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PROCEEDINGS
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CHANCE COINCIDENCE AND GUESSING IN A
MEDIUMISTIC EXPERIMENT.

BY JAMES H. HYSLOP.

1. Introduction.

When I published my first Report on experiments with the trance Phenomena of Mrs. Piper, Mr. Podmore and Mrs. Sidgwick expressed the opinion, Mr. Podmore publicly and Mrs. Sidgwick in a letter to Dr. Hodgson, that nearly all, if not all, the facts in it could be explained by shrewd guessing and inference, together with chance coincidence. In my reply to Mr. Podmore, I challenged him to apply inference and guessing to certain specific data in the Report and he never replied. He was wholly unable to sustain intelligently an assertion made in haste and with no support but an *ipse dixit*. It has been my plan these many years to apply an experiment which would show how baseless such a contention actually was. It was very easy to detect the influences which led to such views, but there is a large public which relies on the authority of respectable people who apparently have no private axes to grind in the statement and defense of their opinions, except their reputation with scientific sceptics, and it is necessary to make this class think a little about the positions adopted from prejudice and maintained from respectability. There has never been the slightest excuse for the hypothesis of these people that such a record could be accounted for by coincidence, guessing, or inference, except the perversity of intellect which is secure in *ad populum* methods. I mean secure in assumptions which the ignorant public makes and will not sacrifice except at the behest of scientific authorities. In the present paper I propose to study that Report in the light

of these early assertions about it. I do not go outside the actual experiments with Mrs. Piper in applying the method and I limit myself to incidents taken from that first Report alone.

I adopted a Questionnaire to test these theories and for the detection of those who were so impressed with the possibilities of chance coincidence, guessing, and inference, I may say that one intelligent man acquainted with the work of both Societies and himself acquainted with scientific method and engaged in large manufacturing business, thought the Questionnaire absurd, because, as he said, no one would suppose that chance and guessing were explanations of such phenomena as were recorded in my Report. I quite agreed with him in his verdict about sceptics of that type, but I contended that science often required that this judgment be demonstrated and that it was often especially a duty to answer a fool according to his folly lest he be wise in his own conceit. It is true enough that intelligent people would never be tempted to assert the possibility of chance and guessing in such a record, but often authority is sufficient to deceive people, and it may be necessary to expose the illusions of such authorities in such a plain way that their assertions will never venture to expose themselves to consideration again.

There are several ways by which we can study the problem.

- (1) We might simply imitate the situation in which Mrs. Piper was at the time and engage in guessing and inference ourselves.
- (2) We might experiment with a large number of persons by reading them the actual record and thus ascertain whether the names and incidents included in the Report fitted their experience as they did mine.
- (3) We might organize the names and incidents in the form of questions which would require only the answer "Yes" or "No" to decide the issue.

The first of these methods would require us to employ imaginary names and incidents, and these would not throw any conclusive light upon the question at issue; namely, whether guessing and inference accounted for the special case under review, tho such a method might prove or disprove such hypotheses in regard to its own results. The second method, while it contains many important facts that are essential to a complete estimate, is too cumbersome and difficult of application. The third is the simplest form and suffices for estimating the merits of the

hypotheses named. The second method might appear more overwhelming, but it would make a mathematical study much more difficult and perhaps impossible. Consequently I chose the third method as more feasible for reaching a large number of people and as permitting a more satisfactory application of mathematics to the problem.

This third method consisted of constructing a Questionnaire in a manner to represent all the names superficially claiming relevance to myself and all incidents relevant to the study of the problem of chance and guessing as capable of mathematical study in the life of the alleged communicators. In regard to names, we might suppose that the medium, whether honest or dishonest, might mention them in such a manner as would make hits regardless of a spiritistic theory, which was at least the superficial character of the phenomena. The same is true of most of the incidents, and so I sent out the circular which is printed with the present paper to 1,500 persons and received 420 replies. By mistake some of the circulars were sent to the English members of the American Society, whom I had intended to exclude from the inquiry for the obvious reason that some would think foreigners should be excluded from this inquiry. But I have not excluded their answers from the list, tho I separated them from the others in the tabular summary until I found that the results were practically the same and then incorporated them. Besides Mrs. Piper had sitters from England as well as America. I have not included confused incidents whose truth had to be determined by interpretation of the record, or which were half true and half false and which from the circumstances known to me had a double value for the genuineness of the phenomena; namely, as an argument against fraud and against telepathy. I dealt with this in the Report. But such incidents do not lend themselves to a clear mathematical inquiry without too much explanation. They would make an *a fortiori* argument against chance and guessing when studied rightly, and hence no harm is done by omitting them from the questionnaire. But in the conclusion I shall deal with them separately. I limit the mathematical study as easily applicable to the names and incidents which will suggest, superficially at least, an opportunity to test the question of chance and guessing.

Let me illustrate. In any mediumistic experiment, I may get the names John, Henry, James, Mary, Annie, Lizzie, etc. With many persons one or more of these names would fit some relative, near or remote, and the state of mind of the sitter might assign an intention to the medium or "communicator" which might be far from correct. My liability to get the name John, for instance, is proportioned to the frequency with which it occurs as a name in families in general, and this is true regardless of the honesty or dishonesty of the medium and regardless of the question whether it is guessing or chance coincidence. If the relationship of this John be specified at the time, the liability of guessing or chance is much less. That is, there would be fewer chances of being correct. If I were told that this John was born with an arm in the place of his right leg and no right arm at the shoulder, but a toe protruding from this shoulder, and this were actually true, I think few people would suspect guessing or chance coincidence. But the name alone would be under suspicion.

The illustrations given presuppose a distinction between two kinds of incidents, which I shall call *simple*, and *complex* or *synthetic* incidents. A simple incident is a name or fact consisting of but one item on which any calculation can be based. Thus a name is a simple incident, except when it is spelled out, tho even then the name as a whole would be a simple incident. Spelling it would indicate intelligence and not guessing in that act, tho the result measured by its relation to names in general would be guessing or chance coincidence, if no associated fact excluded these suppositions. The reference to a pocket knife would also be a simple incident, if not associated with a name or other evidence of synthetic nature. Simple incidents are most liable to suspicion and synthetic ones less so or not at all. Under certain circumstances even simple incidents may be treated as parts of a synthetic whole and thus require that their character be measured accordingly. But if they are isolated from everything that would make them part of an articulated whole they have to be regarded as simple only. The distinction between simple and complex incidents will have an important bearing on the treatment of our problem.

One more distinction must be premised. It is between guess-

ing and chance coincidence. There are situations in which they are, or may be, closely related. But in general the distinction for purposes of mathematics is radical. Guessing implies a certain measure of intelligence on the part of the person doing it. It presupposes a certain amount of knowledge with which to begin and that the mind confines its efforts within those limits. Thus, for instance, if I am guessing at names I can infer or guess only within the limits of the names that I know, and if I am guessing for incidents, I can guess only on the foundation of the experience I have had. This area may be very much smaller than that for chance coincidence. If I know only ten names I can guess only within those limits. If I know a hundred names my guessing has wider limits, as is apparent. The whole question of chance coincidence in such cases will lie within those limits. But if the mind making statements or giving names is not guessing; that is, is not inferring possibilities from known names or incidents, the mathematical question of chance coincidence is very much widened. We should have to reckon with all the known names and incidents in human experience generally. If guessing is confined to the ten names known by the guesser, chance coincidence would have to reckon with the thousands of names known to exist. The chance for a person guessing correctly, when the limit of knowledge is ten names, would be one in ten. But if not guessing, the chance would be much smaller, as determined by the possible number of names used in the world or a given area of population. If that number were one thousand names the chance would be one in a thousand.

