want to be fair to yourself as well as fair to me.

(That is right.)

And that is always the truly truthful attitude.

(Yes, that it right.)

Is to recognize one's own spirit and the truthfulness to them as much as to the person who is trying to help them.

(That is right; and the limitations.)

(Yes.)

(That is right.)

There is another spirit added to your little group this morning.

(Yes?)

I caught a glimpse of her yesterday, but she didn't make any especial effort to communicate, but it is a lady—a very, very—I was going to say beautiful. It is a beautiful spirit; not so particularly beautiful as to attract attention as a physical being, but her spirit is really beautiful. She is very quiet, unaffected and assumes nothing, but just steps in with a relationship that is true and tender. The woman is, I should think, between sixty and seventy, but she looks fully as old as sixty, but she is—her manner is of strength; there is no sort of weakness that comes, even with those years; and she is a woman of medium height and not very stout; I should think about medium stoutness and her hair is brown; has some gray, but it is neither definitely white or dark; just gray hair and very, very clear, calm eyes that look right out to anybody with that open, honest expression. The woman has been gone a long time to the spirit. I feel an absence of the earth conditions about her; that she has long become accustomed to the spiritual

life and spiritual conditions. She is a woman who had, in a measure, a limited experience. It was a life that was—but had some outside influences, but in a measure—I suppose it was from the place she lived or some sort of association that kept her from having the full expression that her spirit really could comprehend.

(Yes?)

And she seems \* \* \* But, with all these little limitations of time or place, she had a very progressive, strong spirit that read, took up matters with a clear head, more as a man would take them up; yet a woman, you know; very feminine.

(Yes?) [115.]

And I go a distance away from this place with her. Her home was a distance away and she had many people about her where she lived. Right in the home association were many people who came in and out, as though they belonged to her and she to them, and as she stands here, it seems as though you are among that group; that you belong, in a measure, to her life. There is that association with it. And she is—she is quite a woman to—well, to fight for her own ideas, you know. It is not so aggressive, but you have got to prove things to her. You know, that sort of a spirit that holds to the things she knows and seriously objects to having those uprooted, so her notions of God and life and the Bible and those things would not be easily uprooted. It takes the time in the spirit and the experience there to make her grow away from them. You know, some people import by the roots and some other people just seem to gradually grow away and she is one of those; that she grows away from things by experience and life.

(Yes.) [116.]

Now, that woman is— She is—she knows—I think she doesn't know this hat-band man. She doesn't seem to be connected with him in the least bit, but more as though she comes to you from another quarter.

115. Of the lady referred to, the sitter writes: "This is an exact description of my grandmother. I returned home and after a great hunt found a daguerrotype of her, answering to the description exactly. She was, as I remember, a strong earnest calm woman who looked after her own estate and business. She died in 1860, long ago, as stated in the record. She was a quiet and unaffected woman, suffered from no sort of weakness, medium size, some gray in her hair, clear calm eyes and an honest open expression. She was very progressive in her ideas."

116. Of this passage the sitter remarks: "I had to travel a long distance to reach her home. She loved me well and I was named after her. She passed a portion of each year with her children and grandchildren. She was not aggressive or arbitrary, but stood for rights. She was a strong Christian woman."

(Yes?) [117.]

As though man's life is divided into sections and she comes from another quarter, but she knows him from his being here, you know, as though her common—their common interest in you would bring them together. And she just puts her hand on your shoulder with a little—little movement of ownership, as though, "Here I am and here I belong and whatever I can give of myself to you to help you trace my way and yours, I am glad to do."

(Yes.)

Now, with her there is one of the other men that I saw the first day. You know, there were two or three here that I saw. Well, one of these others she knows better than the hat-band man, you know; as though she comes more closely to you; and it seems to me that it is your brother, you know. Didn't I find your brother in the spirit land the first time?

(You asked me if I had one.)

And you did have one, didn't you?

(Yes.)

Well, she seems connected with him, you know; as though she knows him better than the hat-band man, you understand.

(Yes.) [118.]

Oh, there is a very— Not intensity, but just strength; very strong influence about those two and she says, "Let us see what we can do to help the rest. I don't care to say any more, only to just let you know that I am here, perchance to help these others give you the definite line that shall forever establish the communication between you and us." You know, spirits know so much and are so confident of their own life that I sometimes think they miscomprehend—if that is the right word—the desire of people here.

(Yes.)

It is like— You know you are a man and you know you live in a house and you would feel foolish to go around to everybody and say, "Here, I am a man; I live in a house." You would say, "Why, it is evident." All those things—they seem to take it so much for granted that they expect it to be evident and the very fact that they speak is evidence.

(Yes.)

So, you have to train spirits to give the exact expression to the people, but they are looking to see if they really are men, you know. You understand what I mean?

117. Of the statement here the sitter writes: "She did not know the 'hat band man' while living and was not connected with him."

118. The sitter writes that the grouping of persons here is correct. The sitter's brother was, of course, well known to her and she, not having known the "hat band man" in life, knew the brother better even after death.

(Yes, I understand.)

Now, there is a—I don't know whether you are anxious for me to go back to the hat-band man or not, but I feel a certain pulling that way, you know, as though it is partially from you. I think you are trying to hold yourself in an entirely negative state, to have whatever comes, but there is the slightest pulling of me towards the man, you know.

(I understand.)

And I see him put his hand down here and begin—as if he would make in some manner some sign or do something that will help me to identify him a little more closely.

(Yes.)

So I will just leave the lady, you know, where she is, and go on with this man.

(That is right.)

It seems that—I think he was going to go on telling you a little bit about yourself, as you went from here yesterday. It seems as though there was—well, a very— [Laughs.] Funny— It is awfully like you—as though you would just drop the thing when you go away. You know, most people just keep going over and going over; You don't. You just kind of put it in the closet and let it stay there. Some put it in the pot to boil. It seems as though there is something of that sort. "Well, I will just let this rest a bit. I will do better if I don't think about it too much." That is what you thought. And so you go away with that notion and, in spite of yourself, it comes back to you now and again through the day and through the evening. Rather more than just in a passing way; more as tho it was projected as an influence. So this man has been with you, you know. He says, "If I could but tell you, step by step, what you have done, it would please me. I do not seem able to do it, but I give you this general expression of knowing about how you felt", which is what I find, you know; his finding.

(Yes, I see.) [119.]

But there is— You know, I have never told you so very much about his passing except that he went quickly to the spirit, you know. I find all that, but it seems that, earlier than that—before he went—I don't remember whether I said this to you, but, anyway, if I repeat anything, it is all right.

(That is all right.)

There seemed always in his life a very intensity of purpose

119. In regard to the views expressed about himself in this paragraph the sitter says: "As a matter of fact, this was just my attitude of mind. I remember it well."

when he attempted to do anything. He goes at it so fully you know. All himself is thrown into it for the moment.

(Yes.)

Then, he takes another thing and he does that thoroughly, so that all his life seems to be in little squares of action.

(Yes.)

That there is an act here and an act there and an act somewhere else. You know, the man certainly— He had thought of death. It had been before him as a possibility, but not as a probability but more as it comes to everybody, and he had had some notions about the thing, but never definitely, as you have, you know; it wasn't in the same way that you— You have got a peculiar interest, because if you can fit on over here to what you have got here, you have made complete a chain of evidence; you understand what I mean?

(I do.) [120.]

He says that much he had not got to. It is more that you figure out and figure out and just like an arithmetician does—the things you know, and then add and add, and so you build; and he knows that and he says, now— There are two or three things that he— Oh, yes. Wait a minute. [Pause.] I can almost hear him speak. That I didn't do the first day he came, but I can hear his voice now and then, you know, as he speaks to me. [121.]

Have you looked up any of the things that he told you?

(No, I cannot say that I have.)

You didn't want to until it was all over, did you?

(Until it was all over? What was all over?)

All the sittings were over.

(Oh, I didn't want to look up anything in connection with him until the sittings were all over?)

No. That is what I mean.

(No.)

Give me his— Anything of his; I don't care. Oh, don't hurry; I will stay as long as you want me. I like to....

120. Apparently the facts in these several paragraphs indicate the communication with Mr. B. They fit him exactly, according to the statement of the sitter. He did pass quickly, which was mentioned earlier. "He had great intensity of purpose and threw himself wholly into his work at the time, and did the same when he changed his work. He never took the interest in this subject that I did. The medium, of course, knew nothing about my interest except what might be guessed from taking sittings. What he thought of death and his 'notions about it' are not determinable."

121. Mr. B. had not got to the point of considering the subject seriously. The sitter says of it: "I told him so, but he manifested slight interest."

(Sitter hands medium a cravat. Also the leather strap mentioned yesterday.)

His necktie and his hat band.

(Yes, that is right.) [122.]

[Pause.] A strange thing: I see a picture of a very large room with a long mirror that comes clear to the floor and in front of that a little table with brass legs like a little bit of a marble table and carved brass legs.

(Yes?) [123.]

And it seems as though I step into the door and that is the first thing I see in this room. At the side—at the right—is something—a large piece of furniture; not to sit on; it seemed very like a piece that is big and light—well, it is a case—cabinet of some sort that is there. But I see this man step in and as he steps in I catch a glimpse of him in the mirror; and he looks about with his little way of—as if he were looking for someone. Then he steps across and he sits down, but as he does so he sits down there and he puts out his feet. He has nothing on, you know, like outside garments; just his ordinary indoor garments; and he sits down on a sort of a place—sofa or divan or something that has a place for two people—and he sits down on that and thinks and all at once he gets up and goes a little off in another direction and— Oh, he takes a book when he goes over there and comes back and sits down to read. There is nothing; I don't see any other person. I just see him in that attitude until, all at once, there is a—two or three men who come into the room, just as he did. One is—one is short, stooped a little bit, as though it is an oldish gentleman who is always busy and hardly looks up, but just stooped a little bit; gray hair and a very—sort of a little blunt way of speaking, and he speaks to him. There is a little company of people that have come here, as if some especial thing, you know; as though they have to talk over several things and when they get together, you know, one of the other men—this one who comes in seems to have charge of things more—why, the hat-band man; he is there to meet the rest; but this other man who seems to be sort of an older like an old gentleman whose very years give him precedence. He—There is another—tall, young, fair brown hair and blue eyes—a very strong, athletic-looking man; might be thirty-five or forty years old, but a strong looking man. That is three I see distinctly,

122. The two articles seem to have introduced some confusion into the mind of the sitter and he did not distinguish communicators until a little later.

123. The incidents about the room led the sitter out of the confusion which he felt when the articles were first referred to by the psychic. He says that he recognizes two persons fully and easily from the mention of them.



and they step together, you know, as tho they sit down to talk over some especial thing. I think there is something coming after this, or else something that they have left and that they have just stepped into this room between times, do you know, to talk something over; and in this talk, I see my man— [Takes up hat band.] take out of his pocket a clipping. He takes out something—as though it is something cut from a paper; not cut from it very neatly, but as though it had been done carelessly; and they all look it over and as though they discuss it and read it, you know. I don't know what it has got anything to do about, but I see that—as though they are discussing this thing, and it seems to be in some special thing that they are interested in. This man was interested in some especial work, you know. It was not just an ordinary man that goes along without any definite interests, you know, but he had a special work, you understand.

(I understand.) [124.]

Wasn't that true?

(Well, I understand everything you say, but it doesn't establish the identity.)

Well—you don't know anything about that?

(No. That wouldn't make it clear to me who the parties were.)

Well, I have to tell you what I see.

(That is right. That is all you can do. That is right.)

[Pause.] Do you know if that man was interested in some especial work outside of his—that didn't seem to be just like money-getting business? I don't mean stock markets and those things, but some especial interests that he had?

(No, I don't know that he was interested in anything especial outside.) [125.]

You don't?

(No. I do not know that he was interested in anything especial.)

I think he was because I see this cut— It is not anything funny; it is not anything that is just cut because it is bright or funny, you know; people cut things for that often, but it is not that.

(No?)

It seems to be as though they are all three interested in that thing, you know.

(Yes?)

124. The first man described in this passage, according to the sitter, is the man who was with Mr. B. in his last illness. He is correctly described. The second man, also correctly described, was his secretary. The "special work" referred to would be his estate.

125. The reference again to the "special business" and distinction from his regular business makes it more intelligible that the allusion is to his estate.

And the old man is here in the body now, you know; the one who stoops a little bit and is gray and kind of got a little—always sending out something, you know; that sort of a way.

(Yes?)

He is awfully business-like and nice and good-natured, but he does that way; that is his way.

(I see.) [126.]

I wish I could get something that is— You ask him something and I will see if that directs his thought to anything.

(Yes; well, we had some experiences together; see if you can tell me some of the events that would make it quite clear to me that it was you.)

Thank you. I will see what he can do with that. You understand why I did it, don't you? It was only just—

(Certainly; I understand that. That is right.)

To give a little impetus to him, you know.

(That is right: To encourage him.)

You wouldn't be that gentleman who stoops a little bit, would you, that I saw in the room?

(No.)

I see him again with you, you know. You know that man—if I could make it out who he is—it is somebody that you know and that you have association with now and then.

(Yes.)

Because and this man knows this man who stoops and goes and has got kind of a little imperative manner about him.

(I see.)

I guess I will get his experience in a minute. Your experience with him seems to me entirely friendly. What I mean—there is not so much business between your two selves as your—your relations—your work-day relations would draw you together, doing things with the same interest, you know, but not like you and he in partnership. Not like that.

(No.) [127.]

It is more like two people would be working along in the same lines, you know, together. There were some problems that confronted you two, as though they would be in a way problems that would affect each of you. They would be not personal but problems of your associations that would affect each of you and he says, "I

126. The sitter says of this reference: "The old man who was with Mr. B. during his last illness is still living, stoops and is a little gray. He has imperturbable good humor. Mr. B. when living used to remark upon it"

127. The sitter comments: "Both Mr. B. and myself knew the man who had exactly this imperative manner. He is probably described in the further statements."

have not forgotten those. They are all evident to me if I could only tell you which one means the most." Did—do you— Have you got anywhere a picture of him that was taken as a definite thing, you know; not one that he sat for or anything, but more like a picture that is with other people and other things, like a group that he is in. Have you got a picture of him?

(I have a picture of him; yes.)

Of—well, with other people around it? It is not like one that one sits down to have a photograph; not like that, but there is some—some especial thing about it, you know, as though it is either taken for some—you know—like for—well— Let me see: Sometimes we would have a little association about a picture, like people being present or something going on, that recalls that special thing; not just like going to a photographer's and have it taken. It is the other kind that you have got. Do you understand?

(Yes.) [128.]

He speaks of that as though it is awfully good. It is one of those that looks just like him; just as though he is a bit in the shadow, but it is like him; very like him, you know. I don't think you look at it especially, only you have it and you know it and he refers to it. [129.]

Now there is a— Let me see: There is another thing: Do you think I am awfully slow?

(No, I don't think you are at all slow. I think you have a very difficult problem. You can't hurry in that, you know. I don't think you are slow.)

You are awfully good.

(That is all right.)

I feel awfully slow.

(That is all right; you must not mind that.)

I see. It looks like a place—more like an office. Have you got an office of your own?

(No.)

Well, have you got— Have you ever had an office of your own that he knew anything about?

(Yes. He would know of my office; yes.)

128. Respecting the picture the sitter writes: "Mr. B. and I had our picture taken together at Atlantic City, the only one we ever had taken. It was a souvenir of our visit together there."

Apparently the communicator had some other picture in mind and the sitter makes no note on that point. He seems at the end to refer to the one the sitter was thinking of.

129. The sitter writes of this further message: "It was a splendid picture of Mr. B., standing in shadow. Other photographs have been made from it since his death, it was so good. I have it now."

I see a place that looks like an office, you know; as though it is an office place.

(Yes.)

And that you are sitting there and that he comes in—as though he comes in with a little manner—“Are you busy?” you know; that would be the first thing he would say to you.

(Yes.)

Well, “If you’re not, I would like to talk with you,” and you—you always say, “Well, not now”, or, “A little busy just now; come later.” “All right”, he says. Well, he comes back again. Then it seems as though, you know—it is the funniest thing—When he comes to talk with you, it is not about your business; he comes to your office. He must have been in your office, you know, sometimes when he was here in the body, because he comes in there and it seems that it is— You drop things, you know, that you would be— It is like your brain leaving behind things that your office is for and picking up something new when you come to him. Sometimes you say, “Why do we talk here? Let’s go out somewhere”, you know, and then you go out and we might lunch together or we might dine together and you go away to a—incidentally, to lunch, but primarily to talk. It seems then—you know, he is quite a little—more of a rapid talker than you; when he is interested he just pours it out like a volley. You know, he is sort of enthusiastic; and you listen and shrug your shoulders a little bit and then, when he is all through, “Well, what are you going to do with this?” As though your finger goes out. You have got such a dissecting brain. If you had been a surgeon you would have picked everything with the needle. You understand what I mean? You are like that because I see you.

(Yes.) [130.]

His ardor would sometimes be cooled by your needle, you know. You prick his bubble.

(I see.) [131.]

He says, “I have not forgotten that and it makes me feel that I go slower than I would with my own ardor to fire the thing in. And it seems that when he refers to this now, as though it is—it is to bring back his knowledge of your capacities. He is bright, himself, you know; I think he is as bright as a dollar, and he knows a lot of things and some things you would be awfully slow to get at and he would get there first and there you would come up. You

130. The statement, “Well what are you going to do with this”, receives the following comment: “When Mr. B. and I were discussing problems it was just the way he had in expressing himself.”

131. “Mr. B. would be impressed at my difference with him in just that way. I would make a point he had missed.”

never quarrelled about it, but it is just two entirely different make-ups that finally come to the same point; it seems as though there would have been a sort of a feeling that, well, perhaps you would go first but you are tough, you know. You know, what I mean? You are enduring; you go through a lot of things. You have to be more or less careful now and then, but you are a tough nut, you know. You don't mind my saying it to you, do you? Cause—

(Not in the least.)

Because that is what you are, you know; kind of wiry, you know.

(Yes, that is right.) [132.]

You somehow manage to get there and stay on, and he says: "I guess you will live a long time, you know."

(Yes.)

He was entirely different, you know; It is the strong horse that breaks in the race and does not win and the other one that just keeps right on going, he gets there, you know.

(That is right.) [133.]

Well, that is you two people. Now he— To go back to this— You know, he seems— He must have been sometimes away from you, you know, like a distance away, because sometimes I see him come in, as though you would say, "Well, where are you going tonight? Where are you going to stop tonight?" as though he would have a little bag, or half.... He comes in, you know, like a man who comes a little distance and he goes up to this place or that place and tells you—but in between is this with you.

(I understand what you are saying.)

Isn't it true? [134.]

(I understand what you are saying, but it does not quite establish the identity.)

Isn't that true—that which I—

(The reference is hardly—I am not quite able to identify it.)

Oh, dear! What will I do with you? I can't seem to get hold of anything that means anything to you, can I?

(Oh, well, you will get that yet.)

I don't know whether I will or not.

132. "It is true that Mr. B. was more intellectual than I was. He knew much more. He would joke at times as to who would go first. He was much stronger than I was physically, and knew it. I do have to be careful as stated here, but I am wiry."

133. The comparison of the two men, the sitter and Mr. B., at this point seems to be correct, according to the testimony of the sitter, tho we cannot make an evidential point of what might be implied by the act that one is living and the other dead.

134. The sitter can discover no identifiable meaning in the references in this passage.

(Oh, yes. You will get there after awhile.)

Did he ever come to your office with a little bag in his hand, as though he had come a journey?

(No.)

Did you ever— Did he ever come to you from a little—like a little journey, as though he comes— I don't mean a journey across the country, but I mean from one place to your place.

(I have seen him sometimes when he came from not a great distance.)

With a little bag? I don't mean a man just calling on another man, but I think he would stay a night at one place and then come here to you.

(No.)

That is what I thought. Because I see him come here with a little bag, just like a man has a little satchel and he comes to you and as though you say, "Where are you going?" and he says, he tells you, and it is something that you know, both of you. You know him well enough to ask that question and he tells you, either this place or that place, one or the other, and you understand him, you know and he—that is what I think happened.

I am about discouraged with him.

(You must not get discouraged with anybody.)

No, only I like to see them do something that is a little more—

(That is his fault; not yours, you know.)

I don't know; perhaps it is mine, too. Sometimes I see things clearly and sometimes I don't and there seems no earthly reason why he should not show me some definite thing that would mean something to you

(Well, he may do so.) [135.]

Is there a "G" connected with him?

(I think no; no.)

Let me take your hand. [Sitter does so.]

[Medium holds cravat and hat band in hand while holding hand of sitter in both hers.]

Hm! Funniest thing! The minute I do that he just sounds "That is all right, old boy. I know you if I am not able to tell the things I want to, as though it would be his way of speaking to you. It is funny, you know. Would he ever call you "Old boy," like that?

(Oh, yes.) [136.]

135. The continued reference to the bag and other incidents is unintelligible to the sitter.

136. The sitter's name is George and the last name of Mr. A., who communicated or was communicated about at the first sitting, begins with G. It is not possible to decide whether either of them was meant, unless the allusion to "old boy" which might characterize Mr. A. is a sufficient clue.

Because it just seems that little familiarity and he lowers his voice a little bit. "I am trying mighty hard to get through the thing that we both want. You can't want it a bit more than I do, and it is strange that I am not able to precipitate my knowledge with more—more—

(Definiteness?) [137.]

Yes. Directness, he was going to say. Directness. [Long pause.] I don't see one thing yet.

(Well, plenty of time.)

I just \* \* \* It isn't any use to talk unless there is something that I see.

(No, oh, no.)

He says, as if with— "Hyslop knows me," you know; as though it is—I don't know what it is, but as though, you know, Dr. Hyslop, of course.

(Yes.) [138.]

As though he knows the spirit. Do you know if he did before he went away?

(No, I don't think he did.)

Well, he knows all about this somehow, as though he is making such a—I don't know what it is, but I feel, "Hyslop knows me," you know; That he must know about him. There is something there that this spirit knows Hyslop and Hyslop knows him. There is a kind of a—knowledge there.

(Does he say that he knew him in life?)

He doesn't say that. "He knows me." That is what he says. That is, there is something that he must know about him and must know some of the things that he is half expecting to do, and he speaks of it with that assurance that he knows it.

(Yes?)

No, he didn't say that he knew him. I asked you that, but he, himself, didn't say it. [Long pause.] [139.]

I don't get any relationship with him. There is— It is—I mean, I don't find the relationship between you two, but I see like a picture of his dead body and a strange feeling about you. I

137. Apparently Starlight realizes the confusion here and remarks it by expressing her desire to get it correctly.

138. The sitter remarks of this allusion to me: "I used to talk with John K. about Dr. Hyslop and the problem." I never knew the man myself. It may be that the previous unintelligible incidents related to him.

139. After sitter's denial of the communicator's knowledge of me he sticks to it and gets it in the form of "a kind of knowledge there" which represents an interesting insistence. Apparently he is trying to tell exactly what the sitter says about him; namely, "that I told him about Mr. Hyslop in his life."

don't feel particularly sad over it, while there is a shock and the—such a sort of a—one always has a strange feeling in looking in the face of death; all that is there, but I do not find tears or great heart-ache over his going, but more as though there would be from you this feeling that— Now, he knows and perhaps he will help me to know; as though there was a certain understanding of, you know, possibility that had come to him through his death. Do you understand what I mean?

(Yes, yes.)

Did you have such a feeling as that when you looked at him?

(I have had such feelings as that; yes.)

Because it is— It seems so evident to him; as though he were conscious of it, you know; that is his—or thought about it—was his—that he did know. Now, you know, there is one more thing: He—immediately after he went away, there were—not changes around among his things, you know; it seems as though they were—they were left for awhile in an undisturbed condition, more as if he might come back to them; nobody having that feeling and yet as if they didn't quite want to change them; you understand?

(Yes.)

He says, "That did help me. I got a little adjustment and it helped me to understand a little bit about what had happened, you know. There was that—you know, seeing the people, because this man lived with people besides you, you know.

(Certainly.) [140.]

He goes right out of another center where they loved him and where they weep more than you do. They have the heart-ache; you have the scientist-ache.

(I see what you mean.)

And he—he says that sometimes in that other circle he is just as though his heart is touched to do something there.

(Yes.)

But you don't seem in that circle. You know, there is something as though there is a spirit-ness between you and them and I make two points of it; and in that circle would be some more things, you know, that belong to him more than— These probably have been selected out of some of these things, you know, that belong to him, to be brought here, so they were given to you, you know, to be brought here. You understand?

140. Of this long paragraph the sitter says: "There was no relationship between this John and myself. In life he promised to communicate with me, if he died first and if he could do so. I had just such an impression at his funeral, that he might communicate with me, because I had made my first sittings just before his death. As I looked at his body I had just the feeling described. It was true that his 'things' were left unchanged for a time. He lived with some old friends and not with me."



(Yes.) [141.]

And he says, "They are good, all right. It is not the fault of the things or of the influence. It is myself." He seems to be so kind of confused about it. And he says. You know, I think I told you the other day that there were things in other places, you know, that there were several things that had been used of his, you know.

(Yes, yes.)

Was he a pretty good eater when he had a lunch with you?

(He was a very good eater. Oh, yes; he always wanted good things.)

Funniest thing! He seems to— You know, I don't think he is a drinking man, but beside his plate I see something that—in a glass, that has got color to it, you know; as though it would be a bit of something that he generally took with his meals. It might be a little ale, or something of that kind, but it is a sort of a yellowish color that is with his meals. Do you understand that?

(Yes.) [142.]

Is that true?

(I understand it, but it doesn't relieve the situation.)

Oh, dear! Well, you don't know whether it is true or not? It wouldn't relieve the situation because most of the people you see are like that? Well, it is true, then.

(I presume that it is true in his case and in many others. Wherever I go it is the case, so it would not identify him very much.)

It is the first time I ever saw it. If I saw a glass of ale at the table of every spirit it wouldn't be of much account, but it is the first time I ever saw it. Oh, you're a hard ticket!

(Never mind, Starlight.)

Well, I— As long as it is true. I thought you meant it was not true. I don't care if everybody else in the world has it, too, if it is true about him. It is one— He is a hard ticket, isn't he, Miss Allen?

(Stenographer: Yes, he is.)

You know, I don't think— If all your friends are alike, how are they going to make themselves known when they go over. You make me laugh. He is an awfully clean, nice-looking man.

141. The circle in which this John lived is correctly distinguished from the sitter, the former with the heart-ache and the sitter with the "scientist-ache".

142. There is again one of those unindicated changes of personality in the messages here, from John K. to Mr. B., as has to be determined by the incident. The sitter remarks of it: "Mr. B. and I dined together always for years. We always had a drink together before sitting down. I never had a drink with the other persons mentioned. I did not even dine with them."

(He is?)

Yes. Not—I told you before he was not awfully fussy about his clothes, but he is clean.

(I see. Neat and trig.)

Yes. Just seems things about him—you just feel kind of clean and sweet with him, you know; that sort of a man; and he would not—he does not make any great fuss. For instance, I don't think he would wear those peculiar tailed coats, you know; I don't mean swallow-tails. I mean the other kind that are passing on, like women's. He would not go into extremes like that. "None of the English styles," I hear him say. Did you ever take a trip with him?

(We have taken trips; yes.)

Well, I mean a long trip.

(No, I never have taken a long trip with him.)

I seem to see a trip. It doesn't seem to be by train, either. Funniest thing, it looks more like a boat trip, you know, because I hear like water splashing up around, but I—I don't know where. Of course, boats go on rivers and all that sort of thing.

(Certainly.)

But this is a good sized boat, you know. Seems to be a— Did you ever take a trip with him on a boat?

(I can't remember that I ever did; no.)

Well, would you know?

(Oh, yes, indeed. I should remember.)

Well, this seems like a boat and the noise of waves splashing against it and night, you know and stars and like you two people out together, you know, where you would be sitting there. There is certainly the noise of waves. If it is not a boat it certainly is right where water is that you two are sitting out here together, smoking and the stars are out and there are several people about. It is like something going on around, but so out in the open, out with stars and there is more or less excitement and noise and all but you are paying no attention to that. You are just by yourselves with your own little conversations and there seems—you know, you didn't always talk the deepest themes in the world, though I think more frequently you came down to solid basis than not when you finally got at things. It was rather a solid foundation that you landed on. Now, I have got a picture of you with him alone at a time like that you know,—as though something he recalls now. Would you know something about that?

(I would remember that with another communicator.)

But not with him?

(No.)

One that has been here?

(He may have been here, but the reference is so slight that it would take something a little stronger to make it clear to me.)

That is funny. I get this picture of this night and boat and splashing and stars; those things and smoke and talk, companionship and all so pleasant, you know; so congenial; that is the expression. [143.]

(Was anyone else with us on that occasion?)

It seems almost like it. There are people around and I can't tell. It is just you two that impressed me the most, you know, as though there is this—the definiteness is between you two; the other is outward, you know; there is no especial—

(Congeniality?)

No. No especial holding thing that makes it impress me as I come to it. There is— Now, there is something else. There is a— Oh,— [Sighs.]

I am not tired. I am not sighing because I am tired. I like to get at something; that is the thing that bothers me.

(You must not bother over it now. You must not bother over it. It will come all right in awhile.)

Well, you are more sure than I am. Well, here is another picture: Do you know a great, big, light-colored building with an arch in the center? It is not so particularly tall as it is broad, broad, long; that way, you know, across the front; a broad, low building; looks like light brown stone, you know, though I don't know whether they call it sandstone or not: Do they?—that very light brown stone?

(They call it granite or sandstone, either.)

It is not granite. More on the brown shade; cream-colored shade. Not dark brown, but a very light cream shade. A great building that has a big, big arch in the center and that you step up some broad steps that are very easy going steps, low—and go in and as I look into that building there are big doors with glass and lights beyond. It is quite like a— It is not a hotel—well, it is possible—I don't think it is a hotel, you know. It is possibly that, but it is a place where men go, you know, as though they—they go to this— It is beautiful, you know; beautiful building. Do you know a building like that? Are you familiar with a building like that?

143. This long passage about the boat is an excellent illustration of the kind of confusion incident to the pictographic method. It began with a general reference to a trip which was admitted, and then it was said not to be a train trip, that the control had in mind. The sitter had gone with Mr. B. to Atlantic City when the latter was ill. This was by train. But Starlight proceeds to give a detailed description. Every incident in it but the reference to the boat is correct. Evidently Starlight mistook the Board Walk for a boat. The sitter says of the passage: "Mr. B. and I sat out on the board walk at Atlantic City together until late at night with the stars out, talking and smoking and listening to the waves and tides come in. We lived together like two brothers."

(Well, I could recall several like that.) [144.]

Well, with this man? Did you ever go to a building like that with this man?

(With this man?) [145.]

Well, with some other, then. Isn't that funny how we get them mixed up? I don't like it, do you?

(I can realize that it is not an easy thing, you know.)

Am I spoiling this hat band?

(Not a bit of difference.)

He says, "It is a sweat band. It is not a hat band. Hat band goes outside." He says it is a sweat band.

Well, this building I see—these steps, you know, going up in, and as though you go in; I see you going in there. Not alone, but here are three things it might be; I don't know which of the three it is; a hotel, a club house or a library. It looks like either one of these three places where a lot of people go but the thing that makes me think that it is more like a club house is that I see no ladies. I see men going and you would naturally see ladies going to a library as much as men.

(That is right.)

(I have to size up this thing from my knowledge of things.)

(That is right.) [146.]

I see this as though inside there, everything is elegant, beautiful; it is light and there is great beautiful things all about and you just feel the richness of the place as you go in. You must have been in the place and have been, in a way, familiar with it, you know, because, as I see you go you don't seem to have any especial care, you know; as though you go in, you know, and you are known; you know, you go with that assurance that it is—well, "Here, I know this place and it is not strange to me." There is a certain pleasure that comes to you from the association. You are a funny man. You are quite dependent, you know, on this outside influence.

144. The sitter comments on the reference to the building. "It is the right description of our Club House. The details are all correct."

The sitter gave himself away somewhat in the reference to "granite or sandstone", but Starlight specifically denies that it was brown color, and tho that is the natural suggestion of granite, except the Scotch type, she gets the correct color of the building. But it would have been better not to have made a suggestion.

145. "Mr. B. and I were always together in the Club and would leave it together to dine at his house."

146. It is interesting to remark that Starlight, without any suggestion from sitter, catches the correct incident about the Club that no ladies were seen in the picture, but only men. She even gets it as a club house or a library.

It means a lot to you. You love your comfort, you know; you know what I mean.

(Indeed I do; yes.)

You can think better and all that. You would make a very poor monkey, you know, to have to go around with the brown clothes and yet you are not so much for—for the things except for the comfort, you know, and that appeals to your senses. You are a sense creature, don't you know.

(Sense creature?)

Well, you are, you know. You don't mind my saying it to you. You will—everything about the senses appeals to you, don't you know, in a way. It is nothing against you, only it is there, you know; it is a part of you and lots of ease and comfort and all those things, oh, they warm your soul, you know; just like warm right up until you get feeling good, you know; and it seems that these people in the spirit know that about you. You make a good companion, you know; that sort of thing. And your very freedom—you're a pretty free man, you know; you can do 'most anything you want to and—it's your very freedom that makes you a mighty good companion, you know.

(I know what you mean.)

They know that and they refer to it as one of the things that they like about you. There is that always ready, you know—"I can't go today, I am pretty busy; Oh, I guess I can." You think you can't, but you do. This is the way I see that sort of taking hold all the time, you know just as—while your spirit is conscious you know, it would take a lot of anything like gas or anything like that to put you to sleep, you know. You keep your own spirit active all the time. All the time you know just as well; your spirit is just as conscious of what you are doing; everything is—oh, awfully hard for you to lose your consciousness. [147.]

It is a funny combination and it seems that it is such a—such a dual sort of personality that is just all the time the spirit is over here trying, but you want to make the things just as definite to your senses as these lights and warmth and everything are to you here.

(That is right.)

That is just what you are trying to do—to make it to your senses. Some things are comprehended through the spirit and, in a way, you show that, when your spirit tries to comprehend it, you just shut the door. Oh, not shut the door. That is, it does do it that way. After you go on with these things, you get the

147. The sitter remarks that this description of himself is perfectly correct. The psychic has not seen him, and besides the characteristics are of his inner life, and we may suppose that it is caught by Starlight from his manner at the sitting. But that is not the only possible interpretation.

real, definite sense—perception of the sense in the two, which is not so strong or so definite as the spirit life in the spirit and after you do it, all the other then comes floating back to the spirit and you will get it. I think that is one thing that makes it hard for me to see for you—is that it is trying to get the sense life of the spirit, which is secondary, always. You understand?

(I understand what you mean.)

Their spirit life and their spiritual conception is the first, and all this other comes after; not that they forget, but it seems insignificant, somehow.

(Yes?)

Now, we will go back again. I am holding you awfully tight?

(That is all right.)

Well, there is a—I lecture so much, don't I?

(Well we have to have our little talks.)

Yes, but that is not what I want. A jolly little talk will never help you along very far. I know that, too; while it might help somebody else, but not you.

(Yes. You are a pretty good reader of character.)

You told me the other day that I "guessed" pretty well.

(Good memory, too. You remember what you said?)

I said, "Guess? That is pretty good."

("Guess to me," you said.)

Yes. "That is pretty good." Do you know anything about this man—if he ever had a bicycle?

(This one here? No, I don't think he ever had a bicycle.)

Well, have you a friend in the spirit who has a bicycle?

(Yes, he had one. I had a very dear friend who had one.)

I see a bicycle just come rolling up here, you know, as though it was— To tell the truth, I never saw one before in all the people who come to me. I never saw a bicycle. But this bicycle—I see a man riding up here in hot haste and dismount, you know, and see the bicycle wheel. Well, wasn't he a good friend of yours?

(This man?)

No, the one with the bicycle.

(Yes.) [148.]

But more intense than this one.

(About some matters I should think he would have been.)

He seems to me to have been a little more intense, but a bright sort of a man, you know. It is funny, but I just see with this

148. The sitter was evidently confused here at the time, in regard to the communicator. He first says "he" had no bicycle, and then a moment later says "he had one", without making clear whom he had in mind. But after reading the records he says: "Mr. B. and I were great riders together and Mr. B. owned a bicycle. We were always together riding, walking, etc."

bicycle I want to get with this man, though that is not the one I am after.

(You let the ones that come to you come as they will; don't you bother.)

I try to hold to one.

(Let those that will come to you.)

Now, do you know anyone named "Ned."

(Yes. Oh, yes; certainly I do.)

I mean in the spirit land?

(Yes.)

Well, is it connected with the bicycle in any way?

(No.)

Well, right after I see the bicycle, I see the name "Ned," you know. I put these down and then you can pick them up.

Well, "Ned" is a good friend. "Ned" somehow belongs to you.

(Goes with the bicycle, does he?) [149.]

Well, when I see the bicycle, I see "Ned," you know. It seemed as though they came—one followed the other immediately.

(Yes.)

And it is an awfully, awfully good influence, but rather tense and yet rather wavering at times, you know. Just exactly the wheel comes; it comes with a little wavery feeling at times.

(You tell that spirit not to make any bother about it, at all, but to see if he can get the last name of that "Ned," but not to worry himself about it. If he can't do it, it doesn't make any difference, you know; not to bother about it.)

If it comes I will tell you, you know. And if it does not, I have to leave it.

(Don't bother about it.)

I would gladly bother.

(I know, but don't make an effort that would be disagreeable to you about it.)

Oh, nothing is disagreeable. I like to work, only I don't like to make false moves. You make one false move and you are doomed. The thing to do is to just wait until the thing comes and you get a flash of light and the thing is there.

(That is right. That is very nice.)

I can feel your pulse in your fingers.

(Can you?)

Just as plain as anything.

(Yes?)

149. In regard to the name Ned and associated incidents the sitter says: "The only friend I have of this name, deceased, was also a great chum of Mr. B. Ned and I were relatives and chums."

[Pause.] I see something else. It looks like a swimming tank. It is a very long thing; windows; up a little; high. I don't know that I know a swimming tank, but I will tell you just what it looks like: It looks like a long, deep thing with water in it and a long room; long and rather narrow, with some windows off there and a few other things around. As I step into the room here, it looks—I think there are some seats—looks like a few seats along and a little something that is up a little bit higher; right up on the front there, as though you can step up on something; but that is at one of the narrow ends of it, you know; and you step up there and can look down in and it is not—it is rather light, you know, but not brilliant and there is a door each side of that little thing, you know. I would take to be doors into other places, you know; perhaps the dressing rooms or something like that, because when that door opens, one on this side, I can see a bit of sunshine in there, as if it shines in and when the door is closed it cuts off some. It is not as brilliant in the room there as it is out beyond. I do not see any person in the place, but I just see the thing that looks quite like a—what I would take to be a swimming tank, you know. Another thing: Around it seem to be a few bits of beauty, like—they are almost like pieces of statuary or something— They are not quite like statuary, but they are something like it. Perhaps there are carved things there, but it is a good looking place. Now, do you know a place like that?

(No, Starlight, I don't know a place like that.)

You have never—

(No, I have no recollection of a place of that kind.)

Well, I see that and, as I look down into the water, it seems to be quite dark, you know; as though it is the depth of it would make it look quite dark. Now, it is possible that some of these spirits are familiar with that place because I don't know why I would see it. It would be a very strong imagination if I got that out of my imagination.

(Yes, indeed.)

But I see that and I know it is not the baptismal font in a church. It doesn't seem like that, at all. It seems more like a swimming pool or tank, but as though it is in a building; you know, part of a—Well— [Pause.] I thought perhaps it had something to do with my man here.

(No, I cannot identify him by that.) [150.]

I don't think it did, either, but my eyes see it. He shakes his head, that that is not his. It doesn't belong to his picture. That

150. The long passage about the tank with water in it recalls nothing to the sitter in connection with Mr. B. He remarks, however, that he thinks he could guess pretty close, but that he will not strain the interpretation."



he is in a busy, active life; he is not much for athletics, that fellow; swimming, bicycling and that sort of thing does not appeal to him so much. He is more of a student. He says he is more of a student. Oh, I go back to my yellow glass: Are you going to be disappointed because he doesn't give more?

(No. I can't say that I will not be disappointed, but truth is always good enough for me. If I don't get it, it will be all right.)

Oh.

(I shall regret not being able to identify him. I shall regret that.)

But he is alive, just the same.

(That is what I want to find out, Starlight; whether he is, or not.)

I know he is, or I couldn't see him.

(That is right, but I want to be able to see him, too.)

How could I see him and know he is here unless he is alive? I know he is alive and I know I see him and I know he sees you, but how I can prove it to you I don't know, you know. Those little things are so—so little that they don't seem—

(Well, it just takes a very little, you know, to establish identity.)

And we haven't established his yet?

(Not completely.)

Well, let me see: You asked for some associations with him, didn't you?

(Yes.)

And I immediately saw the glass and the dinner and that—

(Now, Starlight, I am going to ask you for association with somebody else. Now, we will change this:)

[Sitter removes articles from table and substitutes a man's straw hat, stating his intention to do so to the stenographer in a very low tone.] [151.]

Did he whisper to you?

(Stenographer: Yes.)

(Now, Starlight, see if you can't get some associations with that.)

This is my other man I had yesterday, too. [Takes hat in hands.] You know, this man is so much weaker than the other. That is, when he went away. The first influence I get with him is of this—an illness and weakness, and yet I am not a bit sure that he will not be the best spirit to communicate. The illness of the going doesn't have anything to do with it. And he says, "Oh, here we are again. It does seem good to come." There is all the clinging to life with him, as though he had a love of people and things that just— He loves to come, you know. It is a joy to him and he—

151. The sitter writes of the allusion to the glass and dinner: "Mr. B. and I always had a glass of whiskey together before dinner."

This is not an old man. I think he is—I think he is in no sense young, but I don't feel old age you know, or anything like the peacefulness of old age. I feel that, for some— Did I tell you this yesterday: That he had a sickness before he went and then—I mean, and then got better and then had this other sickness that took him?

(Yes, I think you did.)

Well, it seems like that, you know, with him, and he says— Now, wait a moment— Right on the rim of this hat I see a big letter "R" and it looks like "Rogers." Now, do you know anything like that?

(No. "Rogers" won't work.)

"Rogers," or anything that begins with "R."

(No. Not that; no.)

"Rogers." It is a name, "Roger." I see it. [Pause.] [152.]

Do you know anything about a small chain? It looks like silver or nickel; Oh, about as long as a key chain. I think there are keys on it. There is something on the end of it. He lays it across this hat and at the end of it is this little something, as though he carried that chain, you know; had it on him with something at the end of it, but it is not a watch, you know; it is something different than a watch because it is either silver or nickel, as though he carries, it, you know, somewhere. Do you know anything about that?

(No, Starlight, I don't recognize that at all.)

Well, shall I just—

(Yes, whatever comes to you. Don't be discouraged.) [153.]

Well, I see that there, you know. He lays that there. I wonder if you are supposed to recognize everything that comes?

(I would know.)

Are you?

(Oh, yes, indeed; I would know; yes.)

Hm. [Pause.] Well, would you know if he didn't have a chain like that?

Oh, yes; I would know if he didn't. I do not recognize it and, therefore, I know he did not have it. That is the reason I say I do not recognize it.)

It is funny. I see it. It is possible that it is left over from the other, but I do not think so. It seemed to be more as though it belonged to him.

152. The letter "R" was the first letter in the name of the sitter's deceased brother. The name was not Roger or Rogers.

153. The sitter, in saying he did not recognize the chain, had Mr. B. in mind, but there was no reason for this because the context with the initial "R" would suggest his brother, and the sitter remarks after studying the record: "I think this is my brother's chain, as he wore a long chain around his neck for a watch. I can't say assuredly, however."

Then, I see \* \* \* I am going to tell you every single thing; if they are all wrong, I don't know how I can help it.

(We may find a good many things there that are not at all wrong, you know.)

I see a great, big watch; gold; rather flat; not so thick through, but big all over. It looks to me like an old-fashioned one, as though it had some value, but had age to it, you know. The value is original, you know; that it was a good one when it was bought, but has got age to it. Do you know if he had a watch like that?

(No, he did not have a watch like that.)

Well, have you?

(Have I? No, I have not; no.) [154.]

Well, do you know anything about what that watch means?

(No, that watch would not have any meaning, Starlight.)

Looks just like one of those big, flat watches with two cases and gold, but some especial value.

(No.)

Two wrong!

(Well, that is all right, you know. I have many and many a time shot at a target and missed it all around.)

What?

(I have often, myself, missed it all around.)

What do you mean?

(Well, often when I have tried to accomplish things, I have missed them; very often. I expect to keep on, Starlight. The only infallible person is the Pope, you know.)

Or Mrs. Eddy.

(Or Mrs. Eddy.)

Do you know Mrs. Eddy?

(No, I do not know Mrs. Eddy, but I would like to meet her, though, and see what manner of woman she is.)

That is curious.

(That is just curiosity.)

Some people would like to meet her. Lots of people are not so good as the things they teach. Lots of ministers are not so good—It is, oh, very good to get up and be inspired by an angel and give a few things, and then live like the old Harry; it is not always that they are living the double life, but that they give the knowledge;

154. Tho he denied the truth of the statement about the watch, the sitter, after inquiry, makes the following comment: "I found out that Mr. B.'s father had this watch when alive. Mr. B. had it among his effects when he died."

For significance of expression "left over" compare *Journal Am. S. P. R.*, Vol. III, pp. 470, 480. It implies the tendency of messages previously received and not delivered.

they give the impulse for a moment and give it out. It is like some men are not devils, but they do devilish things sometimes.

(I know that as a man, myself.)

Do you do things like that?

(I am not an angel.)

Well, perhaps it would be good to be one.