This distinction is based upon the difference between guessing as a conscious act and automatism as an unconscious act. Conscious guessing will be determined by the limits of conscious or normal memory whose range of *recall* may be less than that of *retention*. But before developing this we may have to recognize two types of guessing, conscious and subconscious, assuming that the latter may not always, or ever, be automatic or mechanical. But subconscious guessing, in so far as the process is concerned, would be the same kind as conscious or normal guessing. The only difference would be in the supposed wider range of access to stored up memories. It is supposed, with some probabilities at least, that subconscious memory can recall more

than normal consciousness. If this be true, the chance of correctness in subconscious guessing would be less than in normal guessing, tho chance coincidence would be greater than in automatism. But for all practical purposes the distinction will be between guessing of any kind and chance coincidence from automatism, as the latter as often prevails in subconscious action as in the absence of it. That is, automatism is so generally the main factor of subconscious action that the increased range of recall in it may be due, not to the superior power of memory in the subconscious, but to the increased power of automatism. Besides there are no hard and fast lines between conscious and subconscious memory. Hence the distinction with which we have primarily to reckon is that between conscious guessing with the normal limits of accessible recall or reproduction and the spontaneous or automatic recall which does not reason on possibilities.

It then comes to the question of the degree of chance in guessing and that of chance coincidence based upon possible knowledge rather than on the actual knowledge of the subject. That is, the difference will be based upon the degree of familiarity with facts and the degree of possible memory regardless of familiarity. This means that a man will consciously guess from names and incidents which he can voluntarily recall, while true casual coincidence will be based upon what is involuntarily recalled and the range of automatism. This is to say that, if a man's range of voluntary recall is 20, the chance of being correct in the guess cannot be greater than 1 in 20. But if the range of involuntary recall and of automatism be 1,000 the chance cannot be greater than 1 in a thousand. It may be less as measured in terms of facts not within the range of either conscious or unconscious memory.

It is this wider field of possibilities that we have to consider in casual coincidences and the narrower field in guessing. The practical application of the principle will appear as we proceed.

2. Apparent Problem.

In the study of the problem I propose to separate the first sitting I had with Mrs. Piper and the remainder of the record, but only for certain specific purposes. I shall afterward dis-

cuss the record as a whole which will include this first sitting. I separate them first because, in the Report, I stated that I should have regarded this first sitting as worthless evidentially when taken *alone*, and I would so regard it to-day, but for the discovery after it was published, that names considered meaningless before the publication had some important significance. Besides, Mr. Podmore, whose view I discuss, made this separation. It is this first sitting, when isolated, that invites the sceptic's suspicion or accusation of guessing and chance coincidence. Whether that charge can be made in any more than a superficial manner or not, there are at least superficial indications of them throughout, especially when you discard or neglect the evidence of psychological processes which are not guessing and the unity of the process and facts with the rest of the record. But we are here to study it as if there were no such unity and no teleological process in the manner of delivering the data.

In my first sitting with Mrs. Piper there were only one or two synthetic or complex incidents, and 17 names given, most of them without any intimation of relation or associated incident. For instance, the names Annie, Elizabeth, Margaret, Walter, etc. are mentioned without any specific indication as to who they were or what their relationship to me or to each other. This fact gives the sceptic some advantage in suspecting or applying guessing or casual coincidence to this part of the record. At least any one and all of us may or must ask this question about it. The name Charles has several appended facts more or less closely associated with it and may require to be regarded as a part of a synthetic incident. At least we shall have to calculate the chances on the hypothesis that it is such.

We must first determine the basis on which the application of guessing and chance coincidence can be made. We must know the number of names to be assumed in the calculation. The distinction between guessing and casual coincidence above made will require us to separate our calculations and to show the separate bases for them. That is to say, the base for calculating the law of chance in guessing will represent a smaller number of names than that of chance coincidence. There is only one surname in this first record and we shall have little reason for emphasizing the chances in that, tho we shall have to

take account of it, and the problem of surnames later will justify stating now what the number is which will have to be considered throughout.

Now Worcester's Dictionary gives about 10,000 surnames and about 400 Christian names. Of these it is not possible to state with any accuracy what discount must be made in the surnames for small liabilities of being mentioned in guessing, tho the number to be reckoned with in casual coincidence would be large and perhaps we should be justified in using the entire number, as they represent names found in English, tho some of them do not have that origin. But of the 400 Christian names perhaps not more than 200 are to be assumed in calculating chances in guessing and possibly not more than 100 in ordinary cases. There are no determinate limits here for any one, and indeed wide differences of opinion might exist as to the number to be considered in estimating the chances in guessing. It might be a matter of considerable interest to note that some names in any assumed group are more likely to occur casually or to be guessed than others. This is the main reason why so many Christian names have to be omitted from the 400 in forming a basis for reasonable calculation, so that guessing is to a large extent the determining consideration in the number of names we reckon with in the problem. The results would vary widely with the several assumptions. Also, for some people the number of Christian names likely to occur in guessing might be much less than 100; so far as I can determine by actual experiment the least number would be about 100, tho I shall give figures for guessing as low as 20 names. Those for casual coincidence apart from guessing must be much larger and we can try any figures we desire.

I said there were 16 Christian names given and one surname. I omit three from the list because they are avowedly unrelated to me and we have no right to include them in a calculation either for or against guessing and chance. The names available for our purposes are Margaret, Lillie, Henry, Alice, Annie, Charles, Albert, Alfred, Walter, Edwards, Will, Robertson, Corrie, Elizabeth, Mary Ellen, and Morse.

As the name Alice was spontaneously corrected to Annie it is clear that they were intended for the same person and Alice

might be omitted. Also as Albert and Alfred were associated with confusion as to which was correct, one of them might be omitted. It is clear that they were intended for one name. These two considerations would reduce the number to 15 names for the calculation, but I shall make it on the basis of the 17 names, as if there were no reasons, psychological or otherwise for reducing the number.

Now there are 7 names here that are unmistakable coincidences, whether casual or causal makes no difference. That is, they are names related to me in such a way that, if there be any tag otherwise identifying them, I would have to regard them as more or less significant. They are Margaret, Annie, Charles, Will, Elizabeth, Mary, and Ellen. Margaret could be a sister or an aunt. Annie is that of a sister, while Charles and Will are those of brothers. Elizabeth, Mary, and Ellen are names of aunts. Some of the other names, tho wholly unrelated to me, as they involve no hits whatever, are so grouped as to require consideration in another connection, to be taken up again in detail. After the Report was published Mrs. Julia Sadler Holmes, who had had sittings with Mrs. Piper some years before, found them all relevant to herself, including the surname which I omit from the calculation based upon the Christian names. But I shall first include all these irrelevant names in the calculations for guessing and chance, tho there is every reason to exclude them.

I might make the number of hits larger than the 7 names indicated, if I made allowance for certain possible mistakes, on the basis of what we had to reckon with in later sittings, when attempts at names were made. For instance, Corrie might be a mistake for Cora or Cornelia, the names of an aunt, and if Robertson be a confusion for Robert's son, as later developments make more than probable, I should have a direct hit, as Robert is the name of my father. This would make 10 correct names in all out of the 17. I shall deal with guessing and chance under both suppositions.

One more qualification must be made for determining the law of chance in the record. We cannot measure the chances against the whole number of people in the community. The same Christian name occurs often enough to make the chance of being correct or of producing a real or possible hit to require us to calcu-

late on the ratio between that number and the total number of names in the community. Thus, tho the name John is one out of 400 names to be reckoned with in certain questions in this problem, it occurs so often in connection with a list of surnames, that we have to find the ratio between this number and the total list of surnames. For instance in the Boston Directory for 1916 the number of surnames beginning with A is about 10,000. In this list the name John is found 428 times. This means that in determining the chances of its being correctly named in the whole list would be the ratio of dividing 10,000 by 428. This is 1 in 23. That is the law of chance would make the guess correct once in twenty-three guesses. It will be the same general law in the other names, tho the ratio would differ with each name. That is to say, imagining the persons whose surnames begin with A to have been sitters with Mrs. Piper and to have received the name John Mrs. Piper would have made a hit of some kind once in twenty-three guesses. It is probable that this ratio would not be the same for all the alphabet of surnames. In some it might be as low as 1 to 30 and in some cases as high as 1 to 15. So I shall assume as probable the ratio of 1 to 20 which is as large a concession to the sceptic as I think may be required. Other names might be higher or lower. We can examine this question later.*

*As an illustration of what might be expected in a guessing process I may state what frequently occurs in my work with Mrs. Chenoweth, tho, if it is guessing at all, it is not wholly this, or the guessing is on "the other side." Very frequently Mrs. Chenoweth gives the name Charles which is false in relation to the sitter, more often false than correct. A guessing consciousness would probably more easily start with John than Charles and would probably be correct more often with that than with Charles. But as the husband of Mrs. Chenoweth is named Charles that name is likely to occur to her mind more readily than John and this without supposing guessing or anything more than pure automatism. Of course the automatism would be the condition of guessing. This process would throw the name up to consciousness and the mind would then decide whether to use it and might go on to another name similarly thrown up. The guessing would thus start with the names with which the subject is most familiar and proceed to the others within the range of memory. But this guessing is without any form of external stimulus. If guessing has any stimulus at all, it is the internal one, the realized need of giving something of the kind that would be evidence or taken for evidence by the believer.