(It might be.)

I see now— Another thing this man puts down is— You know, it seems as though he is putting down articles, as though he is trying to put down some article that would recall him in a way. He is not the man who played games with you, is he?

(You see, I played with two or three people.)

Well, didn't this one play with you?

(Oh, yes; he, too, among several.)

Because I feel as though, all at once—I saw him put down these same things yesterday, as though he played games with you,—a mighty good game, at that. [155.]

(Ask him to tell me something else in our experiences.)

I will see if he can get to it. He says \* \* \* You know, your experience is such a—

(Varied one?)

Yes, it is—and yet it goes along pretty much the same way. You are the kind of man that would do the same kind of things. You know, you do either the one kind or the other all the time. You don't vary, after all, from those things. You go right along. You meet new people and new faces, but you do the same kind of thing in new conditions. You wouldn't go out and change entirely off, even in your sins or your pleasures.

(Was this man that way?)

Well, no; I don't think he was much like you in that way. He laughs, you know. In a way—in a way, this man is like you, but he veers off, once in awhile, and gets hold of something new, as though he gets a new interest. He would be quite apt to hear of something and bring it back, you know, as something— I don't mean any special vice, but I mean a study, or something like that, like a man that has got a line out all the time and sometimes brings a trout and sometimes a horn-pout; that is the way—and he seems to do that; but, you know, he—there is a— The man had a great deal of pain here, in the chest, before he went. I struggle and struggle and I am just as sore as I can be all through me there. I try to get up and I cannot, you know. I just seem to fall right back and with this pain here, you know.

155. Again there is an allusion to their games together, Mr. B. and the sitter. But Starlight does not get just what the game is any more than before. The sitter and Mr. B. used to play dominoes every night.

(Yes.) [156.]

Then, it is— He seems a very kind hearted man, as though everything he would do he does with his heart, you know; Oh, very, very kind hearted—and he takes a loss awful bad, you know—a loss of a game or anything; takes it too hard. He can't give up; he just wants—wants more, you know; that sort of a man. "Want one more and see if I can't win." Never quite satisfied until he wins. That man makes a very persistent sort of a spirit and, you know, there is a boy with him. Did I tell you anything about that?

(You mentioned a boy yesterday.)

There is a boy with him in the spirit that I see come awfully close to you, that he is constantly seeing and associating with, and he saw him pretty quick after he went over to the spirit.

Now, there is a—I don't know what to get.

(Ask him to tell you any little event, at all, in our life. Any little event, at all, it matters not. Just tell him to recall any little thing. Tell him to describe one of his friends to me.)

Well, you mean the ladies he described yesterday?

(No, his friends amongst the men. Any man that he knew well, let him speak to me about him. Any little things to identify any of his friends.)

It is so hard to pull up a thing to find out just what you will remember and what he will remember.

(Indeed, it is hard to establish identity.)

He— I see him write you know, as though he— He is not a man for many letters. He writes short notes and he writes with a very crisp, short hand, you know; as though it is almost a broken hand, you know, but it is readable, however; you can see—I see a little, little piece of paper; oh, square, like that [Illustrating.] that has got, oh, three or four lines, and it looks almost as if it is a little bit of a heading up here and as though it has something to do with him; where he is or what he is doing; it had something to do with that—just three or four lines, and it is written. Then, I see another one where there is something— Do you know if he ever had a typewriter?

(No, I don't think he ever had a typewriter.)

I don't mean the instrument.

(Somebody to work the machine?)

Did he?

(No, he did not.)

There is something that looks like a typewritten note, as though it has come to you from him. It is printed, you know; like a typewritten note. Not from you to him; from him to you, as though

156. The allusion to pain in the chest before he died fits Mr. B. The sitter writes: "Mr. B. was a great sufferer from asthma."

here are two little notes that I find on the same kind of paper; just got the same kind of paper and same little heading up here; one is written by him, one seems to be typewritten, you know. I don't know how you can account for it if he never had a typewriter.

(No, that is true.)

But, have you got some notes from him? Some notes—

(No, I never had any notes that would correspond with that description.)

Oh! Somebody has.

(Yes?)

Because they just seem to be two small things, you know; as though they are—they are, possibly from a hotel, or something like that, but they just. \* \* \* One is written and one is typewritten, as though I found his name on it and on the typewritten one, and they are just the same size and very close together, as though I pick them out, like that. Now, some friend of his has got that—those two things close together, and they seem as though, when he was in some place, you know—some place—that these were sent. That is what they seem to be. [157.]

(Now, Starlight, see if you can get him to give you any idea of what he passed out with. Maybe he might give you some idea of that kind. He might; and then, if he doesn't, we can't help it. We will try someone else.)

You know, I told you that I felt this distress and pain here, but I go down on to the side. Immediately he puts his hand, oh, all down around through the back, but I think the man had more pain in the upper part of his body than he did the lower. Seems

157. This long passage about the little piece of square paper and the typewritten matter on it is identified as possibly referring to the telegrams sent to the sitter when the man, Mr. B., was suffering from an operation. Mr. B. had been hurried to a hospital for an operation for appendicitis and when it was found that he was in a dangerous condition, Mr. B. sent two telegrams to the sitter, one had his name on it and the other simply called him "Doctor", for he was a physician. In the mental picture of them the pointing on the telegram might appear like typewritten matter. The reference to the hospital and some friends in connection with them, the daughter and a friend having been present, indicate with some probability that the telegrams were meant. The sitter still has them. The man was dying when the telegrams were sent, and the sitter queries how he could know about them.

Apparently comatose persons, when dying, can manifest supernormal perceptions so to speak, and when Dr. Hodgson learned of any incident involving an important coincidence and connected with a dying person, he always inquired whether the dying person was comatose, expecting him to be able to exercise supernormal perception under that condition.

to be all through here and then awfully difficult breathing; and it is very rapid. It is a thing that comes right on. I told you this, I know, that he seemed to be fatally ill from the instant he was taken and as though nobody realized the state he was in until he died.

(That is true.)

And he, himself, didn't know it, although he had had these signs—symptoms—sometime in the past, though he did not pay any attention to them and they all slipped by and then, suddenly, you know— But doesn't he— It isn't heart. It seems to be more something—I would think it was around his kidneys, because I go down to the lower part of the back, you know, and get so much pain through there; but I am so distressed up through the stomach and the illness, seems in the lungs, but possibly they have that when they are dying. It is the spirit struggling to stay; trying to hold on; but he seems to be all diseased, as though he is diseased up through him and, goodness! he is! It is—well, really, there is something to him, but only when he goes, he is gone inside. I don't mean that he has grown so thin, but there is something there—nothing to get hold of to get a pry on to lift. I see, all at once, a place that is— It looks like a very— It looks like an apothecary store, you know; druggist's shop; as though they would—when he is first taken, there is something— They send out immediately and think it is nothing; that this is soon going to be over and this— Because it is night. I see the lights; and they send out to this place and it is all lighted and they come back, but it doesn't do any good, you know; He takes things, but he gets worse instead of better, and then they do more, and then, goodness, all—that quick—his going, you know. You know, not long, at all, but just the struggle and fierce fight while it lasted and then soon that is soon over. That is the way I see it; burns out; burns out; and then I see, at the— You know, there seems to be a great deal of privacy about his funeral, you know; that all at once—first \* \* \* I don't mean that it is secret, or anything like that but— He has got any quantity of friends but—well, there seems to be a little private affair over the funeral; not many people there. They keep it sort of conserved among themselves; that would be his wish. Do you understand what I mean? [158.]

158. This long communication, beginning with the allusion to the pain in the communicator's back and upper portion of the body applies to Mr. B., and it confirms the interpretation of the reference to the telegrams. Mr. B. had to have an operation for appendicitis and he had suffered long from asthma, with the latter of which he suffered from difficult breathing. He was fatally ill from the start, as the sudden operation rather showed. He himself did not know what was the matter, but thought it indigestion, accord-

(Part of it; some parts of it I realize.)

You do realize?

(Some parts.)

What don't you?

(One part, the rapid taking off idea, but the rest of it would not identify him.)

Why? Do you know about the funeral?

(I know all about it. I know all of it, Starlight.)

Of course you do, or you wouldn't be here.

(Yes, I know all about it.)

Now, do you know anything about what I am telling you about this little private—as though I kind of want to keep him all to myself— The little private influence about him and yet a man with an awful lot of friends; an awful lot of people. Do you know anything about that?

(That he would say to himself, "I would like to keep myself to myself?")

Yes. As though it would be his wish not to have a lot of people about. A quiet funeral.

(About the funeral?)

About the funeral. Don't you know what I say?

(Yes, I see what you mean; yes.)

Don't you know that would be his way?

(Yes, he would be apt to want a quiet funeral.)

In a way, it was not as quiet as he would like it, but still, it was quiet in a way. It was not the biggest kind of a funeral. It is more a private kind of a funeral, but that is his wish. Isn't that right?

(Yes, partly.)

He refers to that as though he were conscious of it, you know; While he made no arrangements, you know, it was his will, and he was so well known that his will— I think he practically went away without making any arrangements. He didn't— I think he went— He was going— It seems as though the consciousness was there, but as though he was not—it was too late for him to make any arrangements or to say things he would have said if he had had his will and his knowledge at the same time. Men lose their will when they get sick like that and they don't have the will and the knowledge at the same moment. But, you know— You were at his funeral, weren't you?

ing to the sitter. The description well locates the pain, and the reference to "an apothecary shop" is an excusable mistake from the picture of the operating room. The allusion to lights coincides with the fact that the operation was at night. It did not last long and he died soon afterward. He had, as he wished, according to statements in life to the sitter, a quiet funeral.



(Oh, yes.) [159.]

Well, do you know— I ask you so many questions!

(That is all right.)

Do you know anything about anyone sitting near you at his funeral. Do you know who sat near you?

(Well, let me see. At his funeral?)

(Yes.)

(I can't recall anyone sitting next me at the funeral; no.)

Yes, there is a person—it is another man—who seems to be near you. This thing that I see is of him. I see a room and a— There were not two services over his body, were there?

(Well, there was one service; a long one; and then— You might call it one service.)

Were they in two places?

(See if you can get him to tell me.)

I find like two services, you know; like—possibly, in two places. That here is one; that is a service where we stood through this thing; and then there seems to be another service; still standing, you know, but it is a different one. I don't know what it is. It is a few things— There is two parts to his service.

(Yes.)

Not like an ordinary funeral service, you know. Seems a little different from just everybody's service; and he speaks of this, but it is at the first—as though he is at the first—what I call the first service that I see; another man that is near you, as though he is a—he is a man— You don't pay much attention to anybody at that time; you are just kind of—quite alone, you know, but still, you see this man. He is near you; a friend of his, you know. You just speak and pass along,— “How do you do, Mr. So-and-So,” and then pass along, but all the time he was near you, either one seat right ahead or it seems almost as though you could look right at him through the whole service, a bit diagonally. That is the way I see it. Of course, nobody goes to a funeral unless they're friends so that might be indefinite, but it seems to be a friend that he knew pretty well; a pretty good friend of his.

(Can he tell me something about that friend?)

I think so. [160.]

(If he can, let him tell me something about that friend.)

It seems as though this man is— You know, it is a man who

159. The further account and statements about the funeral are reported by the sitter as correct. It was his will that it should be so.

160. The sitter writes respecting the reference to two funerals: “There were two funerals of Mr. B. One was at his home, where it was more quiet and private, and the other was at the church. We did not sit, but stood up at the time. The man who stood near me was the friend who remained with Mr. B. at the hospital.

has got rather a bald head, you know. He is not very— Are you bald headed?

(I am a little bald headed.)

Ain't that funny? Well, you don't mind anything I say to you, do you?

(Not at all. Say anything you like.)

It may be you he is seeing. I see this man with a little bald head, you know, and then— But, here is like a seat and there is a seat; they are diagonally across a little bit and it seems— Not diagonally— What is it—Just one bit beyond, you know?

(That is right.)

I see this one man that has got full brown hair; full, dark brown hair—a full head. Then I see the other one with a little bald; that must be you. And the other man is stouter. Then you— You're a slim Jim, but the other one is stouter, you know, and rather a round full face, but very earnest and good and a good-looking man. Now, I see that man and I see you and you see each other at that funeral, you know, as though you are close together, you know. Do you know how?

(What is his description, Starlight—this man you are speaking of?)

Stouter than you, you know; browner hair; more of it, you know—a man of a—a real wholesome kind of a looking man. He would not have to be awfully stout to be stouter than you. He is not fat in any sense, and rather a fair looking man with brown—brown hair and eyes. You and he are sitting near each other; that way. He has this little way of sighing, like that, through it as though it was kind of a sad thing for him; that he would feel sorry over this, but you and he are near, because I see you right across from there, but down this way. [161.]

You know, this man had some people of his own nearer. He had— There is a lady, you know. I guess I told you about her yesterday, too, didn't I?

(No, I don't think you did.)

Like— Do you know a woman left who was close to him?

(Yes.)

Well, do you know— Now, here I go again: Here is you and here is you and the man, you know, out here and down this

161. The description of the friend present as having a bald head is correct, according to the sitter. The allusions to the place of the seats is recognized as also correct, and points to the other friend present with the sitter. The brown hair refers to the first one and the comparison of second man with the sitter, is also correct, according to the latter. He was stouter than the sitter, had a round full face, was an earnest good man. All three, of course, were at the funeral.

way a little bit is the lady and she seems to be dark, you know; in dark clothes; But not a big woman. She is—Oh, I should not think she is as tall as my medy is. Very much depressed, you know; very much overcome, as though it is— Stagger, stagger; can hardly get along. She is fond of that man, you know; that is what I see. Of course, to be in dark—that would be, anyway, but I see her as a bit of darkness there; goes straight to her heart. Do you understand what I mean?

(Yes, but there were others there the same way.)

Yes, but as close to him as that one? Now, look: Do you know a woman connected with him with a very broad brow and brown hair with just a speck of gray in it that is parted and came down a little smooth; not smooth, but just fluffy a little bit, but parted hair. It isn't back, like my medy's, but parted.

(No, I cannot recall that, Starlight.)

There is one right down there, because I see her and the hair is a bit on the reddish brown, but a little speck gray; just a few gray hairs in it. She is not the heavy one, but she is near to her; they are both right near to him. I am sorry, I have got to go.

(Yes, I am sorry, but I will see you again.) [162.]

I don't think I've done a blessed thing today.

(Oh, yes; you have done something.)

I don't know what it is. I think I am no good for you.

(Oh, we can't say that.)

I guess someone else will have to tackle you— Don't you, Miss Allen?

(Stenographer: I don't know, Starlight. You have said a great deal.)

(Yes, you may have said a great deal.)

You wouldn't tell me.

Well, you see, *you* tell *me*, you know.)

You're a scarecrow. He is, isn't he?

(Stenographer: No, he isn't, Starlight.)

He's scared of me.

(You are not scared of me now, Starlight?)

No, I am not.

(There is no reason why you should be.)

162. The sitter remarks that the lady referred to was Mr. B.'s daughter. She is correctly described. She was a small woman and not as large as Mrs. Chenoweth. She took her father's death very hard and "stagger, stagger" is a good term for her condition.

The woman with the broad brow and speck of gray in her hair which was "fluffy" and parted was the attendant of his daughter and domestic servant mentioned previously. Cf. p. 414. Her hair was reddish brown with a little gray. She was not heavy and both were near the body.

Good bye.

(Good bye.) [Sitter leaves.]

(Stenographer: Now, what is the matter? You are scolding this morning: What is the matter?)

I don't feel badly. My spirit doesn't feel badly. There is a kind of a little happiness about my spirit and yet my sense tells me that the thing isn't very good.

(Did your sense ever tell you that a thing wasn't very good when, really, it was?)

Oh, thousands of times.

(Well, then.)

I stayed a long time with him, anyhow, didn't I?

(You did. You worked hard.)

I tried. Good bye.

(Good bye.)

It's too long. Too long a sitting. [In different voice.]

(Why?)

Use up too much energy. Can't do so well in the afternoon.

(Oh. I will watch that hereafter.)

Yes.

[As will be noted by the length of the record, this sitting was a very long one, lasting over two and one-half hours.]

## INCIDENTS.

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

## APPARITION.

THE following experiences have some interest as illustrating the complexity of the phenomena of apparitions. There are two points of significance. The first is that, in the second experience, one of the personalities appears as an aid in the production of the apparition. There is no absolute assurance of the fact, but it has all the appearance and probability of it when we consider the claim sometimes made in mediumistic communications; namely, that another "helps" a given person to send a message. The second point is the claim made in one of them that they had tried to communicate at an important time and did not succeed. That important time was a moment when the recipient did not know of the death of the person concerned. In addition the general complexity of the phenomena is of importance against the application of telepathy to the classification or explanation of the phenomena. Otherwise than in these features the incidents must speak for themselves.—Editor.

October 5th, 1910.

Professor James H. Hyslop,

My dear Sir: I have for a long time expected to write, in reply to your letter of June last, asking in regard to my experiences. I will try to be as brief and exact as possible in regard to them.

Last November (the 28th) Sunday morning, my husband fell, while we were talking together in our room, and expired from heart failure instantly; the shock to me was very great, but I believe I have at all times been able to recognize what has seemingly come

from him since. Towards 4 o'clock Monday morning (the first night after his change) I seemingly heard his voice speak to me, repeating the words several times, "Gertrude, I am here with you."

I was afraid my great desire to know he still lived was deceiving me, and week after week then passed, and I grew all the time more despondent and hopeless. Eleven weeks from the Sunday morning of my husband's death, a friend and business associate died at Hot Springs, Ark. I learned through friends that he had been taken there from his home in Chicago and was not expected to recover, but nothing further.

On the Monday following his death on Sunday morning, as I sat alone in my room, I seemingly heard my husband's voice again, repeated several times as before, "Mr. M. is with us here." I was so impressed that when I came down stairs I asked mother to watch the Chicago papers and see if there was any notice of this friend's death. The next day (Tuesday) she found the notice of his death at Hot Springs the Sunday previous, but no mention was made as to where or when the funeral would be held. I, of course, expected to hear in due time regarding it, from mutual friends, but did not think more of it at that time. Wednesday evening after tea, feeling very despondent, I went into the kitchen, sat down in an arm chair of my husband's, and dropped my head on my hand (there was an electric light in the next room with the door open between, leaving the kitchen in semi-darkness).

Immediately I perceived this friend who had just died, standing by my chair, the head very distinct and vivid, the shoulders in dim outline, and by him the outline of my husband's arm and shoulder, dressed in a gray house coat he always wore at home. I was so startled I raised my head and opened my eyes, but immediately closed them again and the vision was there still. I then steadied myself to know if there was a message, and the vision (I do not know what else to call it, but it was more distinct than anything I ever saw with my eyes) remained I should say ten minutes, while I *slowly* understood from my husband, that Mr. M.'s funeral had been held that afternoon in Chicago, that both had been there, and they wanted me to write the wife. When I finally got this message the vision disappeared. The latter part of that week I learned that the funeral had been held on the day named, in the afternoon, as I had understood.

This experience impressed me greatly, and I for a time hoped I might be able to see my husband as clearly as I had this friend. I told my mother of it and several times when we were alone, expressed my longing to so see my husband, saying it would give me more comfort than anything else. But as weeks passed I gave it up. About four months after my husband's death I went from here to Wisconsin, to help my mother in some work there. The night I reached there, about 8 o'clock in the evening, I went into a bed-room

for a few moments' quiet. The light from the next room came in through the open door, and also considerable light through two big windows. I sat down on the edge of the bed and closed my eyes for a moment. The instant I closed them my husband's head and face stood out so vividly close by me, that I was spellbound. I again opened and closed my eyes to make sure I was not deceived, and the vision remained three or four minutes, long enough for me to note every feature. The whole head seemed to fairly *radiate* such life as I never imagined possible. I rarely saw my husband without glasses, he was always obliged to wear them, the eyes being very weak. In this vision of him the eyes were very clear and wide open, without glasses, and the hair thick and heavy. When first I knew him his hair had become very thin.

I cannot put in words any idea of the impression of *life* and *vigor* made upon me by this vision. The glow and light on the face was such as I never even imagined. I got no words at this time. Since then I have gotten an Ouija board and made a systematic, earnest effort to get into communication, and while I have not received anything evidential, I seem constantly to get help and advice which always proves good. Before my husband's death I never had any experience of this kind.

If I have not made myself clear on any point I shall be glad to do so.

Yours respectfully,

G—— B. W——.

I wrote for further information and corroborative testimony and the following is the reply:

October 16th, 1910.

Professor James H. Hyslop,

Dear Sir: Reply to your letter has been delayed, but will try to reply today, and I also enclose a letter from mother. I fully understand the necessity of corroboration. Mother is the only one to whom I spoke, before I received confirmation of the facts.

I received the news of Mr. M.'s death Monday morning, after his death on Sunday, from my husband apparently, and told mother that same day. She then began to watch our Chicago paper, and in Monday's paper, which reaches us *Tuesday* noon, she found just the notice of death at Hot Springs, Ark. On Wednesday evening I saw Mr. M. and a dim outline of my husband's arm and shoulder, and got the message about the funeral. I told mother the next morning, and remember saying to her it did not seem possible they could arrange for the funeral as soon as Wednesday, since it was the dead of winter, and Hot Springs a long distance from Chicago.

It was the latter part of the same week that I heard from mutual

friends in Chicago, telling me of Mr. M.'s death, and the funeral services Wednesday afternoon. After this confirmation I told the experience to one or two intimate friends. One friend is a Catholic and so afraid to *think* even of the possibility of such an experience. It might not do any good to write her.

Since we have mentioned the Ouija board and my experience in seeing Mr. M., I would like to give you the sequel of the experience.

In writing to Mr. M.'s wife, whom I had met only once (he being a business friend of my husband) I wrote only a letter of sympathy, not mentioning how I was led to write it. In due time she answered, and there I dropped the correspondence, but several months later, just after I got the board, Mr. M. came, apparently with my husband, and both urged me to write again to the wife telling my experiences, and asking her to try herself to get into communication. After some hesitation I finally did this, telling her I simply wanted to give her my experience and her husband's message, and let her judge for herself. To this letter she made no answer.

I felt rather hurt as it was a very hard letter to write, and one day said to mother I would never do such a thing again, as Mr. M. probably judged me crazy. I tried then to put it out of my mind, but one night, fully a month after making that remark to mother, Mr. M. apparently came again, thanked me in the old cordial way for writing his wife, assured me that she still respected me but did not know what to think of my letter, but he was glad the idea had been given her. I asked, "And are you happy, Mr. M.?" The answer came quick as a flash, "*Not happy* till my family know I am living, and can be with them." Since then he has never come. He was devoted to family life.

One other experience I would like to tell you. Early in September of this year, a dear friend of mine in Chicago passed on. I knew nothing of her illness and only learned of her death from the Chicago paper, which was the usual two line notice of death and date of funeral. About a week after this, when using the board, my husband and the sister of this friend were both talking. I asked why they had not told me of this death. They said they had tried to but I could not get it. They then went on to tell me she had died of heart disease, but not so suddenly as my husband, as she was sick several days.

I immediately wrote the daughter, and received her answer this week, saying her mother was ill four days, with heart trouble, having one sinking spell each day.

These are matters I cannot easily confirm to you. I told mother and wrote to a friend in Chicago at the time and also of the confirmation of the same.

In regard to your suggestion of using pencil or planchette, I will say that my husband also suggested the pencil as a better method, but it tired me greatly, and as I am not very strong, I gave it up



temporarily. Occasionally the complete sentence comes into my mind clearly and instantly, before it is written on the board: more often it comes a word at a time.

Yours respectfully,

G—— B. W——.

The following is the corroborative statement by the informant's mother, in regard to the incident in which the lady did not know the facts until verified.

October 16th, [1910].

Professor James H. Hyslop,

Dear Sir: I wish to state that on the Monday morning after Mr. M.'s death on Sunday morning and while up-stairs alone in her room my daughter apparently heard her husband tell her that Mr. M. was with them. I watched the Chicago paper and in Monday's paper, which we get Tuesday, I found the notice of death on Sunday morning at Hot Springs, Ark. This was just a death notice, no mention of funeral arrangement. My daughter also told me her experience in seeing Mr. M. and her husband Wednesday evening and learning from her husband that they wished her to write [to his] wife. She told me this on Thursday morning and I remember her saying she hardly thought it possible they could bring the body back to Chicago in time for the funeral Wednesday afternoon, but during the latter part of that week she received a letter from friends in Chicago telling her of the death of Mr. M. and that the funeral was held Wednesday afternoon in Chicago.

I might also add that she told me of getting on the board some weeks ago that a friend of hers who had recently died in Chicago had died from heart trouble but not so suddenly as my daughter's husband. This is confirmed by a letter received this week from the daughter of the friend who died.

Yours respectfully,

L. W. B——.

The chief features worthy of remark in these incidents is their complex and yet organic unity. The experiences are not wholly visual. They are not apparitions merely of the visual type. Some of them are accompanied by auditory apparitions or voices. Added to these are the impressional type and then to all these the experiences by automatic writing and the Ouija board. All point in the same direction, so that their synthetic character is of great value in the search for an explanation, which can be only one thing after we

have had such experimental work as we have found in such psychics as Mrs. Verrall, Mrs. Holland, Mrs. Piper, Mrs. Smead and Mrs. Chenoweth. The case illustrates no less than in others the sporadic nature of the phenomena. The lady was not always accessible to the impressions which she records. It matters not what the reason for this may be. She shows the usual limitations for the occurrence of such phenomena, except that auditory and motor functions are as open to them as the visual.

#### PREMONITORY DREAMS

The Editor reported the second of the present two dreams to Dr. Hodgson at the time of its occurrence and the account was returned to me after the death of Dr. Hodgson. The first account was published in the *Religio-Philosophical Journal* on September 7th, 1889. The original account of the dream by Mr. L. O. Howard, who was then Entomologist in the United States Department of Agriculture, was made to Dr. Hodgson three years earlier than this. The race took place on Monday, June 24th, 1895. The first dream took place on the night prior to the race. This would put it on the night of June 23d, 1895. The second dream took place the same night. The record of the first dream was made January 16th, 1897, and the record of the second on November 7th, 1896.

How far previous knowledge of similar races may have affected the dreams and their coincidences is not determinable. We have no evidence one way or the other except the facts themselves. The Editor reported to Dr. Hodgson statements in the papers prior to the race that might show what was within the reach of any one at the time.

It would be highly interesting to have a record of all the dreams of persons interested in such events a short time before their occurrence. We might find a sufficient number of failures to coincide in details to throw suspicion on the apparent significance of these two and possibly similar instances.

However, it may be possible to consider Mr. Howard's

dream either as a chance coincidence but not an illusion of memory in which he identified later events with those of his dream. The corroborative testimony makes it difficult to suppose an illusion of memory. The second instance would also have to suppose a similar illusion on the part of two persons regarding the same event.—Editor.

The following is the account by Mr. L. O. Howard of his dream. It is not dated, but it was sent to Dr. Hodgson on the date of the letter, which mentions it, and this was November 7th, 1896.—Editor.

Statement of L. O. Howard, M. S., Ph. D.

Entomologist U. S. Department of Agriculture; Honorary Curator,  
Department of Insects, U. S. National Museum.

In June, 1895 (exact dates not remembered but may easily be obtained by consulting daily papers of the period) a boat race was rowed on the Hudson River, at Poughkeepsie, between the crews of Columbia College, Cornell University, and the University of Pennsylvania. I was very much interested in the race on account of the fact that I am a Cornell graduate and was a boating man in my undergraduate days. I fully expected that Cornell would win this race on account of her unbroken chain of victories for many years previous. The race was to have been rowed on Friday afternoon, but on account of an accident to the shell of the Pennsylvania, caused by the governor's tug, it was postponed to the following Monday afternoon. I had read all of the newspaper accounts of the condition of the crews and on Sunday noticed a somewhat unfavorable review of the Cornell crew in one of the New York papers. The statement worried me a little.

On Sunday night I had one of those extremely vivid dreams which come to us all occasionally. I dreamed that I was at Poughkeepsie (in reality I was in Washington); that the race had started; that I was on an observation tug; that the river was very rough, and that it was raining slightly. In the tug I followed the race and with infinite distress saw Columbia forge ahead of Cornell, while Pennsylvania followed behind both of the others. I noticed that the waves were washing into the Cornell and Pennsylvania shells, and before the race was completed saw the Pennsylvania shell swamped. The tug bearing myself and others went to their assistance and I helped in pulling some men out of the water. The dream was a most vivid one, and I followed it with the greatest interest, seeing Columbia pulling ahead and watching Cornell pass the line second, Pennsylvania, of course, not finishing.

When I awakened in the morning the picture was still vivid and I described it to my wife at breakfast. This was Monday morning. After breakfast I went to my office in the U. S. Department of Agriculture, with the impression of the dream-race still very strong in my mind. Happening to meet Mr. F. V. Coville, Chief of the Division of Botany, U. S. Department of Agriculture, also a Cornell man, I told him of the dream and said in a jocular way that I had no doubt that the occurrences of the afternoon would be as I dreamed them. A little later I met Mr. W. P. Cutter, Librarian of the U. S. Department of Agriculture, and also a Cornell man, and I told the dream to him. I also told it that same morning to my confidential clerk, Mr. R. S. Clifton. That evening I went to the Cosmos Club and while sitting talking with two or three men, the boat race was mentioned by one of the others, and I started up, realizing that the results must have been received by that time, and going to the telephone I inquired of the operator. The reply was that *Columbia had won, Cornell second, and Pennsylvania swamped*. I was completely staggered, and when the morning papers of Tuesday described the race exactly as I had seen it in my premonitory dream, I found myself greatly at a loss for an explanation and I do not care even now to make any comments on the occurrence.

L. O. HOWARD.

UNITED STATES DEPARTMENT OF AGRICULTURE,  
LIBRARY.

Washington, D. C., November 6, 1896.

Richard Hodgson, LL. D.,

Dear Sir:—Referring to your favor of yesterday's date, with reference to Dr. L. O. Howard's account of a dream predicting the result of the Columbia-Pennsylvania-Cornell race of last year, I can only say that I have a perfectly clear remembrance that Dr. Howard mentioned to me, before the race took place, that he had a dream of the most vivid character, in which he saw the Cornell crew leading the others by a long distance, and that at the time he stated that he would be willing to place a wager on the result in consequence of the impression made by the dream. I regret exceedingly that my memory does not serve me well enough to give the detail of his statement.

Sincerely yours,

W. P. CUTTER,  
Librarian.

You are at liberty to use my name, should you wish to do so.

W. P. C.

UNITED STATES DEPARTMENT OF AGRICULTURE,  
LIBRARY.

Washington, D. C., November 7, 1896.

Mr. Richard Hodgson,

Dear Sir: Again referring to your favor of recent date, would say that in my letter of yesterday I made an unfortunate mistake. This mistake arose from my forgetfulness of the date on which Dr. Howard told me of the dream referred to. I remembered it as in June of this year, and coupled with my knowledge of the fact that Cornell won the race this year, naturally led me to the mistake referred to.

The only evidence I can now give is that I remember that Mr. Howard made a statement as to a remarkable dream with reference to the Cornell-Columbia-Pennsylvania race, and that this statement was made before the race was rowed. The results proved the correctness of the prediction foreshadowed in the dream.

I wish to apologize for my lapse of memory, which I fear will make my evidence of little value. It is a proof that memory is not always the most accurate thing.

Respectfully,

W. P. CUTTER,  
Librarian.

UNITED STATES DEPARTMENT OF AGRICULTURE,  
DIVISION OF ENTOMOLOGY.

Washington, D. C., November 7th, 1896.

Dear Sir:—I have your letter of 5th instant, and return signed statement herewith, together with a statement by Mrs. Howard. Mr. Cutter called on me this morning and told me of his letter from you and that he had informed you that I told him that in my dream Cornell won. He omitted to state, however, that he remembers perfectly that my dream was substantiated, and, therefore, his recollection in what he wrote you yesterday was faulty. He will write you again. I had not for a moment thought he could have forgotten about it, because he remarked to me the day after the race, in a jocular way, that I ought to go into the "dream business."

Yours truly,

L. O. HOWARD.

Mr. R. Hodgson,

5 Boylston Place, Boston, Mass.

P. S.—I should be glad to receive a copy of the published statement.

Later—I also enclose a statement from my confidential clerk, Mr. R. S. Clifton. I did not mention him in my original statement as I had forgotten that I mentioned it to him.

L. O. H.

Washington, D. C., November 7, 1896.

On the morning of the day on which the inter-collegiate boat race at Poughkeepsie was rowed in 1895, my husband told me of his dream of the night before, in which he saw Columbia win, Cornell finish second, with its boat half full of water, and the Pennsylvania boat swamped. He also told me that he helped rescue one of the men in the Pennsylvania boat (in his dream, of course).

DORA C. HOWARD.

Washington, D. C., November 9, 1896.

I have a very clear recollection that Dr. L. O. Howard related his dream about the boat race at Poughkeepsie to me upon his arrival at the office the next morning. It was his daily custom to dictate his morning mail to me and he was so thoroughly impressed with the dream that he related it before opening his mail.

I also remember his speaking on the following day of the fact that Messrs. Coville and Cutter could substantiate his dream, and he quoted Mr. Cutter's remark about the "dream business."

RICHARD S. CLIFTON.

UNITED STATES DEPARTMENT OF AGRICULTURE,

DIVISION OF BOTANY.

Washington, D. C., November 12, 1896.

Mr. Richard Hodgson,

Dear Sir:—Replying to your letter of recent date relative to Mr. Howard's boat-race dream, I regret to say that my own recollection of the circumstances is limited. I remember, however, that Mr. Howard told me his dream before the race occurred, that in the dream Cornell lost the race, and that the main features of the dream were substantiated by the result of the race.

Yours very sincerely,

FREDERICK V. COVILLE.

COLUMBIA COLLEGE.

New York, November 21st, 1896.

My dear Dr. Hodgson:

I have looked up the papers regarding the race on the Hudson River at Poughkeepsie in June, 1895, and I found in addition to the

dates which you asked quite a number of interesting facts in connection with it. I tried to get copies of the several papers for you to have on file, but the *Herald* and *World* had none, and those of the *Tribune* were \$1.50 a copy. I could not spend that much for them as it required several copies to make out a complete case. If you desire to have them on record they can be advertised for and probably obtained in that way.

The race took place on Monday, June 24th, 1895. Thus far Mr. Howard's recollection of the day is correct, and there is nothing else to impeach his memory. The dream was evidently on Sunday, the 23d. But there was a number of incidents previous to both of these dates that Mr. H. may have seen in the papers and that might easily have produced the dream as he narrates it.

The race was set for *June 21st*. Some of the papers of the previous day, the 20th, mentioned the coming race and freely speculated on the possible or probable winners. On the 21st, when the boats were getting ready for the race, and reported in the morning papers of the 22d, occurred an accident to the Pennsylvania shell, which postponed the race until Monday, the 24th. The waves from a tug boat washed the Pennsylvania shell against a float and knocked four holes in her side. These papers would reach Washington, D. C., probably earlier than ten o'clock a. m. on Saturday the 22d, and certainly afford a chance to be read before Sunday night. The Washington papers would tell the same facts much earlier for their readers. All three New York papers above mentioned state that it was raining at the time of the accident.

I shall now quote the pertinent facts from the several papers, so that their possible influence on the dream may be noticed.

*New York Tribune,*

*June 20th, 1895.* "There is a growing confidence in Columbia men."

*June 21st.* "There has been a singular lot of wild talk about the relative merits of the crews, of depreciation of Columbia's men and extravagant appreciation of Cornell's and Pennsylvania's. The first eight are nearly all from New York City and Brooklyn, but in physical proportions they are the superiors of the others, who have been selected from a much larger territory. Cornell's men are light, but sinewy and elastic, and Pennsylvania's tough and determined. Cornell has brought the quick Courtney stroke, which is just now exercising the minds of observers on the British Thames, to a high degree of perfection. The crew spent the greater part of its practice work this evening (June 20th) in making starts and marvels of quickness and cleanness they were. At the rate of forty-eight, and even fifty, strokes to the minute they rowed for fifteen seconds at a time, and each time with clock-like precision, while in a pull of about

a mile a forty-four race was maintained with beautiful regularity. 'Can they keep it up for four miles,' was the question debated by all observers, and some who have studied them frequently are inclined to think they can. Naturally the stroke is a short one and though the boat leaps away with splendid energy at first, it seems to hang in the recovery. The Pennsylvania crew were seen spurting on their return to the boat house. They maintained a forty-four clip in splendid manner and the boat was full of vitality. They seem to use all their strength to good advantage. The body work of the Columbia crew, despite their rawness, was the best, though their blade work was faulty. They have superior material, and may surprise their rivals yet. Since their swing has been seen by experienced judges there has been a marked falling off in the talk about big odds against the blue and white."

The same paper, following this account, prints a telegram from London, dated June 20th, giving English criticism of the Cornell stroke by the Cornell team there at the time to row with the English University teams. They criticised the stroke for its shortness.

*June 22d.* The account of the *Tribune* of this date, so far as it is pertinent to the dream, only describes the accident to the Pennsylvania boat and mentions that it was raining.

*June 24th.* No statements of any value on this date.

*June 25th.* Description of the race and statement that Columbia won, Cornell second and Pennsylvania left the race because of swamping.

### *New York Herald.*

*June 21st.* Says in dispatch of June 20th that the odds in the betting were in favor of Cornell, but that these odds were hard to understand.

"It seemed that their (Cornell's) boat lingered or hung between the strokes."

"Columbia's crew made five starts that were perfect so far as an ordinary rowing man might judge. \* \* \* Furthermore she did not hang between the strokes but ran along smoothly. \* \* \* I think Columbia has a fine, large chance to win if the crew only keep steady and don't try to do too much in the first mile."

*June 22d.* Dispatch of June 21st in connection with account of the accident.

"Pennsylvania's boat will certainly be fit to race in, but it certainly will not be as good as it was before the wash from the tug smashed it up against the boathouse float."

The paper also states that there were light showers at intervals in the morning that settled into a light steady rain after two o'clock in the afternoon.



*June 24th.* Nothing of importance said in the account of the race to take place that afternoon.

*June 25th.* Describes the race and the victory, as mentioned in the other papers, Columbia first, Cornell second, and Pennsylvania swamped. It adds also that a "heavy squall came up, a typical Hudson river storm," about the time of the race. "Great sheets lashed the river into froth."

*New York World.*

*June 21st.* Says the Pennsylvanias were the favorites, and Columbia the under dog in the popular estimate.

*June 22d.* Describes the meet on the 21st and the accident, mentioning also the rain, with the postponement to the 24th.

*June 25th.* Describes the race, and the victory as already given and mentions the storm just before the race.

Now the interpretation of all these faces proceeds upon the supposition that Mr. H. either saw some of these accounts in the New York papers, or something like them in the Washington papers, whose despatches would be much the same as these. Of course it will be necessary to ascertain (1) whether he had read any of the New York papers; (2) whether he had read any Washington papers previous to the dream, and (3) what the Washington papers contained. But assuming the incidents above quoted from the New York papers, and that they had been known before Sunday night, we can easily imagine how memory, supplemented by subliminal reasoning from the above statements about Columbia's crew and Pennsylvania's accident, might produce just the dream we have recorded here. Notice that the dream mentions a light rain, which actually took place on the 21st, while the rain just before the race was a heavy storm.

Very truly,

JAMES H. HYSLOP.

SECOND DREAM.

Columbia College, New York, Jan. 16, 1897.

My dear Hodgson:

I happened to tell my experience with that incident about the boat race and one of my students here in the Junior class at Columbia told me of the enclosed dream on the same occasion and in reference to the same event.

\* \* \* \* \*

As ever,

J. H. HYSLOP.

This dream took place at Poughkeepsie on the night prior to the Columbia-Cornell-Pennsylvania '95 boat-race and upon getting up in the morning I told it to my classmate, Frank Depew, who was rooming with me.

As near as I can remember the dream began with the start of the race and any circumstances, such as the way I saw the race, whether from an observation-train or boat, etc., are forgotten, if indeed they entered into the dream at all. I remember seeing the crews start at a signal given from I don't know where; yet I distinctly remember the report. Columbia immediately took the lead and continued to increase it. Her efforts at pace-setting were successful. Pennsylvania was soon left behind and Cornell lost perceptibly.

Cornell tried, by a spurt, to pass Columbia several times and I remember watching, with anxiety, each effort, for she was reported to be able to row 50 strokes to the minute. I remember a feeling of relief when I saw that Cornell did not gain and then I realized that Columbia's pace had taken all the spurt out of Cornell and left us the race.

This dream was most minutely verified on the evening of the race. When I woke up I told my dream to Frank Depew and later in the morning to Mr. Vail, my father's agent at Poughkeepsie. I undoubtedly told this dream to others but I remember telling it to Mr. Depew and Mr. Vail—to Depew, because he was the first one and we had quite a discussion as to its probability; to Mr. Vail because he remarked that he was in doubt as to which crew to back and said that such being the case he would keep my dream in mind if he made any bets.

I had been up to "quarters" quite often in the few days preceding the race and while there had listened to the discussions of the members of the crew as to their chances to win. It was commonly agreed that Cornell, with her reputed 50 strokes a minute, could, during a spurt, easily outrow Columbia and all seemed to agree that our only chance lay in tiring Cornell out. These circumstances may have influenced the dream.

JESSE WATSON, JR., '98.  
Brooklyn, N. Y.

In regard to this dream, the above is, as nearly as I remember, identical with what Mr. Watson told me on the morning before the Columbia-Cornell-Pennsylvania '95 Varsity Boat race.

FRANK DEPEW.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### *SURVEY AND COMMENT*

#### *Some of Mr. Stead's Work.*

WE have briefly reviewed Miss Harper's book on Mr. Stead and there indicated that we reserved certain features of it for editorial discussion. We had in mind especially his claim to having had as free and easy communication, through his automatic writing, with his living friends as with the dead. We have often seen this claim mentioned as made by Mr. Stead, but this is the first authentic account of the facts that we have seen, tho it appears that he discussed them in English periodicals which we, unfortunately, have not been able to see. We can only make the account in this book the subject of discussion here.

The reason for taking special note of this claim here is the writer's lurking fear, if he may indulge his humor a little, that the claims for it have some grounds for their support which he has never been able to obtain or prove. The present

writer has never been able to obtain any scientific evidence whatever for telepathy of any kind, unless the incidents in some experiments published in the *Proceedings* (Vol. VIII, pp. 192-159) may be considered that. But even tho they be conceded as evidence they do not support any claims whatever to the kind of thing that popularly goes by that name. But knowing that Pharisean and Philistine lights believe in almost infinite telepathy without producing any evidence for it and being always alert for refutation of his own theories about the facts, he has always listened to the claims of people with a readiness to admit that spirits might not explain everything. But he has never found outside of Mrs. Stead's work one iota of evidence for the claims made in behalf of telepathy as a solvent of spiritistic phenomena, and the only facts which can have even the slightest suspicion of supporting that telepathy, so far as the present writer has been able to discover, come from Mr. Stead and yet the Society which believes most in this telepathy would no more think of trusting Mr. Stead than it would the Devil!

In the course of his experiments with automatic writing, himself being the automatist, and after he was convinced that he was communicating with the dead, Mr. Stead was told by his control that he could communicate as easily with his living friends. He did not believe it, showing more incredulity about it than the Philistine has supposed him capable of. But he was told to try and like an intelligent man he did try, with results that convinced him of the fact, whether rightly or wrongly makes no difference for us at present. But it never struck him that you could make use of this view and of his facts, real or alleged, as an objection to the spiritistic theory. No doubt this was because Mr. Stead started with the belief that man has a soul and that Spiritualism or Spiritism was concerned only with communications and not primarily with the existence of spirits. Once concede that we are or have spirits and we have an easy criterion to distinguish between communications with the dead and communications with the living. But when it is a question of the existence of spirits or surviving personality the matter is very different. You may use communications or telepathy between the living as

an obstacle to the admission of spirits, at least to that extent to which known telepathy coincides with the facts claimed to be spiritistic.

Let me quote Mr. Stead's own statements about his experience. They were made in an address before the London Spiritualist Alliance. After explaining his conversion to Spiritualism he went on to tell how he came to experiment with the living. Julia Ames was his control, a young woman who had been a personal friend of Mr. Stead and who after her death had been connected with much or all of his automatic writing. She had apparently been able to communicate at great distances and to his surprise would claim to go to Chicago and back in a few seconds. After telling the circumstance, Mr. Stead takes up the subject of the present discussion.

"When this correspondence had been going on for some time she wrote with my hand, 'Why are you surprised that I can write with your hand? Any one can write with your hand.' I said, 'What do you mean by any one?' I always talk to her exactly as I would to you, only she writes her answers instead of speaking. She said, 'Any one! People on earth, alive, can write with your hand.' I said, 'Do you mean living people?' She said, 'Any of your friends can write with you hand.' I said, 'Do you mean to say that if I put my hand at the disposal of any of my friends they could write to me in the same way that you do?' 'Yes. Try it.' I thought this rather a large order, but I did try it, with this result. I am not going to dogmatize in the presence of persons who have been studying this subject all their lives. I think the best plan will be for me not to give any explanation, but simply tell you what happened to me. I put my hand at the disposal of friends at various degrees of distance, and I found that, altho the faculty varied, some friends could write extremely well, imitating at first the style of their own handwriting, sometimes for the first few words until they had more or less established their identity, and then going on exactly as they would write an ordinary letter. They would write what they were thinking about—whether they wanted to see me, or where they had been.

"I must say that nothing surprised me more at first than the frankness with which friends, who I knew were sensitive and shrinking, modest and retiring, who would never tell me anything about their personal circumstances or about their money matters, would tell me in the frankest way possible their difficulties and

troubles without any reserve whatever. Noticing this, I said to Julia on one occasion, 'This is rather a serious thing, because it seems to me as if there would be no more secrets in the world if things can go on like this!' 'Oh, no,' she said, 'you don't understand.' I said, 'Well, how is it that a person will tell me things with his hand that he would never tell me with his tongue?' Then she gave this explanation: I do not give it as final, but only as to her own explanation which was written with my hand. I did not invent it myself, for it never occurred to me. She said, 'Your real self will never communicate any intelligence whatever, either through the hand of a writing medium, or through your tongue—that is if it is yourself that is speaking—except when it wishes to communicate, but your real self is very different from your physical self.' I said, 'How do you mean—my real self?' She said, 'Your real self, what you call your ego, sits behind both your physical senses and your mind, using either as it pleases. Your physical senses are used for communication between your real self and your fellowmen when they are within sight and hearing. But the physical senses are only a clumsy mechanical contrivance at the best; the mind is also an instrument and a material instrument, but a much more subtle material instrument than the physical senses, and when the real self wants to communicate with any person at a distance it uses the mind, but it will never use the mind to tell what is wanted to be kept secret, any more than it would use the tongue, because in all cases the real self is the master.' I said, 'How can you do it?' She said, 'Why cannot you understand? All minds are in contact with each other throughout the whole universe, and you can always speak and address any person's mind wherever that person may be, if you more or less know the person. If you can speak to that person if you meet him in the flesh, you can also speak to him and ask him to use your hand in whatever part of the world you may be.'

Now the first thing to be noted in this is the conception involved in such communications, real or alleged, with the living. The principal fact is that the person does not know that he is being communicated with, according to the statements of Mr. Stead elsewhere in the address. Ordinarily in telepathic experiments the agent knows that he is trying to communicate with the percipient and what he is trying to send, but here the agent, if agent he can be called, knows nothing about what is going on and does not know that he has communicated with his friend, Mr. Stead. Moreover, he

communicates, according to the account, private things that he would not tell normally in the natural way. That is, the information comes entirely from his subliminal or subconscious. Now this is apparently the kind of telepathy which has been used by many people, without giving any evidence whatever of its existence, to explain away information which apparently comes from discarnate spirits, and this once granted, the sceptic may well say that he could extend the process to all the alleged phenomena of spirit communication, except the physical. This tapping of the subconscious of the living, *ad libitum*, proving identity, reproducing handwriting, etc., suggests very clearly that it would be much more difficult to prove the existence of the dead than Mr. Stead supposed. I should agree that the character of the messages purporting to come from the dead still retains its force, but it is much more difficult to urge its conclusiveness than if no such telepathy with the living existed, and it became Mr. Stead to prove his case much better than he did. He, of course, was already convinced of the existence of the soul and could well conceive the two kinds of communication, but the materialist makes no such assumption and if this apparent selective telepathy occurs between the living, the supporters of that theory would use it for all it is worth in refuting the claims for the existence of spirits.

There is one important resemblance between what Mr. Stead here affirms and what occurred in the telepathic experiments between Miss Miles and Miss Ramsden. Cf. *Journal Eng. S. P. R.*, Vol. XIII, pp. 243-262, *Proceedings Eng. S. P. R.*, Vol. XXVI, pp. 279-317, and *Am. S. P. R.*, Vol. V, pp. 673-752. It was noticeable in those experiments that Miss Ramsden obtained some incidents that Miss Miles was not thinking about and did not try to send. So here Mr. Stead reports a like set of instances. The cases are the only ones within my reading that would suggest or support the kind of telepathy that can even claim to resemble the process involved in the phenomena that are explicable by supposing them from the dead.

I have already shown that the phenomena of Miss Miles and Miss Ramsden were not fully investigated and that they

were isolated from their associations in order to give them the character of telepathy only between the living, and that Miss Miles, being an allround psychic, necessarily associated her telepathic work with other phenomena that were not telepathic. Moreover, Miss Miles said that she could always tell when her telepathic message was successful by the raps that she heard! This phenomenon was not explicable by telepathy and yet was an integral part of the whole.

Now we should remark of Mr. Stead's account that he does not give us the facts at all! No doubt he could not do that in a way to satisfy the scientific man, when he was addressing a general audience. He has given us only his conception or interpretation of the phenomena. But before we have any right to form a conception of them we should have had the detailed record of them, confusions, mistakes and all. I suspect that, if that had been done, the character of them would be altered.

Readers would note in the passage quoted that Julia either lays down what any one can do or claims that Mr. Stead can do this with any of his friends. Now it is quite certain that most of us cannot do it at all, so that, on the supposition that Julia was asserting the thing to be true for all people, she is undoubtedly wrong. But to make it general for Mr. Stead is to neglect the fact that he is mediumistic and has Julia for a control. In other words, Mr. Stead assumed that he was communicating directly with his living friends without the intermediation of Julia. He has no evidence for this direct process, or at least has not given one scrap of evidence for it. It may be true, but we must have evidence for this. The fact that he obtained evidence of a connection between his mind and that of his friends is not evidence of its directness, especially when he has a guide or control who may be the agent in the whole thing, whether wittingly or unwittingly. Nor is the reproduction of the handwriting conclusive proof of the directness of the phenomena, tho it is a difficult fact to remove, assuming that it occurred. But I should first want to compare the handwriting before I admitted the identity. I have seen many a case of handwriting in which it was claimed that it was exactly like the writing of the deceased



person, but the facts would not bear examination. An expert student of handwriting would quickly discover the primary characteristics of the hand that actually did the writing, in this case Mr. Stead's. I have always found the automatic writing characterized by the fundamental traits of the medium's, whatever the variations from it and even tho in certain general features it suggested the discarnate personality, such as small script instead of large. But I have never found the resemblance in any respect an exact reproduction of the handwriting of the person communicating. Assuming this, however, it would have its weight to find decided resemblances, but Mr. Stead has not given us samples of both the communicator's normal writing and his own automatic writing when getting these messages from his living friends. We cannot draw scientific conclusions until we do get them.

Now take Julia's explanation of the process. Her distinction between the physical senses, the mind, and the real self or ego is not at all intelligible. With philosophy and psychology from time immemorial ego and mind were one and the same thing. But here they are supposed to be two distinct things. To say that mind is as much an instrument as the senses asserts a view flatly contradictory to the present conceptions of the case. What he means may be true, but he cannot make his conceptions intelligible except in accepted terms and their accepted meanings. If he had—or if Julia had—said the self or ego, the astral or spiritual body, and the nervous system, she would have indicated distinctions, two of which are recognized and the other not contradictory with them. But while this would have represented a consistent affair it would leave the process of communicating by the "astral" or "spiritual" body still a mystery. Her explanation in fact does not even intelligently describe, not to say explain, the facts. What must forever remain a puzzle on the representation which she and he give of it is the fact that the phenomena are not of general occurrence. They happen only with the mediumistic type that is associated with other forms of phenomena. The normal man has no such apparent contact with other souls in the world. No trace of

any such contact occurs. The evidence of it appears only where we find the psychic type and there we have a *tertium quid* which suggests very strongly that the process is not direct, but mediated or indirect.

I cannot take up the evidence for the indirectness of the process. Suffice it to say that what purports to be spirits frequently reports what is going on in the bodies and minds of others. What goes on in living bodies cannot, in many instances, be supposed to be known by the minds connected with them. But it is conceivable that spirits might know these conditions, and the fact that many of the messages which purport to come from the dead are the marginal thoughts of other dead persons than the transmitting control, suggests that the law of communication has its selectiveness on the part of the intelligent control dealing with a panoramic vision of much more than the subject is clearly conscious of, and that the selection is not made by the mind from which they come or by the mind that receives them among the living, but by the mind of the control, who is more easily conceived as a spirit than as anything else. However this may be, we have as yet no satisfactory evidence that such communications as Mr. Stead reports, without giving us the exact and detailed facts, come directly from the living and without the interposition of the dead. That must first be proved before we can assume that telepathy of any kind is independent of spiritistic agency.

It is interesting to note that the doctrine of reciprocity of connection between the dead and the living as here affirmed has also been stated by the controls through Mrs. Chenoweth. Their form of statement is that there is constant influence exercised by the dead on the living. Whether they would limit this influence to those of the living that are psychic has not been affirmed, and the whole doctrine remains to be proved.

#### *Coincidences.*

We often apply the explanation "chance coincidence" to certain incidents which are claimed as supernormal, and we have no means either of proving it or of making the ex-

planation superficially evident. It is not easy to lay down the line between the casual and the causal. In fact the casual can never be proved scientifically. It can only be believed from lack of evidence that it is otherwise. But often the whole situation is such that, even if we cannot prove the casual, it is superficially clear that we cannot assume the coincidence to be causal. But there are abundant instances in which the choice between the casual and the causal is about equal and only a large experience with facts would justify a preference. In fact, it is a prejudice of some kind that usually leads us to decide for one or the other, and we often have debatable cases, or at least such that the prejudice makes them appear so. Rarely, perhaps, do we find instances in which a prejudice of any kind can even seek superficial support. But the following incidents are, perhaps, good illustrations of coincidences which cannot lay even a superficial claim to being anything more than chance. A gentleman reports as follows, the events taking place in different years.

July 8th.  
Parents' marriage.  
Sister's birth.  
Brother's death.

July 18th.  
My birth.  
Grandfather K.'s death.  
Niece's birth.

The situation and distance in time involved in these coincidences are such that the causal relation offers nothing in ordinary experience to justify its supposition, and no one would have difficulty in supposing chance, and in fact could hardly suppose anything else. But in such reports as that of Mr. Hakius (*Journal*, Vol. VII, pp. 133-166) it is not so easy to decide for chance coincidences in many of the incidences. We may believe it so possible as to withhold judgment for the causal, but we cannot feel any probabilities that the chance is a fact rather than merely possible. On this point we require always to have as cool heads about casual as we would about causal connections. Too often we say chance coincidence is possible and do it in a way to leave the impression that it is a fact when we really have no more evidence in the situation for chance than we have for causes,

perhaps not so much. The thing necessary to exclude chance is some synthetic incidents.

The same gentleman reports the following interesting facts of recent occurrence.

"One day last week, I stopped to talk to Mrs. K., who was out on her front porch with her nephew, a child of about four years of age. He has been very shy and that was what led me to approach him, but this time he talked to me. After a few minutes' conversation I went home to dinner. That afternoon I noticed a lot of papers, etc., in the street, which had fallen from a rubbish wagon in front of our tenant house. Being about the house awhile I noticed that the children had gathered up a lot of photographs from this rubbish. On looking them over, I found an old photograph, 40 or 50 years old, of a Mrs. W., who is now dead. She was a very large woman and a good friend of my mother. I was given the photograph. There was also about a dozen of the little boy's photograph. No others were known to me. I tried to make a deal for all of this lot, but was not successful. Later on I was given one of them. At home my father mentioned to my mother the finding of Mrs. W.'s photograph. She then stated that she had a photograph of Mrs. W. which had been found in the street after the removal of an old photograph gallery. This must have been 35 to 50 years ago, as I have no recollection of that particular gallery."

Now if these two photographs had not been in the lot there would have been no coincidence, but as it is there is quite a group of them tho not synthetic enough to suggest anything but chance. We could hardly suppose a causal nexus of any kind without complications too difficult and too dubious to believe. Indeed we should not seek causal relations at all in such incidents.

#### *Endowment.*

We are happy to announce again an addition to the endowment fund. A member of the Society died last April leaving his property in trust and providing that the Society should receive an income from a part of the estate. The

amount from which we shall receive an income, beginning eighteen months from the date of settlement, will be \$40,000. We may thus add that amount to the endowment which we already have. This is further help in making a permanent organization. The income that we shall thus receive will not yet enable us to provide for a successor to the Secretary in case he should be called to lay down his task. We still need funds to insure an assistant who may go into training for the future work. The public has no conception of what that training and experience must be. The present Secretary had the tutelage of Dr. Hodgson and practical investigations for 20 years before his death and it would probably have required of the Secretary 30 years stumbling to obtain what he learned from Dr. Hodgson in a few years. Time and money are saved by having an endowment that will provide for proper succession. So far as the Secretary knows there is no prospect of his early transition, but he has been in the habit of looking forward to the future with the same economic insistence that has governed his use of present funds and with the desire to see that as little trouble shall be occasioned by a change as may be possible. Such endowment as we have ought to be an encouragement for more in the near future.

#### THE DEATH OF MR. FRIEND.

Readers will remember that Mr. Edwin W. Friend had been the editor of the *Journal*. Some friction arose last February about it and he and Miss Pope resigned, Miss Pope from the Board of Trustees and Mr. Friend from the Under-Secretaryship. They were on their way to England to induce the English Society to help them organize a new Society in this country when Mr. Friend was lost on the *Lusitania*. Miss Pope barely escaped with her life. We are therefore in the same position regarding the work that we were before Mr. Friend and Miss Pope took a part in it.

## SOME MEDIUMISTIC EXPERIMENTS.

### IV.

No sitter present. [163.]

January 8, 1913.

Hallo, Miss Crawford.

(Hallo.)

I don't know whether I am going to be able to do anything or not about this. Of course I told Mabel I didn't know who was coming, and with the Graveses I did know and it helped me a lot.

Well, Dr. Hyslop said might ask for the Major.)

I know. I thought it was he too. Let me tell you something I saw before you came. I was talking to Mabel about it, and it may have some bearing on this case; it had no bearing with the medy or me or Mabel. I saw two little figures of Cupids just as if they were playing with each other, like a bit of statuary, but it seemed detached from some other part, you know, as though it were taken from a platform and sort of detached piece and was right here on this table, and I told Mabel about it because I saw it and because I didn't know who it belonged to, and I had an idea it was shown me because every time that man has come I have seen some things connected with art,—I mean the man siter himself, I saw something—music or art, not especially art like this would be—a fragment, and taken right away. [164.]

Now this is just the same as though you were talking with

163. The gentleman who arranged for this absent sitting had had three similar ones some time earlier and in one of them he obtained incidents that pointed to the identity of a man whom he called "Major" in his letters to me without revealing his identity otherwise. He was anxious to hear more evidence from this person and hence he told me I could call for him by the name of "Major". I instructed the stenographer to do so, and hence the request here. She did not know for whom the sitting was held.

164. Of the reference to the "little Cupids" the sitter says: "These little Cupids belonged to a deceased friend of mine who communicated with me in former sittings. I had to have the reference to them verified by a long trip to the place where they were and was shown them."

Mabel is the name of Mrs. Chenoweth's maid who remains with Mrs. Chenoweth until she enters the trance, whenever she has sittings with strangers.

anybody, if they sit and look at you and make no response, after awhile you are talking against a blank wall and you have no inspiration to go forward. Well, did you have something that belonged to the Major?

(No.)

Well, all right, I will see what I can see. The first thing I see is a long slim hand. It looks so sick, as if it were weak, attached to a tired, weary, worn out body. It is a man's hand and I see it lifted, as if with such effort and trying to express something with it. The natural tendency of the owner of this hand was to express with it. If he were talking or explaining anything, his hand plays a large part in it, and up to the very last there was this effort to use the hand, and it falls back again as if the strength was all gone and he slips away to the spirit. I follow that hand up and I see a man who is slender, his shoulders look square, his face is rather thin, long, his eyes are gray and his hair is gray, and there is no beard on the lower part of his face, but there is a short moustache which is gray too, and it seems clipped, as if it were not allowed to grow long and flowing, but was cut at the ends. His eyes are kind, but very firm, and he has a broad forehead and rather a prominent nose, not decidedly so but a good strong nose, and he has with all his serious aspect a sense of fun and humor and smiles as blithely as a boy. He is not young of course from my description, but he is not an old, old man. He suffered much before he went away, yet through his sufferings he keeps this hold on life and things in which he was interested and makes a good fight for life. I see him rise from this sick bed exactly as if he rose in the spirit to a life of conscious activity and interest still retained in all about him. [165.]

It is as if that picture slips away from me now, and he puts down before me several articles. One is a small paper parcel. The paper is very soft, like tissue, and looks wrinkled as if it had been crumpled before it was around this thing, and as he opens it I see two things that look like plates of pictures. They are—I really can't tell you whether they are copper or glass, but as they fall apart, as the paper is taken off and they fall apart, there is a little sound, so I know they are hard, and like an indistinct outline is a picture. They are both alike, and they have either

165. The description in this paragraph the sitter recognizes as that of his friend John K., who communicated when the sitter was present in 1908. He had a long slim hand and was expressive in the use of it. He was slender, shoulders square, his face thin, eyes gray and hair gray and clipped, no beard on lower part of face, but a short mustache which was also gray, eyes firm, broad forehead, prominent nose, a sense of fun and humor, not young and not old, suffered much, and made a good fight for his life.

been used to produce photographs or to produce a printed picture, and you know sometimes they have a copper or metal thing and sometimes glass, but I don't know which these are. And they are not exactly alike. They seem to be two—two styles. The forms are exactly alike, the two plates are the same thing exactly and the same size, but the picture on them is different, like two styles of the same person. And as soon as I see them he rolls them up again and puts them aside, as though it was enough. It is something to do with him, and there has been a reproduction of him from these plates, but whether it is photographs or with printed matter I don't know. [166.]

Then he—well, immediately following that I see a book. It may have something to do with the other, because I see this book and down in one corner is a small picture of a man, and strangely enough it doesn't look a bit like the man I see. It is very old fashioned looking man with hair brushed straight to the front on the sides in that old-fashioned way, combed from the middle and straight to the front, with a straight collar and tie that goes with it and a tiny beard on the side—that very old style, and that is on this corner on the right page and the lower left hand corner and this small picture of this old-fashioned man, and the book looks more like a magazine or pamphlet. It isn't a bound book. If it is a book it is only a portion of it, and I see this little picture down in one corner. Then I see—of course neither one of us know whether this is right.

(No.) [167.]

At any rate we will keep trying. Then I see—the reason I don't talk is to save you taking the words, you know, but there is a—a building; it seems to be in a sort of a square, not a straight street, because I have buildings facing in different directions, and this one is a large building with a door exactly in the

166. The reference to a "small paper parcel" begins an incident that relates to Mr. B., not the John K. just mentioned. There is no suggestion of this change of picture by Starlight. She probably knew nothing of it. But the sitter describes the incidents to which the message apparently or evidently points. "During Mr. B.'s life he and I had our pictures taken together. Mr. B.'s daughter had this picture reproduced. She had two kinds of photographs produced therefrom. One of them was like the original picture, the other was a reproduction of Mr. B.'s alone, mine being cut out in the reproduction. Just as remarked by the psychic I had to visit the daughter to ascertain and verify these facts. I saw the reproduction and was greatly surprised."

167. The incident of the book and another picture could not be verified by the sitter. The details are such as to make verification desirable, as it might be a striking piece of evidence in that case.



middle, broad granite steps and the doorway is arched. I go up these broad steps into this arched portico where there are several more steps—portico isn't exactly the word, because it is part of the building, because it is in the building; it isn't exactly a vestibule, because it is part of the building; I go through the arch and open doors as if swing back in, and I go in, and as I step in there I hear walking, walking, wooden floors, I can see stairs and doors all around, I hear so much going on. It is a busy people walking back and forth, back and forth, and mostly men, as though I see more men than anything else, and young and old and everything going on—active life, and I see—you know this man is not—this is not really the Major part, that doesn't mean anything to me, it seems to me it is more a name they called him, I don't think it is really a title, but it has nothing to do with this, nothing to do with an armory that the Major would suggest. It is more a building he had some association and where there are lot of things going on, not exactly like business, but more like institution. You know it is something like a place where people go for certain purposes and then go away again. Whether it is a school or an institution or what, I don't know, but it is more like that. It is possible it is a public building, but it is not just a bank building or office building—different from that, different air about it. Then I see him go up, as though wherever he would go it would be above this first floor, and I go into a room that is—oh, say, you know that man that we know that came here to get something for him, I go up and there I find him, as though I go up and talking with him. [168.]

And he has got a very genial way, that man has. He was not

168. This long passage is a remarkable description of the Club House to which Mr. B. and John K. belonged with the sitter. It was described partly in a previous sitting when the sitter was present. Mrs. Chenoweth could not know normally that the sitting was for the same person. If she were communicating with spirits she might subconsciously recognize the man through recognition of the communicators. The sitter specifies the details in which the description is correct.

"The building was in a square and buildings faced it in different directions. The door was in the middle of it and it had broad granite steps. The doorway was arched and the broad steps come into an arched portico where there were more steps. Even the fact that the portico was a part of the building and not the exact expression for it is correct. The noise and wooden floors are correct incidents. The rejection of 'Major' as not being the person who is present is correct, in so far as the fitness of the facts is concerned. The room described is virtually the only room that I use in this Club and was the only room that John used generally. It is upstairs as spoken of here."

very genial to me but he is with other people, you know, because he seems to be so talkative, courteous and genial, somebody talking all the time. When he is busy he shuts the door, and when he opens the door he is all cordiality and likes to see people. That is figurative, you know. And I see this man—it is either a promise or an understanding between those two that he would come back, that is that the Major would come back to him. I was going to say he shouldn't have died, you know. I don't mean that in any sense he was not old enough; he was. But still he had a great hold on life and he made a great fight for his life, and speaking of it—it is the Major that shouldn't have died. This older man I see is helping the Major. Do you know if the Major is a young man?

(I don't know.) [169.]

Well, the Major from the influences in the spirit, it is just as though he should have lived. That is, humanly speaking, there shouldn't have been this passing out so soon; his life work wasn't finished, you know. Of course if you look at things as they really are, the real philosophy, it is that life moves on. It is only the misunderstanding of it that makes people think it shouldn't have happened. But humanly speaking he should have stayed, because he had so much to do. And there is the greatest cordiality between him and the man who was here, the greatest cordiality, friendliness and freedom. And oh, I see such a happy look, as if there would be such an effort to give direct evidence of the presence. Now wait a minute. Put H down. I see him write H and there is an A and L; H A L and some more letters that I am unable to see. [170.]

169. An interesting circumstance in this sitting, all through it, is the influence on the subconscious or on Starlight of the initial suggestion that "Major" was wanted. She or the subconscious assumes that it is he and apparently does not recognize that the communicator is the same man that had come many times before, or that the name is not his. The facts all point to Mr. B. and not the "Major".

The communicator in this paragraph, so far as the facts indicate, was John K. He was a talkative man and the sitter says of the promise alluded to about returning that it is true. "This John did not believe in life that communication was possible so I asked him just before his death to communicate with me after he died, if he could, and he promised me then and there that he would communicate, if he could. It was, of course, not the 'Major' that made the promise, but John. He had a hard fight for life. He was older than Mr. B. who is the 'Major' of the record."

170. The sitter writes that "every word of this paragraph descriptive of his friend Mr. B. is true." He adds that the letters "HAL" are an attempt "to spell the name of one of their mutual and dearest friends who is also deceased. The name is spelled almost correctly."

And then a small tin box. I hear him say the words—the tin box. It is small and there is a key, and really looks like a little cash box, but I don't see money in it. I see as he lifts it there are—what I would call trifles, you know, though they are not at all trifles, but they are small things in here. I don't know, I am getting kind of—so many things. Oh, yes, in this box is a—something that looks like a buckle. It is gold color and it is oval, I think not quite round, it seems to be more oval. He holds that out in his hand and looks about as big as the palm of the hand. There is two pieces to it, but I think it is a buckle. That is what it looks like to me.

And there is another thing—would you be afraid to tell anything you see?

(No, I shouldn't. That is what they want, I think. It may be very important, you know.)

Perhaps so. It sounds like—say French coin. As though he was saying to me, as near as I catch it—say French coin. And so I say it, you know.

(Yes, that is right.)

And then I see a small paper. It is folded up long and something written across the top. It is very old. It has been kept a long time, and that is there in this same place, you know, with these things. It is nothing that I can read. It is writing and look—it is about as long as that and about as broad as that, just folded two or three times.

[Starlight measures off a distance equal to about the size of a letter sheet folded three times—about  $3\frac{3}{4} \times 8\frac{1}{2}$ .]

Then I see the box closed up and that is pushed away.

(Yes.) [171.]

Now I get a letter L. It is a capital. Perhaps he will learn better to do it, you know, after we try a little bit. I suppose he doesn't quite know how to get at it.

(Yes.) [172.]

I see another printed thing. This time it is a long, long strip and it is cut like cuttings from a paper. Then I—oh, there is a whole pile of them and they seem to be about the Major,—not anything that he had saved himself, but as though they are about him. There is quite a little heap of clippings, you know, and I see this other man—I will have to name him.

(O you mean the man you saw first?)

171. The sitter had to travel a long distance to verify the reference to this tin box which was correct, as he ascertained. The coin in it was just such a coin as described, but it was Portuguese and not French. It was the only coin in the box.

172. The sitter remarks of the letter L that it is the first letter in name of Mr. B.'s brother.

No, I mean the man who comes here; I will have to give him a name after awhile when we are talking about him. Well, I see him with this bunch of clippings, as though he is going through all these, you know, for some purpose. It has only been lately, as though the Major had seen him go through all these for some particular purpose. I would think he had been trying—not here, but some other way, to get something from him. He has been looking at these with an idea to see if there is anything in there that might perhaps have helped. Of course that could not be here, you know, but it seems to be in some other direction; isn't that funny?

(Yes.) [173.]

Now I see another thing too. It looks like—he puts his hand in his pocket and when he takes it out there is a little thing that is not a knife or anything that I know anything about, but it is metal and has a little click to it, as if he could push his hand on it and hear click. It is something he used, you know, carried with him—seemed to be always—but it is in his trousers pocket, takes that out and there is a little click as if he had a little way of doing that. He is not nervous, but it is activity—take this out and play with it a little bit while he is talking, you know. He is not serious, but very full of life, full of shining life, not strained or anything, but just wholesome, wholesouled sort of spirit that takes all life and is active all the time. [174.]

I don't suppose you would know this, but I wonder if you do, if he ever went on a boat or was where there was water. I see a boat and I see him on it, you know, but whether it is a ferry or a big boat I don't know, but I can hear waves splashing up over the boat; do you know anything about that?

(I don't, but it would not be surprising.)

Well, it is something about—it is boat and water and waves and splash, and strange thing about it, it seems almost as if it is night; I look out and I see stars and darkness, you know, like starlight, but I hear this little splash, and it is just as if he was going somewhere and talking with somebody. It is like a little dark and something to do with water and when I see him there I see this strong, young looking skin and bright eyes and all this vigor I told you and love of life was there so big, as if his plans and hopes and everything were all laid out as though he was going to live a hundred years, that hopeful, planning sort of

173. The sitter thinks this passage about the "cuttings" or "clippings" refers to his study of the records about Mr. B., who is meant by "Major" in the language of Starlight. He had studied the records in just this way, and this is the only possible meaning he can put upon the passage.

174. The sitter thinks the communicator, Mr. B., refers to his match box which he used to click in this way, while talking or at leisure.

person, and then suddenly quick as anything he is gone. That is what I see; because he went quick, the Major did, he goes quick to the spirit, he should not have gone, he is snatched away and they can't seem to feel right about it, you know. Of course the man who comes here is a philosopher and he would take everything in a philosophical way, and first of all, way above his temperament and his heart and all that would come this philosophy of his to know when things are so, and that is what comes to him, and if his heart was speaking it would be rebellion that things would come, but he won't have it that way and the Major won't have it either. He is more of the philosophical turn of mind. [175.]

Now there is another thing. Over in the spirit is a woman who is with the man I call the Major. She is a woman past the middle life. She is very prim and correct—not at all strange, but one of those correct people. Her hair is quite dark and her eyes are blue and she is very fine looking. And her hair is combed rather plain, but with some—what I mean it is not crimped, but it has got some little puffiness to it so it looks dressy. She is rather a dressy looking woman. You understand me, I don't mean Paris fashions, but what she has on is nice and right and she has a very clean spoken way, and she is with the Major and she seems to be a—you know I think there is an S with her name. It sounds very much like Sarah, but I am not positive about that. But she is with him. She has been gone much longer than he and is sort of care taker and helper to him. She is Christian to her finger nails, you know. There is all that Christian strength, not busy piety, but Christian simplicity and strength and everything, and she has got that today and she helps him, you know. Now I don't feel I have got very far in this, but I seem to get into the atmosphere little bit. There is three distinct people I have seen—the old man and the Major who is not an old man and this woman, and those people are quite as prominent as can be. The old man fought for his life and could not live. The Major went out quick and didn't have a chance to fight and the woman I don't know how she passed out. I only see her with this strong Christian power, you know—beautiful. [176.]

And then there is—strange thing—I see besides this little box

175. The only meaning of the reference to the boat and waves that the sitter can imagine here is to an ocean trip which Mr. B. took to Europe, the only trip he had. The statements about his death are correct.

176. Of the woman mentioned the sitter says: "I cannot certainly say who the woman is. His wife answers to the description. She died long since. The letter S would sound strong in her maiden name." It was evidently not Sarah.

that I saw a big, big box. It is—it looks like an old fashioned fancy wood box, but it isn't in old fashioned surroundings. It is more like in new surroundings you know, new,—but it is very handsome thing. It is as big as a wood box; that is the only way I know how to—but it seems to be covered with brass, have a light shine to it, and in it looks to me like a library; do you know what I mean?

(Yes.) [177.]

Well, I would think it was library, because this box is right beside a fireplace and it is very beautiful thing and the room is beautiful. Everything around speaks of big money, you know, money, expense that had been paid out to put it here, and with this box goes a little set like shovel and tongs and poker, you know, that matched the box in a way, and all above the shelf are so many things. The room looks rather—rather dark, and I think it is big, but I only feel that because I am only looking at this place where it is like a fireplace and these affairs around it, and on the shelf are several things that is of interest to the Major. That is a place where he went, I think. And on the shelf are several things that were of interest to him. I should think that there were pictures, you know, and little things that he would pick up with interest and look at, as if they had been familiar to him, and this house looks like familiar place to him. Now that looks more like a city house, you know, as though you would go into this beautiful room with rugs and things about and easy chairs. There is one big leather chair, dark leather, and it is to the left of the fireplace, you know, where I am, and I sit down there and talk. [178.]

But there is a woman in that room, you know, a woman who is familiar to him too, and I see him walk over to the shelf, look at something there and then walk away as if he would walk out into another room. But it is a city house. Of course wood box sounds countrified too, but that is exactly what it looked like.

(Yes.)

And I see—I should think it was still a place where he would go as a spirit, you know, that he would find his way there and be interested in these people. And I come out of that room

177. "This box," according to the sitter, "was just as described. It was in Mr. B.'s library. I saw it there and identified it. It was in new, not in old-fashioned surroundings. It was as big as a wood box and was covered with brass and was an 'old-fashioned wood box'."

178. The sitter says of this paragraph: "It is absolutely correct in all particulars. I saw the articles and identified all of them. The fire place, evidence of wealth, shovel, tongs, poker, matching the box and on the shelf many things. It was a city house with beautiful rooms, rugs and easy chairs and it was at the left of the fire place where we used to sit and talk."

and go into another one. I seem to come right out the door. It is not a room opening into it, but it seems I go into a hall and then into another room which is sunnier, lighter and entirely different, though they are right on the same floor, you know, I am right on the same floor with it. Now wait a minute. There is another funny thing. I see a big letter A here too. I don't know whether that has anything to do with that, but all at once it is dropped down here, you know, big letter, capital letter A. [179.]

There are some things that this man would want to do besides give evidence of his identity. Once that was established to the satisfaction of his friends, he would be eager to knit together his life and theirs for the better unfoldment of both of them. You know he is that kind. And I see him fond of music and whistling, as if he would whistle out a tune, you know. He would start in to sing and if he couldn't seem to get it he would whistle it out, as if he thought in his whistle, you know. It is a very cunning little way, and I don't know—I don't—I guess I have got about all I can. [180.]

(I might ask something, though I don't know what I am asking.)

All right; go on.

(Perhaps you could speak about this lady who is here; perhaps—I don't know.)

I understand. We both want to get at the bottom of this. Well there is two ladies alive he is interested in. One is young and one is older, and it seems with the young one I am with all this stuff I told you about in the room, you know, as if it is a young person. She has got brown hair and I think her eyes are blue. Her hair is not dark brown, but light brown hair, blue eyes and fair skin and pretty little way. She is quite plump and white hands and a very bright young woman, you know, that is what she seems like. She is quite young, but she seems to have a lot of light clothes on, as though they are kind of light and thin;—pretty, very pretty things, and when she moves she moves quickly; she would slip down in a chair and sit a minute or two and then she is up again, you know, in that little quick way. Her thought is instantly an act. You know she no sooner thinks a thing than she moves, and she is somebody he is very much interested in, you know. The older woman I feel sadder with, as though there was more of a grief, a sort of a sombre almost—trying not to be and yet it is a constant sorrow

179. The sitter recognizes the woman referred to and says that her name began with A. She looked after his house. The description of it is accurate.

180. The sitter remarks that Mr. B. was fond of music.

over his going, you know. Somebody this older woman is sorrowing over his going, it is just as though her heart is sad over his going. And he knows that, as though he would just put his arms right around her,—that is what I see. But she is here in the body. [181.]

Then there is another little thing. I am out somewhere. It seems to be out in the country. There are two or three wooden steps that go down near some water. They are almost like—put there for that purpose. It is more like a country place, and I go down like two or three wooden steps to the water, and I go up and run around here and it is all dry grass, yellow where the sun has dried it in the summer, and it seems to be early fall, and I am running up here. I think it is his vacation place. It is not deep water, like ocean or deep river, because it is quite shallow, but I go down here to this and there is some depth to it of course. I go up through winding path to a house, as though I made this last trip to this,—we are going back, we are going back to the city, but this is a place I love. It is all trees and open country and houses here and there, but you can't see many of them, you see smoke coming up through trees, but it is really quite a little separated, and there is some high hills all around, because I can go off one place where there is bare spot and I see a house sit up high, you know, quite a ways off, but sit up high, and you know it looks like a church just peeping through trees, but I think it is not a church, I think it is big house with crooks and turns to it that makes it look kind of churchy, you know, but I think it is a house with that effect. And all around there is dense woods, dense woods and hills and beauty, and I come down to this like a big brook or small river, I don't know which it is. They look quite alike, you know. But I go down to it with two or three—like boards that are put down to go down to it. It isn't much, it is just there, you know. And I see him run down this, as though it is a place he loved. It seems to be like a good place. And another thing—when I go up from there there is a place that looks to me like a—almost like a low, meadowy place and they look kind of like rushes around it. It is not big at all, just tiny little place where there has been a little low—like—see, a curve in the road and country

181. The allusion to two ladies is correct, according to the sitter. The housekeeper was mentioned just before and the one now described is Mr. B.'s daughter. Of the passage the sitter says: "It is a startling description of the daughter in every particular." He then notes the details. The difference in age between the two, both alive, younger with brown hair, blue eyes, hair not dark brown, but light brown, fair skin, plump, white hands, bright young woman, wears light clothes, moves quickly, and the more saddened feeling of the older woman who grieved much.



road and right down here by the side of it like a little pool with a few rushes and things growing there; they are quite like lilies. It is very pretty. Don't go down there, but I see this every time I go along this road, I see this little bit of water and this pool of flowers, you know, and things that grow there. That is all I see with it. [182.]

Do you know if they are going to have him come again?

(I am not sure.)

Well, perhaps he can do better another time, you know. Well, I think I will let this go now till we see how we are getting on. I feel kind of as if it was experiment. And perhaps I will talk with Dr. Hyslop about it.

Ask them too if they know anything about a tent. Because I hear it, you know. I don't see it, but I just hear something about a tent. It isn't the Major that suggests it, but I just heard the word, you know.

All right; I guess that is all this time.

Good bye.

(Good bye.)

#### COMMENTS AND CRITICISMS.

There are just two things to be discussed here. They are the interfusion of personality and the nature of the evidence for the supernormal. The first of these has been discussed or explained briefly in the introduction, and as it is, in fact, more or less covered by what will have to be said about the nature of the evidence for the supernormal, it will not be necessary to discuss it at length here. It refers to the fact that there is no indication clearly made by the control regarding the personality whom the messages fit. The record moves along as if all the communications came from or about the same person. They move along without interruption and the sitter is left to locate them as he pleases. This will appear to be a serious defect to critics of a spiritistic theory and it will not be my purpose here to defend that view against such an objection, except to say that there are circumstances and forms of alleged communications to which I would re-

182. Of this passage about his vacation place, the sitter writes: "It is an absolutely correct description of Mr. B.'s vacation place in all particulars. I went to see it and verified it all. His love for it amounted to an obsession. He would not go anywhere but to this place."

gard such an objection as fatal. But everything depends on the quantity and quality of the facts alleged to come from spirits to decide whether the claim is valid or not. Hence the question of this interfusion merges in that of estimating the evidence for the supernormal. We found that the pictographic process lends itself easily to just this interfusion, and we may regard these records as interesting on that account without raising the issue whether the records represent what they claim to be. Indeed they have been published less for their relation to spirits than for their scientific and psychological interest apart from such a theory. I have already called attention, in the introduction, to the fact that actual experiments between the living over a telegraph wire prove beyond question that a receiver can be quite uniformly correct respecting the personality sending a message without indicating his name, and can do this on far less specific evidence than appears in these records. Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 537-623. Hence it will only be a question regarding the quantity and quality of the facts to decide whether the absence of the name shall be a serious objection. The value of getting the name is that it makes the record indicate the most specific personality possible in estimating the relevance of the incidents and so shuts out all right to lay stress upon their possible relevance to others. We must remember, however, that the giving of the name does not exclude the right to question the evidential fitness of an incident, and that circumstance is more or less a defence for the claim that the real case depends on the specific and collective significance of the facts presented.

But the absence of the name and definite indication by the control or the communicator of the personality involved in any incident does exhibit one weakness. It leaves the selection of that personality to the sitter who knows the facts, and the reader who has no knowledge of these must accept the judgment of the sitter, unless this sitter can so state his facts that the reader can make the distinction himself or can trust the judgment of the sitter. There are instances enough where that judgment cannot be accepted, and only where a large accumulation of incidents easily made clear indicates

the personality meant can that judgment be accorded respect. In the automatic writing records there is always or nearly always an indication, by change of control, as well as contents of messages, of the distinction of personality also indicated by the facts, and thus the reader is not left solely to the sitter for his understanding of the record nor to the study of the facts. He finds a clue to the distinction in the very form of the records. Hence such phenomena as we have here are less effective, to say the least about them, than such as superficially indicate the differences of personality intended by the communications.

In examining the nature of the evidence I shall not review it at length nor shall I view it from the point of spirits. That is not the primary problem in this series of records. If the names and distinctions of personality had been given or appeared self-evident in the records, we might consider it more imperative to start with the issue of that theory. But as not a single full name came through that was correct and only occasionally an initial, it is more imperative to raise the question whether there is any evidence for the supernormal. This means that we must ask the question whether guessing and chance coincidence may not account for the facts.

I shall leave to the reader the perception of cases where he thinks guessing and chance coincidence may certainly apply. If all the facts were indefinite and general we might assume nothing else than guessing and chance coincidence. But there are too many very complicated incidents, even single ones to say nothing of the collective fitness of many of them taken together, to attempt to apply those explanations to them. Hence I may consider guessing and chance coincidence as excluded from explaining the whole mass of incidents, and merely caution the reader at various points about what the evidence for the supernormal is in such a case.

Take for consideration the analysis of the sitter's character at the opening of the first sitting. The sitter regards it as correct and of no value, and with that judgment I think all intelligent persons would agree. It offers an excuse for insisting upon a most important distinction in this work, and that is the distinction between an incident being *true* and its

being *evidential*. There are points or incidents where it would be hard to draw this distinction, for some incidents are so complex as to exclude chance coincidence so clearly that the question would not be raised. But in a general analysis of a man's character, even tho he has not been seen by the psychic, as was the case in this instance, such vague correct hits as are found here would fit so many people that their truth does not warrant the supposition of evidential significance. Many similar hits with variation of characteristics might have collective importance, but not in each case.

But it is otherwise with the first group of incidents remarked about an alleged communicator recognized by the sitter. A man is described as "fifty or sixty years old, quite stout, round full face, light complexion, blue eyes, hair carefully kept, and yet pushed back from the forehead." Now to mention any one of these would have no importance. For instance, almost any one could name a deceased friend "fifty or sixty years old". But there would be fewer among his friends and relatives that would combine all the characteristics here named. We may regard the collective meaning of these as not at all conclusive of any specific person, and I not only concede, but would assert, that even the collective interest of the facts would not involve proof of spirits. Far more evidence is required for that. But the number of true facts here limits the number of persons to whom they apply, and especially so if the circumstance that, in this work, it is relatives that represent the starting point of estimating the evidence for the sitter. But for the scientific man the question may be raised whether we are not obliged to consider the facts from the standpoint of all mankind and so insist that the incidents must fit only one person and that a specifically named person, in order to escape objection. With this view I entirely agree. After we have once proved the existence of spirits and have some reason to believe that they do not come at random and that they naturally adjust themselves to relatives or friends, the evidence for a particular person need not be so rigid as it must be in proving the existence of spirits. Hence, in this instance, the sitter may be right in thinking of Mr. A., his friend, when the description fits him,

tho when trying to see if such evidence would prove the existence of spirits scientifically we should emphatically deny it. If you wish to explain the hits by telepathy, very well. That is admitting the supernormal and I do not go beyond that in the estimation of the facts, but even then I am considering the whole collective mass of incidents.

I should say, however, that, if I leave the impression that there is never a hint of a change of personality in the communicator, I should be mistaken and would lead readers astray. The sceptic must reckon with the fact that there are times when this change is more or less indicated. A pause by the control or a statement that "there is another" often precedes the entrance of incidents bearing upon a new communicator, so that the record is not wholly without signs of such changes. But they are never as clear as in the "direct" method of communicating by automatic writing and tho the record is not without intimations that point to the discrimination it may not satisfy the sceptic until the facts force him to discard the difficulty as not fatal.

The apology for this failure to make the distinction between communicators clear is the indirect method of obtaining and delivering the messages. In no case does the communicator come into direct contact with the psychic. He has to send his messages to the control, Starlight, and this by pictographic processes or mental pictures. In addition to being more symbolic than the direct method of speech and writing, the method has liabilities of mistake, confusion and ambiguity that are sure to affect the evidence for the supernormal. When there is a chasm between communicator and control that has to be crossed by the message and when those messages are mixed up with symbolical methods, it is natural to expect that there would be greater difficulty in discriminating the communicators. Their process would be exactly the same and everything would have to take the mental coloring of the control. But in the direct method it is the personality of the individual in each case that has an opportunity to get expression without intermixture from the control. Hence the distinction between individualities in the messages. But the pictographic method represents each communicator as

transmitting his thoughts in symbolic imagery to the control who has to interpret it and transmit it with his or her own coloring.

One of the best illustrations of this is the incident which the sitter identified as an intended reference to the game of dominoes which the communicator and sitter used to play together. The control never got the name of this game, tho two long passages were devoted to it. But certain characteristics were indicated, besides saying it was a game, that enabled the sitter to conjecture the meaning. This incident cannot be considered as first class evidence, if it can obtain any credit at all. But it is distinct indication of the perfect honesty of the psychic, as it is a kind of error that a dishonest person would not commit, unless it never obtained any evidence at all. Besides it is an error so consonant with the pictographic process that it suggests and favors a certain kind of honesty in the whole affair, tho it does not prove it.

A theory which does not go as far as mind reading will not explain the facts and no one would hesitate on a spiritistic theory unless he believed in a telepathy which extends beyond the knowledge of the sitter who had to travel great distances and to resort to surreptitious tactics to ascertain the facts corroborating the statements of the medium. But it is not my purpose here to urge that theory. If you believe in telepathy you transcend guessing and chance coincidence, and these are the only objections that have to be removed. Many an incident that is simple might or must be attributed to chance or guessing if taken alone, but when each one turns out true and there are no palpable errors, the case is different. The collective mass of them can hardly be referable to such an explanation. But when you get a complex incident with specific details chance and guessing are out of the question, no matter what explanation you wish to have. It would require too much space to discuss a number of examples. The reader may do that for himself and I shall be content with remarking that I have reckoned with this point of view. A good illustration of what can hardly be due to guessing is the description of the incidents connected with the ducking season. He does not say that it is the ducking season or that

he had hunted ducks. Why the psychic could not get so simple a thing clear may puzzle some people, but when you observe that the method is pictographic, you will understand the details as they came. The dusty road, the team which he did not drive himself, the ordinary wagon, the time of year, the fall, the house said not to be his residence, etc., and all definite incidents in the ducking trips which the man took, point to the exclusion of chance and guessing, especially that there are no errors in the passage, and the exclusion of chance and guessing suffice to suggest the supernormal, and the accumulated incidents make one feel that he must admit something of the supernormal. How he shall explain it may be left to the intelligent man. But with the supernormal guaranteed by the collective significance of the correct hits, the process becomes one of great interest and importance in the interpretation of the facts, because it is not a known process in normal experience.

There are better incidents in support of the supernormal than the one I have just mentioned, but I took it because a careful examination of it shows so clearly how the picture lends itself to the method of communicating by pictographic methods. This is the chief interest in the records and the incidental lack of as clear distinction between the personalities in the communications. Moreover the fact that the method is indirect and that everything must come through another mind, perhaps two of them, besides the communicator, tends to deprive the critic of his objection to the phenomena because spirits do not communicate as he thinks they should. It should be sufficient to say to such persons that they are not entitled to any such *a priori* assumptions, but when they make them we are entitled to show that the facts are perfectly consonant with the alleged method of communicating and that the characteristics of the control and the medium are sure to be interfused with the thoughts of the communicator. With this conception of the case there should be no difficulty for intelligent people to understand the real character of the phenomena and the nature of the evidence.