Stimulus from the outside, however, makes the guessing a very different

Suppose we now start, however, with the assumption, arbitrary of course, tho entirely within the prescribed conditions mentioned above, that the lowest number of names likely to be used by guessing in the case would be 20, and then assume for convenience that all names would have equal chance for making a correct guess. Apply this to the first sitting. Under this supposition the name Annie would be correct once in twenty guesses, assuming that the ratio in the community would be the same as that for the name John, which it certainly would not be, and most probably would be considerably higher than 1 in 20 and might be as low as 1 in 40, which would be that much more against the sceptic. We, therefore, assume the ratio much more favorable to scepticism, with variations later as the facts require.

Now, however, before actually making a study of the record, I must premise the important fact that I shall examine the first sitting apart from all the others, as that is the one to which Mr. Podmore especially applied guessing and chance coincidence. He did this *ex cathedra* and without the slightest effort at sus-

affair. It is a process of interpretation and the guessing is not only legitimate, but must be done around the suggestions afforded by the stimulus. That is why so many of the names in the work of Mrs. Piper played around phonetic resemblances to the correct name or the one understood. Such a phenomenon is not an impeachment of the medium, but a defence of her. The reproach of "guessing" is based on the assumption of an effort to deceive or to take a course which is calculated to produce that deception. Interpretation of stimuli, however, carries the opposite implication. It implies the genuineness of the medium's process and the limitations of her mediumship.

If we interpret Mrs. Chenoweth's frequent use of the name Charles as evidence of guessing, we shall have to dismiss the most natural explanation of it as an automatism due to mental habits produced by her familiarity with it as the name of her husband. Ordinary "guessing" would explain its frequent use with different sitters, but if that view be applied to the records as a whole we should find that she does not use the same names with all sitters. Nor does she start with Charles as a first trial in all cases. She is more likely to start with the correct initial and, as in the case of Mrs. Piper, the group of names that is relevant will not be the same, while they should be the same with a guessing mind.

Here is the crux of the matter. If Mrs. Piper is guessing at all the same group of names with almost constant failures should occur with different sitters. But this is not the case. Even when not successful she will often be playing around the correct name and this at one shot. There is nothing like any such process here in this first sitting of my own. Even

taining his claim by any sort of evidence, scientific or otherwise. To the other sittings he applied "shrewd inference" and guessing. It is his hypothesis that we are testing. But it must be remembered that we are not trying to prove the supernormal or the spiritistic hypothesis by statistical study of this sitting. We are only trying to see if the theory of chance can be proved. If it is not proved and if there is no evidence that Mr. Podmore's *a priori* accusation can be scientifically made, his view of it and that of all who talk about chance in it will stand as unwarranted.

On the other hand, there is another class of objectors that might say that no mathematical study of chance and guessing can be applied to such a record. To them I would only say at the outset that such a view would sustain me directly against the believers in chance coincidence. If such a questionnaire is inapplicable or if the facts do not lend themselves to mathematical study, so much the worse for the mind that believes in guessing and chance coincidence. I should not have to argue the case in that direction on any such supposition as that. I should entertain no objections to such a view and would not feel it necessary to reply to it. They might be wrong, but that error would not

when the names are false to me, or in relation to me, they are grouped, as I have noted, and not repeated with other sitters. She either does not start or frequently try the name that is most familiar to her or does not make the kind of misses that come from guessing in the way that suggests reproach. They are manifestly attempts at interpreting stimuli, and even the frequent mention of Charles by Mrs. Chenoweth may be the effect of stimulus acting as a secondary one to call out by automatism that which is most familiar and the mistake may come from the failure to interpret stimulus at all. Apparently the effort is to remain passive and not to interpret and this leaves her mind open to automatisms which would have no regard to the nature of the stimuli impinging on it. In suppressing interpretation she suppresses echolalic tendencies, and the mind will act in the direction of its own memories.

Now with Mrs. Piper the names are grouped differently with different sitters; that is, the groups are not the same groups, while they play around the correct names for the sitter and are not duplicated for every one, as they would be in culpable guessing; we must show that they follow the laws of chance in the result, which it is clear that they do not do in the records as a whole. Whatever we ascertain to be the law in the instances that are clearly not due to chance guessing, we have to interpret the process, where the names are not correct, as decidedly not one of guessing, whatever place chance may have in the results.

militate against the hypothesis that supernormal knowledge had been conveyed in the record.

Now, as I have remarked, it was the first sitting that offers the sceptic an opportunity to suspect guessing and chance coincidence and few would venture to apply that theory to later results, and it will be our duty to isolate it for the application of the mathematics of chance. But the data with which we start must be made clear.

I stated above that I would assume the lowest probable number of names which might have been used in the supposed guessing, and this number was 20, just two or three names above the actual number given by Mrs. Piper's trance personality. I could hardly assume less under the circumstances without making the coincidences exceed chance to start with. At least no calculation of them would be possible on the assumption of less. But we must remember also that the meaning of the assumption of 20 names has to be clear also. I have explained above that there are 400 Christian names from which to choose in guessing, but that no single person would probably be perfectly familiar with all of them in the act of guessing on a single occasion. Assuming that 20 names would be the lowest number that anyone of Mrs. Piper's intelligence would know, there would be the range between that number and the full 400 within which to vary the figures for studying the liabilities of chance. But assuming the lowest possible number, there are still two or three different assumptions as to the manner in which these 20 names are to be treated. The chances will vary with these assumptions and will have to be calculated accordingly. To the ordinary person it would seem to be a simple affair. But this is not the case, and we shall have to consider the cases in which chance coincidence would be most likely in the use of the 20 names. I shall enumerate these several assumptions. They suppose that Mrs. Piper has one guess for each name.

1. Assume that Mrs. Piper is actually given the 20 names by the sitter from which Mrs. Piper is to guess those which may fit the sitter's family, including near relatives.

2. Assume that Mrs. Piper's knowledge is limited to 20 names and that the sitter gives her no number from which to select.

3. Assume that the number of names most familiar to Mrs. Piper is 20, tho' others are in the memory, but less liable to occur in guessing.

4. Assume also the distinction between guessing, whether conscious or unconscious, and automatism which extends the chances beyond that of voluntary guessing.

5. Assume that the order of the names successfully guessed is *not* predetermined in the mind of the sitter.

6. Assume that the order of successful guesses is predetermined in the mind of the sitter.

The 5th and 6th assumptions should be combined with any of the others so that we should have the conditions conceivable as involving the first four assumptions combined with either the 5th or 6th.

The *first* assumption combined with the *fifth* is the one which offers the guesser—in this case supposedly Mrs. Piper's trance personality—the largest number of chances for being correct in the guessing. That is, assume that the sitter actually states the number of names and the names themselves to Mrs. Piper and assigns, in his own mind, no special order in which the names are to be expected, what are the chances that Mrs. Piper will get a certain number of them correct.

I am also assuming in this calculation that there are no associated incidents by which any given name in the guess can be identified in the mind of the sitter. That is, I am assuming that there are no psychological accompaniments that would take the process out of the field of guessing and so that the names specified by the guesser are not tagged in any way. They must appear to be thrown out haphazard and without contiguous incidents that would complicate the measurement of the chances. This means that I am measuring only the chances that the names alone shall be correct or incorrect. I am not dealing at present with the complications of the record. I am assuming the simplest possible conditions for the sceptic's advantage.