## 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.

### SOME UNCEARTAIN PHENOMENA.

The following phenomena have an interest for their borderland character. They are not evidence of the supernormal and there is no proof that they are due to the subconscious. The informant has taken a perfectly rational view of them and this makes her report on them all the more important. I quote her letter conveying the material to me.—Editor.

Postmark June 29th, 1912.

Dr. Hyslop,

Dear Sir: For some time I have been able at will, without trance, to do automatic writing, but until very recently I have treated the matter lightly. I was one of the "all truth or none" sceptics. Now while I wish to believe in spiritism I am plagued by old habits of sceptical thought.

My writing purports to come directly from persons of my acquaintance who have passed to the other shore, occasionally from some one I never knew; but the chief communicator is a friend of my youth whose given name is James. Some time ago I was surprised to find "William" occurring with the above. The enclosed experiences were given within a week, and since I read your Prospectus the only thing I have read on this subject besides Bruce's *Riddle of Personality* and Barrett's recent "*Psychical Research*".

If these bits contain any truth, I shall wish to know it to help bolster a tottering faith: and if I can be of any service to you or to the Society, I shall be glad—providing always that you divulge my name to no one. All my friends, or nearly all, consider any one freakish, if not utterly insane, who has to do with anything you cannot lay a finger on.

I am somewhat acquainted with Professor James's writings, having read his *Psychology*: and his *Will to believe* at one time influenced me profoundly.



Hoping these things will not be a bore even if they prove of no value, I am,

Cordially yours,

F— C. A—.

The following are the experiences alluded to and represent real or apparent automatic writing by the informant.

William James. Hyslop is wishing for further cross correspondences. Send this: When you go to the state room stand quietly a moment and look at the picture of a tropical forest with a stream, like light. That will indicate a new light to you. When the light is given it is half good, half mixed. When it is red all unsatisfactory. Blue right, true, permitted, pure! Then the others have many modifications also. \* \* [signs.] William James.

[The signs are various figures, three of them, that do not indicate their meaning. One is apparently a three leafed flower on a stem, a second resembling a skate, and the third an irregular figure that is not comparable to anything I know.]

After this alleged cross reference, which has no meaning to me, the further messages begin with three circles containing the name "James" and then ten circles without any inclosure and two more circles after them with the name "James" inclosed. Then apparently some shorthand writing and another circle with the name "James" inclosed. Following this is a number of very small circles, ten of them, with two crosses outside, and then the message:

William James. William James. He is trying to say something. When we work in your sphere we are as people with part of their faculties pared away. We lack the physical senses and yet we try to communicate with physical senses. Imagine the difficulty S S S S S S George Wentworth is trying to say that he still exists but his part of the functioning over here is not like living. It is barren as rock to him. He was always poor spiritually and there hasn't been much chance for him to gain because he can't grasp opportunities, failed to develop the instruments when he was in the flesh. If he could get some help he might go on or else give it up and re-incarnate. Hyslop would not stand that kind of a view perhaps. I don't care. If I can't go higher soon I \* \* [drop] down. Well all right. Goodnight.

In another writing the following came, with less indication of coincidence. The previous allusion to cross correspondence was pertinent but of course without any evidential import.

June 21st, 1912.

William James. When Hyslop was with me we talked of the lack of satisfactory proofs. It seemed then that one going over with the intention might give something unquestionable or almost so. but it is much harder than we supposed, especially for one of my makeup.

Hyslop said he would undertake the work but he knew he'd resent the \* \* [a word erased] slurs the President would receive open or concealed.

Hyslop said I'd soon be able he hoped to read, write and think with my old vigor. We spoke of the paucity of the right kind of material on the earth side of communications.

I was too enfeebled to speak or think with much snap. When Hyslop reads this he \* \* \* \* [scrawls and symbols that are undecipherable] may recall the things mentioned. William James.

On the next day another short writing came in which the letter G was written and rewritten many times. It probably refers to the George which the informant mentions in her letter to me. The manuscript begins with two drawings and some scrawls, the latter without any determinable meaning. One drawing, evidently according to the written statement, purports to be a basket. It resembles a half sphere and might be described as a punch bowl without a support. The other drawing is a face, of course, not in any way recognizable by me as asserted it would be.

William James. William James wishes you to tell Hyslop that the basket is one of his old ones in the garret. He can find it or possibly remember it. Hyslop may know the face. It is like some one he once knew. G G G G G G G G G G G G G G G G G G G. When you are not so tired try again.

June 29th, 1912.

William James. You should send this writing to Hyslop. William James. you are so skeptical yourself. I sympathize with your difficulties. Hyslop may recognize some references. The east room

was mine. The west bed-room was for guests. Henry was away when Hyslop came. William my son was home but not present with us. There was a maid who answered the door when Professor Hyslop came. He may remember. There was some disorder about my room, papers strewn around. \* \* [systematic scrawls.] When you reach this side you will see the significance of those figures [referring to the systematic scrawls] and others. W W W W W William James.

Without regard to the question whether there was any evidence for the supernormal in these records I wrote to the lady for further information and included a number of questions whose answers might enable me to form a more intelligent judgment of the facts. The reply came on July 20th, 1912, with more samples of automatic writing which were not dated, but seemed to have belonged to the same period as those which I have already copied above. The letter which the lady wrote in reply is as follows:

[Postmark July 20th, 1912.]

Dr. Hyslop,

Dear Sir:—I send these sheets purporting to come from Prof. James. If he is not trying to give cross references, then my subconscious is playing a lot of fantastic tricks with circles and crosses. I should like to know if these things fit in with anything from other sources. I am busy and inclined to give little time to something which seems mere nonsense.

I have no idea of the address of Henry James, the novelist. This message may be authentic and it seems a duty to send it any way. After looking it over will you please mail the part referring to his brother to Henry James, under no circumstances mentioning my name. Please do not let the name James Bell appear in the other lot of papers forwarded you. I rely upon your promise to reveal no names.

Cordially yours,

F— C. A—.

The automatic writing sent me at the same time began with a lot of circles partly superposed on each other and scrawly marks over them or under them, the record does not say. Then came the following:

Mary Miller. You must try to forget past. Remember only the best. Only faith later knowledge. You can soon



ability to do the kind of work he wishes which course merely increases his inability. He may renew his strength and power and stop, but he must stop thinking about it. He must throw down every care for a short time. His work will benefit as well as his health. Wm. James."

This was followed by some circles, the letter M twice and the words "Henry my brother", and a lot more circles and the name Wm. James. Then the capital letter M alternating with scrawls and small circles, once the letter S. and a number of crosses made out of small circles and the name Wm. James five times. Then follows a lot of scribbling with circular scrawls and the name Wm. James 7 times, more circles, capital G 22 times, Wm. James twice, another cross and capital G 20 times. Some of this is dated July 20th, some July 23d, and the last July 24th, 1912.

The answers to my inquiries brought out the following facts, one of which at least is interesting.

"A cousin whose name was George died in New York within a week or less of the time the 'G.' appeared in the writing. I did not learn of his death until after the script had been forwarded to you. He has since apparently tried to communicate, sending a message to his mother. No meaning attaches to the triangles. Mary Miller is the name of a distant relative who often communicates. She died nine or ten years ago. The figures of a leaf have no meaning to me. They often appear."

On the 9th of July, according to the postmark, the letter not being dated, the lady wrote a letter in reply to one from my secretary asking for the meaning of the cross and the circle and in reply to mine of July 1st. The following is the letter.

[Postmark July 9th, 1912.]

Dr. Hyslop,

Dear Sir: Your letter of the first just received. I had never seen any of your publications until a month ago when the *May Journal* was sent me. I saw nothing whatever in the papers concerning William James's death, being very ill myself about that time. Neither have I seen anything with reference to a cross and a circle in any paper except the reference in the *May Journal*. The circle

and the cross came to me many weeks before I saw the *Journal*. I regret having destroyed many papers, but will make as clear as I may the manner in which it first appeared.

A friend of my youth whose given name was James has for long purported to communicate. As long ago as last April a cross came in a circle. I can say that positively and it may have come earlier, but probably not earlier. About the same time I was mystified and surprised to find many "W.'s" appearing, and then the name William in connection with James. If I had thought of Prof. James, of whose death I had of course learned by that time, I might have verified something of importance. But my objective mind tended at once to reject the William, believing it to be an error, coming, as I thought it did, with the given name of my old friend James. The circle and the cross have never appeared except in connection with the name James, but William was not always attached. Hereafter I will save and date my papers. The W.'s have been formed in rather a stiffer manner than is customary with me. When "William James" has been given in form of a signature there is a distinct stiffening of the muscles of my hand which is apparent to me in no other automatic writing except some purporting to come from an old relative and then with a difference indescribable. I have often been told by the writing to go into a trance: "You interfere too much", and similar things have been said. Nevertheless I have not been willing to try to enter that state. Indeed I have never considered the phenomena seriously until within a few months. I wish to be able to add my mite to the splendid work of investigation and will send you anything I receive which might be of interest later. I will have more time to trials of this sort, but at present my little son is in frail health and requires almost every moment.

There is another appearance of a cross to me and less frequently a circle which, until the moment, I have always associated with my little child. He has been sick all of his little life of two years and I have given all my force of every sort to his nursing. I have always implored divine aid. Within the last six months or a little longer a marvelously beautiful violet light appears when my eyes are closed, if the supplication is answered affirmatively. It sounds very superstitious, but I have watched carefully a long time and never has it failed. If I ask for a restful night and the violet light appears he slumbers almost without stirring. If a mixed light appears he is restless. This is a long way about to say that as I am quiet at such times there has appeared lately a luminous violet cross very often and occasionally a fleeting circle of whitish light. A few times the cross has been red. This may mean little to you.

I am telepathically clairvoyant, it seems, at times, nearly always when quiescent with closed eyes. Then I get glimpses of wondrous beauty and sometimes of frightful faces. When my objective mind

turns to note them in a way which would permit description, they usually vanish tho I am able to hold them longer now than I did several months ago.

Hoping to be of a little service in the cause of honest scientific investigation, I am

Cordially yours,

F— C. A—.

On the date of July 4th, 1912, there was another automatic writing of which the following is a copy, with description of drawings.

Apparently a basket again was drawn, but this time it was more bucket shaped, and then an unintelligible figure, following which was the writing.

The name James was written 12 times, and then William James 5 times, and Mary Miller once. When you are so extremely tired we cannot work well.

July 5th, 1912.

[Scrawls and circles.] William James is trying now to communicate. He meant the cross as a sign of himself and the circle as a symbol of continuance of endless continuance. He is in a difficult situation by reason of his promise and his repeated attempts to communicate. Other work waits him, work more in his line of endeavor but it waits while he struggles to keep the faith with his comrades of other days. He would always keep his word regardless of cost. The conditions here are so widely different that no one should pledge himself to the living. Communication requires special conditions which some of us are not fit for, just as many earth people could never develop satisfactorily the ability to speak or write automatically. I began trying long ago, because of my intense love and desire to speak with you and help you. Things were going so badly for you—if you could then have believed I might have helped. We could have avoided some misery. However it all matters little since you did not completely sink under it.

On July 8th further communications about Professor James were made and the cross in circles was made a number of times. Nothing of interest was said.

It is the estimation of such work that gives the trouble. With most people it is enough to have automatic writing to regard the phenomena as spiritistic, and some day this view may have more or less that is correct in it, but not so long as

we are required to have definite evidence of the supernormal in it to attach any credence to this theory. If we ever establish the hypothesis that there may be spiritistic stimulus but not spiritistic content, we may extend the explanation of automatism beyond the processes in the brain, tho retaining these in the phenomena which come under observation. Until we know definitely the limits of subconscious action, however, we can hardly advance this view beyond a possibility.

The messages purporting to come from Professor James to me are not evidential. Some of them are quite possibly true regarding our conversation and the facts, but they might be guessed of such a mind as his and mine. There is nothing that stands out clearly suggesting supernormal information. It is not impossible that the source of them, at least as stimulus, is what it is claimed to be, but we cannot maintain either the fact or the probability of it on any evidence in the record unless it be from the cross and the circle associated with his name. We shall examine that point a little later. But the general content would suggest to most students subconscious action, whether spontaneous or stimulated externally. The lady herself takes a very rational view of this possibility and it is only the general type of phenomena and a few statements that associated the record with those cases where the supernormal is present.

Accepting the informant's statement about the circle and the cross it is difficult to remove its possible significance. Readers may remember that this was the sign given by Professor James through Mrs. Smead and Mrs. Chenoweth and we have received it in one or two other cases where the facts were not known. It was just this fact in the present informant's record that excited attention. If we had only the incident of their coming after she had seen the *May Journal* (1912) there would be no difficulty in explaining the case. It would be a subconscious memory associated with the name of Professor James, whose communications were summarized in that number of the *Journal*. But the lady asserts that the circle and cross had been given before that time and that it had been associated with the name of Professor James before she had read that *Journal*. The circumstances that weaken



this coincidence, however, are (1) that the lady has had the circle and cross associated with her child, (2) that the name James, that of a personal friend, might have recalled that of Professor James before she saw the *May Journal*, whether consciously or subconsciously, and (3) that, taken in connection with the circle and the cross related to her child, and its personal value to herself as a symbol of relief, it might easily have recalled Professor James with the other name frequent in her writing. If these did not weaken the connection of the cross and circle with the name of Professor James there would be a strong incident to be accounted for. But with that evident weakness we have to face the possibility of explaining the coincidence as one of chance, so far as the name of Professor James is concerned, tho the occurrence of the circle and the cross might otherwise have had a symbolic and significant import.

The perplexity which such cases usually give us turns on the alternatives of subconscious fabrication or impersonation and genuinely spiritistic communications. What must puzzle any person is the necessity of believing that the subconscious of so many people is addicted to the impersonation of the dead when it should know better or that it does not ultimately fool mankind as to its action. The evidence, on the other hand, is too poor to indulge spiritistic explanations, especially if we are not sure that the source of the cross and circle is due to the influence of the real Professor James. But it is a very important apology for the case to find that the connection between the cross and the circle and Professor James is a casual one without supposing that the occurrence of the symbol is itself a purely subconscious fabrication. It is quite possible that it has a significance, whether subconsciously originated or inspired by foreign stimulus, and that association connects it with the name of Professor James, as explained, and tho that nexus may be casual it does not make the occurrence casual in the first instance. Assuming that its occurrence had the same kind of symbolic meaning that such signs often have in mediumistic cases; namely, helplessness in times of trouble, we give it an importance in the life of the subject, tho we do not have to assume that it has its

source in Professor James, and thus escape equally the theory of subconscious impersonation and that of spiritistic inspiration. We do not have to assume any kind of deception, but that of our own interpretation. The subconscious is not fabricating or impersonating and the spirit is not communicating. The subconscious is acting honestly and association throws up a nexus which the normal conscious misinterprets.

This explanation is very important for the study of all cases where we seem to have this dramatic play of the subconscious simulating spiritistic communication. It suggests the possibility that, if we had all the facts in many other cases, we should discover an escape from two very disagreeable alternatives, each being equally unsatisfactory. The informant happened to remark that another James was associated with her automatic writing and this was the clue to the explanation. Had she not remarked this, perhaps by accident, we should have been totally in the dark for a way out of the dilemma. This defect of information may be the cause of the perplexing alternatives in which we are placed in similar cases. We have only to insist upon the most rigid demands for evidence to protect ourselves from confidence in either alternative and thus look for others that are more natural than either of them.

The facts against this apologetic explanation are those in which the symbol of Professor James persisted so constantly. That is, the constant repetition of it might be construed as evidence of impersonation subconsciously produced. But this may be true in the sense that it is subconscious, but not in the sense that it is fabrication. It had its origin first in the knowledge of the normal consciousness and the subconscious simply reflected the association which had once appeared to the normal mind. It might well thus impersonate, but it would not be fabrication when viewed as the reflex of a normal association. The mental interest once aroused by the discovery of its possible meaning might well give rise to its persistence simply from the momentum of normal interest, and not from any subconscious purpose to deceive. The two alternative theories of genuine messages and subconscious fabrication keep the normal experience and the subconscious

separated. But the view here taken connects them in the natural way and at least suggests the minimum of illusion in the case.

#### A DREAM COINCIDENCE.

The following dream coincidence must explain itself. Unfortunately the writer did not date her letter and the postmark was not noted at the time. But the corroborative letter of one of the informants was dated April 26th, 1914, and this was but a week or so subsequent to the receipt of the first account by the one who had the dream. April, 1914, may be considered the date when the incident was reported, while the date of the dream is specifically mentioned in the letter.—Editor.

Dr. James H. Hyslop,

Dear Sir:—I write in answer to an "appeal" published in the Dayton (Ohio) Herald of recent date, and I wish to state in advance that previous to the experience herein related I had no belief in anything of that nature.

I knew no philosophy except the materialistic "Natural Philosophy" as it is taught in schools.

But my first strange "dream experience" was as follows.

In April, 1886, my brother and my nephew went, from here, to California. My brother returned in a short time but the nephew, Gates Stoner by name, remained in Los Angeles. This nephew was my sister's son, and she (my sister) being dead I had always taken a deep interest in her two orphaned children. But letters which we received from Gates, stated that he was doing well, and so I felt no uneasiness concerning him. Some of our family had received a letter from him about two weeks previous to my dream, and he was well and contented. I do not recollect that I had even thought of him for several days, before my unusual dream.

On the night of February 16th, 1887, I had sat up somewhat late to work. (I was making cane chair seats for a Dayton factory that gave out that kind of work) and after I retired, I soon went to sleep. All at once it seemed to me that something gave me a sharp and sudden shake, which aroused me, and I looked and saw Gates Stoner.

Apparently he stood close to me; but the room in which he stood was not my own bedroom in which I had so recently lain down to sleep. Gates looked life-size and natural, except that

his face was disfigured with red blotches which looked to be sunken a little below the natural surface of the skin. The blotches looked like half-healed ulcers,—irregular shaped.

Something close to me seemed to pronounce his name "Gates!" and instantly the scene changed somewhat, and I saw him sitting down, holding what seemed to be a handkerchief to his face, and a voice said "A heavy misfortune". Then as quickly as before, the scene again was changed and I saw Gates lying prone face downward with his shoes and clothing on—upon a narrow bed, upon which it seemed to me, he had thrown himself, in an abandonment of extreme physical suffering or mental dejection. Then, I myself, seemed to ask the question: "Does he suffer mentally or physically?" and I sat up in my bed and looked about me. There was nothing unusual in the room; and I laid down again, and went to sleep.

A day or two later, I visited my only living sister. I told my dream to her and her daughter, but I stated to them that it no doubt was a dream like all other dreams, and, although it was unusual in many ways, yet no importance need be attached to it. (I never had been able to believe in "tokens" or forewarnings of any kind, and I always accounted for such things as illusory or purely imaginary.) But three weeks later when I read in the Dayton Daily Democrat, this startling headline "*Smallpox at Los Angeles*," a new signification seemed added to my dream.

Time passed on—February—March and nearly all of April passed, and although letter after letter was dispatched to Gates, no answers were returned.

Finally a letter from his only brother, here, begging of Gates, "for God's sake, to break his long silence if life enabled him yet, to do so," brought the reply that Gates had had the smallpox, had suffered severely but that he was now better and would come home soon.

Gates came home in May. He had fully recovered and was looking well. Of course I naturally referred to his having had the smallpox and I asked him: "Why did you come and tell me, Gates, when you had the smallpox?" (His brother had already told him about my dream.) Gates laughed, and said "I don't know—it was the strangest thing I ever did do. I did not know, myself, that I had come and told you, until Warrie (his brother) told me that I had!"

"Was you sick on the night of February 16th?" I asked him.

He answered, "Yes, I was!"

"Did you sit down that night and hold a handkerchief to your face?" I questioned, next.

"I don't think I did," Gates replied.

"Are you sure you didn't?"

"Well, next thing to sure."

"Did you lie on a narrow, dark colored single bed?"

"I did, for a God's fact!"

Some one asked him, at that, "Was you thinking in particular of home that night, or wishing you was here?"

Gates replied: "Don't ask me! Imagine yourself three thousand miles from home—all among strangers—sick from a frightful disease that is decimating the town—the pest house prospect before you; then ask yourself if you would think about home or wish you was there? I'll tell you how it was", he went on: "The smallpox was as thick as blazes, and I had been vaccinated in the hope of escaping them, but there was little chance for me in the business I followed to escape exposure to the disease" (he drove a public coach). "I was vaccinated on the first Monday in February (that was the 7th) and about a week later, one night—I don't remember the exact date—I was sick—most wretchedly sick, with all the symptoms of genuine smallpox! I felt the fever coming over me in great, hot waves, and a pimply eruption was appearing upon my arms! I didn't want to have the smallpox—I didn't want to be marked with them; and I had a mortal dread of the pesthouse, which was then receiving new inmates every day! I was half delirious with the pain and fever in my head. I did not want the people in the house to know I was getting the smallpox. I got up off my bed and lit a light and looked into the looking glass, to see if the eruption was showing in my face. My face was as red as flannel, and in my desperation, hoping to prevent the terrible eruption from appearing there, I—there it is now—that is the handkerchief you saw Aunt Omie,—I tore a piece out of the sheet upon my bed, and dipped it into cold water, and held it to my face, to try to cool the fever and hinder the eruption from appearing there! That beats anything I ever heard of—that dream, or vision of yours, Aunt Omie!" he exclaimed.

The above dream and its sequel is true in every particular, as related, and is submitted to the Society of Research, because it has been asking through columns of the Dayton (Ohio) Herald for such manifestations. That dream was my first experience along these lines, but it changed the whole current of my beliefs, and made me more susceptible to subconscious teachings than I had been before. I always have felt thankful that I was worthy or able to receive that life-sized photographic, telepathic message from a distance of three thousand miles.

I ask that *all names be withheld* if any public use is made of this strange dream of mine. There are some persons living who will recognize it, though, if it should meet their eyes. Yet materialistic persons who do not know it to be true would (as you

know) call it a fake and the dreamer a "fraud" or a "crazy person".

Very respectfully yours,  
N—— S——.

Dayton, Ohio, April 26th, 1914.

Dr. James Hyslop:

Sir:—Your letter was received a week ago but have been too busy to answer sooner.

1. So far as I know Mrs. S—— knew nothing of her nephew's illness when she told me about seeing him sick and with a bandage about his head.

2. She told me she saw him and that he appeared to be sick.

3. He seemed to be kneeling by a chair; or at the end of a couch, and the part of his face which she saw seemed to be broken out in sores.

4. I do not recollect the year: it was in the eighties. After eighty-four.

I am in haste,

Yours truly,  
MRS. C. F——.

Dr. James H. Hyslop,

Dear Sir:—I write in answer to your kind communication of April 11th. My nephew, Gates Stoner, died Oct. 11, 1898, and therefore your first request—asking for his address—is estopped from being answered.

For answer to your second query—the addresses of persons to whom I told my dream before I knew of its fulfillment—I will give the addresses of the two persons to whom I told my dream immediately after its occurrence, and to whom I remarked that it was no doubt a dream like all other dreams, and had no significance. (I was an especial unbeliever in all manifestations of what is now called "psychic phenomena" and always explained, or tried to explain them, away.)

I have not spoken to nor communicated with Mrs. F—— and her daughter for two years, owing to a family lawsuit in which I was obliged to take opposite sides from them. I greatly regret the loss of their good friendship, but in spite of endeavors to retain it after the law trouble they still hold animosity against me. Nevertheless, I believe that Mrs. F—— and her daughter will answer whatever questions you may ask them about the dream in question. They are busy people. So, put your request into the form of *numbered questions*, so they can answer them without too much trouble—explain to them why you ask the questions of them—and I feel sure they will answer.

As to where I was living when Gates Stoner was in Los Angeles. Yes, I was living in my own home here in Ohio—near the village of Sulphur Grove in Wayne Township, Montgomery County, Ohio. Mrs. F—— and her daughter (they are my sister and my niece) were also living here—near Sulphur Grove at the time of the dream and its sequel took place. For a number of years they have lived in Dayton.

Very respectfully yours,  
N—— S——.

P. S. Will you please let me know, later, whether or not Mrs. F—— and May answer your questions?

N. S.

#### APPARENT COMMUNICATION WITH THE DEAD.

The following incident was sent to *Everybody's Magazine* in response to an advertisement by that periodical that it would offer a prize for the best psychic experience, and it fell into my hands after rejection by that magazine. The only experiences accepted or considered for the prize were of the physical type, as if they were primarily psychical or had any bearing upon a spiritual world. But the present incident has the interest of being or claiming to be a very prompt return after death when the subject did not know of the agent's demise. It must tell its own story and determine its own value.

The experience with the psychic has to run the gauntlet of the doubts that attach to professional mediums. As the agent and her friend both living in the same city and the percipient had visited this medium before, one may imagine many possibilities for previous knowledge and of the death of the agent. But the fact that this friend never visited mediums weakens possible suppositions against the man, tho it may not remove the fear of possibilities that deter us from urging what he said as evidence. Besides the testimony of the informant that she had not mentioned her experience to any one rather protects the medium. It is possible, therefore, that the incident has a trustworthy character for something better than either chance coincidence or fraud. We can hardly attribute fraud to the informant's experience and the evident or ap-

parent ignorance of the medium of the facts about the informant's experience tends to exempt him from suspicion. The facts may, therefore, go for record among others of a similar kind.—Editor.

I will preface my article by saying—I am not a spiritualist, nor have I ever sat in circles, and what I write came to me without seeking mediumistic influence in any way.

I had a young girl friend of about 20 years of age, who was very fond of coming to talk with me at the twilight hour, and being a busy woman and not always able to give that time, we arranged to be together every other Sunday evening for our "twilight chat", and so for a long time we thus met. The last time we were talking, our conversation turned to spiritualism, and we parted with the promise to each other, that whoever died first would immediately appear to the other, if such a thing were possible.

It happened that I was away from the city the following Sunday on which she was to spend the twilight hour with me, and I did not see or hear from her for a lapse of almost three weeks, but on the next Saturday evening (the day before which she was to come) on sitting in my room alone, I was disturbed several times with distinct raps on the door of the wardrobe in the room, finally thinking someone must be playing me a trick, I got up, looked in the press, under the bed and around everywhere—but nothing did I find that could in any way make the noise. About ten o'clock I prepared for bed, and still hearing the raps, I did what was unusual for me to do—locked my door. I had no sooner turned the light out and laid down in bed when a hand was gently placed on mine, and looking up there stood my young friend by my side. She was so distinctly visible, that I exclaimed "Why Lillie, what are you doing here this time of night and how did you get in"? She stood for a few moments longer and then disappeared. Notwithstanding the room was very dark at the time, she so illuminated it that she was as distinct to me as in a bright light. Having parted with her less than three weeks before, in perfect health, it did not occur to me, even then, that this could be a visit from the "Spirit land". My astonishment can be understood the next day when I took up the morning paper to see the notice of her death on Saturday afternoon, just two hours before the first raps came to me.

Somewhat of a mystery surrounded her death—which is not necessary for me to detail here. But not being able to find out anything about it I concluded to go the day following her funeral, to see a medium, to see if I could by any chance, hear anything through that source about it. As soon as I took my



seat he went into a trance and right off began telling me that the presence of a young girl who had lately passed over, was there, and calling her by name, said that she wished to say to me that I "did see her on Saturday night and that she rapped to call my attention to her being with me, that she came immediately, to keep a promise we had made to each other."

He then went on to tell me all about her illness and death a most distressing one, and which I afterwards verified to be true in every detail.

This is one of many similar experiences I have had. Having had no witnesses to the above I herewith attach my affidavit that every word is true and a personal experience. If necessary will give the names of several persons who will vouch for my word.

MRS. ALICE L. BAYLES.

Subscribed and sworn to before me this  
6th day of June, 1908. [Seal]

April 30, 1908.

Prof. James H. Hyslop.

Sir:—In answer to your letter of April 2d, asking for more information for the article I sent you, I will endeavor to answer the questions as well as I can. Having at that time kept a daily memoranda of events that interested me most, I am able to refer to it, so can give the information correctly as taken down at that time.

My friend died March 12, 1898.

When I heard the raps they were so distinct, that altho I was sitting with the door open, and the sound did not come from that side, I got up and looked out in the hall, there being no one around, I sat down again, then they continued—I looked out the window to see if the wind had risen, not a twig was moving. I next looked in a clothes press, where the direction of the sound came from, but I was then convinced that there was nothing around to create the raps—I then prepared for bed, it being about ten P. M.

The notice was probably in The Washington Post as that was the only city morning paper at that time.

The medium was Homer Altemus, who is now dead. I suppose you would call him a professional, as that was his work. I had consulted him several times and others also.

She lived and died in Washington, D. C. I was living in Washington at the time and ever since.

She was not familiar with mediums, had never consulted one.

When I went to see the medium I walked into the room,

asked no questions, made no remarks—took my seat and he immediately went into a trance, said right off—"I am in a room where everything is covered with lilies" (her name was Lillie and she was laid out in a bed of lilies, the casket being covered with them) "there is a young girl who has just passed over, she is here and says you have come to keep a promise you made to each other, and that you did see her on Saturday night, she came to you as soon as she was able to and rapped to attract your attention". He then continued, without my asking any questions—entering into detail of her sickness and death. It would be impossible for me to enter into these details, it would require too much time, and I do not feel at liberty to enter into the family secrets. Suffice it to say that they were Roman Catholics, she had voluntarily left the church with very much opposition and had been made to suffer, mentally and physically. Being a most beautiful, pure, young girl, with a brilliant mind and highly sensitive in every way, she succumbed under the burden.

After my interview—in which she, through the medium, told me the name of a person to go to and see who could verify what she had told me, I found that she was a nurse who had helped to nurse her those last days, and through others also, I learned all that I had heard through the medium, to be true.

I am sure I did not mention to anyone the next day, my experience of the night before of the raps and vision, because I had lately moved into a boarding house, and did not know anyone there well enough to confide in what to me was mystical and sacred. My sister, the only one who I would probably have mentioned the subject to was away at the time, and I may have written my interview to her or have waited several months to tell her, I do not remember that.

It will be impossible now for me to write another article on that line, I am a busy woman and my time is very much occupied.

Very respectfully,

A. L. BAYLES.

#### AN INCIDENT IN CONNECTION WITH AUTOMATIC WRITING.

Until 1868, although a son of religiously orthodox parents, the writer had declined to accept all offered evidence of a conscious life to follow the present one. I was at that time twenty-eight years, young, in perfect health, married, with one child, a daughter. I had been somewhat familiar with that which is termed spiritualistic phenomena, yet nothing that I had witnessed seemed satisfactory evidence of an intelligent life to follow this, although many of the manifestations were difficult to explain. I refer to peculiar rappings, the moving of heavy

bodies without the application of adequate physical force; automatic writings, eloquent lectures or sermons given in an alleged condition of trance by uneducated persons ordinarily devoid of ability to speak in public: these events occurring under circumstances that forbade probability of trickery.

Leaving the army at the close of the Civil war, I secured employment with a corporation and given an opportunity to please, which was at no time neglected. My immediate chief was a Mr. O——, who was some ten years my senior, able in a business way, and had been some time married to a dear good woman, his superior in culture and social training: a most devoted wife, who, remaining childless gave him an undivided affection, idealizing, and perhaps therefore idolizing him. When I went with my young wife, in 1866, to her new home, she was immediately taken into the hearts of the O——'s and an appreciated intimacy continued until the summer of 1867, when Mrs. O——, after a very brief illness, passed out of sight. She was sincerely mourned by her husband, her church and the community, and her thoughtful kindnesses greatly missed by us. She was buried beside her father, thirty-five miles away, at a town upon one of the principal lines of railroad in New York State.

It would take too long to tell how I became a medium for automatic writing, by means of which was presented to me new ideas as to a future state, and although I persisted in my preconceived opinions, after a time I was argued to a standstill and was at last compelled to change my views. Very many interesting things occurred, and while it is perhaps a digression, I venture to relate in passing an instance as a suggestive answer to the common question, "What good is it".

I had at that time an intimate, bright-minded, congenial friend about my own age, who was a very determined sceptic, and who vigorously combated all religious teaching. We discussed religion from time to time, and usually ended by deciding for ourselves (as young men will), that we had demolished the whole orthodox structure, and any assurance it gave of a future existence. During a local epidemic in 1867, he had lost by death both of his children, two very beautiful and promising little girls and was nearly broken-hearted at his bereavement. Doubtless to this event may be attributed his awakened interest in psychological investigation. He long ago passed "within the veil". It was during our last interview, when stricken with an incurable disorder, and calmly awaiting the earthly end, he said, "S., I can never tell you how much I value our intimacy, leading as it did to an investigation of Spiritualism, as *now I know I shall see my little girls again*".

Among the many communications were some purporting to come from Mrs. O—— evincing a strong desire to convince

her late husband that she was in possession of a conscious existence. While these messages were received with respect by him as to my sincerity, he remained sceptical of their origin, continuing so in fact after hearing the message I am about to give, which he disposed of by saying, "My Bible teaches me that my wife is sleeping, therefore I cannot change my belief". Some three years ago he too solved the great mystery, passing away after a long and respected life, leaving an only son, a professional man of good repute, by a second marriage.

The winter of 1869-70 had been very severe and the spring was unusually late, the ground remaining frozen far into May, and so remained on the thirteenth, except a coating of mud on the surface. Mr. O—— had left the service of the corporation and had taken up the occupation of a merchant in the same town, and his home had been kept open for a time by Mrs. S., the mother of his late wife, of whom we were also very fond, but at this date she had removed to the home of a daughter who resided in the town where Mrs. O—— was buried. The old intimacy had continued and O—— came and went to and from our house at his volition and had great interest and delight in the daughter that had come (and still remains), to bless us.

On the date named, I had finished my luncheon at about 12.30 o'clock. There was a welcome sunlight, and I went out into the garden where I engaged in picking up some of the débris which had accumulated during the winter. Mrs. B—— came out and mentioned the fact that during O——'s call the afternoon of the previous day he made a certain remark, which, while entirely proper in itself, temporarily displeased me, and I made a response as to him which I prefer not to set down here. Soon after I left for my place of employment and finding all going smoothly, about 2 P. M., as I often did, sat down to wait for whatever writing might come. I was in a perfectly normal condition physically and mentally. I was not thinking of anything in particular, and certainly not of O——. I was simply in a receptive mood, and my written memorandum made soon afterward says that I did not know of his absence from the town. Promptly the pencil began to move, and wrote, "George says" (he was the alleged guide), "Elvira says you break her heart when you say such things as you did this noon. Be kind to her *friends* as she tried to be to you. George says; Elvira is here now. She says she left him of whom you spoke at C——, and came to tell you how to convince him that she knew all about his actions. She was with him today and went to the cemetery with him. He mourned her death with tears, but she was not where he looked, but beside him, close by the grave of father. She saw him plant the flowers and trim the shrubbery, yet she for whom he did it was not sleeping there, but living. Oh, Gracious Father, that he may

see, open Thou his eyes. George says—You should love him for her sake."

I cannot say I was startled at this unexpected writing, yet impressed and interested at once. I saw it was a test message, and subject to confirmation. The first statement I did not question, as Elvira had been most sincerely mourned; as to trimming the shrubbery, I thought it probable, but as to *planting flowers* while the ground was in its then frozen condition, I thought *extremely* unlikely. If he had gone as stated he must have taken a fast train, No. 3, about 6.30 A. M. and would probably return by the accommodation about 4 P. M. I finished my day's work by making my usual report of the business at the corporation office, and deliberately strolled across the square to J.'s store, where upon entering I was greeted pleasantly by him, who, busy with a customer, said, "Take a seat, I want to see you". I sat down upon a stool outside the counter, until he was at leisure, when he came, and seating himself opposite me, after the exchange of civilities, I said, "I hear you have been out of town today." He responded, "Oh, yes; I went up to C—— this morning on No. 3, to see mother who was at Mrs. W——'s (as I have stated), and while there I went to the cemetery, and tidied up the place. I raked up the dead grass and trimmed the young trees, and as I have to go to New York soon to buy goods, it will be some time before I can go up again, *I sowed some flower seeds*, which I took with me. I do not know as they will grow, but I thought best to try it, and I finished and sat down to rest just as the whistles blew for twelve o'clock".

On the afternoon of May 14th was written, "George says; Are you satisfied that you received a test last night?" She heard him admit to you all she had stated. This circumstance may help to convince him and assist you to have an interest in him and ultimately lead him to inquire into the principles of spiritualism and then, God willing, she would satisfy him that she lives and waits for him."

Later, in answer to a question was written, "E—— says, when Sarah's baby was born she was there and saw the little one and kissed her, knowing how often the mother had wished me to see her and desired that I might have lived to have an interest in her. I saw her often and am often at your house when the mother is alone. I thank her for not forgetting me. When you first began to communicate I wrote, but when *he* had been spoken to, I *feared* it. I thought I would not press the matter, but await God's own time. I still wait and hope. Thank you. Good bye."

This pathetic message sounds very human in its evident fear that she was being forgotten, and to those who knew and loved her well, it seemed most characteristic and natural from the ex-

isting circumstances, as J—— had at that date entered into a new marital agreement which when consummated proved most harmonious and satisfactory to both the principal parties and their friends.

As to the events of May 13th, it would seem that the communication was substantiated in every particular but one, and this the most probable of all, yet one not likely to be talked of, even by intimate friends. This statement was that he was shedding tears.

I verily believe there is but one reasonable way to account for facts here given, which is:—That Mrs. O—— was really present at C—— witnessing "all his actions" and although after repeated failures she still desired to "satisfy him that she lives", she came near me in the sunny garden at 12.30. Hearing my remark, she later administered the sharp rebuke. Then after I had walked a mile, she caused to be written a statement of events that had previously taken place thirty-five miles away, one of which I doubted, not to say scouted. Notwithstanding my doubts, in less than five hours the communication was voluntarily substantiated by the principal actor therein.

The writer of the record reports an affidavit as to his veracity and reputation for intelligence and honesty. It will not be necessary to incorporate it as it reveals his identity, which we are suppressing. But his connection with hospital work as an officer would guarantee this without an affidavit.—  
Editor.

## BOOK REVIEW.

*Stead the Man. Personal Recollections.* By EDITH K. HARPER.  
With an Introduction by Major General Sir Alfred E. Turner,  
K. C. B., etc. (William Rider & Son, Ltd., London, E. C., 1914.)

This book is the psychic biography of Mr. Stead. The volume published earlier by his daughter covered Mr. Stead's life and psychic experiences in so far as they were related to his family. The present volume covers his wider experiences in the same field, and says little or nothing about his life as an editor, journalist and busy man with the affairs of world politics. This is not said as a fault of the work, but rather as its merit. We see him in the one field of spiritual interest in these times and his interest in that subject and its work would be lost in a larger work and the details of journalism and politics.

We should advise every psychic researcher to read it. The book is well written by one who was his Secretary in all that she relates in this interesting volume. It is an adequate defence of the man where the Philistine world had been content to laugh and judge without evidence. If we were to form our verdict by what was said of him in the newspapers which are the world's record of fool gossip instead of sober truth, we should not have a good estimate of him. But fortunately we are not left without an infallible guide to a correct opinion of him and that is his sense of humor, which is a better protection of a man's intelligence and character than any amount of pious testimony from friends or sympathizers and it is an effective reply to the gibes of the Pharisee who never thinks, but only sneers.

It is probable that Mr. Stead had his faults as all of us do, but his better side in psychic research never got the recognition it deserved. He had strong emotional traits and these brought upon his head the accusation of gullibility and victimization by real or alleged fraud. But the possession of an emotional nature is not a fault in a man. Rather it is a merit. No man is ethical without this trait and those who depreciate emotional characteristics are much more in danger of the penitentiary, or much more deserving of that goal, than the emotional people. Our Pharisees and Sadducees set themselves up as the world's authorities in the truth, but they are usually better judges of the fashions and of social standards than they are of either the truth or of human nature. No doubt Mr. Stead did not conform to the

standards of the Pharisees in psychic matters, but he had more courage and humanity than any self-constituted guides to science in this field. It is probably true that his methods were not calculated to produce confidence either in himself or his facts on the part of the higher scientific set, and hence his work would not influence that tribe. But want of insight is quite as bad as credulity and I am sure the Pharisees usually have no more capacity for seeing the truth than the average layman has for seeing error. In this respect Mr. Stead had something of the reputation of the late Dr. Funk, whom he knew. Dr. Funk was generally supposed to be a credulous spiritualist. He was nothing of the kind. The reviewer knew him personally and he was not only a keenly critical man and sceptical about the phenomena in psychic research, but he was not at all convinced that the spiritualistic theory was true. He knew that there were facts that he could not explain and he was courageous enough to state them regardless of the source and the reputation of the source from which they came. But the credulity of those who are always accusing others of credulity always puts courageous people in the wrong light, and it is the Philistine class that has access to the papers and the defenders too seldom reply in terms of ridicule, which they ought to use.

We shall not go into details about the book and its incidents. These will be the subject of editorial comment. Here we wish only to recommend the volume to those who may be interested in the human and humane side of psychic research. Mr. Stead may have been a little ahead of his time in urging this side of the subject, but time will only raise him in the estimation of the world while those who have remained behind on the Philistine basis of intellectual and moral paralysis will pass into oblivion and obscurity. They will be regarded as mistaken leaders and tho they have been very careful, the future will discover that this carefulness was more a mark of cowardice and lack of insight than of scientific intelligence. This is already clear in the case of some of the founders of the work.

The volume contains a great many incidents and experiments worth while. They would not satisfy the scientific Philistine, but they are not intended to do that. They are for people who have intelligence and not theories to defend and they also show that the experiments in some instances were well conducted. But whether satisfactory to scientific Pharisees or not, they are of a type that cannot be laughed out of court. They require the critic to experiment and investigate. It is not necessary to convince the sceptic. It is intelligent people who have to be convinced, and the man who simply sits in his chair and says he is not convinced by such facts is a man who still holds out against the existence of meteors. Such things cannot be averred by a



man like Mr. Stead without obligating investigation, even tho we prove that he was mistaken.

But some of his facts are as good as sensible people require, if not to prove a big theory, certainly to make thorough inquiry imperative. There are many types of phenomena reported. Mr. Stead well insisted that the "prophecies" or predictions which he observed and recorded, some of them recorded and certified before they were fulfilled, are a disproof of telepathy as a universal solvent, and that theory once rejected has no right to show its head again. Why sane people ever treated it as more than a means of postponing the day of judgment the reviewer cannot see. But respectability and prejudice can make people, otherwise intelligent, do anything. They have no sense of humor when it comes to dealing with this problem. He might have made more scientific contributions than he did, but he has been much maligned and misrepresented by people who did not take the care to examine his facts and these people, too, those who boasted their allegiance to scientific method.

If we cannot treat the volume as a contribution to science—and the author would not pretend that it was—we can treat it as a challenge to scientific scepticism. It is one of the many things which the layman can read without getting lost in explanations and apologies for the facts and common sense will show the existence of a body of important facts, even tho a satisfactory explanation of them is not forthcoming.

*Chapters from Modern Psychology.* By JAMES ROWLAND ANGELL. Head of the Department of Psychology in the Chicago University. Longmans, Green, and Company, New York, London, Bombay and Calcutta. 1912.

This volume represents a course of eight lectures delivered on the Katherine Spencer Leavitt foundation at Union College. The chapter which interests psychic research in particular is the Fourth which is on "Abnormal Psychology." This lecture occupies itself with the field of psychic research and also some abnormal phenomena which do not come directly under our work. The introduction to it, however, indicates clearly that the author intends to regard the question of the supernormal as the main one for consideration.

There is nothing to say about it here except that it is written with admirable poise and fairness. The author does not heap the usual ridicule of psychic research and does not even indulge in humor for self defence against the disposition so prevalent among philistines. If the academic world had generally treated the subject as fairly and as intelligently there would have been less reason to

criticize it for its attitude. There is nothing to criticize in what Professor Angell says. He does not commit himself to either a telepathic or a spiritistic hypothesis in regard to its phenomena, neither does he reject such views. It was not his place to accept these views in lectures of this kind. He states fairly both sides of the questions involved and shows as much impartiality as may be desired. It is the respectful attitude of mind toward the work that is the gain in the author's attitude, and psychic researchers cannot ask more in this stage of their investigations. Universities are teaching bodies and have to exercise more caution than investigating bodies, because they, universities and university men, are dealing with youth which have to be taught habits of suspended judgment in their work, until evidence is present that makes doubt no longer defensible.

The other portions of the book are caste in the same vein and readers will not be disappointed in the contents. Clear style, sobriety of treatment, and fairness of mind are characteristic of the whole course of lectures and psychic researchers may especially congratulate themselves with the fair way in which their field is presented.

*Dreams: An explanation of the Mechanism of Dreaming.* By HENRI BERGSON. Translated by Edwin E. Slosson. B. W. Huebsch, New York. 1914.

The translator of this little book by Berson remarks in his Introduction very aptly that the use of dreams in early ages resulted in no gain to those who were interested in them, but thanks to Freud and others in modern times they have become fruitful of good results in the diagnosis of disease. That translator is not a special admirer of Freud, when he recognizes his merits as a student of dreams, but he prefers the view of Bergson who does not explain all dreams as unfulfilled wishes. It is precisely this rather one sided generalization that has raised a doubt about Freud's work. Bergson seems to have avoided extremes and takes a more rational or healthy view of them. The author of "Matter and Memory" could hardly do otherwise.

Bergson's treatment of dreams will appeal more to the general layman and there is nothing wearying or technical in his discussion of them. The book will be useful especially to those who have temptations to run off into various crankisms on the subject, and trusting him, whether they fully agree with him or not, will help many a person out of that bog which the uneducated run into when they look at dreams as mysterious things. Few can distinguish between dreams that are caused by ordinary stimuli in the body and dreams that are not so easily explained. For such this little book will be very helpful.