As stated above there were 17 names given by Mrs. Piper's trance personality in the first sitting. Of this number 7, and possibly 10, were relevant to me, and 9 relevant and 1 irrelevant to Mrs. Holmes, as indicated above, 4 of the names having common hits with both of us. Now what are the chances that

Mrs. Piper, under the assumption given above, would get 7 names correct at one guess, and without error in any of them, no specified order being indicated.

Now under the conditions specified, if Mrs. Piper's trance personality simply went over all the names given her, she would get all of them correctly, but some of them would be wrong for the sitter, as is apparent, in the whole number 17. The coincidence would not be chance at all, tho it would not be evidence of the supernormal. The guesser would be sure to be correct, as the terms make anything else impossible. If the order of the names were prescribed in the mind of the sitter—in this case myself—chance coincidence might be mathematically determinable as very low. But under the terms of the assumption there are 20 guesses allowed and in these 7 are bound to be correct, assuming that I, the sitter, have the same names in mind, and that is assumed in the terms of the case. But there were only 17 guesses, and 7 of these were correct for me and 10 incorrect. What then are the chances that in the 17 guesses out of 20 possible instances 7 of them would be correct at the first shot? This would involve a definite order in the names, which is not the assumption under review. The chance of guessing correctly 1 name out of the 20 and at the first shot is 1 in 20 guesses, and if that name were not excluded from the further guessing, each name would be 1 in 20 guesses. But the successful name has to be excluded, so that the second guess would be 1 in 19, as 19 names would remain from which to guess, and so on down to the last name which would not be a guess at all. If the whole 20 guesses are made then the chance that 7 would be correct is 1; that is, the correctness of the 7 is certain. But as 17 guesses only were made, we should have to add the three names not guessed to one side or the other, but that would not alter the result under the assumption. The guess would be certain.

But neither the conditions nor the facts accord with this supposition. I gave Mrs. Piper no list of names from which to choose and the order of the names mentioned by her does not involve getting the 7 names correctly at one guess. A number of the names are incorrect, and the order of them was not specified. If I had specified in my own mind the order in which the names should be guessed in order to exclude chance, and that

order included both the names that were given to Mrs. Piper and the order in which they were actually mentioned, it would mean that Mrs. Piper's trance personality had guessed 7 names correctly out of the 20 in a correct order and so at one guess. This would mean that the chance of success is 1 in 77,520 that she would be correct, while as a fact she hit them at one shot. But I had neither thought of the order which actually occurred nor given her any names from which to guess. Hence the first assumption in the case does not apply. It is merely a conceivable case for experiment. It is only the second assumption that will have any bearing on the question.

Assume then that the gamut of names which Mrs. Piper knows is 20; that she can guess only within those limits, and that there is nothing *known* to be common between the names in her mind and those in the mind of the sitter. There are usually names in common that we can assume, but as nothing is presumably mentioned by the sitter, there is no *known* reason to believe that they are common. What chance then is there that the trance personality will make 7 successful hits in 20 guesses, in which we do not know to start with that any of them will fall within the limits of the sitter's knowledge? This is probably indeterminable because we do not know the range of the sitter's names in mind or their relation to those in the mind of the medium. But we know at least 17 of the names in the mind of the medium and out of these she gets 7 correct for me and 9 correct for Mrs. Holmes, with 4 of the 16 in common to Mrs. Holmes and myself. But we cannot calculate the chances until we know the limits of the names known by the sitter and their common relation to those of the medium. We then have to assume for the sitter the whole 400 Christian names and the 17 names mentioned by Mrs. Piper's trance personality with 3 unnamed and not counting. This means, then, what are the chances that she would guess 7 names correctly out of 400 names in 17 guesses?

It is only because we assume the whole 400 Christian names that we can be sure of a number which will include the desired names in those to be guessed. To go over the whole 400 names would assure a correct set of guesses without chance. But we have only 17 guesses here. The chance that Mrs. Piper would

get 7 names correct in sequence would be very small in 17 guesses. It would be 17 divided by factorial 400 and this would effectively exclude chance. But as we cannot assume 400 names to be known to Mrs. Piper and as no sequence of 7 correct names relevant to me occurred, we should have to assume a number much smaller. Let us assume that Mrs. Piper knows 50 names, perhaps 100, but we shall put it at 50 and see if the probabilities can be determined. Assume that we have 50 names known by Mrs. Piper, what would be the chances of guessing 7 correct names and 10 incorrect in 17 guesses. This problem is not solvable by the ordinary formula for probabilities, because we do not know whether the 50 names known by Mrs. Piper include those we desire. If they did not include them, the getting of any names whatever, especially in sequence, would transcend chance. Hence until we know whether the 50 names include those we would find relevant to us, we could not calculate the chances. But the appearance of things would be decidedly against chance coincidence in getting 7 correct names in 17 guesses. Any calculation that we could make at all would make the number run up into many thousands. But we could not give exact figures without knowing more about the relation between the names known by the guesser and the sitter.

The problem of the first sitting is actually an apparently simple one. I got 17 names mentioned. Of these 7 were relevant to me and 10 were not. What is the probability that Mrs. Piper would get these 7 names relevant to me. This was the form of the problem for Mr. Podmore. The chance is 1 or no chance at all in the 17 guesses, if we knew that the 17 names included those that were relevant to me and were given without regard to sequence. But if any given sequence is supposed then the chance would be factorial 7 multiplied by factorial 10 multiplied by 17, and the product divided by factorial 17. This would give 1 in 1,144 guesses. That is 1,144 guesses would possibly have to be made to get the 7 relevant names in sequence, and 10 incorrect. But the 7 names were not given in sequence, so that the calculation is not correct for the actual conditions. As they were not in sequence the method of calculating them must be different. We should have to calculate the probability for each name separately and add together the chances for all, or

perchance multiply the several chances together. This is especially true because we do not know at the outset whether the names in Mrs. Piper's knowledge coincide with the relevant ones in any case. If they do not, the result is overwhelmingly against chance coincidence, even tho we might not be able to give mathematical expression to the result. But as some names are more familiar than others and are more frequent in the community, the chances for any given name would not be the same as all others in the guessing. The results of the questionnaire show that Elizabeth and Mary are relevantly frequent in the community while Cora and Ellen are less frequent. The table shows that probably Elizabeth and Mary are 1 in 5. That is, every fifth name in the community might be an Elizabeth or a Mary. This is probably not true and the ratio may be 1 in 10 or 20. But take it at 5 as the table shows, and as the same source indicates Cora is 1 in 80 and Ellen 1 in 40. If the correct guesses are in sequence, under this assumption, it would require 160,000 guesses to assure success with some certainty. But if the names are mutually exclusive, as the supposition would rather imply, the number of guesses would be 130 to get all four of the names, while the number for 7 names would be larger. Assuming that the name Charles would be 1 in 25, tho the table makes it 1 in 70 for the added feature of relationship indicated, and Margaret as 1 in 20 and Will or William as 1 in 5, we should have to add these to 130 and have the sum of 180 for the guesses in getting all of them correctly. But there was no such guessing in the record and no such conditions as this calculation supposes. The assumption here is that there were only 17 names to start with and that the correct names were included in these. But we have no evidence of this. Mrs. Piper might have selected them from 50 or 100 names in which case the chances would be much smaller, tho we could not calculate them for want of knowledge in regard to the coincidence between the names that she knows and those that would be relevant to me.

The actual problem is very different, as the list of names below will abundantly prove. I cannot hold Mr. Podmore responsible for the results in this case, because I did not know the facts at the time. But on the supposition that the names incorrect or irrelevant to me are relevant and correct for Mrs.

Holmes, and assuming that Alfred and Albert were intended for the same person, as they were, and Alice and Annie for the same person, as they were, we should have 9 names correct for Mrs. Holmes and these in sequence also, while at least 4 were correct for me and in sequence, and allowing for Robertson as intended for "Robert's son," which I have a right to do, and Corrie for Cora or Cornelia as later indications suggest, and Edwards as a slight mistake for a cousin Edward, I should have 8 correct for me and in sequence. Whatever the number chosen from by Mrs. Piper, the result would be beyond chance, whatever the order. The record shows that the names were grouped for Mrs. Holmes and for me. The consequence is that I may calculate the chances for Mrs. Holmes and those for myself separately. Assuming 17 names to start with, the chance that Mrs. Piper's trance personality would get 9 of them correct in sequence and at one guess for each would be 9 divided by factorial 17, or the product of all the numbers from 17 to 1, and mine would be 8 divided by the same factorial. It is clear that chance would not explain the success.

This calculation, however, assumes the facts to be otherwise than is the case. I assumed that Mrs. Piper started with 17 names, but she may have started with 50 or 100 in her memory and that would still farther exclude chance, unless another mode of calculation be required, and this different method would be evident in the different values of the names, and the fact that we might have to take the sum of the chances instead of the product. This will be discussed below.

In order to show the laws of chance in guessing I have conceived all possible low numbers of names under which the calculation might be made, disregarding two facts, (1) the whole number of Christian names from which we might ordinarily calculate, and (2) the repetition of common names in the community which makes us more familiar with some than with others. In other words, some names are so familiar that the guessing habit would first resort to them and the hits would be proportioned to the frequency of those names in usage. This would make the number to be guessed from by Mrs. Piper much less than the total number of possible names, and less than the number of names that might have been heard of. Hence the

best way to get at the situation for this first sitting is the following.

There were 17 names in all mentioned, in that part of the sitting claiming to be relevant to me. Taken just as they stand, as already indicated, there were 7 that were relevant to me as names of relatives and 10 that were wrong. But 9 of them were correct for Mrs. Holmes. I shall therefore give the list of these names and classify them according to their relevancy at the same time.

<i>Hyslop group.</i>	<i>Common group.</i>	<i>Holmes group.</i>
Margaret	Margaret	Margaret
Annie	Annie	Annie
Charles	Charles	Charles
Will(iam)	Will(iam)	Will(iam)
Elizabeth		Henry
Mary		Alfred
Ellen		Lillie
Robertson		Walter
Corrie		Morse
Edwards		Albert
Alice		

Assuming, as all that Mr. Podmore and Mrs. Sidgwick had within their knowledge, that I received these 17 names as purporting to be relatives of mine in the first sitting, and given haphazard, as Mr. Podmore supposed, what are the chances that 7 of them would be correct for me and 10 of them incorrect? Mr. Podmore had this problem before him just as I have. He asserts that chance coincidence from guessing will explain the successful number of names. He gives absolutely no reasons for this judgment, and makes no application of the laws of chance to prove his contention, which he was bound to do, as a pretended scientific inquirer. He only expresses his pious opinion and expects that to be taken by the public and the scientific man alike. He might be right in this opinion, but it was due the scientific character of the problem that he give proof. I was exempt from this requirement because I linked this first sitting with all the others, tho conceding that it was evidentially worth-

less when taken alone. But Mr. Podmore took it by itself separating it from its real context and that obligated him to present evidence for the guessing and chance coincidence which he affirmed.

Now the first thing to be noted is that we cannot give any mathematical proof that it is due or not due to chance without assuming or knowing what the range of names are from which Mrs. Piper's trance personality, presumably her subconscious, must work and the extent of their coincidence with the names expected or known by the sitter, in this case myself. The only known things that we can assume are (1) the 400 Christian names from which the choice has to be made for 16 of them and 10,000 from which the name Morse has to be selected, and (2) the fact that some of these names are very rare, the number of actual names not being known from which Mrs. Piper's trance personality would most naturally make its selection. The first of these facts gives us a definite basis for mathematical calculation, the second does not and leaves us open to all sorts of conjectures as to the probable number which we should have to use. We might reach this with some measure of credibility by finding some figures regarding the frequency with which certain names, especially those actually guessed, are used in the community, especially as known to Mrs. Piper.

Only the first assumption; namely, that of the 400 Christian names and the 10,000 surnames, affords us a surety that the data in the knowledge, or possible knowledge, of the sitter shall coincide with the possible knowledge of Mrs. Piper. We should have in this conception of the situation 400 names, discarding the one surname or treating it as a Christian name, from which Mrs. Piper's trance personality supposedly guesses 7 names correctly and 10 incorrectly in 17 guesses. I assume here, of course, that I should pay no attention to the relevancy of any names to Mrs. Holmes, because I am dealing with the problem as it presented itself to Mr. Podmore. This assumes that all names have equal value in the problem.

It is apparent from such a figure that the successful guess of 7 names in succession, but not in any specified sequence, would be much beyond chance. The fact is, however, that we cannot assume that the guessing would be done from the whole

number of Christian names. It is not probable that any one could consciously recall any but a small part of the 400 names. Besides there would be no assurance that the names known to her would coincide with all, or even any, of those relevant to me, so that any success in 7 names, whether in succession or not, under that assumption would transcend chance. It is only on the supposition that Mrs. Piper would be familiar with some of the names, and perhaps all of them, that any chance coincidence could possibly occur. We should encounter the same general difficulty if we assumed that the range of names known to her was 50, and she might very readily recall that number. But we should still require to know that her range coincided wholly or partly with the relevant names in order to suppose chance and we should need to know the exact number known by her to calculate the chances mathematically.

In order to establish a mathematical relation accurately, let us suppose that I actually gave Mrs. Piper 20 names which will include the 7 correct ones which I got. If no special sequence is required and 20 guesses are allowed, the chance would be 1, or a certainty. But if the 7 names are guessed correctly in sequence, without requiring a given one, the chance would be measured by factorial 7 multiplied by factorial 13 divided by factorial 20. This will give 1 chance in 77,520 of getting them correctly. This means that you might have to make 77,520 guesses to get the seven names successively correct, supposing that no sequence is specified, but if that sequence is specified it will be 1 in 390,700,800. No chance would be involved in such a supposed result as we find in the record. But the fact is 7 names relevant to me are not given correctly in succession. The conditions are very different from that assumption. Two names occur in succession in one place and three in the other. Assuming then, that all names have the same value, we can calculate the chances of getting 2 correct in one instance and 3 in the other. Still assuming that 20 names are actually given to Mrs. Piper from which to guess in succession 2 of them correctly in one place and 3 of them in the other, we should have for the first factorial 2 multiplied by factorial 18 divided by factorial 20. This would give 2 chances in 190 for getting the 2 names correctly in succession and without specifying the sequence. For

the three names the same formula of calculation gives 1 chance in 1,140 which means that, in the first case, 190 guesses might have to be made to get the result and 1,140 guesses in the second case. But Mrs. Piper got them at one shot and so regarding all names as having the same value chance would be probably excluded from the result as recorded. But besides assuming that all names have the same value, we are supposing that Mrs. Piper has had the names actually given her for the guessing to be sure that the number would include those we are seeking. But no such procedure was adopted and before any calculation of the chances can be made we require to know that the data from which Mrs. Piper's trance personality proceeds include at least a part of the names wanted. We have no assurance of that to start with and unless the number does include them, we either cannot calculate the chances at all or we could at best only guess them. There would be no chance at all, if the 20 names did not include the ones wanted and any number of them would transcend chance.

Now no names were given to Mrs. Piper, and we do not know anything about the number from which she starts. It may be 20 or it may be 50 or even 100. What we get is 17 guesses in which 7 names are correct, tho not in succession, and 10 are incorrect. Let us calculate the chances of this on the supposition that the 17 names she mentions include what I expected. In the 17 guesses there would be no chance at all unless some succession is included in the names guessed. We have, as before, 2 correct in succession in one place and 3 in the other. By calculating as before the 2 in succession would be 1 in 136 and the 3 would be 1 in 680. That is, Mrs. Piper's trance personality might have to guess 136 times to get the first and 680 times to get the second succession. But in fact she got them at one shot, so that all the evidence mathematically, on the assumption given, would be against chance coincidence. But again we have no knowledge whether the 17 names to start with include the names expected and unless we make that assumption the chances cannot be calculated at all. If they do not include the names desired, and they come, any number of them would exclude chance.