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FOR

## PSYCHICAL RESEARCH

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## THE PSYCHOLOGY OF SCIENCE AND RELIGION.

BY JAMES H. HYSLOP.

If we wish to understand the conflict between science and religion we must study the psychology of the scientific and the religious mind. It is not at all sufficient to examine the propositions which characterize the two respective fields of human interest. That process will make little headway. It will only be an undertaking for measuring temperaments by the standards of logic. Logic is a method of reducing the terms of thought to the lowest degree and this means to the general and most essential factors of meaning. It takes no account of the ideas lying in the fringe of human consciousness and interest and that give flexibility and power to what we know. I am not depreciating logic in this. It is indispensable to clear thinking and to the determination of a common basis of belief and action. But if it neglects to recog-

nize that life and thought are not all logic in its simplest terms it will lose half the zest that belongs to the pursuit of truth. Life is not all made up of formal logic. It has feelings and will to reckon with, and tho they should be under the discipline of reason they cannot be crucified without diminishing the excuse for living at all. The conflict between science and religion is therefore not a conflict merely between intellectual propositions but a conflict of moral temperaments. Some will tell us there is no conflict at all between them, but this contention either ignores the facts of history or is true only in that sense which makes them both such abstractions that they do not apply to any concrete things that usually go by those names. Then, when we recognize that temperaments differ so much and have their real controversies we shall see that the conflict is there, whatever the names we use to express it. They may be reconcilable, but this fact does not stand in the way of an actual conflict as it has been known in history, whatever its cause.

We can evade exact definition for the moment by referring the whole issue to temperaments. One temperament takes to religion, another to philosophy, another to art, another to politics, another to commerce, another to science, and various temperaments to other forms of activity, and even to the vices. Hence the term is just that which expresses this difference in mental drift which selects an object of interest to which it devotes the activities of the subject. We may not be able to define temperament any more definitely than we can most things, especially that it connotes the common characteristic of so many very different minds; but it clearly denotes a characteristic of the emotional and volitional constitution of man. Interest is its main feature and not knowledge. Hence it refers rather to the unreasoning part of the mind, tho it may be adjustable to that function. It at least avails to express the ground on which ineradicable differences of mind are based and with which we must reckon when endeavoring to smooth over some of the controversies that have made so much havoc in the world's development.

When we discuss the relations between science and religion we usually do so with the assumption that the questions

between them can be argued out and decided in the same way that we decide a debate, and in this way we make the whole difference between them an intellectual one. Nothing can be more false. The difference is far deeper than this. The reason for the fact is just the relation of temperament to the problem and this defies argumentative methods, even tho it recognizes their relation to the issue. The intellectual is connected with the religious and for this reason the religious cannot escape making its peace with that instinct as well as assert its allegiance to the emotional, and it is here that the conflict arises. Had religion nothing of the intellectual and science nothing of the emotional, they might never have come into discordant relations, but each have gone its own way as art and politics do. But it is the partial interpenetration of their territories that brings about their conflict.

Now the psychology of the matter may help us to solve the problem. This approach endeavors to explain the phenomena rather than to estimate them. It tries to exhibit the causes for the phenomena, the elements that constitute them, not to determine their truth or value apart from these causes. To examine the elements of human nature that enter into the several mental activities that make up human life is to recognize facts which are not to be argued out of existence, tho we may argue them into harmonious relations with each other, and that is the reconciliation. The controversies usually take the form of trying to eliminate one or the other interest from existence and to establish one of them in sole authority. Logic and its rights or habits has this tendency. But psychology is otherwise. It recognizes the existence of constitutional facts or conditions that cannot be ignored, tho they may be adjusted to other facts in the same nature.

In the course of history the various mental activities of men have become associated with variously connected habits and interests. They have not always been exactly the same with different peoples and ages, but in our own civilization the terms which embody our conceptions have obtained a certain fixity of meaning which is rather definite, and all owing to the continuity of language and thought for long periods of time. Wars have not entirely eliminated the unity

of thought which characterizes western civilization. But there have been differences of temperament that have been tolerated within the area of this common interest. It was a function of the division of intellectual labor. But whatever the cause it is an important factor in the estimation of the problem. The outcome has been the more or less clearly defined territories of each interest, and we have embodied them in the terms "religion", "science", "theology", "philosophy", "poetry", "art", "politics", etc. Now it happens that all of these have been more or less intimately connected with each other and just in proportion to the differences of object or territory occupying their interests have they come into conflicting attitudes of mind, and we can clear up their differences only by a psychological analysis of their contents.

The two temperaments which are most distinctly opposed to each other are the scientific and the religious, while there are other temperaments which lie between them and will come up for consideration in a moment. But the scientific and the religious mind are, in their purity, opposed to each other. They represent the opposition between fact and fiction, the real and the ideal, the intellectual and the emotional, science and poetry. Somewhere between these lie philosophy and art. Religion, divested of its credal implications which it got from theology, is essentially emotional, and involves more especially the emotion of reverence and fear, an attitude of mind intended to seek and find reconciliation with the divine. Science completely divests itself of these emotions and faces the world of fact without fear or favor. Emotion is crucified by it and it begs no considerations from nature but to know its laws. It may become religious when it has found those laws, but it accepts no testimony from tradition in the search for them. It is not faith that determines its suit. Religion contents itself with faith when its reverences are threatened by the demand to transfer them to new facts. Its view of life and the future has always been associated with poetry or the poetic conception of things. In Christianity it looked upon the physical world as essentially evil, at least until it had to reconcile itself with the claim that it had a divine origin. Science started without any such pre-

supposition and even sought to exclude the divine from its domain. It resented the illusions which it found associated with the religious conception of the world and steadily sought to stay emotions and poetry until it ascertained what the real meaning of the world was. To appreciate the truth of the view that religion is essentially poetic in its conception of things we have only to look at its fundamental doctrines and the services connected with them. Its whole theory of immortality was distinctly poetry. We have only to look at the reception of Dante and Milton to see that. These poets are not so generally appreciated by scientific minds as they were in the ages which took their poetry as representing a reality as well. Heber's *Christian Year* is another proof of the contention, and indeed all the songs in religious worship indicate it and discriminate clearly between the temperament that looks for facts and the one that looks for poetic ideas. They are adjusted to the imagination and the emotions, not to the realism of the scientific mind. Science is coldly truthful, so to speak, not meaning that poetry cannot be truthful too, but that it tries to limit its truth to the conceptions that are defensible for all men and that offer no excuse for illusions in the holding of them.

"The poetical and metaphysical temperaments," says Leslie Stephen, "are generally held to be in some sense incompatible. Poets, indeed, have often shown the highest speculative acuteness and philosophy often implies a really poetic imagination. But the necessary conditions of successful achievement in the two cases are so different that the combination of the two kinds of excellence in one must be of excessive rarity. No man can be great as a philosopher who is incapable of brooding intensely and perseveringly over an abstract problem, absolutely unmoved by the emotion which is always seeking to bias his judgment; whilst a poet is great in virtue of the keenness of his sensibility to the emotional aspect of every decision of the intellect. For the one purpose it is essential to keep the passions apart from the intellect; for the other, to transfuse intellect with passion."

It is apparent here that poetry and philosophy, in spite of certain incompatibilities, at least supposed incompatibilities,

are nevertheless in some way connected. I think we can show that connection and distinction at the same time by the following half definition of them. Philosophy is the poetry of the intellect; poetry is the philosophy of sense. In this we can see where imagination is the essential feature of both in respect of their connections, while philosophy partakes of the method of science and poetry of the emotions of religion. Poetry applies the imagination to the sensible world; philosophy to the supersensible, and then in religion the two may interfuse so that poetry and philosophy may be interfused. Religion, of course, confines its poetry and imagination to the spiritual world; poetry may confine its imagination to the physical world, tho not refusing to apply its meditations to the spiritual, tho it must usually embody them in sense imagery. Philosophy stands one step removed from this toward science. It has the imagination of poetry, but less or none of its reverence for sense and may cultivate some of the austerity of science in its devotion to fact. We see thus that religion and science stand at the opposite ends of the scale. Science will permit no use of the imagination except to give intelligible order to apparently disconnected facts. Religion subordinates the facts of the present to the constructions of the imagination that please its hopes. Science will not allow emotion to dictate its creed or to make the world more ideal than it is. Religion endeavors to believe more of the world than its direct evidence supports and insists that its emotional demands shall guide it into its beliefs.

I do not mean that, when we come to individual believers, they are so sharply distinguished in temperament as the definition represents. Men are not always so accommodating as to be consistent with ideal definitions. Sometimes a thoroughly scientific man will be quite religious in his emotional attitude toward certain beliefs that have been considered as opposed to science. It all depends on the application of his scientific method. On the other hand, you will find men who claim to be religious that have none of the really emotional attachment to their creeds. Temperaments are always mixed, tho our definitions require them to be unmixed, if we are to understand the proper nature of the things defined.



But allowing for all this mixture in actual life, the difference between the religious and the scientific temperament is clear. One idealizes the cosmos and the other disregards idealism and the imagination, and seeks the facts, and if they show a bad state of affairs he will not seek to delude himself or others about it. The religious ideal, however, often starts from the scientific estimate of nature, and looks to the future to give us the ideal. The idealization of nature is not in its reality, but in its ultimate outcome. This is what gave the immortality of the soul so much power. It was based upon an estimate of nature as carnal and essentially evil as we find it in the present, and only a divine being could redeem it by promising an Elysian world beyond the grave. This hope of a better world took the sting out of the present existence. Nature might be tolerated for awhile. The scientific spirit, however, indulged no hopes except for improving the order which we know. There was no future to it different from the present except in human conquests over the limitations of the material world. Man's ideals were not to be realized as gifts to him from a transcendental being, but as victories over nature. His own achievements gave him salvation in an earthly Paradise, and salvation by grace was only a dicer's risk in a world that permitted hope but offered no evidence that it was rational.

The scientific spirit does not ask first whether a thing is good or desirable, but whether it is true and then seeks evidence for its goodness when it finds the fact. The religious mind first asks if a thing is desirable and then expects it to be true because it is desired. It does not evade the demand that a thing shall be true, but it wants the pleasurable truth rather than the unpleasant one. It does not content itself with what it can get, but insists on getting what it wants. The scientific man is a stoic. He takes the cosmos as he finds it and if he can get his ideal out of it he does so, but will not cry over spilled milk, tho he feels the loss. The imagination plays no important part in what he looks for. It is a deceitful guide to him. He will have no ideals which facts do not show a probability of realizing. Fact is his divinity and fancy his amusement. But to the religious mind fancy is the divinity

and fact is the devil. The two instincts are diametrically opposed.

There is another way of stating the scientific temperament. It always endeavors to illustrate its conceptions and truths in actual events. Every assertion must stand the test of fact. It is not like the artist who portrays a very unideal scene in colors that make us forget the reality. A filthy old sailor with his dirty pipe in his mouth may make an ideal picture, but the scientific man and the moralist would want to clean him up before admiring the picture. The artist's picture is not real. It forgets or ignores the unideal features of the scene, and in this respect art is like religion. But science will not forget the dirty setting of the old sailor and insists on taking the facts as they are. It conceals nothing from our vision. Reality is its domain, be it beautiful or ugly, good or bad. It will not turn its eyes away from things because it does not like them. It seeks to know the truth and to conquer the evil around it.

We can best illustrate this from actual examples of the religious mind and the way in which the scientific temperament deals with them. The scientific spirit has come to stay, at least until it has achieved its work of turning the human mind into the channels of experience for the determination of truth instead of relying upon tradition and poetry for its gospel. Take a simple illustration, an old hymn.

Rock of Ages cleft for me,  
Let me hide myself in thee!  
Let the water and the blood  
From thy riven side which flowed,  
Be of sin the double cure;  
Cleanse me from its guilt and power.

Whether this is poetry of a legitimate sort or not is not the question here. That may be left to the literary critic. But I doubt if it would appeal to any man who was not under the illusion of certain theological conceptions. Having those conceptions the rhythm and the music might excite perfectly legitimate and helpful emotions. But religion with all its surrender to the emotional and poetic idea cannot escape a

creed that rests on some alleged fact. This verse has no meaning apart from the doctrine of a blood atonement, and if we undertake to conceive it in the exact meaning of the language the doctrine assumes a most abhorrent form. We dare not apply the scientific criterion to such language without exciting horror. The sense of sin and the desire to escape its stain in some way are commendable enough, but the ideas implied in this hymn would never suggest an escape but for the attempt to idealize them and to cover up their real meaning by rhythm and music. Christianity had the good fortune, or the good sense, to associate itself with music and the poetry that goes with it, and in this way appropriated the emotional life where it could not protect itself by science. It did the same with art. After opposing it in the form of idolatry with all its might it finally made its peace with it and introduced pictures into the church, appealing to the imagination and sense perception at the same time, the latter reinforcing the former, and kept the human mind on a fancied ideal in the past. Between painting, sculpture and music it achieved a victory for its ideals, where scientific temperaments would have found only an ugly reality without any touch of poetry or idealism. Science would ask for the exact facts expressed in the hymn and it would find that they offered no evidence of any sort of rational redemption in their nature. They might conceal even the meaning which they were capable of embodying. If self-sacrifice is their meaning there is no use in giving this clear idea an embodiment that horrifies a sensitive moral nature, and unless such a lesson is taught in the events indicated no good can come from burning such ideas into the human mind by music and poetry. I can myself sing such verses with feeling, provided I do not think of their real meaning. If I can preserve a vague ideal of some outside and needed help for my weakness I may pass the meaningless creed by for the moment and I may get some real moral inspiration from it and from much that will not bear criticism. But anything which gives inspiration had better stand scrutiny and be able to appear as a defensible truth. The only security for permanent emotional worth and justification must be a fact that is rational and permanent.

The real mystery will be solved when we know what poetry is. Verse and rhyme are not the complete conception of it. This may be the proper definition of it objectively, so to speak, but it does not indicate what it is in human nature that gives rise to verse and poetry. What is poetry to one person is not to another. My little daughter spoke in praise of a poem of Mathew Arnold and brought it to me to read. I had to say that it was all right but that it did not appeal to me, and her reply in defence was that "it had a swing" that pleased her. My own mind had gone to the ideas and as they did not appeal to my sense of idealism, the mere "swing" had no effect. The "swing" is the mind's response to some rhythmic feeling with perhaps some indefinable idealizing of the images connected with the language, images that may not have arisen in my mind at all. Perhaps in all poetry it is the contribution of the reader that makes it good, the rhythm being the inciting cause and the mind acted on being different from others. There is no doubt that religion always has something of this poetizing instinct in it, even when the theological and philosophic mind try to reduce its meaning to the terms of a creed. Poetry and religion are the superposition of an ideal on a real or alleged fact, often so as to totally obscure the fact and its real meaning. It may be legitimate to do this. I am not condemning it by so describing it. I am only indicating the difference between it and the scientific spirit which seeks to control or eliminate the poetic element from the situation.

Let me take another illustration. In a recent conversation with the editor of a periodical, he called attention to an article which he said was on "the living Christ in France today." He was a religious man and was concerned with the preservation of religion. Now scarcely any statement could have revealed better the man's point of view and his utter failure to appreciate what the controversy has been between science and religion. Had he said Christianity in France today, there might have been something less contestable in statement and conception, but "the living Christ", which he might have thought with a capital to "living", making it the "Living Christ", revealed something less definable outside

of poetry than the term "Christianity". Now if we wish to know how the scientific temperament would express the situation, we would find it asking the question what Christ taught as represented in the New Testament and then ask whether these ideas were believed and put into practice in France today. Or it might ask what was meant by the expression "the living Christ". In scientific parlance there is only one meaning to the expression and that is that Christ is actually living today, and we can attach definite meaning to this only as a being whom we can picture in human form and embodiment. I know too well that no such implication was involved in my interviewer's statement. It would be preposterous to believe that he meant anything of the kind. But that meaning is the only one that could be conveyed to any person not familiar with history, and especially philosophic and theological history. The language is purely poetic and metaphorical. It may be none the worse for that, but only so provided we know that it is poetic and metaphorical and is not taken to mean a metaphysical fact. No doubt many people understand what it is intended to mean, but it is the survival of an age which believed such statements to be metaphysically true, such as Transsubstantiation. Consequently there are but two definite conceptions which can be defended in the use of the expression. The first is that it means the survival of the ideas of Christ in France. The second is the living bodily existence of Christ in France. The latter is the literal meaning of the terms today, as they have been determined by the sifting process of development in the use of language, a process which completely alters the meaning of terms, often completely eradicating old associations and meanings. When that occurs it is not safe or rational to continue the use of such phrases. Ideas may not change—tho they actually do—but the meaning of language often does change when ideas do not. Why does the church cling so tenaciously to language that is dead? The answer to this is that it has tried to retain a metaphysical meaning for it which has passed away, tho the poetry has not. It is clinging to an old metaphysics which no intelligent person any longer holds and does not see how it can use the new philosophy with new

terms to express the only truth that was worth preserving in Christianity. It is still emphasizing the "person" of Christ because the traditional system did this. But it forgets not only that the traditional system of metaphysics associated with that "personality" has long since passed away and with it the conception of "personality" developed in it, especially as applied to Christ. "Person" in Greek thought was a manifestation, an impersonation, a revelation of character, etc. It was not what we mean by "person". We mean an individual being, whether physical or spiritual or both combined. The idea of "person" or "personality" in antiquity was drawn from the drama where it did not mean the real character of the individual manifesting it, but the character or nature of something else. The religious mind is simply clinging to words long after they have changed their meaning, and actually conveys error by them where they once expressed a truth.

As poetry, rhetoric, or oratory such expressions as "the living Christ" are legitimate enough: for they appeal to the poetic sentiments, and that does no harm where there is intelligence enough to interpret their meaning. But as purveyors of the truth, especially for the multitude that need education on the facts, their use is no better than "the living Napoleon", "the living Gambetta", "the living St. Paul", etc. No one but a poet would think of applying such expressions to the present situation, and yet those characters are "living" in precisely the same sense that Christ is. It is only the noisy estimation of its importance that ever gets recognition for the one phrase that is not given to the other. I dare say that no one would question this view of the expression, but would say that it is perfectly understood by those who hear it. This is only half true. If it were not conceived in a perpetual antagonism to the scientific spirit the claim would have more weight. But with this everlasting opposition to science, the attitude has the effect of making the whole religious world attach a realism to such phrases that they are not entitled to possess. All that the scientific temperament is asking for is the basis of fact on which this poetry and rhetoric rest. It wants to know exactly what the naked

facts were on which this idealism is built and any attempt to ignore those facts only divests the poetry of its power.

The first number of the *Constructive Quarterly* has an article on "*Constructive Christianity*" which is a good example of perfectly insane poetry on this subject, and so far from favoring a "constructive" view of the system can only react into a perfectly destructive conception of it. The author capitalizes abstractions as much as Carlyle, only Carlyle knew what he was doing. This author does not. Having cultivated a lot of poetic images which either do not square with the facts or would turn into illusions the moment they were tested, he goes on employing the old phrases in sublime ignorance of the fact that their old meaning no longer exists and that the new meaning of scientific times cannot be put into them without making the phrases ridiculous, if their older religious manners are to be carried with them. We have gotten away from the realism of the past under the influence of science and keep only its idealism. That idealism, however, is purely the product of our imagination. It does not correctly represent the actual facts. It sees the past only in that light in which a young boy sees any other work than the kind he is engaged in. It throws a glamor of illusion over it and calls it religion and idealism.

The past will always win a glory  
From its being far  
And orb into the perfect star  
We saw not when we moved therein.

Science insists on seeing things as they are and to get whatever idealism it can out of realism. It would dispel illusions. Poetry lives on them, if it does not respect fact. It is the emotional reaction on nature and illuminates only as it is consistent with facts.

Take an illustration. "No finite spirit, seeking and striving to be all itself, can will or conceive for itself anything short of the infinitely True, Beautiful, and Good—infinite Wisdom, Virtue, Happiness—infinite Holiness, Righteousness, Life. God, so far as we can know Him, is the Infinite, Eternal,

Perfect of ourselves, as we are the finite, incomplete, and imperfect of Him."

Now when the scientific temperament has to face such a statement it asks for its meaning. It subjects it to an examination to find just what actual facts in nature are named or described by such language. It is all very well as poetry of the vague indefinable kind, without other meaning than a moral feeling for something good, a mental state which does not seek justification in logic or reality at all, but as scientific and metaphysical philosophy pretending to represent facts it is as insane as a nightmare. The language will not stand the scrutiny of the scientific spirit for a moment. It might do so at the time of Plato and that school, because with them all abstract ideas were real. They are no longer so in our way of thinking. We view abstractions as mere properties of the individual, which is the only real we recognize. When antiquity capitalized anything it meant something real. But the very conception of the real has changed for us. It is not an abstraction, a general property of things in general, but an individual reality. But with the Greeks the real was the permanent and the permanent was the general or universal properties of things. With us the real is the basis of all properties, permanent or ephemeral. To the Greeks the permanent also expressed the values of existence and they sought to indicate this by giving them a sort of personal significance. That is all gone. For us the personal is a center of energy, a basis for functional actions, and is the important thing. It is only poetry that capitalizes its functions and we are conscious of what we mean when we do it. We do not set up these things as the realities that are the basis of our explanations. The True and the Beautiful and the Good do not represent for our thought what they did for Plato and the writers of the New Testament who followed Platonic ideas where they indulged in metaphysics at all. For a man today to do this is only to prove that he can be fooled by poetry or can only repeat phrases as the simple minded Catholic counts his beads to save his soul.

After telling us that God is "the Infinite, Eternal, Perfect of ourselves" the capitalized pronoun "Him" is used,



as if an abstract general property could be a person, in our sense. A man who can use language in that way cannot be made responsible for intelligence of any kind whatever. That is not what St. Paul made of God in the system of cosmogony which he defended. A person is a cause for us, not an attribute, as the term denoted for antiquity. The same author adds: "When God would fully reveal or manifest himself to us, it was necessarily on this line—in a Human Son, One who was fully He and fully We." This is not even sane poetry. It is nonsense. No really sane man can expect to give rational meaning to any such phrases. It is dealing with a kind of abstraction that we find in great abundance among the harmlessly insane. It represents merely the continuation of the emotional reactions of youth on dogmas whose meaning was not known and whose verbal embodiments the man dare not abandon without dissolving his emotions.

It is the reduction of such phrases to intelligence or nonsense that is the business of scientific method. It is an endeavor to make language expressive of verifiable human experience, to fix upon the ideas that may serve for rationally regulated emotion and moral impulse. Such phrases as I have quoted can never serve as a basis for any sound religion or poetry. It is but the mouthing of ancient words, supposed to have some magical power as some of the Hindu and Mahometan juggling with words is supposed to exercise. The whole meaning of science is in fixing the meaning of language by facts. The irresponsible indulgence of poetic emotions without the proved facts to direct it into sane channels has been the one fatal tendency of religion and it is that which has exposed it so readily to the shafts of ridicule such as Voltaire, Thomas Paine, Mr. Ingersoll and that whole class of brilliant writers who knew so well how to present a *reductio ad absurdum* of language that had lost its meaning, but which religious minds tried to retain in their statements of doctrine. If they had had the sense to recognize that it was poetry, whether good or bad, and to make some concession to the method of science, they might have avoided the conflict which has existed for so many centuries. But there has been no cessation of the friction between poetry and fact, with the

intelligent and strong minds obtaining more and more confidence in the kingdom of facts.

We must not misunderstand the meaning of science. It is not a body of doctrines established by physical investigation, but it is a method. It is not the opinions of a body of men called scientists, tho that is the popular conception of it. Science is the interrogation of present facts for determining what is actually true in the order of nature. It is the endeavor to ascertain whether statements made about the world can be verified now, instead of being the traditional inheritance of the past. In our dogmatic and traditional systems we have been governed by the tyranny of the dead. We have not allowed ourselves to do our own thinking, but fearing that any refusal to accept what our forefathers have handed down to us would land us in perdition, we have endeavored to find meanings for their petrified terms in some impossible abstractions, and so have refused to interpret experience for ourselves. Science is the verification of human experience, not the acceptance of the opinions of the dead as final. That view of the matter, too, was the essential doctrine of the great Teacher which theology loves so to make divine, but we have no faith in trying its truth. We will not allow the dogmas that grew up about it to perish, but keep repeating them, endowing theological seminaries to perpetuate them, and fight every serious effort to give them a rational meaning as if it were the work of the devil.

The religious temperament does not want to think. It wants to feel. Happiness is its main object and truth either secondary or not at all. It concentrates all its energies on asserting poetic statements which it takes for science, and cries out in alarm whenever it is shown the truth. Science may be pardoned much antagonism to this policy, and it too may have tried too hard to repress the emotional demands of human nature, but such a course may have been a necessary reaction against tendencies which made even the pursuit of happiness irrational, and it certainly is the only means of preventing Icarus from making a fool of himself. It illustrates a statement in facts of present human experience. It puts salvation in personal experience, not in saying over words and

feeling good about them, or going through an æsthetic ritual and expecting the rewards of work. It is astounding that an age which has witnessed so much progress by scientific method has not had the courage to apply it more vigorously to religion. It has done much, but always with a protest against giving up anything. When forced to simulate the methods of science it insisted on carrying its ritual and worn-out phrases with its concessions, and has only driven the intellectual world into work that carries with it none of the humility and reverence which are the first conditions of a safe morality. Fear and reverence were effective influences when they were instigated by regard for an arbitrary power, but science offers us a world so stable and so apparently neglectful of human interests that it inspires neither fear nor reverence, but a mood of mind that has little of the ethical in it, but is self-confidence and defiance. Man will not worship what it is his duty is to conquer. When he achieves a victory over nature he thinks himself justified in maintaining some pride about it. Hence the scientific spirit, being obliged to neglect the ethical impulses which kept the religious mind in abeyance before nature, has done much to invoke the resolute resistance to its progress which religion has shown and to tempt the poetic mind to stand by phrases which had been hallowed by so many virtues.

We have desires to satisfy. We may call the preferred desires ideals, whether good or bad makes no difference. A man who can satisfy his ideal whether it be wealth, fame, knowledge, or power may worship God. A man with an empty stomach and disappointed ambitions may not feel so kindly toward the world. But the division between the religious and the irreligious is not always drawn between the satisfied and the disappointed man. It is as often the satisfied man that thinks and speaks contemptuously of religion. And perhaps the dissatisfied man as often still hopes for a better outcome as long as he can live and work. But it is often enough that disappointed hopes chill whatever religious emotion satisfaction may inspire. The real source of religion is the sense of dependence, and without this, satisfaction of ideals will not guarantee it, and failure will not destroy it.

It merely happens that our conception of the cosmos is so affected by the outcome of hope and achievement directed by it that the religious mind is best conserved by it. But hopes that are based upon pure imagination and poetic theories of things are likely to terminate in disaster, and the only spirit that will either save hopes or determine what are legitimate among them is the scientific spirit. Sound minds cannot divorce hope and fact safely. If we do we are too often exposed to the gibes of the man of the world. It is the cynic that will tell us that the man who wins in the battle of life and has a full stomach may well worship God, while the starving victim of misfortune or cruelty will not pay reverence to superior powers or receive any sympathy from the more successful in the struggle for existence who mistake the fruit of their own intelligence for the grace of Providence. We shall not escape the cynic's judgment until we adjust hope and fact by the standards of science. These mean the determination of our creed by the verifications of scientific method, whether this creed refer to the facts of nature or to the place of mind in it. The past and the future lie at the feet of science, not of the imagination or authority, and science is but verifiable human experience. It may not all have the same constancy or fixity, but whatever credentials it has must be found by the interrogation of the present and successive moments in which we find the laws for determining postvision and prevision.

The time has gone by when we can ask science to make the first concession. Its achievements have justified its claims to human guidance. Its victories over tradition have inspired the world's confidence and the humility that this world will demand is imposed on religion first. It will have to defer to its whilom enemy. The lion and the lamb will yet lie down together, but it will be very like the lamb being inside the lion. That analogy, however, is true only for the strength which is on the side of science for the truth. The moral impulses of religion cannot be impeached, and this in spite of many a weakness or misdirected emotion. It is that which has saved it from universal wreck. The Greco-Roman religions saved nothing from the revolutions of knowledge.

Christianity saves something of moral ideals, tho it must pass through the valley of humiliation in the loss of its creed or its bad poetry miscalled metaphysics. We cannot repeat phrases without a content, except at the risk of paralysis or insanity. They must denote verifiable facts, or we are left to the irresponsibilities of faith which can never reason but only fight, and today it dare not fight. It can only mumble a ritual over the ceremonies of a glorious past. It still retains its moral and social impulses, but only because its creed makes them imperative. If it succumbed frankly to the materialism that sees only the survival of the strong in the cosmos it would accept the Nietzschean gospel in despair or with the same Epicurean hope that governs the ambition of the man who lives for this world alone. Perhaps it is the tenacity with which it clings to its moral ideals that will redeem it and science alike, but only when both have found a creed that will have the stability of nature and the inspiration of hope.

## IMPORTANT EXPERIMENTS.

BY JAMES H. HYSLOP.

THE importance which I attach to the following experiment with Mrs. Chenoweth lies in the exceptional situation which excluded all possible previous knowledge on her part of the persons concerned and with these also the facts involved. Tho I consider the ordinary suppositions made by sceptics to be unsustained by facts in many instances, I nevertheless concede the necessity of gratifying their prejudices in making conclusive experiments. Those who do not investigate put on the experimenter the whole duty of convincing them and if we make it our main task so to do we must make the conditions of the results proof against their objections. We may not require to concede any authority to the sceptic unless he experiments, but if we mean to convert him we must satisfy his demands as to conditions under which facts are procured that will influence him. Hence the following case has great value, as throwing the whole responsibility for the facts on my own shoulders, the medium being exempt from suspicion or ability to obtain the necessary knowledge by any normal means. Usually the sitter is present at the experiments, but in this case the person who wanted the messages was in Europe, and another, tho a relative, was present a substitute and had not the same name.

The following are the circumstances under which the sittings were obtained and conducted.

A lady of whom I had never heard in my life wrote me from Germany asking if I could recommend to her a psychic, saying she had lost her husband and in her distress of mind wished to be convinced of a future life, hoping that communications from her deceased husband would convince her of it, if he actually survived and could communicate. I replied to her inquiry that I did not know of any psychic in Germany,

but said that I could give her sittings when she returned to America. She replied that she could not come to America, but that she had a sister living in Boston who might take the sittings in her place. I then wrote her for name and address of this sister and asked her to send me an article wrapped in a special covering and said I would arrange for the sister's presence in due time. I had never heard of her husband who had been a teacher of philosophy in a small western university of which also I had never heard. This institution was on the Pacific coast. He took sick there and went to Germany, his native place, and died there.

As soon as I could fix dates for sittings I did so and arranged for the lady's sister to see me at my hotel at a certain hour on the date of the first sitting. I did not tell her whom we were to see or where we were going. I never give any information of the name or address of the psychic. I also put her into a trance before admitting the sitter. These conditions were observed on the occasions of the present sittings. The following facts summarize the results.

As soon as the automatic writing began the letter O was written, or the circle which had been used by Professor James in his communications three years before for the sign Omega. After making it several times the sign of the cross was made inside the circle or over it. I recognized its import but said nothing in recognition, tho I saw no reason for its appearance on this occasion. I had never known or heard of the communicator I was seeking and knew not whether he had any connections with Professor James. The sequel showed that they were personal friends, and the significance of the circle and the cross was indicated in response to my query a little later, because I wanted the record to explain its significance. When the desired communicator broke down Jennie P. came in to write and in the course of her automatic writing I asked her what the circle and cross meant, tho knowing well enough what they meant. Her reply was "W. J.," and I remained satisfied with these as his initials, which have nearly always been used to denote him.

The giving of the circle and the cross was followed by a short communication from Imperator intimating that he soon

expected to fulfill a desire of mine with reference to another case which I had brought for diagnosis to Mrs. Chenoweth and wanting the judgment of Imperator on it. Immediately following Imperator there came another communicator and it took some time to make clear that I was on the right track. I simply let the communicator take his own course. The very first sentence took the right direction.

I will try to write for her, for it is good to have the chance to do so. We are four over here in a loving group this morning. One woman, three men, all so anxious to tell her about the life we remember and the life we live now. There are others who wish to come, but they will wait.

I am not entirely new to this belief and neither is she and her own experiences ought to help at this time.

(Yes.)

I know the questionings of her intellect and also her belief in the power, and I would not scoff nor laugh now, but rejoice that the time is given me to try my own power.

(Good.)

I did not want too much of this talk before, but I cannot get enough of it now. I did not want to die. I don't know as any one does, but any way I wanted to live and accomplish things and finish my work, but it was no use, I could not weather the gale.

The first sentence implies that it was a lady that wished to hear from the communicator. This was correct as the reader will have remarked. Of course it was a lady present and the critic would say that the psychic knew this and that the reference has no significance on that account. But we must remember that the psychic had not seen the sitter, neither in her normal state nor in her trance, and had no means of knowing whether it was a man or a woman that was present, unless guessed from hyperæsthetic perception from walking upstairs and into the room, or the slight noise from the movement of her dress when coming up and into the room. But Mrs. Chenoweth never shows this power in other instances. In fact she is very often normally mistaken about the situation, sometimes thinking a person is present when it is not true, or thinking none there when a sitter is present, and sometimes, I might say always, ignorant of the sex, unless



told. Besides a little later, after a few sentences, the communicator referred to the lady who wished to hear from him as "belonging to me", an expression constantly used in this work to denote husband or wife, and this would not apply to the sitter, tho a guessing medium might try this for leverage. But he soon remarked that his "father was over here", which was true of the communicator. Soon after this statement and some general and non-evidential messages the communicator gave up and was followed by Jennie P.

As soon as I could ask Jennie P. what the circle and cross meant, she replied by the initials "W. J.", which were correct. She then made some flings, in her humorous way, at cross references and then proceeded with the following statements:

Did you know that the lady is psychic?

(No I did not.)

She has had some experiences of her own. I do not mean with other lights, but alone and she really has clairvoyant power, if it were only unfolded, but she is one of those cautious kind and does not want to let her imagination run away with her. Do you know anything about a mother in the spirit?

(Yes, his mother is dead.) [Sitter nodded head.]

And there is such a desire on her part to come here today. She has been gone sometime and she has not much acquaintance with this sort of business. Is that true?

(That is correct.) [Sitter nodded head.]

The communicator's wife, not present but in Europe, is quite psychic, a fact that I did not know at the time. I learned it from inquiries after the sitting. She had had a number of experiences of her own and it was probably these that induced her to apply to me. She distrusted her own experiences, fearing that they were imagination or subconscious action. Her mother was dead, a fact not known to me, but was known to the sitter. Her mother was of a very religious nature and had known nothing of these phenomena.

The communications went on with some correct, tho not striking, statements about this mother, among them that the communicator had "a deep reverence for his mother." This was followed by a reference to the sitter that implied she was

his wife, tho it was not asserted. It was Jennie P. acting as an intermediary that made the statement with this implication and I did not correct it. I then asked what the nature of his work was and the answer by Jennie P. was that it was "philosophical" and that "he philosophized about everything." This was true. He was a teacher of the subject. General messages followed of a non-evidential character until I was asked whether I knew any one named William with whom the communicator was associated. I replied by the query whether it was "W. J." and Jennie P. at once answered that she did not know it was he and proceeded to say that she would leave, but finished with the statement:—

Just as I said I go, he put his hand to his mouth and I saw a cavity as if one or two teeth had been extracted and the funny part of it was that I saw him take them out himself. It looks as if he had something happen to his teeth. Did he have a tooth which he lost and had replaced by a new one?

(I don't know.)

It seems to be a space about big enough for one, perhaps two, but not more than that and here is something about some dentistry which involved that space.

This incident came as if it were a sudden and apparently irrelevant one. Of it the widow writes: "He lacked just one tooth, but the cavity was not visible. He had, however, a tooth filled in Portland, Oregon, about a year ago and was very much dissatisfied with the dentist and refused to pay the exorbitant price he asked."

Nothing more came in the automatic writing, but the first thing that appeared in the subliminal stage of the recovery was the capital letter T., which was the initial of his name. The subliminal, however, suspected the name Theodore, which was the name of the communicator the week before. I denied that this was correct when asked by the subliminal if it was, but I said no more.

The automatic writing of the next day began with general observations on his new life and experiences, as if merely practicing until he could get control and then made an allusion

to my desire for evidence when he at once began the effort to give it.

There was a great deal of pain in my head. I could not seem to think clearly, so much confusion, you know what I mean.

(Yes perfectly.)

and the confusion of ideas made everything seem unreal and some of the things I said were meaningless, like one talking in his sleep. Still I was not asleep nor yet irresponsible entirely. It seemed as if there were more people about than there really were, but just at the last moment there was peace and hush and no more hurrying to and fro. I longed for home.

Mrs. Tausch writes in regard to this statement that he did suffer a great deal of pain in the head and that a short time before his death he was delirious and talked incoherently at the last. When she arrived at his side she was not sure that he recognized her. There were only two at his side when he died, Mrs. Tausch and her sister-in-law.

The messages continued immediately with memories of the last illness and one or two of much interest came. The allusion to his longing for home implied that he died away from it, and I did not know the facts. But to help make this clear I began with a question.

(Did you not pass away at home?)

No, I did not mean that I was away from home, so much as that it was not like home at all and the noise of the feet on the floor troubled me. You know what I mean, the footsteps, first on the carpet, then on something bare.

I wish to recall something gray which was thrown about me as I was lifted up to take something from a cup. It was only a partial lifting but this gray garment was over my shoulders. So weak I could not do it myself.

He then evidently attempted to refer to his mother, who was dead, and then referred to his children as living.

He left two children when he died. He did not die at his home in America, but at his old home in Germany. Mrs. Tausch thinks that walking on the floor disturbed him, but she was not a personal witness of the fact. He was always for getting up and sitting wrapped up in his mother's gray

dressing gown. It is probable that he drank medicine or nutriment from a cup. Outside of his sick room was a pretty scene. It was a picturesque village with an old convent in view. Of the children he said they needed him more as an advisor than as provider. The reverse was true. They needed his provision more than his advice at their young age. But he went on with his message.

I wish to prove to them all that I was not a fool to be interested in this belief of spirit. You know what I mean.

(Yes.)

It is not so easy to prove as it is to believe.

(Yes, that is right.)

I also had some records I had been much interested in.

(Yes, do you mean they were your own?)

No.

(Whose?)

Others. My personal experience was limited.

(Yes, do you know whose records they were?)

Yes J had some.

(Let me be sure what the J is for?)

My friend J a m e s.

Now Professor James was a friend of the communicator, and Mrs. Tausch wrote in response to my inquiries that Professor James had given them records to read and they had done so. Of course I knew nothing of this fact, and indeed nothing of the man and his life.

This message was followed by a reference to a long country road with birch trees on its sides, a stone wall, and the road winding round a hill.

He intimated also that he had suffered from shortness of breath, apparently caused by climbing the hill referred to. Mrs. Tausch says he did walk over such a road the last year of his life, but there were no birches on it. He suffered from shortness of breath, caused by asthma, not by climbing the hill, tho the latter would probably produce that effect. He then referred to his wife with an initial B., which is a letter in her name, but not significant here. He referred to himself as a philosopher, which was correct, and then to "some things near an old furnace," which could not be verified. He

referred to Harvard and Columbia Universities, claiming to be a graduate of Harvard, which is not true. But he had visited both universities and knew the head of the philosophic department at Columbia. He referred to the name Fiske and connected it with a place which he said his wife would know, saying that the man was dead. He had patronized the Fiske Teachers' Agency. I have not been able to verify the death of the man. But he went on with other incidents.

Does she remember how I used to fuss about clocks? I wanted them to be right. Does she not know what I mean?

(She does not know.) [Sitter, sister-in-law, shook her head, knowing nothing about his private and domestic life.]

I was always fixing things. [Hand then seized the article on the table which was a purse enclosed in oiled silk.] My purse.

(Yes.) [Might have detected it by touch.]

Well, well, that ought to bring a man to his senses. I am getting hold a little now, but is it not hard work?

(Yes.)

My books, does she not know about my books and library, so many of them which have been annotated for use. T h T. [Pencil fell and control lost.]

Mrs. Tausch says that he did fuss about the clocks a great deal, especially a cuckoo clock which he always wound up. As to annotating his books Mrs. Tausch says: "Well, he was the greatest man for that. He always read with *pencil in hand*."

The letter is the initial of his name and "h" the last letter in it. As he came to the end of his message he evidently tried to sign his name, but broke down and the automatic writing came to a close.

In the subliminal recovery reference was made to "Rome in New York." The sitter knew no reason for referring to it, but Mrs. Tausch, tho she could give no special meaning to it, said that he had travelled about New York state lecturing in various places and Rome may have been one of them. A further reference was made to Niagara Falls and Mt. Tom with a house on it. Also a yellow building was described and the intimation that it was on Mt. Tom. But this house is

not recognized as having any meaning by Mrs. Tausch. Nor has the reference to Niagara Falls. But Professor Tausch visited Little Falls, in New York, and in a mental picture, which was the method of communication employed here, this mistake might easily occur and influence the subliminal and its memories. Mt. Tom Mrs. Chenoweth knew nothing about save that such a place existed. It seems that the reference to Mt. Tom has no relevance to Professor Tausch, but he had visited Mt. Chocorua, on which there is a conspicuous house. Mrs. Chenoweth knew the latter very well, having been born in that locality.

At the beginning of the next sitting, after a few general remarks while getting control, the communicator gave the following incident:

Do you know about a man younger than I, still alive in your world, most near to me and my work, C——— yes C——— and I want to write about something which was done by a group of men in connection with my death, resolutions and something in the way of a tribute which was sent by my associates to the family. You know about that.

[I asked the sitter, if she knew about this, but she shook her head.]

(I don't know. I shall inquire elsewhere.)

Yes, I knew about it and it was a pretty thing to do and I wonder if she knows who M is, alive. Ask her M.

(Yes.) [Sitter nodded head and said: "My name is"... I waved my hand before she uttered it and stopped her.]

Dear to me and alive, that is what I mean.

(What relation to you is this M?)

When you ask a question, every spirit in the room begins to answer mentally and that knocks the pins out from under me. You know I told you it seemed to be a mental process and every man here has his head on his shoulders and hears your question. I will do the best I can.

Later the relationship was stated, and the message went on with a new incident to be given presently. The initial of the lady present was M. I did not know it myself. But it is the incident given just prior to this initial that is most interesting. The sitter knew nothing about it and Mrs. Tausch writes me regarding it:—

" His death was published in Ohio papers and I was asked by a former fellow professor—not a close friend—whose first name was Clement, to send biographical notes of his life. Besides there came a great many letters of condolence with handsome tributes to him." The communicator's position as a teacher was, as indicated, in Oregon, not Ohio, so that the incidents here mentioned refer to friends who knew him in another state.

Without a break then the new incident was taken up and involves a detail of much interest.

I want to speak about a glass and a small bag in which I carried papers, manuscripts, and the glass was a magnifying, reading glass. Ask her if she recalls either of those, the bag I used to put other things in, but the papers went to the bottom always.

(I shall ask about it.)

and I recall trying to do some work just before I came here. That you probably know already.

(I myself do not know it, and perhaps you had best tell just what it was.)

I had planned and arranged to do some particular work and tried to complete it, but it was beyond my strength.

Mrs. Tausch writes regarding these incidents: " He carried a bag in which he put his manuscripts. He did not use a magnifying glass, but carried eye glasses in his bag and always lost them. He had planned an essay on 'The Relation between Science and Religion.' But he died before he could do anything with it. An American college offered a prize for such."

It is probable that the eye glasses magnified somewhat, so that Mrs. Tausch, not understanding the pictographic process of communicating, may not notice the proximate truth of the communication.

There followed a long passage which had many characteristic hits in it, tho expressed mainly in an isolated word. For instance he referred to ethics and his interest in the subject, which his wife says was one of his passions. He also intimated his reason for staying in the church tho his own creed was too liberal for strict adhesion, and he gave as his reason

for remaining in the church against his literal creed that it was better to be associated with the good than with those who disregarded it. This was true to the life in his career. The name Lizzie came in the same connection and it was the name (Elizabeth) of his living wife, he saying that she was alive. The sitter, however, thought he was giving the name "Leslie", which she recognized and so spoiled the completion of the reference. He described a brick church but the wife does not recall it.

Then came the effort to give his name. I got, without any help on my part, variously Taussh, Tauch, and Taush, once "Tucah" and once "Tach". The reader will see that I got all the letters and two or three times the name phonetically. I then began speaking German to him and I got a few disjointed replies in German, among them the relationship of the sitter to him: "Geschwister", and a few other words. Mrs. Chenoweth does not know German, save four words: "Federmesser", and "Wie viel Uhr," the last of which she does not speak correctly.

Then a reference was made in the subliminal to the railway and a long trip and the statement that after his death his body was taken on a railway. This was not correct. Perhaps the whole passage should be quoted.

Do you know where there is a long stretch of railroad track?  
(No.)

A long long track.

(Where?)

Oh, I don't know. Wait a minute. Has there been a spirit here whose body was taken on a railroad track after his death?

(No.) [Sitter shook her head to my inquiry.]

(That spirit who has been here did not have his body on the train, but perhaps some friend of his did.)

No, it seems connected with him, connected with him just near his death. I can't get it very clearly. I seem to want to go to his grave. There are two or three trees there that look like evergreens and are in some sort of a conical shape right near his grave. They don't grow that way, but are cut in conical shape."

Professor Tausch took a long railway trip from Oregon via Quebec to Germany just before he died and was physic-



ally exhausted by it. He returned to Germany because of bad health in connection with asthma. Probably this incident got confused with the reference to his grave, as he was trying, pictographically, to give an account of these last events. Mrs. Tausch knew nothing about the evergreens and so I asked her to have photographs taken of his grave. This was in Silesia. She directed that my request be fulfilled and when I received the photographs conical shaped evergreens were visible not far from the man's grave.