I have made the lowest possible assumption in the case and

that seems to exclude chance. It would be evident to anyone that Mrs. Piper would normally know more than 17 Christian names and the larger the number the less likelihood of chance in the result recorded. Assuming that she knows 50 Christian names from which she could consciously or unconsciously select in guessing and that these 50 names included all of the 7 correct ones presumably guessed, the chance that she would get 7 of them correct in the 17 guesses would be very small.

The only opportunity to give any appearance of chance coincidence in it is to make the list of possible names as low as possible and they cannot be made less than 17 without excluding chance by the very assumption; and the number 17 excludes chance as long as we give all the names the same value and find any of them successive.

On any such assumptions as we have made, the victory of Mr. Podmore might appear to be clear and easy. But the facts are not as we have assumed them. Mr. Podmore did not indicate what the facts were. He made his statement without saying a word about the different values of names, and so we had to calculate the case on the supposition that they all have the same value in the guessing. But this is not true. It is the fact that they do not have the same value which offers a way of escape for the believer in guessing and chance coincidence as the result of the guessing. Some names occur more frequently than others in human experience. There are more people named Mary than are named Arabella or Rachel, at least within the range of Mrs. Piper's normal experience. It is the same with the names Elizabeth, Annie, Alice, John, James, Henry, etc. Hence the probability that guessing these familiar names would result in chance coincidence in many cases. We are pretty sure to hit a Mary or an Elizabeth among the relatives of every family, if not in the direct family itself, and as I am including relatives in the range of the results, I have to reckon with greater probabilities that these names would represent hits with almost anyone in so broad an assumption. Mr. Podmore would have some sort of opportunity of defence in this way. But making the assumption which is undoubtedly true that certain names occur more frequently than others we should require, if mathematics as above represented, would apply to the mensuration of chance, to know either Mrs.

Piper's knowledge of these names or to assume a range of knowledge wide enough to cover all the possibilities of the guessing and that assumption would have to cover at least 17 names with varying degrees of familiarity. We have no means of determining exactly the names Mrs. Piper is familiar with and so we have to ascertain as far as possible what the names are which are most likely to be most familiar to her. This will have to be determined by the real or apparent ratio between the number of people holding a given name and the whole number of people in the community. We should never be absolutely sure that Mrs. Piper's own community would have the same ratio, but it would approximate that of the area over which the estimation has to be made. The only determinant that we have here, that is definite and free from guessing, is the results of the questionnaire sent out to watch the possibilities of chance. If readers will consult the tables that represent the answers, he will find a fair measure of the familiar names likely to come within the ken of Mrs. Piper.

Now by the method of determining the number of Roberts under the names beginning with A in the Boston Directory I found that 1 in every 100 was a Robert, 1 in every 44 was a James, 1 in every 28 was a Charles and 1 in every 23 was a John. On these conditions we might assume that 1 guess out of 100 might be correct in getting the name Robert, 1 in 44 correct in getting the name James. But the table representing the answers to the questionnaire makes the ratio larger than this for the name Robert. Of the 420 persons who answer the questions only 6 were named Robert. This made the ratio 1 in 70.

But this ratio includes the relationship and means that there was 1 in every 70 persons whose *father* was named Robert, and dividing that by 5 as covering the number of relationships likely to be guessed, we would have 14, or 1 in 14 as representing the probability of guessing the name Robert, which is certainly very different from the data of the Boston Directory. There it was 1 in every 100 that was named Robert without regard to relationship. The probability is that it would be higher than 1 in 14 and lower than 1 in 100.

In the table 15 had a deceased sister Annie. This is 1 in 28. But as the question was directed only to finding out the deceased

sisters by that name the number of living sisters with the name Annie might be the same or 1 in 14. The name Charles has the same ratio. The name Elizabeth is not so easy to determine. But the table shows that (the answer to question 17c) there were 50 cases out of the 420 whose mothers had a sister by the name of Elizabeth, and the name Elizabeth was otherwise relevant in 17b, but the exact number was not determinable, tho it occurred as relevant 48 times in this question, but as these sometimes coincided with the Elizabeth name in 17c the number of times will not be the exact sum of the two. This would be 98, but suppose we make it 84, as the table of values assumes, we should then have the name Elizabeth probable in 1 out of 5 guesses. It would be the same with the name Mary which occurred 49 times where Elizabeth occurred 48 times. We should then have to reckon with the assumption that Elizabeth and Mary would have a ratio of 1 to 5 in the guessing, while Robert would be 1 to 14, Charles 1 to 14 and Annie 1 to 14. Ellen occurred 15 times in 17b and so the chances with that name, according to the table, is 1 in 40 and the name Cora, which I take from later statements to be the intention here, tho not counted in the estimate of chance, occurred 5 times which is 1 in 84. The name William will probably be about the same as that of John which is 1 in 23.

Now we can estimate the lowest chance possible in guessing these names in the first sitting without assuming either succession or any specified order. There would be 1 chance in 14 for a deceased brother Charles, 1 in 14 for a deceased sister Annie, 1 in 20 for the name William, 1 in 40 for the name Ellen, 1 in 5 for the name Elizabeth and 1 in 5 for the name Mary. According to chance 14 guesses might be necessary for the names Annie and Charles, 20 for the name William, 40 for the name Ellen and 5 each for the names Elizabeth and Mary. But Mrs. Piper got each of them at one shot, so that the result does not look like guessing and chance coincidence. This estimate is based on the assumption that no succession or specified order is admitted, an assumption which comes nearest to the admission of chance that we can make. The assumption also presupposes that the calculation can be made as if each name were the only one involved. But this is not the case. We found that the names Charles and Annie were in succession and also the names Eliza-

beth, Mary and Ellen were in succession. This permits or requires us to estimate the probabilities that the two names in one case and the three names in the other would occur by chance. If each of the names Charles and Annie have a value of 1 in 14, the chance that both of them would be mentioned together would be the product of the two chances. This is 196. That is, 196 guesses might be required to name them at one shot and in succession. That Elizabeth, Mary and Ellen should be named together would be the product of their ratios, and this is $5 \times 5 \times 40$, or 1 in 1,000. If the name Cora is admitted to the list the chance would be 1 in 80,000. But in the 420 replies 1 man had all four names as relatives, which is 1 in 420, a ratio much larger than the calculated chance, which is 1 in 80,000. In my case these came at one shot, while it took 420 other cases to get one in which all four names were relevant. There were 3, or 1 in 140, who had 3 names relevant.

This method of calculation does not include the estimation of the failures. But as there were 10 failures according to the assumptions we are making as related to the position in which Mr. Podmore was, we have 17 guesses in which the results were obtained. This means that there were almost 3 guesses for each success, but as the above calculation was for the successive names only, the case is not altered. It would affect only the isolated names. Margaret and Will are the only two names that are isolated, and we may have the presumed chances for them. But nothing will support Mr. Podmore's contention, tho it might be claimed that there is no support for the opposition claim. It is certain that there is no evidence for chance from guessing, while there is much evidence that chance from this source is not true.

Thus far in the argument I have assumed two things. (1) That the first sitting can be estimated by reference to the names alone, and (2) that they have no tags by which to complicate the law of chance. These were the two assumptions of Mr. Podmore and Mrs. Sidgwick. But neither of them is true. Some of the names are definitely tagged and there is one clear synthetic incident of considerable complexity which Mr. Podmore does not notice. The improbability of chance becomes much greater when we take these facts into account. I shall examine them in detail presently. I have desired in the previous discussion to argue

the case on the basis of the data before Mr. Podmore and sceptics who have not seen my second report on the Piper case where I showed that this first sitting was much better than I had supposed when I published my first report on it. I cannot hold Mr. Podmore and Mrs. Sidgwick responsible for a situation which I did not myself know at the time and could not explain. But I can make the points involved now for all other sceptics who may happen to read the record.