There were minor points of interest, but it would require the whole record and much comment to bring out their significance, and perhaps that significance would be very great in consideration of the natural associations involved. But I shall omit them. What I want to emphasize is the fact that the incidents required confirmation by correspondence with Mrs. Tausch, who was in Germany and the only person who knew the facts, in order to ascertain their truth or relevance. The believer in telepathy will have to stretch that theory inordinately to meet the situation, and that is the value of the facts; namely, that they put that process to its wits to vindicate its rationality. Indeed it never had any rationality for really rational people, and has been pressed only in the interest of poor insight, cowardice, and respectability. But for any man who cares to bemuddle his mind with the telepathic hypothesis, these facts, if they go beyond chance coincidence and guessing, must give him trouble. No person in this country knew all the facts and even the living wife did not know all of them and we had to take a photograph of the grave to corroborate one of them, tho we may say that conical shaped evergreens are likely to be found near all graves. This is not true, but it may occur often enough not to press the point as more than one of a collective whole with great significance.

The full force of the record cannot be appreciated without comparing it with others in which process we should find that Mrs. Chenoweth does not repeat herself. Readers of such work always forget this important fact. They undertake to judge the whole case by their own records alone and so do not reckon with the common element, especially in forms of

expression. But if they will take the pains to examine various records where we have different sitters, they will find that Mrs. Chenoweth does not repeat incidents. Such as she gives fit the particular person present with the alleged communicator. In guessing and chance coincidence the same incidents should be constantly repeated with the expectation that they would fit somewhere. But this does not take place. The incidents are chosen with reference to the special situation. For instance, in six years' work with her she has never before referred to a bag of manuscripts and glasses in it for reading them. Nor has she referred once to a lost tooth and a cavity, nor to a long railway trip just previous to death and conical shaped pines. Nor does she ever refer to persons as philosophers unless they are so. The personal equation is correctly observed all along.

This is a circumstance of great significance and would appear to have great weight to any one who reckoned with it and recognized that it was the fundamental characteristic of the work done by Mrs. Chenoweth. But people too hastily apply hypotheses to single records and take no pains to examine others. In this instance even the wife was not present and only a very plain woman who had not even been seen by Mrs. Chenoweth, and her immediate relatives did not put in appearance at all, as is usual in such cases. But the person to whom the article, not even touched or seen by Mrs. Chenoweth for some time, belonged, reported in the right connection; namely, Professor James, whose association with the communicator neither the sitter nor myself knew. Then he proceeds as he is able to mention little private incidents in his life to prove his identity. They happen in most instances to be of an uncommon type, even tho trivial, and require confirmation from Europe. I do not believe the article used was an important circumstance in obtaining the communicator's presence. I regard my own mind and correspondence with Mrs. Tausch as more important clues to the explanation of his presence. I have had evidence in other instances of this fact and indeed the other case to which I thus refer in this article is an illustration of it.

But here is a case where you cannot easily assume any

normal means of ascertaining whom I wanted, unless you suppose that I am in collusion with Mrs. Chenoweth. The sitter could tell practically nothing and Mrs. Chenoweth had only 36 hours in which to prosecute any investigations she might have been able or inclined to undertake and could not have obtained the facts in this country. The responsibility for anything dubious about them, therefore, falls on my shoulders and the reader must prove my complicity with persons and measures of a doubtful character. I have no objections to the suspicion of it. I shall only object to the failure to prove it. Unless that is done the facts must stand as amenable to only one hypothesis and that is apparent to any intelligent reader.

## INCIDENTS.

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### MISCELLANEOUS EXPERIENCES.

The following incidents must tell their own story. The first one will seem quite gruesome to most people who may interpret it as evidence that the mother was not really dead and was endeavoring to speak. The circumstances rather militate against that view, to say nothing of the hypothesis of hallucination, whether subjective or veridical. This phenomenon of superposing an hallucination on the personality of the living is not uncommon in mediumistic cases. Mrs. Chenoweth has done this several times in my own case, seeing a face or part of a face superposed on mine. Supposing in the present instance that the deceased mother was trying to communicate in the form of speech the vision of her doing so might well enough be the subconscious production of its apparent reality, especially if the person seeing the apparent event is mediumistic, and the fact that the informant had other supernormal experiences shows rather conclusively that this informant is psychic. The experience, however, is certainly quite unique. The fact that it was collective tends strongly to support the interpretation which I have given it.

The remaining incidents are of recognized types and require no explanatory comments.—Editor.

Winthrop, Maine, March 13, 1913.

On March 12, 1913, while standing beside my mother's form, about thirty-six hours after she passed away, I placed my left hand on her forehead for a brief time. If human eyes are to be trusted, her eyelids flickered, her lips fluttered noticeably and parted as if she were trying to speak; then everything became

precisely as before. The undersigned severally believe they saw these things actually take place.

O. E. YOUNG,  
KATIE B. J. ADAMS,  
JENNIE E. GORDON.

I have read the foregoing and can say that the same thing happened when I was combing my aunt's hair a little earlier in the day.

ADDIE Y. CARTER.

South Chesterville, Maine, March 14, 1913.

Dr. James H. Hyslop,

Dear Sir:—Something new and very interesting to me occurred day before yesterday and I am forwarding the enclosures on the chance they may be of some interest to you. There is a brief statement of the facts, signed by myself, my sister, my cousin, and the nurse procured by my mother's physician, Dr. C. W. Taggart, of Winthrop, to care for her during her last days. The signed statement is brief, as it was hastily written during preparation for the funeral, at ten o'clock yesterday. I have also added a fuller account which was written today.

Would it be too much to ask you to kindly return the briefer statement after reading (or copying should you so desire)? I value it highly.

I also enclose an account of a peculiar dream which I wrote out at the same time I sent you an account of some other psychic phenomena some years since. I held this back, waiting for confirmatory data promised me by Mr. Rich's daughter, when she could hunt over some old letters, but which has never come, for some reason. She did write once, giving the exact date of her father's death, but little else that was evidential. Even that letter I seem to have mislaid. But for the fact that I was sending the later account I should not have bothered with this.

Sincerely yours,  
O. E. YOUNG.

March 1, 1913, my mother, Mrs. Villa M. Young, passed over at Winthrop, Maine, at 5.30 A. M. On March 2, probably between 4 and 5 P. M., I first saw the remains, in the presence of my sister, Mrs. Katie B. Y. Adams, and mother's nurse, Mrs. Jennie Gordon, of Monmouth, a perfect stranger to the whole family scarcely a month before.

Mother was lying with her face directly in front of the open window, not two feet away and the only one in the room.

Though the blinds were closed her hair and forehead were well lighted up. The side of the face toward me was in shadow, but the profile showed clear cut as a cameo against the snow outside, for I could see it between the slats of the blinds as the face was directly between it and my eyes. My sister stood at my right with Mrs. Gordon next, nearer Mother's feet.

After a moment's conversation I suddenly felt as if Mother wanted me to touch her and would know it if I did. Obeying the impulse, I laid my left hand lightly on her forehead, leaving it there possibly two minutes, in spite of the icy chill of physical death. When about to withdraw it I was astonished to see the pale lips part and flutter, as if whispering or under the influence of some powerful emotion. A movement of the tip of the nose was even evident—and this in a direct line with a snowbank and before a window I could have touched by leaning forward.

Thinking my eyes must have deceived me, I winked rapidly to clear them of an imaginary obstruction and examined the pale face still more closely. As I did so it again became fixed and motionless; the poor drawn lips tightly closed in the same slightly unnatural position I had marked when I first viewed it. The whole thing was so utterly unbelievable, to me so unheard of, that I at once decided it was only an unusual form of hallucination, said nothing, removed my hand and quietly left the room.

That night, between eleven and twelve, the nurse having retired, my sister suddenly asked me if I had seen anything unusual when we were with Mother that afternoon. With perhaps a slight hesitation, I answered, "No". Then, after considerable urging, she told me Mrs. Gordon had come to her during the evening, saying she had seen Mother's lips and eyelids move, as if about to open, while my hand was upon her forehead, and asking if she had seen it too.

"And," added Katie, "I had. The undertaker had had considerable difficulty in making the eyes and mouth stay perfectly closed, and my first thought was one of fear that they might be going to come open again."

At the first opportunity the next morning I myself called Mrs. Gordon aside and asked her if she had seen anything unusual. With a smile she answered, "yes". When I asked her what, she said,

"I thought she was trying to speak".

I have never been a Spiritualist, but I have been an amateur investigator for thirty years. I have no fears of the weird or the so-called supernatural and I have never yet lost my nerve—nor did I then. I was expecting nothing unusual; nor had I ever seen, heard, read or dreamed of anything at all similar. I decided the whole thing was a freak of the imagination, and, if the

nurse had not voluntarily brought the matter up, it is not probable either my sister or myself would ever have mentioned it.

Perhaps I should add, however, that Mother, at my request, had several times promised to return to me after death if possible, as she herself believed. Several others have made me the same promise without fulfilling it, at least conclusively; nevertheless I had half-believed she might be able to manifest her presence in some way. Still I never should have expected it so soon, nor in open day at any time; moreover I had not even thought of anything of the sort after hearing that Mother was through with pain and trouble.

In one of her last letters to me, Mother wrote these words,

"Have no fear; Mother will come back to you."

Did she?

O. E. YOUNG,

March 14, 1913.

(Prin. Mt. Vernon High School.)

During the winter of 1881 and 2, I taught in the Grammar School at Long Island, one of the wards of Portland, Maine. For each of eight successive years, save one, thereafter, I held the same position for from one term to a full year. All that time I boarded with the family of Zoeth Rich, becoming much attached to all of them and they apparently thought a good deal of me.

On Saturday, Oct. 2, 1905, I went to Tenant's Harbor, Maine, beginning my duties as principal of the High School there on Monday the 4th. At that time I think I had neither seen any of the Rich family nor heard from them directly for two or three years. Sometime during that first week of school, the exact date I do not remember, I had this very vivid dream:

I seemed to be standing on a platform of some sort, elevated somewhat above a sheet of water. On waking, I could not tell its size or shape, but could think of nothing but the deck of some sort of vessel, though there was no rail or anything of that sort between me and the water. This was smooth as a mill-pond and intensely blue, and it was evidently flood tide. Some distance away a point ran far out into the ocean, wooded to the water's edge with a growth of small evergreens. The whole scene was intensely brilliant, as if lighted by a full blaze of sunlight, and was very beautiful.

As I looked, a small boat slowly drifted away from whatever I was standing upon, side to the current, and I saw its single occupant most distinctly. He was standing motionless amidships, gazing fixedly toward the bow of the dory, his face in consequence turned toward me in profile. He was dressed precisely as I had often really seen him in the past—for it was Mr. Rich.

As the boat drifted from me, steadily gaining speed as it went, I looked to see its solitary passenger take up the oars and swing it head on with the current, yet he did not move. Instead he stood silent and motionless as a statue, though the boat was moving more and more swiftly with every instant. In my dream I wondered greatly why as experienced a fisherman as I knew Mr. Rich to be should seem so utterly oblivious of the situation. Then I grew alarmed and tried to warn him, but I could not do it; I could not even move. I seemed completely paralyzed with the horror of it.

Faster and faster with every instant the dory swept onward, and still I could neither move nor cry out; I could only watch and wait for the inevitable. I saw the boat strike on the shore of the opposite point at almost railroad speed, crush like an egg-shell and sink beneath the smooth blue water like a stone. The instant it struck upon the rocks, both it and its occupant vanished utterly, as if they had never been. The blue of the water and the vivid green of the shore were solitary and deserted, calm and beautiful as a painted sea and shore. One can imagine how I felt, for the dream-picture could not have been more real to me had I seen it with waking eyes.

The next week I received a letter from my wife in Fayette, inclosing one to me from Hattie Rich of Long Island, Mr. Rich's younger daughter. She wrote to inform me of the death of her father on Oct. 2d, the day I left home.

As I neglected to preserve this letter I cannot fix the exact date it was written, but I know I thought at the time it must have been nearly or quite coincident with that of my dream, though even then I had forgotten just what night of the week it had occurred. This was the only dream I ever had in which any of the Riches figured; indeed I am far from being an habitual dreamer. Neither had I thought of any of them for weeks.

Miss Rich's letter went, I fancy, to my address before rural deliveries (North Fayette), and from there to South Chesterville, my address at that time. As I left home on two days' notice, my actual whereabouts was unknown to the postmaster; so it must have waited till some one called for it, perhaps two or three days. Again it waited until my wife wrote to me; so I figure it must have been written on the day when I had the dream at night. I know I thought so at the time.

#### THE SEQUEL.

Christmas week of 1906, I again visited the Rich family. I told Mrs. Rich and her daughter Hattie (then Mrs. Johnson) of my dream, in their sitting room, the one where I always sat when I boarded there. Both of them seemed somewhat struck by the



coincidence. As I finished, I happened to glance out of the nearest window and received my second surprise, as great a one as when I received the letter. It was a clear, bright day and happened to be high tide—and the scene of my dream was spread before me.

Everything was precisely as I had seen it in my vision, save that there was a little snow on the ground and the spruces next the water had been killed by fire the preceding summer, though back a few feet they were as green as ever. Where I stood in my dream was the small wharf where I had often actually stood to watch the different members of the family row away (before the days of motor-boats).

I had failed to recognize it for two reasons. In my dream I had seen only the opposite shore—nothing but a growth of young evergreens—and when I had been familiar with the scene there were no evergreens there, save perhaps a few little bushes. They had grown up since I left Long Island, except for an occasional visit when I had not consciously noticed the change.

As the place is a small harbor (Harbor de Grace) nearly drained at low water, with a narrow outlet, at ebb-tide the water goes by the place where I seemed to see Mr. Rich and his boat go down, almost like a mill-sluice. While a boat might not be actually carried against the shore, as in my dream, it would certainly drift close by it at the turn of the tide; at one as high as I seemed to see it might ebb almost as swiftly.

South Chesterville, Me., Nov. 22, 1913.

Jas. H. Hyslop,

Dear Sir:—While visiting my sister recently she gave me the details of some rather unusual occurrences during my late mother's last illness and I have just reduced them to script for preservation. Perhaps I am troubling you over much with trivial matters, but I am enclosing a copy on the chance it may be of interest to you.

Very truly,

O. E. YOUNG.

Sometime in the 80's, my sister, then nothing but a girl, through an accident received a nervous shock from which she has never recovered. Today, twenty-five years after, she is still an invalid in consequence of the injury.

Shortly after being hurt she began to have remarkable impressions; then she developed the power of planchette-writing, followed by trance, clairvoyance, clairaudience, etc. For a few years she frequently allowed herself to be controlled; then, be-

coming convinced that it was injuring her health, she ceased to permit the accessions, though various other phenomena still attend her. Whether she believes these things are due to spirit influence is more than I can say; I doubt if she knows herself.

My mother, Mrs. Villa Young, on the contrary, was early convinced through her daughter's mediumship and became an ardent Spiritualist. For years she suffered from a wasting disease, and this spring, 1913, at the age of seventy-eight, she became very feeble in body though as keen and clear in mind as ever. Of medium size when in health, she became so emaciated some weeks before her death that she only weighed sixty-five pounds and was still lighter afterward. Yet she was about the house nearly all the time and sat up nearly all the day before her death, in the early morning hours of March 1st. For some little time before her release it required considerable effort to get her attention; once obtained her faculties were as bright as ever. Several rather remarkable things in connection with her happened just before her death, a few of which I will relate.

My father, deceased for some years, had no headstone. Mother had always wished for a double one, and of late she has wished it set before she passed away. To gratify her, my sister had a marble-cutter called in with his book of cuts and she selected what she wanted, giving a light gray stone as her preference. This was ordered and soon came.

While the stone was at the station, a mile from Mother's home in Winthrop, Maine, no one interested having seen it or heard anything about it except that it had arrived, Mother called my sister to her one day, saying,

"I saw that stone in a vision last night and I don't like it at all. It's *black*. I don't want that thing."

Without investigating, my sister's husband, G. C. Adams, went to see the stone-cutter and told him what Mother had said.

"It isn't just what I expected," he answered, "and it is certainly rather dark. As long as it is not lettered I can sell it to somebody else and send and get her another. The old lady shall have what she wants."

This was done. Nobody interested saw or knew anything further of the stone till it had been set for somebody else, when it was examined and found to be of very dark marble, almost black.

The second stone came, was inscribed, taken to the cemetery at least fifteen miles away and there set up, and again, through force of circumstances, no one concerned had seen it or heard anything definite about it, and again Mother called by sister to her one morning, and this time she said,

"I *went up* to the cemetery last night and saw that stone and read what was on it."

"Well, how did you like it?" asked Katie.

"I didn't like it at all; it isn't what I wanted. It's white with dark spots on it."

My sister was much troubled by her dissatisfaction; seeing which Mother added,

"Don't feel badly about it. I wanted a light gray stone but I guess it won't make much difference. It's all right."

None of the family learned anything more about the stone till we laid Mother in her last rest beneath it—and *it was white with dark spots.*

Presumably she had wished for a light granite but through weakness had failed to make her meaning clear.

The youngest son of Mother's only brother, recently deceased, had been sick for many months, and confined to his bed for quite a number of weeks. Though the two families did not live over twenty-five miles apart, there had not been, for private reasons, much communication between them for quite a long time until within a couple of years, or the very last of my uncle's life. This cousin, William Tobin, during his sickness had frequently sent Mother postals and she had grown to think a great deal of him, though previously they had been comparatively strangers. One morning Mother said to my sister,

"William was down to see me last night."

"Was he?" Katie answered, humoring her. "How did he look?"

"Sick," said Mother, "dreadfully sick. He wanted to come to see me before but they watched him so he couldn't. Last night they left him alone and he tried to get up and dress himself to come and the water came up over him and everything grew dark."

"How do you know all this?" questioned Katie.

"William told me so," answered she. "He says he is going soon, but he will wait for me and we will go together, hand in hand."

In parenthesis let me add that it was not known just what William's chances for recovery were; also that his mother told my sister, after he and Mother were both gone, knowing nothing of the above, that the very night Mother had this experience they had left the young man temporarily alone, that he had apparently tried to get up and they found him unconscious, seemingly dead. They had had to work over him for an hour or two in order to bring him to consciousness, and the doctor had told them the attack was due to water coming up around the heart and stopping its action.

Just a few mornings later, Mother again called Katie to her, in great agitation, saying,

"William is gone. He promised me he would wait for me

and we would go hand in hand, but he has gone and left me and I must go all alone."

Katie tried to comfort her and convince her it was nothing but a dream, but it was no use.

"William is gone, I tell you. He came to me and told me so. He seemed terribly weak and he told me he tried to wait for me but he had to go. But he said he would hold out his hand and help me over when I came."

A few minutes later the telephone rang, across two rooms and a third between them. Mother had grown very hard of hearing and latterly had not noticed the 'phone, even when in the same room, but this morning she said,

"That was our ring; go quick."

Katie tried to put her off, saying it was nothing of any consequence, but she only said,

"I tell you go quick."

When Katie returned she asked anxiously if the message was from anybody at Jay. It was hard work to convince her it was not—for Katie was prevaricating. The message *was* from Jay,—and William was dead.

In just a week Mother passed over—holding out her hand, but what she was trying to say no mortal ear could understand. And just as she went there was a rap upon the outer door that seemed to shake the house.

Within less than a month from that time, five persons claim to have seen her, separately, all, dressed in the same way. In addition, Katie says she has also seen her with a pink night-robe on. Her first appearances were to my cousin and to her mother, at my mother's last home and the one where she went as a bride, on the same day and in little more than an hour, from fifteen to eighteen miles apart. Under present conditions no man could do it in that time without an auto or aeroplane. She has not yet come to me—though she repeatedly promised she would.

O. E. YOUNG.

South Chesterville, Maine, Nov. 21, 1913.

South Chesterville, Maine, Dec. 15, 1913.

Prof. James H. Hyslop,

Dear Sir:—Your letter of the 28th ult. is duly at hand. In regard to the corroborative statement from my sister, I confess I do not quite understand what you want. What I sent you was in no sense my own personal experience but hearsay alone, largely told me by Katie herself; the rest I heard from my cousin and my uncle's wife. I simply recast what they told me in narrative form, while it was fresh in my memory. All I could get from her would be her personal endorsement. If that is what

you mean, or will explain more definitely, I will try to get what you wish.

The last time I saw Mother alive, some five or six weeks before her death I asked her something about matters psychical, that being a rather favorite topic with us. She said there was somebody in her room the night before, and when I asked her in regard to it, that it was a man. I inquired who it was and she answered that she did not know; it was too dark to see. I was convinced by her manner that she thought it to be my father; though she did not say so. I told her some people would say she was crazy, and she smiled and said,

"Maybe I am."

That was the first I knew Mother ever "saw things", though since she passed away Katie has informed me it was nothing unusual in her last days, or for her to carry on long conversations during the night, while apparently alone. Though pitifully weak, we all considered her perfectly sane, and she understood her condition as well as we. She told me it was her last sickness at the interview quoted above.

Trusting you will inform me precisely in regard to your wishes, I remain,

Yours sincerely,  
O. E. YOUNG.

South Chesterville, Maine, March 3, 1914.

James H. Hyslop,

Dear Sir:—I am at last sending you my sister's autographed account of some of the unusual incidents connected with my late mother's sickness and death. Katie hesitated long about writing it, as her head is not in shape for literary work, as she has been an invalid for twenty years and is close to nervous prostration. She has never seen the account I sent you and knows only the points I touched upon, yet you will see the papers agree closely. Pardon my delay.

In a recent, or rather a former, letter, you mentioned mailing me a copy of the *Journal* of your society. I thank you and should greatly have enjoyed reading the same, had it ever come to hand. Either the one who was to send it forgot to do so or it went astray in transit, greatly to my regret.

At my suggestion, Katie speaks of a different manifestation on Mother's part, the only one where two have seen her at the same time. Should you wish statements from my aunt and cousin, I think I could obtain them later. In regard to my Aunt Lizzie (William's mother), I should not be too sanguine; perhaps.

Sincerely yours,  
O. E. YOUNG.

*Sister's Account.*

Mother had been in failing health for a good many years, and during that time her absolute faith in a future life and constant companionship of loved ones long gone from mortal life, sustained and upheld her during hours of pain.

Toward the end as her physical strength failed her psychic powers seemed to increase and for hours she would hold what was to us a one-sided conversation with people seemingly visible to her. The conversation was always entertaining and connected. This could not have been induced by opiates because drugs of that nature were not used in her case which was hardening of the arteries, with its attendant complications.

There was a nephew, a young man of twenty-six, ill at the same time with Hodgkin's Disease, in whom mother had a loving interest although never having been intimately associated. Before we knew the nature of his sickness—or that it was inevitably fatal Mother one morning told me of an experience of the night before. This I will relate as nearly as memory serves as she told it to me.

"William came to see me last night. He said 'Aunt Villa I was bound to come and see you. I've always thought a great deal of you and when I knew how sick you were I was bound to come. They told me I *couldn't*. I watched for the chance and the night they thought I was sleeping and left me alone, I tried and tried to get out of bed to come but I can't move any better than you can (mother was entirely helpless though not paralyzed) but at last I succeeded and here I am but when I got out of bed I fell and the water came up over me! Then I said I am so glad you have come William, wait for me a little while and we'll go together hand in hand. He said, 'if I can Aunt Villa but the waters closed over me and I don't know!'"

Later in talking with this boy's mother she told me that one night the nurse thought her patient asleep and left him alone for about an hour and a half. At 1.30 she awakened from a sound sleep and bending over the bedside of her patient found him apparently cold in death. Alarming the household she worked frantically to resuscitate him. It took more than two hours to arouse him from his stupor (?) The first words he said was "I've come back," and did not speak again for hours. The bedding was drenched by the exudation of water from the pores of the body, and when the physician came he said this attack was caused by water about the heart.

This occurred as nearly as I can remember at—or about the time mother saw her nephew at her bedside. I have no dates, as I kept no record.

On the night this same nephew died and less than two weeks from mother's death she asked the nurse to call me and when I came into the room began to cry and wring her hands saying over and over "he's gone and left me—he's gone and left me to go alone and he promised he would wait for me." As she became calm she told me that William came to her early that morning and said "I've got through Aunt Villa and I've come to tell you that I couldn't wait for you."

Just before noon that day our telephone rang and mother called my attention to it, although she had been unable to hear the bell in another room and was too weak to have noticed. She said it was, "Bad news".

I went to answer the call but it was to my husband. Sure enough it was a long distance call to notify us that my cousin passed on *just before the dawn of day*.

In May (mother died in March the following year) she expressed considerable anxiety about a grave stone for my father which had never been erected, saying she could not die in peace until she knew it was done. My husband visited the marble cutter and had him call at the house with samples of stones,—photographs, etc. Mother selected the stone without knowledge of its cost to bias her taste—a low, double headstone in gray marble, and gave complete directions as to the inscription, etc., etc.

She charged the marble cutter over and over again as to the exact color of the stone. In the early part of July one morning mother said she had a vision of the stone the night before and it was black. This seemed to fret her greatly lest when the stone was set it proved too dark. So one day my husband meeting the marble cutter upon the street told him of this dream.

"Well", the man replied, "the stone is over at the freight depot now and it is pretty dark. I'll order one in lighter gray, we'll please the old lady"—and he did so.

It was agreed that the stone should be in place the latter part of July—but there was what seemed much unnecessary delay and the stone was not set until November. It was then impossible for anyone to leave home on account of mother's increasing illness so it was seen by no one of the family at home. But to gratify the invalid a niece and her husband living near the cemetery which was a long distance from our home, visited the place and wrote that the stone was all right and very pretty. Still this seemed not to fully satisfy mother and she was anxious to have me see it. About three weeks before she died she told me while at breakfast that she "Had been up to the graveyard in the night and seen the stone for herself".

I asked, "Did you see it plainly, Mother?"

"Yes."

"Could you see the letters?"

"Yes."

"Plainly enough to read them?"

"Yes."

[At this time she was too weak to talk much.]

"Well mother, I'm glad you have seen it. Did you like it?"

Distinct, startling and unexpected came the answer—

"No, I didn't!"

"Why mother, why not?"

"Because—it—is—white—with—black—spots—on—it. I—wanted—it—gray. I'm—disappointed!"

She spoke with such conviction that in spite of myself there came to me a premonition that all was not well. After a moment I said, "Why Mother, no, it must be all right don't you remember Addie (the niece mentioned) saw it and said it was?"

"Yes—I—know—but—it's—white—black spots—big—ones—all over—it. I'm disappointed—in—it."

To humor her I said, "Why Mother dear I'm so sorry but it must be all right. Don't you know you picked it out yourself?"

"Yes;—I know! But—I—picked—out—a—gray—one—This is—white! With—black—spots."

Replying, I said—"What shall we do dear, we've tried so hard to please you!"

"I—know—it. Don't—do—anything—it's—all—right—only—it don't—look—as—I—thought—it—was—going to—and—it's white. I was disappointed—but—it's—all—right."

As I stood by the open grave while the loved form of my mother was lowered to its resting place I raised my eyes to the stone which I saw for the first time. It was *white*, with dark gray spots on its surface from the size of a small pea up to that of my hand. And *so it stands today*.

Since mother's death she has been seen by several people, repeatedly by myself and more often—in the daytime.

This materialization was very strong and seen by myself and cousin at the same moment each unconscious that the other was witnessing the manifestation which proved to be rather plainer to my own vision.

Faulty of construction and ill written as it is the above record is true in every particular, and so I might write page after page from the beautiful life of a beautiful mother.

My own nervous condition makes it hard for me to write—nay, almost impossible and all I can say for what I have written is that it is true!

KATIE B. ADAMS.

Winthrop, Maine, Feb. 28, 1914.



## A NARRATIVE OF EXPERIENCES.

The following record of experiences was dictated to me by the lady herself and taken down verbatim. She was a lady high in the counsels of Canadian officers in the government. She was connected with certain important efforts to help large classes of paupers and other persons needing assistance. She felt that she had not long to live when she told me the facts and desired to have them on record. She was a woman of unusual intelligence and certainly deserved the confidence of Canadian officials for her entirely practical nature and freedom from any bias that might lead her to misrepresent her experiences. She had been very sceptical of spiritistic phenomena and was more or less so—perhaps it would be better to say critical—at the time of making this record. The facts that made her especially critical were the results of her automatic writing, which had the deceptive character of those phenomena at times. What she received in this way was frequently, if not almost always, false or unverifiable. She could rarely get the truth by it. This feature of her experience, however, will not be the subject of consideration here. It is mentioned only to show that her experiences were not isolated. Those on which the emphasis is laid here are of the usual type and help to confirm the general nature of such occurrences. They have their value in the circumstance that such phenomena are not so exceptional as scepticism has taught us to believe and they illustrate that invasion of the transcendental upon normal life which makes it imperative for us to ascertain all we can about it.

One incident in the non-evidential matter should be mentioned. In the communications the informant was told that spirits "could see a thought, could recognize it, and that thoughts have substance and form". This statement coincides with statements made through other sources and would suggest that spiritual life is mental or at least more distinctly mental, than our earthly life. No value can be attached to the statement except that it coincides with similar statements from other private sources not familiar with this literature and who would not suspect such a phenomenon.—Editor.

Toronto, Canada, Dec. 15th, 1905.

Mrs. O'Beirne's sister, Mrs. Lundy, was working the Ouiga board some years ago in the house of Mr. Home, and a message was given in answer to the question whether the party that had gone to the Yukon were well and safe. The answer was that all were well but one and that he was drowned. It was six months before any word was received and when it came the death by drowning of the person named was announced. He was knocked out of a boat by a pike pole.

I took this statement verbatim from Mrs. O'Beirne. She had forgotten the name of the man who was drowned.

JAMES H. HYSLOP.

Toronto, Canada, Dec. 15th, 1905.

Three years ago this coming January I went to a Mrs. Park who was a medium. Among other things she said: "A short time ago you thought you were pregnant." I said, yes. She said: "You are not, but you thought you were. But you will be in a short time and you must be very careful of your health or it will terminate seriously." I was not as careful as I should have been. I came over from a neighboring town two weeks before the child was born when I should not have done so. The consequence was that the child died. The medium told me that the child would be a boy and this was the fact. The doctor said that I walked a very narrow plank when the child was born, so nearly did the event prove disastrous to me."

I have given verbatim the statements of Mrs. Home and the story is confirmed by the statements of her father Mr. Pugh. Mr. Pugh also confirms the story of Mrs. O'Beirne about the prediction of the birth of a child on September 28th. He independently told me the facts before I got the story from Mrs. O'Beirne. He is a man of fair intelligence and seemed to be a good witness. His temperament seemed neither credulous nor incredulous, but one of those minds which is equally passive to both sides of such matters.

JAMES H. HYSLOP.

I went to a medium in Buffalo, whose name I forget, in October, 1900, and she described to me a meeting that I should attend soon, saying that it was not a business meeting, she saw no name in connection with it, nor was it entirely a social meeting, she could not explain the nature of it, but she saw me the

centre of several angry excited groups of people. Then she said "do you know anyone by the name of Harris?" I could not remember that I did at the time. She said, "you will see someone very soon, I hear the name spoken very loudly and very clearly, HARRIS." Later she said to me, "do you write Poetry?" I said, "no, never." "Well," she said, "you will write, I see you at a table and you are writing inspiration of Poetry."

In the meantime I had some discussion with a gentleman, who will verify this, about why I took such interest in Occult matters. In asking him for an explanation I told him that may be because I had Quaker blood in my veins, and he said, "do Quakers believe in Spirit Return?" and I said I thought the poet Whittier had expressed a belief in the Return of Spirits.

The meeting of the medium took place on a Tuesday, and on Thursday evening I was at a meeting of the United Empire Loyalist's Association, of which I am a member. A resolution was brought forward, which I knew meant to place a slur upon a previous President, Dr. Ryerson. I spoke to the mover and objected to the resolution being passed, but, not being able to prevent it, I went to another group of people and had a resolution framed, and in this gave all up which I knew would also compliment Dr. Ryerson. When the meeting was over a number of people came over and expressed great annoyance at the action I had taken, and I defended myself on the ground that we could have no personal strife in an association of the kind, and the President said to me, "you had better go to Mrs. Ryerson and see if the Doctor will accept this resolution." Dr. Ryerson was, at the time, serving in South Africa as Surgeon-general, and the next morning I went to Mrs. Ryerson and told her the circumstances. As I was leaving the door-bell rang and she drew me back, saying, "here comes Edward Harris, he will know better how the Doctor will be likely to take it." Mr. Harris was a cousin of Dr. Ryerson's. When he came in Mrs. Ryerson explained to him, but, in order to do so, had to speak very very loudly, for he was very deaf.

Some days after, a week or ten days, it occurred to me that in this discussion at the meeting what she had first said had been fulfilled, and later it occurred to me that it was no wonder I had heard the name Harris clearly, as he had been so deaf.

A week or so later I was reading in Whittier and remembered my conversation, and found two selections which bore upon "Spirit Return," and then I copied them and put them in my hand-bag to give to the gentleman with whom I had had the discussion about it. Some time after I was in his office, and, as I was leaving I remembered the selections and took them out of my hand-bag and said to him, "you remember our discussion,

here are the selections, I copied them." He did not rise as I did but looked at me with a curious expression. I went over and did what I do not usually do, and read it aloud. In the meantime I ought to have said that he too had visited this medium, and that she had shown herself as a Psychometrist, but that otherwise she did not tell him much, "only" he said, "she got her Poetry Gag off on me;" and I had said nothing. "Oh! you are to write Poetry too? I suppose that is a part of her Stock-in-Trade, she thinks she will flatter people by telling them that they will be Poets; we had, neither of us taken it seriously. But when I wrote the Poetry to him he said to me, 'what did I tell you that that woman said to me?'" and I repeated it. "Well," he said, "what she did say to me was this, 'Are you fond of Poetry?'" He said, "No." "Well," she said, "it is curious, for I see the spirit of Whittier standing beside you and talking to you." "Now," he said, "who could doubt this at all." Later he said to me, "the Poetry did not stop there; my wife has been very much troubled and ill even, in grieving over her mother, who has just died and she has had no comfort or consolation from anybody, until I took her that Poetry, and two or three lines comforted her.

In 1900 I was spending the evening at the house of a relative Mrs. Home, and two or three present were using the Ouija Board, among them my youngest sister, and a brother-in-law of my cousin's. Mr. Jack Home came in and expressed amusement at this and said that, if anyone would give him a certain date, he would believe that people could get communications. I said to them, "do you know the date that Mr. Home wishes" and they said "yes." I said, "what is it?" He said, "the 28th of September." I said, "do you remember what date that was particularly?" He said, "yes, my birthday." After a while I took the Ouija Board and putting my hand on it, my husband appeared to move it. The Ouija Board had refused to respond to the others. I said this was in August. Then I said to Mr. Home, "I have a date," and told him and he laughed very derisively, and said, "you are all out, it is all nonsense, what I asked was, when there would be an addition to the Home family." So nothing more was said about it. But the next year my cousin Mrs. Home had a daughter born on the 28th of September. Mrs. Home's son, Kenneth died on the 7th of April, 1899, and left her in ill-health so that they moved from the house the child died in and took another. Shortly after, rappings on head board began and continued until Mr. Home, on July 1st, went to Buffalo and consulted a medium who brought messages, and then the rappings ceased, and have never been resumed.

"When would there be an addition to the Home family?"

"You are months and months out of the way." Mrs. Home expected to be confined the middle of August, 1900, and one day felt there was no doubt of its taking place in a short time and sent for her sister and mine, who was to be with her. Two weeks before the baby was born Mrs. Home, who was at Welland, Ont., telegraphed for her husband to come from Toronto. She suffered no special discomfort, but her friends were very anxious. On September 21st my sister, Edith, who had been present when the incident of receiving the date had occurred, were talking of this long delay, and I recalled the conversation of Jack Home, which she remembered, but not the exact date, but I told her it was the 28th, and not to be forgotten or mistaken, since it had fixed itself on my mind as my husband's birthday,—and said,—“Now remember Edith, this is the 21st and I believe that baby's birth was foretold, and that it will be born on the 28th.” She grew quite pale, and said, “I believe so too.” “You must remember for this may be evidence which the Society for Psychical Research needs.” The baby was born on the 28th. The Doctor said that the child was fully six weeks beyond the time. This was Dr. Schooley of Welland, and he knew nothing of it.

I was always a very great scoffer about Spirit Return, but in 1899, the latter part, I was at the house of my brother in Buffalo. His wife had died in the previous November, but I did not know that any of the family had consulted a medium. One night my sister was also there, and not at all well. One particular night my brother was absent and the gentleman to whom my sister was engaged and since married, was staying with us. During the night I was awakened by loud rapping. I arose, thinking my sister needed something, went to her room and found her asleep. A second time I was awakened and arose and the gentleman also came out into the hall and asked me what was the matter. I told him, and he said he had heard a noise, and I said it must be some people in the next house going away on the early train or something of the kind, and thought nothing more of it. The next evening this gentleman, Mr. Ball, told me that during the day he had consulted a medium and that he believed in thoughts and that my sister also did and my brother, and she had told him that it was someone having the Christian name of Malcolm who was trying to speak to the elder of two sisters, and described him. My sister, the one mentioned, had been engaged for some time, to a young man who was not liked by her family, bore the name of Malcolm, and he, at the time, was a Missionary in Korea. I was very much annoyed and I said, I objected very strongly. We were annoyed for something like six years with him, and if he was dead, let him rest. Mr. Ball said that he had spoken with my sister-in-law while at the medium, and she had said to him

that this Malcolm had gone into the Spirit World about the time she did. I thought no more of it, but later found that the Malcolm, I supposed it was, had not died, but was still living, and about a year later, when I had begun to use Ouija Board, a message came one day, saying, "I tried to speak to you at your brother's house," and I said, "who is speaking?" The answer was, "Malcolm Cameron," who had died within three days of my sister-in-law. I had not thought of him in this connection, but she asked me to take a message to his wife, saying that "she was not using or treating one of the daughters as he wished." I refused to do so or have anything to do with it. Later I learned that the mother was opposing this daughter's marriage, and I do not know yet whether she married her mother's choice or her own, but he seemed very eager that the mother should be told.

I had borrowed about thirty copies of the Outlook Magazine from a friend and I was staying at the house of another friend, Mrs. Lobb, and during her absence was occupying her room, instead of my own and had taken five or six copies of the Magazines to her bedroom with me. Before going to bed I had tried to write with a pencil automatically, but could get no communication. In the morning I found written on the Magazines that were in the bedroom, a monogram that had not been there the night before. The initials of the friend from whom I had borrowed the magazines were C. C. J. and I fancied that the monogram might be that, and that I might have written it in my sleep. In returning the magazines to him I called his attention and asked if that was his monogram, if he had put it there or if he knew anything about it, he said "no." He had never put it there, no one had ever had those books except myself and him, and they were not on the ones that I had left in my own room, merely on those that were in the room with me.

There was a medium in the city at the time, who was a Psychometrist and I took the magazines to her and asked her what it meant, merely that, without explaining anything to her. She put her hand down upon it and said, "this is D. L., I see a gentleman of medium height, dark eyes, and hair turning grey, dark complexion, and, O!" she said, "he is not the one who wrote it, he is the brother. I see the one who wrote it, he is taller and fairer and a little older." I said, "yes Daniel Lundy." Now that was not telepathy, because my mind was fully, certainly fixed on its being C. C. J. I said to her, "how did that writing come, did I do it in my sleep?" "No, that is independent writing."

The monogram which is described in this record has been seen by myself and it is a fairly clear D. L. The letter D. is

made with a slight and narrow curve, and while it is clearly recognized as in the shape of D. we might not at first suspect this letter, but would hardly know what other letter to compare it to except a small f. But the L is clear and unmistakable.

In 1899 or 1900 I was staying with my sister in Buffalo, and I went to my home at Niagara Falls to stay all night intending to return as soon as I received an express parcel from Toronto so that I was not certain whether I would be in Buffalo in the morning or not until afternoon.

My sister had a little boy about two and a half years old. In the very early morning I awakened and lay awake for some time and later fell into a light sleep. I was sleeping with my youngest sister, Edith, and had a vision of my father, in which he came to me. I knew that I was in the room that I actually was in. I arose and he put his arm around me and led me to a chair in front of the window and knelt; I was aware that he was dead, and he had taken one of my hands in his, and I thought "what makes them say dead people's hands are cold, his hands are as warm and soft as Charlie Pool's. Then I went on to dream of this Charlie Pool as if he were a much younger child and that his clothes were soiled. Then, knowing that my father was dead, I watched carefully to see how he disappeared. I could see his face expressed trouble and anxiety, but otherwise he looked perfectly natural, and he seemed to both fade and shrink. When I awakened again I told my sister of the dream and said to her, "now let us watch whether that means any misfortune. I have always heard that to dream of soiled clothes means misfortune, and let us watch and see whether this is followed by misfortune. I returned to Buffalo about 2 o'clock and found the little boy crying very bitterly. His mother had gone to a painting lesson and left him with a friend who had come in, and he had soiled his clothes and was crying about it. I had dreamed of this at 6 o'clock in the morning during a very light sleep, what actually occurred at 2 o'clock in the afternoon. My sister lived in an apartment house on a third story and she and the lady who lived next her had fenced their balconies into one, especially for the protection of my little nephew. But this neighbor had moved, and the new tenants had been unpleasant toward my sister, and one night some other people came and told my sister and her husband that these new neighbors had torn down the railings that they had put up. My sister was a particularly amiable one and very very seldom is annoyed in the least by anything that happens, but, feeling that her child's life had been endangered, for if he had gone out in the morning he might have fallen over the balcony, she was very angry and kept trying to persuade her husband to call out the man next door and strike him for it. If the husband had been so persuaded he would

probably have killed the man, for my brother-in-law is a trained athlete and this other man is very puny. I had retired, but hearing their conversation there came to me, like a flash, the knowledge that this is what had troubled my father, and that I had been given that token that I was to interfere. So I went and told him that I was certain that I had been warned in a dream to prevent his doing so, and told them so. They scoffed at me, but, nevertheless, my brother-in-law did not do as his wife urged him, and personally the vision was so clear and the circumstances such that I have not the slightest doubt that my father came to me and communicated his fears to me, that, if not prevented, would be the cause of much trouble.

In November, 1902, my brother, Arthur Lundy, died in Lethbridge, North West Territories, very suddenly and unexpectedly. I was sleeping that night at the house of Mr. Hetherington, in Parkdale, Toronto, and I was roused by rappings at the head of my bed, I arose and examined the bed, for I knew, correctly, that it was a brass bed. When I went home I stopped at the house of my sister, Mrs. Biggar, and related this to her, and later at the house of Miss Bake, who told me, without mentioning my experience, that her sister had been sleeping at my home in a room opposite my mother's and that my mother had been roused by similar rappings. The first night that I slept at home I was conscious that I was in my own room and lying with my face toward the wall, so that I did not seem to be in a deep sleep, when I became conscious of someone in the room, and had the impression that they were, as it were, lying on a cot or in a crib. Whether I spoke aloud or not I do not know, but I said, "who is it?" and they answered "Arthur." I had been much with a friend for several years, who had a son Arthur Loft, so that that name was the most familiar combination of Arthur, and I said with astonishment, "Arthur Loft?" when I heard my brother's unmistakable laugh and felt my face covered with kisses. By the time I had turned, which I did with the intention of embracing him I was fully awakened and heard nothing more.

I was entirely sceptical about the return of Disembodied Spirits and was staying at the house of a friend, Mrs. Drayton, Toronto, and occupied the same room, but in a different bed, as her daughter. We left the window open in the adjoining room for ventilation and closed our own door always, and in the night I found it impossible to sleep for a feeling of pervading chilliness. During the night Miss Drayton said to me, "you are restless, do you hear any noises," which she did, and I said, "no, but I am cold; are you sure you closed the door?" and she said "yes." At the time a lady from England, a Miss Bates, was spending a few days. She was a distant relative and friend,



and although I did not know it at all, Miss and Mrs. Drayton were in the habit of investigating somewhat. Miss Bates was in this country in the interests of a W. T. Stead of London, England, who was at that time publishing "Borderland." Early in the morning Miss Drayton went to Miss Bates who was clair-audient, and asked why we had not slept well, and was told that someone was present who wished to communicate with one or the other of us. Miss Bates, who was leaving that morning had not time to find out anything about it, but she gave me some copies of "Borderland" and I was interested in Sir Wm. Crooke's address, as president. About two years afterwards the incident occurred which I have related of Malcolm Cameron's coming to me, but I was greatly opposed to anyone's investigating. My sister and some friends were using the Ouija Board. One day, next summer, although I had never attempted to use it, as I was sitting reading, I put my hand on the Ouija Board, more or less indifferently, and presently felt it moving, and my father spoke to me, and from that time on I could use the Ouija Board alone, without any trouble, which I did for several weeks. Then I was told to use a pencil and I wrote automatically for four or five weeks, perhaps six, when one day an uncle was writing I was asking him especially about Christ, our Saviour, and he answered, "ask Him, He is here." From that time on whenever I wrote, for a little while, the pencil would write that Christ, or, as He called Himself, "the One who died," was present, and the writing that I received was represented as being from Christ. But what was told me did not always come true and I was greatly troubled, and finally said that I would give it up, and, although I tried a great deal after that, I was taken at my word and I have never been able since to do any automatic writing, or even use the Ouija Board. Two or three times, although I had been told to do so, I asked mediums why I could not communicate, and have always been told by friends that it was alright, that it would be restored to me some time.