Soon after I published the first report, Mrs. Julia Sadler Holmes discovered that 9 of the names were relevant to herself and family and wrote to me of that fact. She had been an earlier Piper sitter and was a friend of Dr. Hodgson, frequently in correspondence with him. Only one name in the group related to her was false and as that was connected with the effort to get the name Alfred we may treat the two as the same name, so that she has 9 names in that first sitting all correct, and in succession at that. This means that we have 9 names out of the 17 correct for Mrs. Holmes and 7 correct for me, assuming that Alice and Annie are the same because the Alice was spontaneously corrected to Annie, and only 1 false for me, tho 4 names were correct for both Mrs. Holmes and myself. This fact of 4 names common to both of us is so much in favor of chance coincidence. But when we notice that the 9 names that were relevant to Mrs. Holmes all came in the group of messages intended for her and all in succession we have a measure for the law of chance. Assuming that the case can be determined from the 17 guesses, we have the formula for determining the chances in the statement that the probability is factorial 9 multiplied by factorial 8 divided by factorial 17. When reduced this is 1 in 24,310 which is far beyond chance. But isolating Mrs. Holmes's messages, which we have a right to do in the premises, the successive correct guessing of 9 names is 1 in 362,880, which again is much more beyond chance than the other instance, because it is correct in all 9 assumed guesses.

The consequence of this would be to exclude 4 names from my list, the names of Charles, Annie, Margaret and William, leaving only Elizabeth, Mary and Ellen as correct hits for me and 4 that are incorrect. This view of the situation, which is the really correct one, would suggest more likelihood that the names

relevant to me alone were possibly due to chance guessing, tho the 3 names represent 1 in 1,000 for successive names. But the sitting as a whole stands much more against chance than before because it is relevant throughout, tho not always to me. The Holmes group not allowing for chance of any kind simply limits the right to regard the sitting only in the light of one relevant to me alone.

This calculation of the Holmes group is based on the assumption that the name Morse has the same value as any of the other Christian names and that the 17 names might have actually been given to Mrs. Piper to guess from. It is the chance of their sequence that is measured and that would allow us to actually give her the names to include the 9 which she gives back in the recorded order. But both assumptions are false. Morse being a surname has to be classified with surnames and as they were 10,000 in number it has a value much larger than that assumed. Supposing that we should have to reckon with the whole 10,000 surnames and also that we have already allowed for 20 guesses in the calculation made, the real chances would be 500 times as large a figure as we gave. That is, instead of being 1 in 362,880 it would be 500 times this or 181,440,000. This, however, assumes that we had given her the whole number of surnames, when the assumption is that we gave her this alone among the others. As remarked however, no such condition existed. The names all came spontaneously and we should have to reckon with the whole number of surnames or at least such as probably come within the knowledge of Mrs. Piper and coincide with those within the sitter's knowledge. Only on that condition can any chance coincidence exist by guessing or otherwise or be calculated at all. If we make the gamut of names 50 from which Mrs. Piper had to choose, the figures would be much larger than they are, and the only limitation on the chances would be that imposed by the fact of repeated common names, and we have seen that this is not easily determined.

But the fact that names do not have the same value offers the defender of chance in the record his only resource, and tho it may prevent the application of mathematics to the case for proof of his contention, it may not afford any evidence for his opponent's view. The case might be one of non-proven on either

side, at least in so far as the mere question of names is concerned. We are, of course, assuming here the view with which Mr. Podmore and his allies started in the formation of their judgment; namely, that the names are the important criterion of the phenomena and that they were thrown out haphazard and without any indication of context that would suggest any other view. But both of these assumptions are false. We shall have occasion presently to take them up definitely. The second assumption of Mr. Podmore was more nearly justified before I discovered the existence and the meaning of the Holmes group of names, and for that reason the discussion of the case has to be adjusted to appearances more nearly like his contention than later knowledge would justify our holding. But it is the frequency of certain names and the fact that 4 of the names given by Mrs. Piper are hits for both of us that makes the case look more like guessing and chance coincidence. But Mr. Podmore and Mrs. Sidgwick cannot avail themselves of this defence because the facts were not known to them and when known they exclude several names that were relevant to me on their assumptions. On their assumptions 7 names were relevant to me, but on that of the record as later developments explained only 3 names were relevant to me and 9—or 10 including Albert—were relevant to Mrs. Holmes while 4 names in my group were wrong. Chance might well be supposed to be the explanation of those three names because there were two of them very common names and the other, tho less common, might be common enough to discredit any view opposite to chance and guessing. It is only the sequence of the three names that suggests anything more than chance, and perhaps that is not conclusive. But with the assumptions under which Mr. Podmore proceeded we should have 7 names instead of three and a sequence of 2 in one place and of 3 in another. But the one contention not open to Mr. Podmore and his allies is the coincidence between the Hyslop and the Holmes groups. Here 4 names are in common and in sequence also, while it is hard to resist the view that the coincidence is one of chance, on guessing or any other process. But it must be remembered that this coincidence, whether due to chance or not, may be treated from the point of view of a group which is not a

sequence of the same names in the two groups. It is only when the sequence is the same for both groups that you can talk about chance regarding the matter, and that sequence is not there. But I do not dispute the superficial appearances and I have much tolerance for the claim of chance here. This concession I can make because I deny that the general assumptions on which I am testing chance in the case are true. For the sake of argument, I am granting their truth and testing the probabilities accordingly, and we have found that the data are strongly against chance even on the premises assumed by Mr. Podmore and his allies. That view will be made much stronger when we look at the actual facts in the record which they have to ignore in order to make out an apparent case.

In the first place I shall deny that we should attach primary importance to names in any record. It is just because their frequency as normal facts disturbs argument for their significance, that they must take a secondary place. But Mr. Podmore exalted their significance and then resolved them into guessing and chance coincidence. He did this by ignoring the synthetic factors in the record which tagged some of the names and gave them a higher value than his assumptions gave them, and we have had to discuss them on his suppositions. Names have their chief value in the fact that they enable us to relate the meaning of certain important incidents and to be sure that their verification can be established in case of need. There are circumstances under which names have great value and indeed they might have crucial evidential value, where they are exceptional in nature. They are the most concrete things in existence and if they were not repeated in a community, they would have all the value Mr. Podmore assumes. But he is relying on this fact for the right to exalt their significance in the evidential scheme and then resorts to frequency of occurrence, tho he does not say so, to make them out as casual phenomena, tho he does not give up the assumption which his procedure refutes!

3. The Real Problem.

I have proceeded in the discussion so far on three assumptions made by Mr. Podmore and by all who accept his judgment. They are: (1) That the process by which Mrs. Piper did the

work in that sitting was guessing. (2) That the sitting could be isolated from the others in the treatment of the subject. (3) That the names came without any synthetic factors to give them meaning. I have accepted those assumptions for the sake of argument and we have found that the possibilities of chance are not proved even on those favorable suppositions. Now the facts are that every one of them is false. Let me take them up in their order.

In order to do this, however, I reprint my first sitting with Mrs. Piper with such indications of its real character as the case requires and with the light of the discovery about the relation of Mrs. Holmes to it.

Mrs. Piper. Present: R. H. and J. H. Hyslop. December 23rd, 1898.

A

[Rector writes.]

Rector.

(R. H.: Good morning, Rector.)

Good morrow friend of earth. We see old friend and we welcome thee here. We see all that thou hast done since we met thee last, and we are pleased with all that is coming to thee. Didst thou receive our messages? We know it will be better for thee as we have told thee before.

(R. H.: Yes. I have not yet seen the last visitor to you, but will see her this evening. I have heard from Mrs. C. They wish me to be present with them to-morrow morning, but I said that I should probably have to be here.)

We think not. We will answer thee after we have finished with the...the other...other matters, and Ned has finished.

(R. H.: *Who* has finished?)

Ed... (R. H.: Oh, that other word is *Ned*?)

Yes. Then we will give our answer. We wish to carry out our arrangements with...

(J. H. to R. H.: Can't read a word of it.)

(R. H.: Yes. I understand. Yes.)

Mrs. Z and then we...answer for thee here.

Here comes George...Here comes George. After we have finished there.

(R. H.: Yes, I understand.)

He is smiling and holds his hands in greeting to thee...greeting.

Yes. All is as I told you and will ever be. What did you think when you got my message. All is well.

Now we have much to say to another light present. We will soon leave George to answer for thee.

[Cross in air, repeated after listening.]