The particular incident was that one day a fire was taking place down town, and I demanded to be told what the fire was and said that I would make that a test and said that if I was not told that I would merely believe that I was talking to myself, and it was then the writing stopped, although it had been growing incoherent before this.

## BOOK-REVIEWS

*Intimations of Immortality in the Sonnets of Shakespeare.* By GEORGE HERBERT PALMER. Houghton, Mifflin and Company, Boston and New York, 1912.

This little book of 57 small pages is the Ingersoll Lecture at Harvard University on immortality, to which this Lectureship is dedicated. Professor Palmer delivered the 1912 one in the course. The topic of immortality is one that might call out one's best, but we can hardly see that there are any more intimations of immortality in Shakespeare than there are in Boston baked beans, perhaps not so many. Had he said "Conceptions" of immortality in Shakespeare's Sonnets, it might have been intelligible, and even then we should not have been sure that the Sonnets held any conceptions of it as sanely understood. A number of nice and unintelligible things are said on the subject, but without saying anything about immortality at all. Professor Palmer does not seem to know what the word means. He moves along as do all those who do not wish to court criticism by denying that there is such a thing, but wish to disarm criticism and delude the public by an affirmative use of the word, tho their doctrine is a denial of all that people wish to believe. Why not speak frankly what you think about the issue as the public understands it? But evidently universities are not for telling the truth. They are places in which to cultivate style in saying nice things and to avoid educating the public.

*La Magie et la Sorcellerie en France.* By TH. DE CAUZONS. Librairie Dorbon Ainé. Paris.

Four volumes of this work have been issued on the history of "Magic and Sorcery" in France. They will have their use for students of the subject, even tho not yet translated. They do not enter into the subject in a manner to satisfy psychic researchers fully, tho there is nothing antagonistic to this work in them. They rather concern the attitude of the human mind toward the supernatural during the period of which they treat.

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FOR

## PSYCHICAL RESEARCH

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### "EVOLUTION AND THE OTHER WORLD."

BY JAMES H. HYSLOP.

I take as the title of this discussion that of an article in the July number of the *Harvard Theological Review*. I had recent occasion in this *Journal* to review an article by Professor Hall, of Harvard University, on the subject of psychic research and immortality, because the editors refused to publish the article in that Review, not wishing to have any discussion on the subject in its pages. This second article shows that psychic research can get notice at least, if not endorsement, tho the Review prefers not to have any other aspect of the problem discussed by its friends. The present article by Paul Elmer More, of Princeton, N. J., is further evidence that the subject must be noticed, tho respectability cannot yet get off its æsthetic bench long enough to really see what is going on in the world. The very title to this paper shows the most astonishing ignorance in regard to the problem. "Evolution and the Other World" is a title that is intended to imply some relation between the two questions. There is none whatever.

Evolution has no more to do with the question of survival than has gravitation or chemical affinity. It is but a description of the steps taken in passing from simple to complex organisms within the limits of sensory knowledge. Whether there is anything that survives the dissolution of either simple or complex organisms is as far removed from its problem as the constitution of the stars. The question of survival or another world has to do with the problem of a soul and the persistence of personal identity, and evolution may go up or down without affecting that issue one way or the other. Indeed evolution has nothing to say for or against survival, but is as indifferent to it as the history of democracy.

Mr. More makes Mr. Holt's "Cosmic Consciousness" the text for his discussion. The only criticism he has to make upon it is its sympathy with evolution and tendency to seek evidence for survival in the foggy material of the psychic researchers, but in all other respects he pays it more respect than the work of Sir Oliver Lodge, and he does this because Mr. Holt is a man of the world and makes a pleasant companion at the club. Sir Oliver Lodge's scientific abilities and reputation, to say nothing of his facts, play no part in Mr. More's bestowal of respect. Why he should embarrass the *Harvard Theological Review* by preferences of this kind it is hard to understand. Sir Oliver Lodge may have his faults, but his work is entitled to more authority than that of a mere man of the world who has read books but has not scientifically experimented. I am afraid that Mr. Holt is a personal friend of Mr. More and gets his reputation from being a clubbable fellow with those who can see only through æsthetic spectacles. Great is Respectability and great are its worshippers!

Now Mr. Holt's book will do much good where the more detailed and erudite publications of the Societies will not be read, but I do not think Mr. Holt would claim for it any such standing as this reviewer would give it. He is himself only trying to summarize the most striking incidents of elaborate reports so that general readers may have some idea of what has been done. He is not trying to substitute a popular discussion for a scientific one. To speak as Mr. More does of the

Society's publications far more derogatively than of Mr. Holt's books is to prefer popular writing to science, on the one hand, and to cut the foundations out from under his appreciative remarks about Mr. Holt, on the other.

Mr. More thinks that the genuineness of the phenomena in psychic research would "break asunder all the links in Huxley's causal chain and shatter into bits the steadfast cosmic machine of Spencer." They would do nothing of the kind. They would not in the least affect any of our views of the physical universe. The cosmos would remain as "mechanical" as before. All that the proof of survival would show is that "mechanism" is not *exclusive*. It would leave the "links in Huxley's causal chain" just where they are and not an alteration would be required in the mechanical explanations of the physical world. It is the crassest ignorance of both philosophy and science to take such a position as the author does, and on this point I defy refutation.

The source of the dislike to Sir Oliver Lodge's position is apparent in the indorsement of a passage from Mr. Holt's book in which Mr. Holt says: "Certain it is that without an abiding consciousness that the known mass of phenomena is not all, and that behind them is a cause transcending our imaginations, life loses some of its best emotions, the imagination grows arid, and the moral impulses shrink." Here it is our emotions that must determine our attitude on the evidence and we must seek this evidence in arguments and facts that appeal to our æsthetic tastes. Now it is needless to say that such an attitude is as far removed from science as is poetry. No man ought to risk his intelligence by slipping into an error of this kind. He does not know what science is. The essay, however, is saturated with prejudices derived from intellectual snobbery. Professor James somewhere well said that a true scientific man would work in a dunghill to settle his problem, especially if that is the only place to find his facts. Dress suits and white neckties are no part of his equipment. They may do for the parlor where you may play successfully the game of hypocrisy and aristocracy, but you cannot take them into the laboratory when you expect to uncover Pandora's box.

Mr. More confesses to believing in telepathy and telekin-esis, but he does not tell us where the evidence for them is. The evidence for telepathy is very small compared with that for the existence of spirits and of communication with them, and the evidence for telekinesis is not one thousandth as good or as strong as that for spirit communication. But it is perfectly respectable to believe in these things, miracles a thousand fold as great as communication with spirit, because it is surmised that they either do away with spirits or do not involve any credulity to believe them!! Mr. More even goes so far as to say, when speaking of the traditional stories of levitation in Hindu literature, "I am sure that the evidence for the tradition is as good as any of the tales accepted by the S. P. R." If Mr. More had really read the literature on the subject he would have made no such statement. We know nothing about the records and witnesses in the Hindu literature on such subjects, and the more that the conjurer studies Hindu stories the less reliable they become. Much has been said about the marvels of Hindu magic and legerdemain. But an English magician went out there to learn their arts in this subject and found that he had nothing to learn from them, but everything to teach them. I have myself been in correspondence with a school organized in India to have the subject of psychic phenomena scientifically investigated there, and the correspondent wrote me that in India they rely on us in America to find such phenomena! They could not find them in India! The most striking story about Hindu marvels that ever got currency in this country was made out of whole cloth in the office of one of the Chicago papers. It may be very respectable to read the Vedas and other Hindu literature that may discourse on such stories, but it is time to get better evidence for miracles. Why not read the paper of Professor James on his personal investigations in a private group of intelligent people, published in the *American Proceedings*? Why not read the report of Mr. Feilding, Mr. Baggally, and Mr. Carrington on their very careful and scientific experiments published in the *English Proceedings*? What about the experiments of Sir William Crookes? Why not read the report on Miss Burton in the *American Proceedings*?

It is not necessary to believe any of them. But if you cannot believe these, there is no evidence for traditional stories anywhere in the past and one may doubt if there is any evidence even for the tradition of them. When we prove the existence of such phenomena today it will be easier to attach some value to Hindu stories, but not until they are proved today.

The rather sneering remarks on the quotation from Myers, in which the latter writer calls attention to animism and savage practices as things to which we shall have to return in our study of these phenomena, are a good example of the influences operating on Mr. More's mind. He wants poetry, well written literature, something as fine as De Quincey, Macaulay, or other writers of that stamp before he will recognize spirits. Here is the nub of the whole issue in such minds. They can never realize what science is. Some day they will learn it is not æsthetics or imagination. It deals with facts, not fine and poetic language. Such minds are unfit to discuss this subject. They live all the time in a fool's paradise. They have salaries enough to escape the world's factories and dusty work, to move in social circles that dote on Plato and Sophocles, while living from the earnings of other people's sweat, and like all aristocratic minds have only contempt for efforts to find out exactly what the universe is doing. The fact is that nearly all our academic centers are merely mutual admiration societies. Outside of their scientific laboratories, most university men are little acquainted with the actualities of life and are living in a world of the imagination as mediæval as the theologians who speculated about the number of angels on a needle point. They read and write books, but come into very little contact with hard facts, and it is hard facts that they do not like. They have salaries that enable them to escape or to despise reality.

Mr. More cannot seem to get beyond an interest in physical phenomena in his discussion, and to some extent Mr. Holt has justified him in this, because the latter has lent his support to the idea that physical phenomena have something to do with the solution of the problem. They have nothing whatever to do with the question of evidence. Psychical research would never have touched

them had it not been for the claims of spiritualists. The object of its investigations had to be everything unusual, whether relevant to spirits or not, just because a claim had been made that the unusual pointed to such a goal. Unfortunately Mr. Holt nowhere states the real problem and imagines that we have a right to quote facts without regard to any statement of the real problem. Mr. More but follows suit in heaping his contempt on physical phenomena generally, as if they were in any respect whatever representative either of the problem or of the actual nature of another world. It is easier to dispense ridicule than it is to explain the facts. You can so easily evade the issue that way while you parade as a respectable oracle. Beautiful fiction or imaginative literature that would show good style or be worthy to grace a banquet or a symposium is about the measure of this author's intelligence on this subject. We as psychic researchers are not concerned with the æsthetic aspects of the question. We want facts and to accept the consequences of the facts. We are not going to quail before them because a spirit may be supposed to be cracking wood or playing the part of a "Poltergeist or demon of confusion." We should accept him, devil or angel, if the facts required it, and you do not gain in respect by appealing to the galleries in this way, tho there happen to be supposed intellectuals in the galleries.

Mr. More quotes, without winking at you, the statement of Charles Eliot Norton after a sitting with Mrs. Piper that he had "formed a very distinct opinion, but many experiments would be required to test its correctness, *and these I shall never make.*" Professor Norton made a bad mistake when he "formed a distinct opinion" after a single experiment, and he made a worse one to remain in that opinion without further experiment. It would have been the better part of valor not to have said anything, and for Mr. More to indorse this in the face of the volumes of facts which proved supernormal intelligence is to set himself down as totally ignorant both of the subject and of the nature of science. It was folly ever to have attached the slightest weight to the experiment of Professor Norton. Not only had he no more qualifications for speaking on the subject than a street gamin,



but he was invoked as an oracle after a single sitting, when Dr. Hodgson's work is ignored. Men like Mr. More can never get down to the really scientific work on this subject, but must content themselves with quoting the superficial judgment of men who are wholly disqualified to speak on the subject and who can only play the part of intellectual snobs in it. The English Society should have had more intelligence than to attach the slightest weight to Professor Norton's dictum. Had it been governed by the slightest scientific knowledge of the subject, it would have thrown his letter into the waste basket. He did not give his facts, but expressed his opinion!! Dr. Hodgson told me that it was absurd to publish his letter, tho it went into his Report because others insisted on it. Dr. Hodgson's facts are the ones you have to examine and quote if you are intelligent at all, and it matters not what the consequences of them. Let them attest a mad-house in the future world, you do not get rid of them by ridicule or contempt. It is easy to fling these things into people's faces, but you seem to be unconscious of the ignorance or perfidy to the truth which you betray when you do it. Mr. More exclaims: "Shall there be no escape in this broad universe from folly and ignorance?" There is no escape that I know of, especially at Princeton.

But it is worth while calling attention also to the misrepresentation which Mr. More's quotation from Charles Eliot Norton indicates. Mr. More was careful to omit from Prof. Norton's letter the statements which show that he held a very different opinion from that which Mr. More would have us believe by his garbled quotation. Professor Norton admitted that there was some evidence for imperfect thought transference, and then went on to add: "There was enough that indicated a peculiar influence upon the medium to interest me greatly in the sittings and I should not have regretted a further opportunity of trial of Mrs. Piper's, I will not say powers, but conditions when in the trance." It was immediately after this statement that Professor Norton made the statement which Mr. More quotes and any reader can see how like constructive lying Mr. More's quotation is.

The fundamental weakness of men like Mr. More, Charles

Eliot Norton and myriads of others is that they pre-empt the kind of a future world in which they will believe. They want something like a Platonic Symposium for their happiness, or they pretend so, tho their real enjoyments are usually a cocktail and a cigar. The kind of future life they expect or demand is about as bad as the desire for harps and golden streets. It never occurs to them that the cosmos has something to say about that and that the world is likely to have some continuity about it, if it is either rational or irrational. Psychic researchers are not primarily seeking what they would like. They are seeking facts and take nature as the astronomer does. He never demands that Mars shall send us some signals as the condition of believing that the planet exists. He takes Mars for what he can find, not for what he wants. It is not the business of sane people to form *a priori* ideas of what nature gives or should give, but to adjust themselves to what she does give. Any other course only fits a man either for a college or a mad-house. Have your tastes, if you like; *de gustibus non disputandum*, but do not ignore facts because you do not like them. Professor James was far and away ahead of all these intellectual æsthetes in his attitude on this question. He saw that there was no use to kick against the pricks. He had a sense of humor and some intelligence, but snobs can never get beyond Plato and mythology.

Speaking of Plato recalls a statement by Mr. More, while discussing the course taken by Mr. Holt to establish a belief in a future life. Let me quote the passage.

"He had already seen a little of what the commoner sort of mediums can do in furniture smashing and mind reading, but now he who—I cannot forbear the gentle reproach—can find small time for Plato, is impelled to give year upon year to the forty-one volumes of the *Proceedings and Journal* of the Society for Psychical Research. It is not strange that, after this long confinement and the completion of his great work, his 'desire to get back to the studies of our usual life is like the desire to get from the fog into the sunlight.'"

What a revelation in this remark about Plato! What do you want to go to Plato for on this question? Plato did not believe in any immortality that Mr. More is interested in.

The beautiful picture of it which deceived Christianity so generally Plato called mythical and his own doctrine was reincarnation or metempsychosis, a doctrine that is practically the same as the conservation of energy, and implied that no personal identity survived. A man goes on a fool's errand when he goes to Plato for anything on this subject better than pure fiction. Plato uses beautiful language and figures, and may satisfy intellectual æsthetes, but no sane scientific man would waste a breath on him except for intellectual discipline and amusement. We thought intelligent men had gotten out of the middle ages, but here the author has not gotten beyond Plato whom even the middle ages abandoned as hopeless for any rational convictions on the subject. The man wants a ready-made revelation that will save him the trouble of thinking.

Now any one who refers to the work of the Society for Psychical Research as "fog" only betrays his own befogged intellect. It is just true enough to justify indolence and ignorance with wit enough to say smart things, but it is nothing more. Any man who either understands the problem or examines the facts as carefully as he asks us to read Plato or Kant, will find that it is not "fog" at all, but that all the "fog" is in his own mind. It is so much easier to thumb such reports superficially and to indulge in persiflage than it is to do careful and critical reading. Mr. More evidently wants nice easy reading suitable to dairy maid intelligence, or that can amuse while he smokes his pipe.

Mr. More says "the believers apologize for the presence of these qualities [folly and ignorance] by appealing to the difficulty of establishing communication between those in the spirit and those in the body. I cannot see that the defence applies."

Now where do the believers, responsible believers I mean, apologize for "these qualities, folly and ignorance?" Has Mr. More read any one who even discusses this? There is no evidence of this in his article. Dr. Hodgson and I are, so far as I know, the only persons that have ever discussed the difficulties of communicating, and we neither of us ever "apologized" for either folly or ignorance in spirits or the

living. We endeavored to explain the confusion and mistakes, not the supposed folly and ignorance of spirits. We know nothing about the condition of spirits. We have evidence that they labor under difficulties in communication, supposing that they are doing this at all, and the evidence is exactly the same as that which shows that hysterics and trance personalities have difficulty in writing or speaking. The defence does apply or there is no confusion in trance utterances. That is to say, there would not be the slightest evidence for triviality and confusion which so offends our critic were it not for perfectly manifest evidence of difficulty on any theory whatsoever. You cannot ridicule the material for its "demonic confusion" without admitting this evidence. It is only a question as to whether you have any evidence for supernormal knowledge at all and for the personal identity of the discarnate. If you have these you have evidence for the existence of spirits, and the confusion in the messages is not evidence for their confusion of mind independently of the time and process of communicating. They may be confused in the process and there is some evidence that they are so at times, tho this is not yet conclusive, while the overwhelming evidence of difficulties in the motor and sensory processes associated with the phenomena proves that there are difficulties somewhere, whether you put them in the spirit or in the organism of the medium. You cannot escape this dilemma, except by ceasing to condemn the contents of the real or alleged messages. Only unintelligent people would fail to see this.

Immediately following the statement that he "cannot see that the defence applies", Mr. More adds: "If the communication is established, as they say it is, why should it be harder to give us a bit of real information about the new life than to utter contradictory platitudes?"

Now that question is very easily answered and the first remark to be made is that the question itself reveals the most astounding ignorance of the whole problem that any one could imagine in a man writing for the *Harvard Theological Review*. Evidently he has never studied the problem at all. In one statement he confesses to "small reading in this

field", but why has he presumed to speak so dogmatically about it? Of course it is always people who know least about a subject that speak the most confidently about it, and here in asking for "a bit of real information about the new life" he displays absolute ignorance both as to the facts and as to the problem. When speaking of the "contradictory platitudes" he does not specify instances of them, but it is conceivable that he refers to the alleged communication previously quoted as coming from George Eliot, who had met Francis Bacon claiming to be Shakespeare! Of that incident in a moment. But any tyro ought to know that we should not attach the slightest value to any statement about the "new life" unless we can verify it. How would Mr. More or any one else know that any statement about it is true? No statement whatever that comes from a medium can be accepted on its face value. It must be verified by other living testimony or by cross references under the most rigid conditions before we can attach the slightest value to it. I think a street gamin would know that much.

Again it does not occur to Mr. More that he must know something about the conditions under which communication takes place before he can demand any information whatever about such a life. Has he told us these conditions? Not a word of it. He talks as if they were well known and commonplace. What is the method of communicating? What is the nature of the spiritual life that would make it possible to communicate about it? You must first determine these before you demand information about it in detail. No attempt whatever is made by Mr. More to indicate these and, until he does, it would be wise to keep silence on that matter and not to venture on ridicule about it. Ridicule implies that you know, and I am sure that Mr. More does not know any more about that life than any of the rest of us. Are the conditions for communicating the same as those for the normal life in the spiritual world? Who knows? And yet we cannot say a word about the validity of communications about that world until we settle that problem or answer that question. Mr. More is facing a perfect thicket of problems in his question which he supposes is clear and rational. It does not fol-

low from the fact that we can communicate with a spiritual world that we can get intelligent messages about its nature. If it be a "new life", as Mr. More assumes, we could not expect to obtain any conception of it whatever until we arrive there. Astronomers say there is no rain on the planet Mars. What is the nature of the rivers there, if there are any? What becomes of the evaporation of the supposed water on the planet? In fact are there any rivers or water where there is no rain and yet there is an atmosphere? Can any one tell us this without having his statements open to question? It is much worse with a spiritual world which can have no analogy with the present world except in the mental field. If the world is like ours it would be accessible to sense perception and describable as such. Does Mr. More expect that sort of thing? If so he may struggle with his problem to his heart's content. No account of it is reliable unless it be sufficiently like the present life to be described in terrestrial terms. Does Mr. More know that it is sufficiently like this life to admit of the information desired? If so, where did he get his information?

There are several things to be taken account of before you make any such *a priori* assumptions as Mr. More has made, and they are true on any theory whatsoever of the phenomena. (1) Suppose that the method of communicating is that of "mental pictures". There is overwhelming evidence that this is the case in one type of mediumship and it comprises the largest number of people engaged in legitimate work in this field. It means that the thoughts of the dead are transmitted in the form of hallucinations to the living. (2) Suppose also that a "control" is necessary for the transmission of these pictographic images, as is always the fact. You have another mind besides that of the communicator to deal with. (3) Suppose that you require the sub-consciousness of the medium as a vehicle for the transmission as well as the mind of the "control". This is also an indubitable fact. (4) Suppose also that there is some measure of dissociation in connection with the trance, which is the best condition for anything whatever in the field. There is overwhelming evidence that such dissociation exists in all ab-

normal conditions of the mind and body affecting this problem. Messages would not get through easily or without distortion. (5) Suppose that there are inter-cosmic difficulties in the transmission of the spirit's thoughts or mental imagery to the "control" or to the subconsciousness of the medium, or to both. There is much evidence to prove this, evidence that undoubtedly proves it to any one familiar with the phenomena. Then you have another source of confusion and delinquency in the communications complicated with all the others. (6) Suppose again that the condition of the spirit when communicating is abnormal, dream or trance-like, what would you expect about a spiritual world from a mind in that condition? This hypothesis has not been proved. At one time I thought it more likely than I do now, but there is still evidence of some sort of dissociation in the messages, whether it is caused by the complications previously mentioned or by abnormal mental conditions in the spirit.

Now under such an array of complications and difficulties what must Mr. More expect about descriptions of that world? The evidence for personal identity is always fragmentary and confused. It is implicated in the difficulties, above indicated, with which we have to contend in any statement about the "new life". All that could be said about it would have to conform to the most general analogies with the physical world and probably it is that which gives rise to the platitudes, and the complicated conditions involved give rise to the contradictions. When a spirit is communicating by the "mental picture" method the whole panorama of his memories passes to the "control" and that agent has to exercise his or her judgment in selecting the intended picture and is liable to all sorts of errors of judgment. When the imagery of his or her mind has to run the gauntlet of the subconsciousness in the medium, itself affected by all sorts of dissociations, you can imagine what the final outcome is likely to be. All that we can do is to be sure that the fragments which we actually obtain are supernormal information verifiable by the testimony of the living or by cross references with other psychics, a most difficult process, as Mr. More and his crew will some day learn.

Now when Mr. More accuses the messages about the "new life" as being "contradictory platitudes", will he please to tell us what they contradict? He has not said a word about this. He evidently means that they do not square either with our ideas of such a world or with the truths we know in this world. In the first place our ideas of that world can be no standard until they are proved to be true, and that is the issue even with Mr. More. If the world is a new one you are in a dilemma with your demands. On the one hand, you have no fulcrum for determining any contradictions with it and your knowledge of this world cannot possibly be a standard for measuring the statements about a "new life". You can only get out of your dilemma by assuming that the spiritual world is like the present one. But where is the resemblance? Has Mr. More or any one else told us about it?

Now for the message quoted from "George Eliot", which is made the basis of all his remarks about absurdities. I quote the message purporting to come from "George Eliot".

"I being fond, very fond of writers of ancient history, etc., felt a strong desire to see Dante, Aristotle, and several others; Shakespeare, if such a spirit existed. As I stood thinking of him, a spirit instantly appeared, who speaking said, 'I am Bacon.' As Bacon neared me he began to speak, and quoted to me the following words, 'You have questioned my reality. Question it no more. I am Shakespeare.'"

I think any man with a sense of humor would have his gravity disturbed by such a message, just as has Mr. More. This might be an easy way to settle the Bacon-Shakespeare controversy if we could accept such statements as representing the totality of the message sent and if we knew both what the process of communicating is, and the process of intercommunication between spirits, if they exist. But we are certain of the fragmentary nature of messages; we know nothing about the intercommunication of spirits, and very little about their process of communicating with us. But why take such a message seriously on either side of the question? Why assume so confidently that it cannot come from spirits? Suppose a spiritual world is a demented one. Would



we not get just such messages? What have we as scientific people to do with its character? We are concerned with the fact first and the character of it will come in for consideration later when the facts have sufficiently accumulated. Such a passage is not to be taken alone. It has to be compared with others, and if Mr. More had seen the records of the alleged messages from Sir Walter Scott, whom he mentioned just previously, and those records with their absurd statements have never been published in their entirety, he might have found a partial clue to the absurdities or perplexities, whichever you wish to call them, in the alleged message from "George Eliot". There is no gainsaying the opportunity which such messages offer a ribald and superficial thinker who wishes to dispense ridicule instead of making investigations. But no men should venture into this field without an equipment in abnormal psychology and a large acquaintance with the publications of the Societies. His "small reading in this field" ought to have instilled caution in his mind, but he rushes in where angels fear to tread, and must take the consequences.

Now there is a clue right in this message of "George Eliot" that may have significance, if we have any indications elsewhere of what is going on in a spiritual world. It is the reference to the instant appearance of Francis Bacon. That we are to pass by because we cannot verify it and because we know that such things do not hold good in this world, or already have our opinions decided about the Bacon-Shakespeare controversy, we use such messages as a basis of ridicule, making no account of the fragmentary nature of all messages whatsoever. What he ought to have noticed was the characteristic statement about her interest in great men which was true of George Eliot, tho the possible knowledge of Mrs. Piper may disqualify it for evidential purposes. But if Mr. More were familiar with the large literature involving alleged messages from the dead through private people who have known nothing about the subject and through whom have come agreeing assertions about the condition of spirits after death, he might see that absurd statements are a reason for investigation. The best instances come either

from or about the so-called "earthbound" spirits, and represent them as if in a sort of dream life in which their own mental states simply continue their earthly memories in the form of hallucinations. Possibly the same thing holds true of those that are not earthbound, except that the phantasms may not all be their earthly memories. If that be true and the same mental process occurs to the mind that occurs to the living in interpreting hallucinations for reality, we have a very easy explanation of George Eliot's message about Bacon, a message probably distorted in the transmission and fragmentary in its nature. Witness the evident distortion by George Pelham through Mrs. Piper of a message which he made clearer through Mrs. Chenoweth and which concerned the process of communicating. In the message through Mrs. Piper his statements implied that the condition of the communicator was a dream-like one, and while this was still held in the message through Mrs. Chenoweth, it was said to be the dream-like character of all normal states of mind plus the pictographic process of communicating whose results resembled the chaotic character of our ordinary dreams.

If then the spiritual world be largely a subjective one, especially for a time after death, we should expect just such phenomena as this alleged George Eliot mentions. She would instantly or presently see "Bacon" if she thought of him and she may have been trying to tell us about the phenomena, while the subconsciousness of Mrs. Piper, misinterpreting the message, gave it the semblance of a reality which the communicator did not intend. Who knows? Such passages are not to be taken alone, but must be compared with thousands.

Now from our earthly point of view there is no one literature in which the apparent contradictions about the next life are more numerous, and these contradictions are not with that life nor merely with our own present life, but with each other. No two agree wholly about it, and often where they do agree it is apparently not intended that they should do so. But these contradictions are all completely reconciled when we view the facts subjectively or from the idealistic point of view. Suppose that we are often dealing with earthbound

spirits, those either recently deceased or purposely remaining in a dream-like condition, we should get by the pictographic process all sorts of vagaries about the world, terrestrial and celestial, which would contradict each other as infinitely as we now contradict each other. It is altogether probable that there are many genuine revelations from the spiritual world that are not any more true about it than nine-tenths of the philosophies about this one. It is not a dogmatic revelation that we are seeking, to save us the expense and trouble of thinking, but data from which we have to construct a definite idea of such a world, just as we do about this world in our physical sciences. Astronomy makes up its verdict from centuries of recorded data and we shall have to do the same in psychic research. Any writer who does not assume this had better conform to the gospel of silence.

Further than this, Mr. More seems to be ignorant of the fact that there is a large literature on this subject which does not consist of platitudes, but is as excellent in point of style or ethical and spiritual counsel as anything a man would require. But it is worthless nevertheless. It is not verifiable as communication from another life. You must not expect great revelations from such a world. If they conveyed new information it would not be verifiable, and if they conveyed old knowledge the revelation would be unnecessary. Like all writers for our respectable reviews, this author has no other standard of communications than their revelatory character. The scientific man would laugh at such data. It is not a revelation that he seeks, but verifiable facts of a supernormal type. Beautiful literature is not his desideratum, tho he would not object to it, if its source could be guaranteed. The real problem is first to understand the conditions under which we have to communicate, and then we can expect to form some conception of what the messages mean.

As evidence of what I am saying let me quote a long passage which reveals equally the ignorance and the snobbery of many writers.

"It is, in fact, perilously easy to infer from a philosophy of natural selection that repose and stability are the marks of death and that life and growth are the product of ceaseless

activity. Hence, in part, the widespread tendency to honor the tumult rather than the strength of the soul; and hence, perhaps, the readiness of men of great intellectual ability to put the Poltergeist in the place of the old-fashioned Providence, whose commands were in the form of prohibitions. It is a strange obsession, a stranger faith! If there is any divinity to be learned from these conclusions of pseudo-science, it should seem to be the admonition to close the ears of the spirit to those random calls, whencesoever they come, and to listen once more to the still small voice, that was heard thousands of years ago and is the same today as yesterday. The whisper of the Cosmic Soul so heard may be only our own soul speaking in the silences of the flesh—I am not concerned to explain these things—but its message is clear and certain. 'God', it says, as the great philosopher declared, 'is a being simple and true both in act and in word; neither doth He Himself suffer change nor doth He deceive others by fantasies or messages or by the sending of signs to the waking or to the sleeping.' This is the same voice that proclaims the hope of immortality in the presence of that within us which amid birth and decay knows itself independent of these, and a partaker of the divine nature; that announces the final grace of happiness in a peace that passes understanding; and speaks in the life of Socrates and Jesus and ten thousand other witnesses—but if there, then not in the words of Spencer and William James. Why, if a man needs the consolations of religion, should he seek further than that? Why, if he believes that a verbal revelation is possible, should he discard the sacred books of mankind for the fumbling reports of the Society for Psychical Research? And why, in the name of conscience, why, if a living medium is demanded, is it more reasonable to suppose that the mystery of life speaks through Mrs. Piper than through the Bishop of Rome?"

I doubt if any man claiming intelligence ever penned a more distinct betrayal of his total ignorance of the situation between science and religion and of the problem before psychic researchers. Let me deal with it in detail.

First, as already remarked, evolution has nothing to do with either side of this issue. Mr. More has not gotten be-

yond the darkness of the pre-evolutionary period of the relation of that doctrine to religion, and that is perhaps characteristic of Princeton, tho Dr. McCosh tried to wake it up in that respect. If it be "men of great intellectual ability" that are pursuing this work might not Mr. More think of the advice of Gamaliel to the persecutors of Christ and John the Baptist? Why call it a "stranger faith"? It is not a faith at all. It aims at knowledge. The faiths of the past have been the refuge of dogmatism, not of intelligent inquiry. They have always stood against the pursuit of scientific truth. He wants us to "close our ears to these random calls" and accept "the still small voice within us that proclaims the hope of immortality." Does not Mr. More know that science questions the existence of that "voice" except as imagination and illusion? There is, in fact, no small voice that proclaims any such hope. There is the instinct to prolong consciousness as long as possible, but this is not hope. It is desire. A hope that has any effect on life must have some expectation about it, and there is no expectation in the presence of materialism, which is the doctrine that you have to face, not evolution. Evolution is consistent with either materialism or spiritualism. It is materialism that has made the great conquests in knowledge and invention, or at least those who have held to a materialistic theory of the cosmos. It is high time that their opponents should make some conquest for the mind. Mr. More does not favor that. He wants us to listen to that voice which has only been the source of illusion and antagonism to the study of the cosmos which he thinks the residence of the divine. The message of this small voice is not clear and certain. It can give a hope only in the sense that it is a possible wish, possible only because of our ignorance as to whether materialism is assured or not. Prove this latter theory and there would be no hope, and your "still small voice" would be like that of the priests who persecuted Copernicus and Galileo.

Then he quotes Parmenides, as I understand him to say, and capitalizes the pronouns as if that philosopher had the same conception of God as the Christian. He was far from this. He was opposed to all anthropomorphism whatsoever, and his God was impersonal, nothing but universal matter

without any of the attributes or feelings that make this statement appear so pleasant. Moreover, why does Mr. More translate the original by the word "fantasies"? Why did he not say Phantasms, which is exactly what the philosopher meant, and he knew something about psychic research! If Mr. More had known anything about the phenomena we are dealing with he would have understood this philosopher much better. The author of that fine saying was antagonizing primitive animism and the anthropomorphic conceptions of the day and no psychic researcher would fail to indorse that attitude. Moreover, Mr. More also does not seem to see that this philosopher is not opposing the study of psychic phenomena. He only says that his God does not "*deceive* others by fantasies (phantasms, apparitions) or by the sending of signs whether to the waking or to the sleeping." It is quite as possible that this philosopher was as wary as was Aristotle about premonitory dreams, the existence of which he could not question. But notice the language about the whole affair. This philosopher evidently knew the whole series of phenomena and did no more than counsel us against deception in them, as did St. John when he said "Try the spirits and see whether they be of God or not." He did not say we should not investigate at all. Mr. More is simply settling back in that comfortable life so characteristic of our modern academic centers, so cloister-like, with a good salary and plenty of books to dream over, as if the wisdom of the past had said the last word of nature, and trying to persuade us not to ask any questions of the cosmos. That was what the church did with science from the beginning and she has been miserably worsted in the battle. She will suffer still more if she does not waken up and get into the line of scientific progress.

He quotes Socrates and Jesus. Does he not know that Socrates was a medium? His "still small voice" was a "daimon", an auditory automatism with which we, in psychic research, are all familiar as in many cases a veridical hallucination induced by foreign intelligence, whether telepathic or spiritual. Don't refer us to Socrates in the interest of a fool conservatism. He was on the other side. And so was Christ. What about the phenomena of Christ meeting

the woman at the well; of his disciples supposing that they saw his spirit (apparition) walking on the water; of the apparition of Moses and Elias on the Mount; of the day of Pentecost; of St. Paul's vision on the way to Damascus; of the consciousness of presence by his two disciples on the way to Emmaus after Christ's crucifixion? All these and many other incidents in the New Testament attest the origin of Christianity rather definitely. I do not care whether the stories are strictly true or not. They indicate the kind of thing that people believed, and if you discredit them, you have nothing on which to build up any dogmatic system, nor a faith worth having. When you examine the ordinary religious faith, such as this author accepts, it is nothing more than a comfortable hope based on feeling good that one is free from the cares of the drudge. To such people God is a stomach filler or a purveyor of comforts. If the cosmos causes pain they talk about the devil. The cosmos is good or bad according to their profits or losses in it. It cannot stand the test of facts.

Now comes the crowning and most inexcusable misconception of what psychic research is doing. Mr. More insinuates that we expect the "mystery of life to speak through Mrs. Piper", and then veers a little in his preference for the Bishop of Rome! Of all the ignorance of the problem this insinuation about the relation of Mrs. Piper to the subject is the worst. No psychic researcher ever attached the slightest value to anything that Mrs. Piper could say or believe in such a matter. On the contrary it is the fundamental principle of psychic research that its mediums are never to count in the work. Their beliefs are worse than worthless. Indeed we prefer that they shall be as ignorant as possible. The more intelligent they are, the worse they are for our purposes. If we could obtain the same results, we should prefer to get them through a gate post or a dead body. An intelligent medium is not a desideratum at all. The more absolutely ignorant they are the better. The value of Mrs. Piper lay in the rigid conditions under which Dr. Hodgson did his work and the care which he took to see that Mrs. Piper was not informed of the facts which were important as evidence. This as-

sumption that we are sitting at the feet of Mrs. Piper or any medium and swallowing their oracles in simple-minded faith is worthy only of people in an asylum. Here comes the mistake of Mr. More's "small reading in this field". The "sacred books"? What have these to do with any intelligent opinions about the actual doings of the cosmos? Are only our ancestors the repositories of wisdom? Can we find out nothing about nature which they did not know? Are we to sit passively like buckets to be poured into by pundits and consultants of ancient books?

*Habe nun, auch, Philosophie,  
Juristerei und Medicin,  
Und, leider! auch Theologie  
Durchaus studirt, mit heissem Bemühn.  
Da steh' ich nun, armer Thor!  
Und bin so klug, als wie zuvor.*

Go out into nature and study facts. Find what the cosmos is actually doing. The reading of many books will not give wisdom unless you know nature first. Just investigate a medium once with the same care that you examine the Vedas or Upanishads, and you may know something about the subject. A man who has never seen a hysteric is not qualified to talk about them. A man who has not spent years in the study of psychic research and seen something practically of mediums, after a thorough knowledge of both normal and abnormal psychology, has no more qualifications to speak or write on the subject than an ignorant layman has to discuss physics with a Faraday or a Helmholtz or chemistry with Dalton or Mendeleeff. The audacity which some people show in tackling this subject is only equalled by that of a country minister refuting Darwinism. But you are in respectable company and that atones for all sins, even those of ignorance. Æsthetics, literary and otherwise, are the last refuge of those who cannot look at the Medusa head of Nature, and they have their reward.

One more passage and we are done. Mr. More picks up a theory that has been advanced to eliminate the hypothesis of communication with spirits.



"If I might add another conjecture to the many that have been thrown out to explain these mysteries, I should say that there might well exist a great reservoir of free mental and spiritual energy out of which some selective agency within us has drawn together the stuff of its being and created what we call our personality, and that in the same way the universe has its centripetal will—a deity, a God, men name it—which shapes about itself a sphere of order and harmony and divine purpose, amid the purposeless fluctuations of what Plato called *ἀνάγκη* (anangke), fate. If this were so, then the strangely haphazard and insignificant communications that reach the mind in the trance state, would be no divine intimations passing between our soul and the Cosmic Soul, or World Soul, properly speaking, but would be the result of suspending the inhibitive force of personality and opening the soul to the influx of those uncontrolled and unassimilated influences which stray, as it were, from the fringe and loose ends of the unseen realm."

A man who can write such stuff as this and imagine that it gets rid of the idea of communication with spirits can rival Mrs. Eddy for nonsense. Even Professor James was fooled by this view as a rival for the spiritistic theory. Indeed it is one of the spiritistic theories which has been held by many psychic researchers. If Mr. More had read Dr. Hodgson's Report he would have found that Dr. Hodgson stated it and regarded it as quite identical in its implications with any other so-called spiritistic hypothesis and simply said he preferred to express it in more intelligible language. A cosmic reservoir which is the depository of human memories that may filter back to the living is only the same stream in the absolute that it always was and you have spirits, *nur mit ein bisschen andern Worten* (only in different words). If a man thinks he gets rid of spirits by playing on words he is badly mistaken.

Mr. More talks about accepting the "still small voice within us" for a future life and this compels him to assume that consciousness sustains the same relation to the absolute, the Cosmic Soul or World Soul, that it sustains now. This reservoir idea is but a verbal attempt to get rid of what is only disguised. I certainly have no objections to it, except that it

is embodied in language that sounds too much like Mrs. Eddy to become enamored of it. It is only a question of getting a connection between an incarnate and a discarnate stream of consciousness in the same Cosmic Soul, just as in the normal personality there is a constant connection between the normal and the subconscious activities, but they are separated in dissociation. The healthy condition is getting those two separated personalities united once more. Why not connect the incarnate consciousness with the discarnate in this reservoir and not allow yourself to be fooled with words that only throw dust in people's eyes without exhibiting any intelligence on your own part. The author's language is either nonsense or it can have no meaning whatever except that of the spiritualist. Think of talking about a "selective agency within us drawing together the stuff of its being and creating what we call personality", when we are that personality to start with. We hardly create ourselves, and yet Mr. More says nothing else than that we do! Then what is a "centripetal will"? Show us one if you expect to be treated as rational. As for the rest of it, let it answer itself. Its inanities are apparent to any one who has read either philosophy or science intelligently.

I have shown no leniency in this discussion and I do not propose in the future to treat this sort of writing under review with any respect, it matters not who indulges in it. Ignorance and snobbery in high places must be treated without mercy. Respectability has no attractions for me. As soon as this subject becomes respectable I think I shall have to take to the woods to be sure that I shall be in an atmosphere of purity and truth and to escape the hypocrisies and insincerities of respectable people. On this problem I am ready to joust single-handed against the whole assembly of them, without sword or helmet, and to give them the advantage of sun and wind. For that reason I shall pay no deference to mere position or good standing. I must have science and intelligent thinking. Otherwise I shall return ridicule for ridicule. The case is so clear to any intelligent man not blinded by æsthetic and other prejudices that I am certain the day is not far distant when the *Harvard Theological Review* will be ashamed of such articles.

**"IF A MAN DIE, SHALL HE LIVE AGAIN?"**

**A Few Remarks Over the Funeral Pyre of a Friend.**

**BY MILES MENANDER DAWSON.**

As we stand before this bier, grief-stricken, dazed and in doubt, gazing for the last time upon the lineaments which we have learned to love and on which the impress of noble character has been set by a life of devotion to duty, there is but one thing, one thing only, about which we are unfalteringly sure, and that is: This is not our friend.

For the first time, indeed, the scales fall from our eyes. This which lies before us, and which is all that we have ever looked upon, is not our friend. Our friend no longer peers forth from those windows of the soul, his smile plays not about those lips, his sympathy no longer flows from the grasp of those hands, his love no longer transfigures these features. The indelible traces of high and noble living alone remain, as if carved by the sculptor's hand out of insensate stone. This is not our friend; we know that this is not our friend.

And with that thought, it comes over us that he who loved us and whom we have loved, was never visible unto us, save in that which he did and this which he made. He is not more invisible to us now than in all the years during which we knew him. Here beside the body which he had assembled through the cunning of his subconscious intelligence, and which is now to be dissolved, the truth comes unto us with a suddenness and shock that startle and stun, that this which we behold is all that we have seen—and this is not our friend.

What is this then, before us? That we know; science has plumbed its mysteries. Though its synthesis be beyond the conscious power of man, his resolute mind has compassed its analysis. Its chemic ingredients, transmuted into inor-

ganic substances, may be weighed, measured, counted, classified; biologically, its cells may be separated, studied in their inert state when ready to break up into other and newer forms or, if one proceed with dispatch, thousands—even millions of, them—might be observed beneath the microscope, functioning still. And, though the coöperation of these living particles in the organism is at an end, we are not without explicit information how this performed its functions, though many processes are yet obscure to us. But that which held them to their work, ordered their procedure and now by its withdrawal makes this a corpse—this, a collection of directed energy which conscious intelligence can neither create nor operate and merely injures when it interferes—that is, indeed the mystery.

Fifty years ago, the life that was our friend, began its labors upon that which became this organism. It extracted from human blood, with subtlest discrimination, the living cells and plasms which it required and shaped organ after organ, the cranium first, the spinal column next and so through all the list. Limitless patience, unceasing vigilance, greater and finer perception than we possess in our conscious exercise of reason, were exercised in framing this merely vegetative nucleus of a human body.

Then, with unerring instinct, this subconscious life, blinking at the unaccustomed brilliance of the light of day, sought with eager lips, formed in the darkness for this and countless other ministries and manifestations of love, the bosoms of its mother and drew the precious drops which it knew well—this babe which nothing knew—to part, sending this particle to strengthen brain or nerve fibre, this to sustain the muscles in their greater and greater activity or to confirm the bony structure to support the whole,—even with infinite pains, the plasmic atoms that cover the whole with a satiny envelope or spin themselves into delicate hairs or the stains which give them color, or toughen particles that form the nails, or the delicate, glassy essences that renew the adjustable telescope of the eye and give to it its hue and sparkle.

These things the friend we never saw, knew well to do, before the puny organism issued forth into the light of the

sun. So much avails no man by conscious exercise of his vaunted reason. Yet by his reason, directed solely upon the things which the senses, so limited in their perceptions, delude him into deeming alone real, he is caused to think that nothing is at work in all of this, save forces of inanimate matter!

And so, through infancy and childhood, selecting from food and air and water those elements, already alive—for, save of salt and a few other minerals which constitute the insoluble ashes of the dead, whether consumed by fire or by the slow process of decay, it can utilize only elements of organic chemistry, that have known life already, as if it required service by trained servitors—it developed this body first into that of the infant, then in turn into that of the sturdy boy, the aspiring youth, the young man seeking his mate, the father who joyed in his progeny and in the performance of his countless responsibilities—and so to this, which lies before us—and which, we now know beyond a surmise, is not our friend.

Yet we have known and loved him, though we saw him not. The deeds he did, his thoughts which we divined even when they were not expressed in word or act, his love continually manifested toward us and his devotion and sacrifice of selfish gratifications, the light of tenderness in his eye, the spiritual brooding upon his brow which here persists even though he be absent from this body—the innumerable things which we cherish and by means of which he who was our friend shone through—these are what we saw and knew and through them we knew him—not through this which lies before us and which was his but was not,—is not—he.

In a few moments all we see will be dissolved. Yet no intelligent man can conceive that one particle of the chemic elements that compose what we now look upon for the last time will by this dissolution be destroyed or can be. Yet it will be dissipated unto the ends of the earth and unto the farthest reaches of its atmosphere. Of all the solid mass that lies before us, but a few ounces of indissoluble ash will remain visible. All else, though, when measured by gravity, by comparison so considerable, will have "vanished into thin air". But though, for all we know, these may even be so rarefied by

fire that, in some instances, they may pass beyond the influence of the earth's attraction and wander in the impalpable ether through the interstellar spaces which constitute the woof and substance of the universe, yet our reason will not, and cannot, conceive that they ever cease to exist.

Yes, this we know. Despite the evidence of the eye which witnesses the destruction of this cunning mechanism which our friend's subconscious intelligence contrived, employed and when no longer needful to him abandoned, all this we know.

Yet if we can believe that "this too solid flesh" which melts before our eyes into the unseen, persists and ever must persist, why should it be hard for us, thus disillusionized, to believe with equal certitude that the friend whom, now beside the body which is all we ever saw, we know that we have never seen, yet exists, invisible as he has ever been? And can we, now and here, before this which is not our friend, though sure that not one particle of its substance shall perish, not one kilowat of its energy be lost, credit that the universe, which so conserves mere dust and fire, is yet so prodigal of the invisible realities of loving and thinking, which were our friend, then as now invisible to us, that these alone of all things, of which they are also the highest and most precious, shall perish and be no more?

## THE METHOD OF PSYCHIC RESEARCH.\*

BY JAMES H. HYSLOP.

The "method" of psychic research in general is the same as in all science and in speaking of it we do not intend to indicate that there is anything specially exceptional in its application to psychic phenomena. Careful determination of the facts is the one fundamental principle of all method and in this respect psychic research is not unusual. But the conditions under which the research started made it necessary to approach the subject from a different point of view than that which prevails in physics and chemistry, for instance. In the physical world we do not have to reckon with the moral integrity of the agents we are investigating and this fact frees us from continuous observation. But in the human world we are dealing with individuals or agents capable of deceiving us and, even when not trying to deceive us, liable to errors of judgment. This last fact entails the necessity of continuous observation in determining the nature of any facts alleged to be supernormal.

Now the phenomena classified as telepathy, clairvoyance, dowsing, apparitions, and supposed mediumistic communications with the dead, perhaps more briefly described as necromancy, are alleged to be supernormal and they are necessarily associated with human beings. The intensity of their interest suggested to certain types of men and women the opportunity to simulate them by the conjurer's methods and the result was that the magician usurped the right to determine the nature of the phenomena. He so saturated the public with the belief in trickery that psychic phenomena could not be mentioned in respectable circles for a long time without invoking the prejudices which had associated them with magic and fraud.

\* The present short abstract was read before the Psychological Association at Leland Stanford University in connection with the Panama Exposition at San Francisco. The point made was regarded as well taken.

The consequences were that the earlier work in psychic research had to be conducted on the plane determined for us by the conjurer. He had so much influence on the public that he had first to be disproved in certain special cases and the work of the Society was gauged to meet his demands. It was as necessary as it was legitimate to approach the problem through that gate.

But there is no reason for always remaining on that plane. The fact that we could easily distinguish between professional mediums and private people having psychic experiences shut out the conjurer from the investigation. His method assumes that the phenomena are illusions produced by conscious fraud, an assumption that cannot be made when dealing with honest and private people who would have to be accused of being themselves deceived in order to nullify the claims made regarding their experiences. But this first step in reforming the claims made by the conjurer throws the whole problem into the field of scientific psychology and when we find hysteria associated with much of it the whole issue must be referred to abnormal psychology, and whatever place the conjurer may have in the mechanics of the problem, he is excluded from the psychology of it unless he surrenders the universal claim to fraud.

It is this advanced point of view which should now be urged on those interested in the subject. The subconscious and its various phenomena should be the avenue of approach to the subject. The Ansel Bourne and the Brewin cases and that also of the young boy, all of whom had waking trances, the first for eight weeks, the second during four continuous years, and the last for mere seconds alternating with the normal state, are examples with which the conjurer can have nothing to do; and still more clearly illustrating this was the Burton case, that of a modest and honest young lady who was quite an expert in conjurer's performances in her trance and was totally unable to do the things in her normal state. Most people who witnessed her phenomena went away with the conviction of fraud and made no effort to study it from the point of view of hysteria. The fact was that she was a remarkable hysteric and, tactfully handled, produced super-



normal phenomena of more than one type. These four cases forever shut the conjurer out of the problem. It is one for the student of psychology.

A further question in method is one which is less that of determining the genuineness of the facts than it is a method of interpreting them as evidence, when obtained. It is the distinction between the mental and the physical phenomena. We have been told for several generations that the evidence for the existence of spirits consisted in the movement of physical objects without contact, and the result of this has been that even the scientific man approached the problem with the assumption that, if the facts were proved to be as alleged by Spiritualists, their view of them as evidence was correct. This the intelligent student would not admit. Physical phenomena alone cannot be evidence for the existence of spirit. They may *disprove* much, but they do not *prove* anything. Personal identity is the fundamental problem and physical phenomena, such as moving objects without contact, can never afford this evidence, unless they be coincidental with some pre-arranged plan. The real evidence must be incidents in the memory of deceased persons communicated supernormally. Hence the scientific man who expects to prove the existence of spirits by telekinesis is quite as ignorant as the deluded people who approach the question in that way. The usual difference between scientific men and laymen on this matter is that both accept the same conception of the problem, but one believes and the other does not believe in spirits. Both are wrong about the problem.

The fundamental method of approach, therefore, to this problem is through abnormal psychology and the assumption that physical phenomena have a purely secondary interest. Physical science and the conjurer have tried to monopolize the case, but must be set aside as only proceeding in the direction of self-deception, as well as of perpetuating illusions in others. Psychology should come into its own here. It is more than probable, as even Immanuel Kant said, that psychic phenomena will always be found in the borderland of hysteria and its congeners. The method which determines the nature and significance of these phenomena must be that which shall decide the issue of the supernormal.

## REVIEW OF SOME EXPERIMENTS FOR TELEPATHY.

BY JAMES H. HYSLOP.

Part LXX, Vol. XXVII of the *Proceedings* of the English Society for Psychical Research, issued last May, published a series of experiments in thought transference, as so defined, and I wish to review their nature as briefly as can be done without quoting them too fully. Interested readers will have to go to the English *Proceedings* for detailed information regarding them. The experiments were conducted under conditions that made all ordinary suggestion impossible. They were conducted with the agent and percipient in different rooms which were separated from each other about thirty feet. The only thing that any one might suspect would be hyperæsthesia of hearing. But any one who noticed the nature of the experiments would find that the conditions excluded auditory hyperæsthesia and the only type of such sensibility possible in the case would be visual, and that through several walls!! No one could advance hyperæsthesia seriously in any but one or two cases, one in which the typewriter was used and in which we might conceive, in the absence of fuller information about the conditions, that subliminal perception of the click may have been possible. But as the majority of instances are exempt from any suspicion of this sort it is not necessary to make a point of it in the particular instance.

To come to the position which I wish to take regarding the incidents claimed to be evidence of telepathy. Let me state it in the boldest way I can. I deny that there is any *proof* whatever of thought transference or telepathy in these instances. I do not make this statement, however, as a sceptic of telepathy or as a sceptic of things supernormal. I do not

imply that the results are explicable by chance coincidence or guessing. I do not impeach the judgment of Miss Verrall so far as it stands for evidence of something supernormal in the phenomena. That I shall concede. I do not think that the coincidences are due to chance or guessing. I think that they are sufficient to support something supernormal. But this something, to my mind, is *clairvoyance*, not *telepathy*. It is this aspect of the experiments to which I wish to direct attention. And by clairvoyance I mean supernormal perception of physical objects as distinct from reading a human mind. Whether such a view be anything more than an hypothesis and whether it is unaided by foreign agents is not the question here. I intend only to distinguish between acquiring information through another mind and acquiring it by some process analogous to normal perception.

The first general remark that supports the hypothesis of clairvoyance as distinct from telepathy is the fact that the percipient nearly always got information about the physical objects in the environment of the agent or the acts which the agent was performing rather than her real thoughts. In many instances, the object in mind was approximately indicated, but more frequently the percipient acquired information of the surrounding objects or accompanying acts rather than the thoughts of the agent; and this indicates that the analogies are with normal perception and not with telepathic processes. This must be illustrated by examples taken from the record. But I must first lament that the failures were not as fully described as the successes. All that the reporter has told us of these unsuccessful experiments is that they were failures. But we should have known what the percipient said on these occasions as well as on the others. I shall return to these after examining some of the successes.

Take the second experiment, the first having been recorded as a failure. The agent, Miss Tipping, sat holding a gold watch bracelet and turning it round and round in her hands. She sat at a table.

The percipient described, as follows, what her impressions were: "You are sitting at a table in a well-lit room—the fire

seems burning brightly—great sense of comfort—and you are holding a small round smooth object, bright in color. You have picked it up and keep turning it round, your hands seem moving much. It is glowing color—orange is the color I get—and its color is its attraction. The object seems very cold and smooth, and a great feeling of roundness comes to me. I sense a warm country and dark people moving about—picking up fruit—long groves of trees—blue sky—and very sunny. Is it fruit you are holding? I get many objects of the same shape. I can't make out if it is an orange, or some kind of fruit with plenty of juice. I seem to be tasting fruit of some kind.

It is clear, as remarked by Miss Verrall, that the last part of the percipient's account is explicable by association with the interpretation of the impressions that she had obtained about the correct object whose color might suggest an orange. But, while the percipient at once seems to have gotten the correct conception of the whole surroundings and of the object about which the agent was occupied, the vagueness of the information and the definite knowledge of her acts and the environment suggest that it was the physical panorama that was perceived more than it was the clear thoughts of the agent. Of course there was enough of her thought to establish a coincidence with that, but the coincidences are more frequent with the physical than with the mental facts, many of which are probably not reported at all.

A better illustration is the 14th experiment. The subject thought of was a picture of a Madonna and Child by Murillo. The picture was held in the hands of the agent. The percipient reports the following:

"Sometimes the object seems placed in front of you. then again you lower it as tho you rested your hands with the object on your lap. I have seen a round, hard, smooth thing, and also figures, Roman figures, II, III, IV, V, VI, rather large and also letters small and large, as if a book lies near you. You appear most interested. Whatever the object is you seem to hold it in two positions, on a shelf in front of you, and then much lower down. It is not heavy. I get one object only. I thought it was golden, but I am not sure; this feeling was

fleeting only. It has also a very useful feeling. I get a yellow color, and I think the object must be fairly bright. I could pass my fingers over it very smoothly, and it is cold. Is it a coin? Or some metal. I can now see a head like you see on coins. I get a round hard something like this [*Drawing of a circle with a head in it*] with a form or pattern stamped on it, an imprint of some one, perhaps."

The reader will observe that there is no allusion to a picture or anything like a Madonna and Child and he would not suspect any point of coincidence until he saw the painting. The faces with halos about them would suggest readily enough a coin with a head in it. The color coincidence is also noticeable, as halos are usually of golden color in the classical pictures. But there were no Roman figures in the picture. There was printing in fairly large letters at the bottom of the picture.

But readers should remark that there was no approximation of the percipient to the idea of a Madonna and Child. There was only an external resemblance, and that remote, to the physical form of the object, an approximation that might well take place in obscure perception.

There were 34 experiments in all. Of these 14 were recorded as failures, or nearly one-half. In all that were recorded as successes the method was the same. The percipient seemed to get an obscure perception of the objects or acts connected with the idea to be communicated, except in a few where the idea was not obtained at all, but only the objects or acts associated with it. We should have to reprint the article to make this clear, and as it is only the principle involved in the experiments that concerns us here it will not be necessary to illustrate the incidents further to bring out this analogy with clairvoyance instead of thought transference.

I shall quote two instances, however, which should have been classified as failures from the standpoint of telepathy, but which were regarded as successes. They were successes so far as supernormal information was concerned, but with a distinction between clairvoyance and telepathy they would have appeared in a different light from that in which they were actually regarded.

Let me take first the 4th experiment. "The agent sat at the table, and I [Miss Newton] took the atlas from the cabinet and gave it to her [the agent]. She looked at the map of Bulgaria. The subject to be transmitted was *War*."

The percipient's impressions were recorded as follows: "I can only get a vague impression this morning, nothing sharp. I am wondering if you are sending anything? I think you are close to the table, and I feel that an object has been handed to you from some shelf, that is not very large, rather square and dark. I get books lying near you and white papers."

The hits are being "close to the table", something square and dark, the map, and handed to the agent. But readers should note that there is no trace of the idea of war in the percipient's acquisition. But the physical environment and the object associated with the idea intended for transmission are there. Just where telepathy should have succeeded it failed, and clairvoyance succeeded.

The 7th experiment will illustrate the same point. The subject of the experiment is thus described by Miss Newton instead of the agent, Miss Tipping:

"The agent and I discussed what to do. I suggested that she lie on the sofa. I fetched a cushion from the office and placed it under her head. I gave her a blotting pad, a pencil and a piece of paper, and placed a little table at her side. She tried to transmit *at home*. Miss Jones brought in tea, a teapot, milk jug, cup and saucer on a tray and put it on the folding table and left the room. I carried the tray and placed it on the table by Miss Tipping and poured out a cup of tea, telling her it was china. I left the room and brought in another cup and saucer and poured out some tea for myself."

The percipient gives the following account of her impressions. "You are holding the object and appear to move it about. I see a smooth bright-looking thing, and I get reflections from things near this object. I think it is hard, also a roundness, and I see black color near it. I feel metal like silver, it is so bright and quite light in weight."

After the experiment the percipient remarked that she had a "persistent impression of a silver spoon and reflections of a face in it." The agent, after knowing that the percipient

had thought of a spoon and reflections, "that she had taken up the tea-spoon and looked at it, and also had noticed the reflections in the polished brown teapot, but had dismissed the thought of the reflections from her mind."

The comment on this is that the percipient had obtained the incident from the subconscious of the agent, because she had not intended to transmit this particular thought. But it is hardly proof of access to the subconscious because the thought had actually been present in the normal conscious and may have been transmitted at the time and its emergence deferred, tho there is no evidence of that deferral. The important thing to note is that not a trace of the real thought to be transferred was obtained. The percipient obtained a knowledge again of the physical objects which were mere accessories of the idea to be transmitted. They simply represented the idea to any one who knew what it was, but they were not necessarily a part of the idea of being "at home." The analogies are with obscure perception of the physical objects and not even an attempt to interpret them inferentially or associationally.

There should be no evasion of the fact, however, that telepathy is conceivably an alternative view of the phenomena. It is not my purpose to deny that. What I wish to bring out is that the clear alternative of clairvoyance prevents us from regarding the facts as definite evidence for thought transference, tho they are evidence for supernormal information.

There were several incidents during the course of the 34 experiments which suggested access to the subconscious of the agent. But careful analysis will show that they could as well have been interpretations by the percipient of obscure impressions with sensory analogies. The incident here of the spoon, reflections and a face is more apparently this than is superficially evident. Suppose the percipient is mediumistic, which is very probably the fact, the foreign personality which would be a control might partly obsess, so to speak, the agent and obtain the information by sensory perception and not have access to the thoughts of the agent at all and so transmit to the percipient the sensory acquisitions and their

interpretation. There is some evidence in the work of psychics that this takes place and it is entirely in favor of clairvoyance as distinct from telepathy in such incidents. Witness the finding of dead bodies whose whereabouts are not known by living people. There is a special case of this on record in the English *Proceedings* which is connected with the deceased father of the boys found. Cf. Vol. XI, pp. 379-389.

I think it should now be quite apparent why it would have been desirable to have had the details of the failures given. The reporter, Miss Verrall, acting on the supposition that it was evidence for telepathy that was concerned, has probably on that account ignored the impressions of the percipient in the failures. But it is much less evidence that we are interested in than it is all the facts by which we may study the psychological processes involved, with their analogies in such phenomena. The fact that the record shows more knowledge of the physical objects associated with the agent's thoughts than with the exact thought of the agent should have been remarked as a difficulty in the evidence, not for the supernatural, but for thought transference. If that had been remarked I cannot help thinking that Miss Verrall would have recorded the impressions of the percipient in the failures as well as in the successes. They might have given very distinct evidence for clairvoyance as distinct from telepathy. Of course, they might have done nothing of the kind, but we are not able to say anything about this aspect of the case unless the facts are given. The circumstance that they are classed as failures suggests that the reporter noted no coincidence between what the agent was thinking of and the impressions of the percipient. But there may have been coincidences with the environment, and that is the important thing to remark when trying to decide the evidential question in experiments where actions and objects about the agent are liable to discovery.

In all such experiments it is also important to ascertain, if possible, as many of the associated mental and bodily experiences of the agent and the percipient as are obtainable, and also whether other experiences, and what, have occurred to



the persons concerned. Telepathic phenomena are rarely isolated or to be separated from other experiences, except for classification. Their alliances should be studied as carefully in connection with them as the telepathic or other coincidences themselves. It is not a scientific explanation of phenomena to separate those that are connected together and then invent "faculties" or explanations to suit the differences of classification.

With this in view I wrote to the Misses Tipping a number of questions, and their answers show that there are interesting psychological phenomena either directly associated with the experiments or occurring independently in their lives.

Miss Louisa Tipping, the percipient, states that she "sometimes sees the objects, more often comprehends them." None come through apparent touch. Getting them by comprehension rather than visually is so much in support of telepathy against clairvoyance, at least as far as it goes. But it is not conclusive for telepathy, because it might be interpretation of subliminal perceptions, an experience which I have often had in watching for my car. I could guess or infer the number of the car before the eyes would see the number.

Miss Louisa Tipping also grows sleepy in the experiments, a phenomenon that represents the borderland of a trance. But she has no consciousness of any presence when sitting. But several years ago she had the feeling of a presence about her. She once had an apparition of a lady in "old world dress." She has a few times heard voices. She has also had some coincidental dreams. She has rarely done automatic writing, has done so occasionally, but does not like it. She has never had any experiences which might be interpreted as communications from the dead. No reason has come to her for requiring action or motions in connection with the experiments, except that they have thought these were a help. There have been a few occasions in which coincidental impressions came which were traceable to external influences, whether telepathic or otherwise.

The sister, Miss Kathleen Tipping, who sometimes acted

as agent, replies that she sometimes feels sleepy in the experiments, but was not conscious of any presence in them. She has very rarely acted as percipient, and then with some slight evidence of success. She has never seen any apparitions, never heard voices, has done no automatic writing, and has never had other than telepathic experiences, except occasionally dreaming the same dream as her sister, which may be regarded as telepathic.

Now here is a body of experiences which to some extent ally the experiments for telepathy with psychic tendencies in general. It is very probable that the proper resolution and patience would develop the whole gamut of psychic phenomena. There are the distinct marks of mediumship in the experiences as a whole and we must look for these alliances for the explanation of telepathic and clairvoyant phenomena.

It is not claimed in this review that clairvoyance is proved by such incidents, but only that the phenomena in these experiments under review are not proof of telepathy. The coincidences are evidently not due to chance or normal sense perception, but the explanation is about equal between telepathy and clairvoyance, with some facts against telepathy. The only way to decide the matter would be to repeat the experiments and to see that the thought you intended to send should not in any way be associated with the physical objects and the motions made about these objects. It would require some strong concentration of the mind to prevent this association, but if the ideas to be transmitted had not natural connection with the objects and motions or actions performed, and if those thoughts were transmitted it would be definite evidence for telepathy. But until perception is excluded telepathy cannot be applied with any absolute assurance.

Miss Verrall writes in regard to the same queries: "I have never felt otherwise than perfectly normal whilst acting as agent in telepathic experiments. My sensations are those of ordinary concentration of mind, such as one may experience at any time, when fixing one's attention strictly on one idea."

### EXPERIMENTS FOR TELEPATHY.

Along with the review of the experiments published in the English *Proceedings* we here publish some experiments reported to us by the Misses Tipping before the publication of the later experiments. The phenomena are not like those which have been commented upon and suggest clairvoyance. They are much more like telepathy. But they are not reported as fully as the later experiments and hence all that we can remark is the coincidences that suggest something more than guessing and chance coincidence.

We publish the letter accompanying the epitomized account of the experiments. It mentions experiences which show that there are marginal facts of some importance in trying to ascertain what is going on in telepathic experiments, and that ally the experiences with psychic phenomena of other types, especially the mediumistic, and so tend to make telepathy a part of a larger whole instead of resolving all other phenomena into telepathic. Marginal incidents of importance are also found in the letter replying to my inquiries regarding the experiments.—Editor.

London, England, Dec. 29th, 1914.

Dear Professor Hyslop:

In reply to your note of the 22nd October regarding telepathy. We have no special *test* telepathic experiences except those we have undertaken for the S. P. R. We have experimented with Miss Ramsden and between ourselves, and some of the experiments have been successful. Miss Ramsden sent you an experience my sister had when living in an old house, which you printed in the American *Proceedings*, Vol. V, p. 700.

We first became interested in psychic work through a book, one of the S. P. R. *Proceedings* having been lent to us, in which there was an account of telepathic trials between Miss Ramsden and a Russian lady, and being struck with them I suggested to my sister that we should try to see if we could do anything of the sort. To my surprise my sister had no difficulty in describing the objects I took (copy of which I enclose), and from that we gradually went on to other things. I visualized scenes I had or had not seen but knew from pictures and she described them more or less accurately. I enclose a specimen of the sort of thing. Thus we worked at a distance from each other, generally meeting with success, tho of course failures also.

Regarding other telepathic experiences in the course of her life (my sister's, she being the recipient) we had noticed that occasionally she knew of events happening without any previous knowledge, also when we were likely to meet certain people, without any knowledge of that beforehand. But knowing nothing of telepathy at that time we only thought it curious and took no further notice.

She has no peculiar feelings or prickling sensations in the body. The only time she felt anything unusual was after she had been disturbed by an incident which appeared to make her electric in movement, she saw a blue light resembling a star which floated for an instant and then went out, whilst we had the electric lights full on.

She used to be inclined to do automatic writing but does not like it, tho some things have been very good.

She both sees the messages and gets them by mental impressions, once or twice heard voices and psychometrizes well. Has never had sittings with mediums. No significant dreams, but some have been of things that transpired afterwards, and we used to dream (occasionally) exactly the same dream, tho sleeping in separate rooms. When we first began this sort of thing in 1910, latter part, and 1911 my sister would dream of aeroplanes constantly and accurately described Mr. Grace's death in the water; when I opened the morning's news I was surprised to find it verified exactly as she had told me. She said she had also seen aeroplanes or aero-buses carrying several people in the air, whether that was an air-ship or something yet to be devised I know not.

Yours sincerely,

KATHLEEN TIPPING.

The following is the summary of the experiments reported to me. They do not represent a detailed record made at the time.

Agent.	Percipient.
1. Green sunshade.	1. Something long, green, sunshade.
2. Visualized: lay in white, holding a bunch of mixed roses, pink predominating.	2. Bunch of flowers, pink geraniums.
3. Visualized: white house, lighted yellow window, moonlight shadows.	3. Something, white, square, gold in a white space.
4. Shining round ornament, upper half green, lower yellowish red.	4. Shining round ornament, yellowish.
5. A black shoe, loose laces	5. Oblong object like a spout.

placed on my knee. (High lights were yellowish.)

has a pattern like a fishbone, shining yellowish and black, supported by a little leg. (I think she meant the heel.)

6. Black Japanese ornament.

6. Failure.

7. Black glove.

7. Something long, brown in color.

This was our first trial. We had 12 experiments: the first five came rapidly in about half an hour. In the following the percipient was at the British Museum.

8. I walked to a Cat and Dog Shop wishing my sister to get the impression. Was much amused by a little white dog which kept barking and restlessly moving to and fro. There were box-like cages of thin wire with birds, etc., and the last thing I was much interested in was a cage of green lizards which kept moving their heads to and fro. It was especially stuffy smelling! as there were many dogs, birds, etc.

8. You are looking through a window, or glass is near you, and the object is on the other side: is it alive? I see lots of objects moving, dogs, cats and a monkey. What you are looking at seems quite human, several people seem moving near you and I can hear a noise like animals getting restless. I feel restless, too. You are certainly standing in the open: it is a curious thing you are looking at and amusing.

You have passed the church and crossed the road—isn't there a white small moving animal? I can see birds, animals, I seem to smell things so stuffy. I see also thin wires like little square box-like arrangements and animals. Green color, on a thing that keeps moving its head about. It has marks on it, or indentations of some sort. It is not very usual to me.

This was an instance of deferred telepathy which came through the following day after the impression had been sent.

The wires referred to were probably the cage netting involved in the picture.

9. The Coliseum at Rome.

9. This is a scene a long way off, not in England. A sense of

Note.—After picturing the ruin I wanted to convey the age and thought of St. Paul, also gladiatorial games and burning of the Christians. She also remarked she had never seen the scene before.

arches, or columns, has it to do with a temple or a bridge? And yet I do not get water. This is ruins on land, no water, very old, grass about and humps of stone. This is Rome, makes me think of the Forum. I get arches, solidity, no water under them. Is it a viaduct? I am standing at a great height looking down. I see a form, old not modern dress and robe and sandals—like St. Paul. A form, there is humanity, I can't say more.

I wrote inquiries regarding the conditions of the experiments and received the following answer to them:

January 21st, 1914.

My Dear Professor Hyslop:

In answer to your inquiries, in the first instance, namely, the small objects, we were both in the same room, and my sister sat facing the fire with her back to me and her eyes closed, that being our first trial, we could not realize we should be able to work at a distance from each other.

The second—the Coliseum—we were both in the same room, before the lights were on. She sat with her back to me with her back to the fireplace and I sat a little behind her. I remember it so well, it being Sunday when we always thought we were both clearer, it being a quieter day, with less outside impacts.

With visualization we *always* have to close our eyes, and my sister *invariably* has to close her eyes. Otherwise she could not receive. Objective things must be closed to the vision.

The Cat and Dog Experiment. My sister received in the British Museum Library while I sent the impression from Shaftesbury Avenue about a quarter of an hour's walk from the Museum.

At the time we first began, we were living by ourselves and leading a much quieter life and we think things came through easier and clearer than they do now, when we live amongst more people and receive many more impacts. Quiet seems an essential condition for sending and receiving.

Yours sincerely,

K. TIPPING.

There is a certain decided resemblance between these ex-

periments and those reported in the *Proceedings*, which are here the subject of comment. They concern physical objects, some of which might be the objects of clairvoyant perception. But there is also a decided difference, and this is that in the present experiments, according to Miss Tipping's statement, the objects thought of were not present. The thoughts were about objects that had been seen at some time and not the objects of sensory perception at the time of the experiment. This fact makes them more like telepathy and not referable to clairvoyance. They tend to set aside the possibility contended for in the experiments reported in the *Proceedings*: namely, that they look more like clairvoyance than telepathy. Both sets favor the supernormal; but the former divide equally, so far as the evidence goes, between two classifications and the present ones favor only the one: namely, telepathy.

But the instance of deferred percipience—the Coliseum incident—and the apparent fact that some marginal incidents crept into the Cat and Dog Experiment suggest analogies with mediumistic phenomena and intervention of some kind in such experiments. They do not prove it, but they do tend to show the general connection of all psychic phenomena and the result would be that any hypothesis that explains the complications of mediumship must explain telepathy and clairvoyance, if not in the actual intervention of the discarnate, certainly in the existence of suppositions which imply the probability of discarnate existence.

It should be emphasized that there have been accompanying experiences in connection with the experiments and there have also been other types of psychic phenomena besides those of telepathy in the experience of the two ladies: for instance the blue light on one occasion, apparent premonition, which suggest a *tertium quid* as at the basis of the facts, and, that once conceived as possible, the limitations of telepathy are necessitated. Telepathy is not a general or comprehensive phenomenon. It is but a fragment of a larger complex and we have yet to analyze that complex so as to find the more general law at the basis of all psychic phenomena.—Editor.

## 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.

### PREMONITORY DREAM.

The following incident is from the collection of Dr. Hodgson, investigated within three weeks of its occurrence. How far it is explicable by chance coincidence may be left to readers. There is no associated incident to give it the force which would exclude the possibility of believing that it was due to chance. We require to know what the probabilities were that Miss Bickford might have guessed that Prof. Sedgwick would take the class some time, and then dream of its taking place. If a number of other details had been associated with the incident both in the dream and the fulfillment of it, it would be much stronger. The reference to questions in the dream is suggestive.—Editor.

MASSACHUSETTS INSTITUTE OF TECHNOLOGY, BOSTON, MASS.  
Boston, April 15th, 1889.

On Tuesday morning, March 25th, '89, I went to my laboratory and, after selecting some charts, announced in a loud tone that owing to Dr. Gardiner's enforced absence I would take charge of the class in Comparative Anatomy. Thereupon two young women of the class, who had been in the adjoining room, and had merely heard my voice making the announcement, came in and reported an amusing coincidence as follows:

Miss Bickford, as my voice was heard, had just done telling Miss Blackwell that the preceding night she dreamed that I had taken charge of the class in place of Dr. Gardiner. I was particular to ask if she had told this before I spoke, and both said "Yes". It was the first time that I had taken the class in this way.

WM. T. SEDGWICK.

The following is Miss Bickford's account of her dream. The year is not given, but the reference to March 24th as the date on



which the dream occurs indicates an early record of it. The date of its receipt was marked by Dr. Hodgson.—Editor.

Boston, Mass., [Received April 15th, '89.]

After having spent the evening of Monday, March 24th, in hard study on Mathematics, not giving Anatomy a thought, I dreamed, one [that] night, that our class in Anatomy was reciting, but that Prof. Sedgwick had charge, instead of our usual teacher, Dr. Gardiner, and that he was giving us some hard questions.

The next morn, when I came into the laboratory, I met Miss Blackwell, and while talking with her, Prof. Sedgwick came in, thus reminding me of my vivid dream, so I told her about it.

Much to our surprise and amusement, a few minutes later Prof. Sedgwick announced that as Dr. Gardiner had been obliged to go away, he would take charge of our class.

LIZZIE E. BICKFORD.

Then follows Miss Blackwell's account, which was also not dated, tho it locates the event in the same way.—Editor.

[Received April 15th, '89.]

On Monday, March 25th, 1889, Miss Lizzie Bickford, one of the students of the Massachusetts Institute of Technology, came into the Biological Laboratory of the above Institute at about nine o'clock A. M., for the morning's recitation in Anatomy. She here, at that time, told me that on the previous night she had dreamed that Prof. Wm. T. Sedgwick (Professor of the Biological Department) had taken charge of Dr. Gardiner's class in Comparative Anatomy during a recitation (a thing which Prof. Sedgwick had never been known to do). A few minutes after her report, Prof. Sedgwick stepped from his office and announced that on this morning, owing to the necessary absence of Dr. Gardiner, he, Prof. Sedgwick, would lecture to the Anatomy class.

The dream was told to Prof. Sedgwick immediately after his announcement.

ETHEL B. BLACKWELL.

As a test of the possible explanation of the coincidence Dr. Hodgson's inquiry led to the following letter from Dr. Gardiner.—Editor.

Boston, Mass., April 23rd, 1889.

Dear Dr. Hodgson:

At different times during the week prior to my absence for a day, I had discussed with Prof. Sedgwick certain changes to be made in the Marine Biological Laboratory at Woods Holl, and we decided that it would be necessary for me to superintend them in person.

Exactly when this conclusion was reached I am unable to say. Care was, however, taken that no knowledge of my proposed absence should reach my students, for I intended to set them an examination to write during my absence, and I did not wish them to cram up for it.

On talking over the matter with Prof. Sedgwick, I found that he was willing to lecture to them instead, as I much preferred that he should do so. On the evening of the night of Miss Bickford's dream. I was at his house and told him what ground I wanted him to cover in his lecture. I left before 10 P. M., and the next morning at 8.15 went to Woods Holl, returning about 7 in the evening. On the following day Prof. Sedgwick told me of Miss Bickford's dream.

This was the first time this year that Prof. Sedgwick has taken my class, altho I have been absent more than once. Since then he has twice taken my class when I was away, but on neither occasion have I heard of any dream in connection with it. Next week I may go away again, and if any one dreams I will let you know.

Yours truly,

EDW. G. GARDINER.

There is no necessity for trying to explain why such a trivial incident should manifest itself in a premonitory dream, because we are not sure whether the fact is any more than a chance coincidence. If it be treated as the latter its explanation lies in the antecedent mental states of the dreamer, tho why an allusion to questions in it should occur might not be so natural, tho possibly so. But if it be more than chance coincidence, it will require a large number of similar coincidences to justify any attempt to explain such incident.—Editor.

### PREMONITORY DREAM.

The following incident is from the collection of Dr. Hodgson and shows that it was put on record about three weeks after its occurrence and is confirmed by one witness. The suggestive part of the dream is the number of orders involved and the date of their receipt. A mere mention of an order soon to come might have no other significance than chance coincidence, but that it should be *seven* orders and that these should be definitely assigned to the Monday morning after would not intimate chance or represent the fulfillment of a wish, as this fulfillment was not in the power of the subject dreaming.—Editor.

Oshkosh, Wis., Feb. 22nd, 1890.

Mr. R. Hodgson,

Dear Sir:—One more, a little dream of mine. Three weeks ago on a Friday night I dreamed I received a letter with seven orders, or contracts, each one for a monument. (I must here state I am a monumental marble cutter, and am working every day when not sick.) I told my dream next morning to the proprietor and his wife, and also to the other two men working in the shop. I told them that I thought my dream would come true on Monday morning. All of us were anxious to see Monday morning's mail. Monday's mail came, and with it an envelope from Northern Michigan, from an agent there, and in the envelope were just *seven orders, each one for a marble monument or headstone*. Everybody was surprised, myself included. How did this information come to me in a dream?

Very truly your friend,

NICK BECKER.

Dr. Hodgson wrote to Mr. Becker's employer and the following is the reply confirming the facts of the above narrative.—Editor.

Oshkosh, Wis., June 12th, 1890.

Richard Hodgson,

Dear Sir:—Will say in reply to your letter of the 4th inst. that whatever Mr. Becker wrote you is true in regard to my receiving those monument orders, and of my being cognizant of the contents of the letter two days before receiving same.

I will relate as near as possible how this matter was brought about. It may be of service, or it may not.

Mr. Becker has been in my employ nearly two years, and during the first year, from time to time, made expressions that were intended for me to understand that he was a Spiritualist. I did not pay much attention as I did not care to discuss such subjects, as it was a subject that I was not familiar with.

But dropping water wears away the stone, and I became an investigator. I found nothing to satisfy me. I did not find any evidence of fraud, but I did not see the reason why I could not get a test that would set at rest my doubts and fears. Finally Mr. Becker said he would give me a test. He said he did not know in what way, but would let me know the next morning. And the result you know.

The date, as near as I can recollect, was the last of January or first of February, 1890. Mr. Becker has a strange power at times to foretell coming events.

Yours very truly,

F. M. ROGERS.

## CORRESPONDENCE.

University of Toronto, Toronto, Canada, September, 1915.

The Editor,

The Journal of the American Society for Psychical Research.

Dear Sir:—I wish to convey my thanks to the Society for the honor they have conferred on me by electing me a Corresponding Member.

On page 428 of the *Journal* for August is an interesting note on a case of anomalous writing—I should like to add a little to the note for the Editor.

I think he is quite correct in calling attention to the motor basis of this peculiarity. He adds,—“For myself mirror writing is impossible. I have never been able to do it and it is because I am a marked visual.” He then explains the so-called mirror writing thus:

“The process, however, is simpler than many people suppose. If any one will simply write his name on a sheet of paper in the normal manner and then turn the sheet over, holding it between himself and the light, he will see that it is mirror writing as thus seen. We can then express mirror writing simply by saying that it is normal writing from the opposite side of the surface.”




If, as the editor truly says, the basis of this peculiarity is motor, it must surely greatly complicate and mislead to name it *visually* “mirror” writing, that is, as *seen* in a mirror, and to explain it as the editor does as “seen” through a paper—and then attempt to describe it as if it were a motor effort to produce this appearance, or a kind of writing as it would be if carried on simultaneously on the other side of the sheet.

I think the matter studied from the motor angle itself can be understood much more simply and I have hopes that even the editor may learn new tricks yet and be able to write thus if he will try the right way.

1st, In every case I have had under my notice, mirror writing is due to left-handedness.

The left-handed child is compelled to write with his “wrong” or so-called right hand, which is his awkward hand. He at times reverts to the left hand furtively or with the *right hand* follows the lead of the left hand, that is, reverses.

Now, if any right-handed person (visual or not) will take the trouble to take two pieces of chalk, holding one in each hand, and proceed to make marks on a blackboard with both simultaneously, he will soon discover that the left hand is automatically following the right, but in the reverse order. For instance, let him write *with his right hand* and allow his left hand to do what is natural for it to do.

 Start a circular movement, as above,—he will find the left hand has at the same time written  and he will have before his eyes this figure 

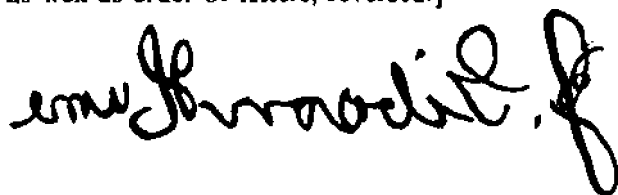
Of course you may compel the left to go in the *same* direction as the right, but its natural tendency is to do as above. The left-hand letter or figure, needless to say, is the so-called “mirror” writing of the right-hand one.

Try it, Mr. Editor.

Yours sincerely,

J. GIBSON HUME.

P. S.—I am not left-handed, yet if I take the pen in my left hand, even without assisting myself with the simultaneous writing with the right hand, I do not find it very difficult after the start is made to go on and write *emuH nosbiG .J.* [In the original written with letters, as well as order of letters, reversed.]



#### COMMENT.

The term “mirror writing” describes the process for reading the kind of writing under consideration, not the method or process of producing it. It will always have to retain its usage, because the mirror avails to make it appear normal writing.

While the editor spoke of the phenomenon under discussion as a *motor* one he had in mind the process of producing

it and referred to its being normal writing on the opposite page to show how it could be reduced to the visual form, if the writer were conceived as placed on the other side of the page.

The editor has never seen but one case of mirror writing by left-handed people and this one did her automatic writing alone by this method. All other cases were right-handed people and it was evident that they did not do the writing in connection with the usual optical reflexes. Normally the motor and visual reflexes act in consonance, but in mirror writing they do not, even tho we may convert the motor by an effort into the visual.

I never get mirror writing by the process that the writer describes. It is either identical with normal writing, if written from left to right, or what I call reversed writing, read from right to left with the letters appearing in the normal manner, tho not written normally.

JAMES H. HYSLOP.

## BOOK REVIEWS.

*Hypnotism and Spiritism: A Critical and a Medical Study.* By JOSEPH LAPPONI. Longmans, Green and Co., New York, 1910.

The present volume has some interest from the repute—it may be rumor—that the author was physician to the present occupant of the Papal Chair before his election to the office. Suffice it to say that its half note of warning against the subject while accepting the view that the living can communicate with the dead represents the attitude which the present Pope took soon after his election, toward Spiritualism. He admitted the facts and the truth of the doctrine but warned clergy and laymen from common participation in its work.

Dr. Laponi is an Italian physician and has devoted considerable attention to psychic phenomena and has written a very readable book. It is not a learned discussion of the subject nor a scientific record of facts, but assumes the authority of one that has studied and speaks in plain language, probably for the layman. It contains summaries of some cases which are not known to Americans and which it might have been well at this stage of the investigation to have narrated in more detail. But this may have been beyond the plans of the author. The chief value of the book is its recognition of the facts and the influence which it will exercise on a certain class of men to examine into the subject. It will not convert any scientific man, however, and that type of mind will probably pass it by, and if he wishes to investigate the problem scientifically he will have to treat this work as a mere incentive to investigation, not a representative of it.

The book is entitled, as the reader will remark, "Hypnotism and Spiritism". The treatment of the subject lies between those two subjects and the author does not seem to see that they have very little relation to each other, as ordinarily understood by scientific men. The wider conception of psychic phenomena seems not to have touched the author. While we may some day ascertain that hypnotic phenomena lie nearer the supernormal than has been admitted since Mesmer, we would do well not to associate them either as allied or opposed to each other. Hypnotism the author thinks "absolutely reprehensible, immoral and, therefore, to be severely condemned if used from motives of curiosity and amusement or without safeguards." I wish he had explained its nature more clearly and then the safeguards to be observed, for it is true that hypnotism should not be made a subject of amusement, and some day the public will learn why this is true. But it should just as well

be emphasized by the author that hypnotism, properly understood and applied, can be one of the greatest blessings to the race.

The one great fault of the book is its acceptance of spiritistic claims on their superficial appearance. That is, the author assumes that Spiritualism must be conceived as stated by its advocates and in this way he fails to discriminate in his treatment of the problem. He supposes that our only duty is to accept or deny the facts and theory as they appear superficially. The consequence is that he does not classify his phenomena and lumps physical and mental phenomena together without any recognition of the fact that the one may not be relevant to the problem at all, tho it must be the subject of investigation by those who are interested in residual phenomena. This is only to say that the author is not adequately critical. His book would have been much stronger with this method in it, and the recognition that the phenomena cannot be classified under the two heads of spiritism and hypnotism.

*La Science des Philosophes et l'Art des Thaumaturges dans l'Antiquité.* By ALBERT DE ROCHAS. Librairie Dorbon Ainé. Paris.

This is a work practically on the same subject as "La Magie", etc. [Reviewed last month.] Tho confined to antiquity, the treatment is in a manner to interest psychic researchers who feel that certain aspects of thaumaturgy in antiquity have not been correctly stated by modern students of the phenomena. De Rochas is well known for his interest and work in phenomena of psychic character. The book should be translated, and perhaps would be, if there were any intelligent interest in this aspect in this country.

*La Médecine Hermetique des Plantes, ou l'Extraction des Quintessences par Art spagyrique.* Librairie Dorbon Ainé. Paris.

The author of this work is not named. Its nature is not clear, except that it belongs to a field somewhat like astrology, so far as the reviewer can see, tho it is like this only in the method of determining beliefs. The "secret medicinal powers of plants" is the main subject, but we do not see that any scientific treatment of the subject has been shown.



## ERRATA

- Page 1, line 21. For *Physics* read *Physicists*.  
 Page 1, line 21. For *takes* read *take*.  
 Page 2, line 3. For *physics* read *physicists*.  
 Page 2, line 3. For *asserts* read *assert*.  
 Page 2, line 11. For *for* read *about*.  
 Page 2, line 22. For *facts of established* read *established facts of*.  
 Page 3, line 4. For *the* read *our*.  
 Page 4, line 7. For *equally* read *equal*.  
 Page 4, line 23. For *matter of* read *matter for*.  
 Page 6, line 25. For *It* read *We*.  
 Page 6, line 32. For *for* read *in*.  
 Page 7, line 6. For *attempt to give* read *include*.  
 Page 7, line 25. Omit *still*.  
 Page 8, line 23. For *chiefest* read *chief*.  
 Page 20, line 16. For *forgot* read *forgotten*.  
 Page 23, line 27. For *p. 33* read *p. 333*.  
 Page 26, line 4. For *Martha* read *Marthe*.  
 Page 27, line 38. For *Schranck-Notzing's* read *Schrenck-Notzing's*.  
 Page 28, line 31. For *transpire* read *prove*.  
 Page 28, line 36. For *Is* read *It*.  
 Page 34, line 12. For *practise* read *practice*.  
 Page 37, line 10. For *for* read *told*.  
 Page 38, line 11. For *St. Anne* read *Ste. Anne*.  
 Page 61, line 11. For *attributes* read *attribute*.  
 Page 85, line 3. For *presumption* read *presumption*.  
 Page 140, line 23. For *latter* read *later*.  
 Page 146, line 33. For *of fruitful* read *the fruitful*.  
 Page 147, line 20. For *peroxid* read *peroxide*.  
 Page 149, line 7. For *unconsciously* read *unconsciously*.  
 Page 152, line 31. For *prestidigitateurs* read *prestidigitators*.  
 Page 172, line 13. For *photographic* read *photographing*.  
 Page 172, line 16. For *one to* read *one is to*.  
 Page 228, line 38. For *Miss M.* read *Mrs. M.*  
 Page 242, line 13. For *merger* read *meagre*.  
 Page 246, line 10. For *regards is* read *regards as*.  
 Page 248, line 26. For *differing with* read *differing from*.  
 Page 268, line 13. After *questions to* omit *ask*.  
 Page 277, lines 23, 24. For *Pharoahs* read *Pharaohs*.  
 Page 279, line 13. For *protege* read *protège*.  
 Page 280, lines 16, 17. For *mere* read *mère*.  
 Page 282, line 29. For *havn't* read *haven't*.  
 Page 285, line 38. For *arn't* read *aren't*.  
 Page 299, line 24. For *removod* read *removed*.  
 Page 300, line 8. For *1911* read *1910*.  
 Page 307, line 6. For *Edwin W. Hall* read *Edwin H. Hall*.  
 Page 345, lines 24, 34. For *sometime* read *some time*.  
 Page 354, line 37. For *his stage* read *this stage*.  
 Page 358, line 35. For *that* read *as*.  
 Page 363, line 39. For *in it* read *in them*.  
 Page 383, line 21. For *sometime* read *some time*.  
 Page 394, line 20. For *MEONTALVO* read *MONTALVO*.

- Page 404, line 35. For *practiced* read *practised*.  
Page 426, line 11. For *convulsions* read *convulsions*.  
Page 462, line 30. For *pointing* read *printing*.  
Page 473, line 31. For *features* read *feature*.  
Page 484, line 7. For *Phoriseean* read *Pharisaic*.  
Page 538, line 13. For *caste* read *cast*.  
Page 548, line 7. For *Mathew* read *Matthew*.  
Page 555, line 17. For *duty is to* read *duty to*.  
Page 562, line 39. For *practicing* read *practising*.  
Page 573, line 34. For *March 1* read *March 11*.  
Page 573, line 35. For *March 2* read *March 12*.  
Page 578, line 37. For *by sister* read *my sister*.  
Page 584, line 13. For *neice* read *niece*.  
Page 593, line 28. For *alright* read *all right*.

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