It is as we would have it. And now friend we leave [?] thee to... Going. Goodbye. Rector.

B

[G. P. writes.]

How are you, old chap?

(R. H.: First rate, George.)

I want to see who has come to greet me *here*. Long time since I have seen you. But everything is as I saw it would be.

(R. H.: Yes. Are you talking to me, George?) Yes. (R. H.: Yes it is.)

Yes. I have a great deal more to do for you yet. I. S. D wished to send Prudens, but could not make him clear.

(I understand.)

We are going to speak presently to this other light. Hear. I will go to New York and see if I can find his books for him. He left them there. I mean they are in the library, and I will direct him where to find them. I wish Carlie...

(J. H.: Can't read that.)

Charlie had not been in such haste.... He could have found out all about them from me...them from me. Now here is a lady present who desires to speak. Will you leave me for a moment, Hodgson, and return soon? I wish to bring Prudens to take my place, if possible. Hear.

(R. H.: All right. I go.)

Hear. Return presently....

C

[R. H. goes out and J. H. notes his questions.]

and let me see if I can bring Prudens, and I will stand up and help him out.

(I can't read it.)

Try and hear us...hear us.

(I can't read it.)

Try and hear us. And I will bring [probably read aloud by J. H. as *try*] and make you understand me.

(Yes, I understand.)

I wish to bring your friends to you.

(Is any friend of mine there?)

Yes, and he wishes to speak to you *at once*. There are two. And one is a lady, and she belongs to you and she wishes me to speak to you for her. I want to reach you now. Do not hear me. I wish you to see her.

D

[Dr. Hodgson returns.]

I must try and speak as clearly as possible to him, Hodgson. I will do my best to speak plainly.

(R. H.: Yes. Good.)

I wished to help this gentleman to find his friend on earth. I wish he could understand me clearly. Will you not try, kind friend, to hear me?

(J. H.: Yes.)

We have a great deal to do for you and will if you will only try to hear us.

(R. H.: George, shall I go out again, and you try to write slowly and clearly so that he may be able to read?)

I will try and do my very best to make myself understood by him.

(R. H.: Yes. Can you write still more slowly.)

I will try, but I am not alone, remember that, because there are others talking to me here, and I am anxious to help them and they are anxious to reach him, so I will do the best I can. I . . .

(R. H.: George, I can read this all right, but my friend here cannot.)

Well I will try again. You know how anxious I am to do all I can for you . . .

(J. H.: Yes I believe it.)

even now, Hodgson. Although I am far away I will still do my very best in all cases for you.

[Meanwhile the writing has become slower and more legible.]

(R. H.: Well, George . . .)

God knows if there is anything that I can do *I will*.

(R. H.: George, I will go out again and he will make another attempt to read.)

I am sure we will understand each other soon.

(J. H.: I can't read all of it.)

And if I can I can do so much better because I can prevent confusion

(J. H.: All right.)

if I can only bring his friends without yours, H.

E

{R. H. goes out.}

(Can you find any friend of mine?)

Yes, I do find a little girl who passed ...

(Does she tell you her name?)

I will ask her soon.

(I don't read.)

I will ask her presently and ... and she wishes to find you ... she wishes to find you, and she is here with me now.

(What is the last word?)

with me now.

(Does she tell you her name?)

Not yet. No you ... not yet but she will. Do not hurry her. She is here with a lady and they both belong to you ... belong to you and the lady sees her gloves. [No gloves taken to sitting.]

(Who is this lady?)

Do you remember anything about Margaret.

(Last word I do not understand.) [Had not read the writing.]

She ... She is calling Mother. I am she and I see Lillie is ... is.

(What is the last word?)

Is with me here, dear little thing. Do you know who I am? Giv ... Give me my gloves. Will will speak. Speak. I want you to give me my gloves.

(Yes. Have you seen any one else?)

Yes I have and she is also with me ... and with me ... I am with ... I am speaking of Henry [?]

(What is the last sentence?)

am with her. (With whom?) Yes I have A ... A * *
[undeciphered, possibly either Alice or Annie.]

(Is it Alice?) Alice. (Alice who?) I do not say Alice. I say Annie.

F

[Apparent Change of Communicator.]

(Have you seen any one else?)

Do you remember anything about your Brother?

(Who is the gentleman?)

I say Brother. I am your ... I know I am and ...

(When did you pass out?)

When did I pass out ... only a long time ago.

(Any other member of the family?)

Yes, two. I have seen Annie, and mother, and Charles and Henry.

(Is this Charles Henry?)

No. Charles.

(Did he pass out before you?)

Did he ... No. I do not hear, did you say before?

[No note of what I said here.]

Yes, *he did*. Some time before. And when I came he helped me.

(Can you say with what you passed out?)

Oh, yes, perfectly. Do you remember I passed out rather suddenly at last? Hear—do you hear?

(Yes, I heard.) ..

I had trouble with my head and it affected my heart. Do you remember the trouble I had with my head? Speak.

(Have you seen brother George?)

I spoke of him before. Will you tell me if you understand me now. Do you hear me?

(I do not understand.)

I say give me my hat.

[No hat taken to sitting. I presented an accordion. Hand felt it.]

This was not mine but his. It belonged to George. Not ... and the little girl ... I say do you hear me?

(It belonged to some one else.)

It belonged to me ... I say it belonged to * * [undeciphered. 'any better'? 'my father'?] who is here. Charles.

(Is he with you?)

Yes. I can just hear and that is all.

[I ask if R. H. shall return.]

For a moment.

H

[R. H. called and returns.]

I used to play on this.

(Who used it?)

I am sure of it. I know we are brothers and I know where ... where I am. I can hear you scarcely, and that is all.

I

[George Pelham.]

You will have to have patience with me, friend, for there are three persons who are all speaking to me at one ... at once. One is calling mother, and the other is calling Charles, and the other is calling for you.

(R. H.: Shall I stay now?)

Better for a while until I see if I can keep the lady clear.

(R. H. to sitter: Let the drifting incoherence end first.)

J

[Change of Communicator.]

I want very much to reach my son, and I know I see some one who resembled him. I have four sons. Two are here and I have his wife with me also.

(J. H.: That's all wrong.)

I do not hear all she is saying, but I will very soon.

Yes. Where is Albert. (J. H.: Albert?)

(R. H.: Is that Albert?)

Sounds like Alfred. It is not quite right yet, but will be. Do you remember anything about Mr. Morse?

(J. H.: No, I do not.)

He used to know father well, and he has a sister with me.

(J. H. to R. H.: Doesn't mean anything to me. There is nothing with any possibility in the whole thing except Charles.)

And I am sure of him. I say I wish you to hear me. Do not try if you can not. The name is Walter ... name he Walter, and he is still in the body.

(J. H.: No, it means nothing.)

I hear him calling it now.

(R. H.: Who is calling it, George?)

K

[George Pelham.]

He says he is his brother. Of course, I do not actually know, only what I hear him saying. He seems very anxious to reach this friend in the body, and I know he will be clear soon as Rector is helping him. Won't you please try and hear me now, friend?

(J. H.: Yes, I will.)

Do, if possible, because it is difficult for me to keep any one out who ought not to speak now.

Hodgson, it is too bad; but I cannot half hear when you are present.

(R. H.: Very good. I will go out.)

Will you kindly return as soon as I can see what I can do with these two spirits present?

L

[R. H. goes out.]

I cannot keep the lady from talking, neither can I keep the young man who claims to be your brother. Come hear and listen. Do you remember anything about ... Will you kindly help me to keep his thoughts clear?

(I do not understand.)

Your Brother. I say do you know who Edwards is?

(No.)

But you must.

(I can't read it.)

M

[Communicator.]

But you do know me, and do you remember the fever? I had a fever.

(What fever?)

I had a fever and they said it was Typhoid.

(I do not get the last sentence.)

They said I had Ty ... Typhoid. Cannot you understand.

(Not yet.)

My throat. My throat. I had a very bad throat, and it took me over here.

(Yes.)

Because the membrane formed in my throat. And I did not know any one.

(Yes, right.)

Before I left my body.

(Do you know any one now?)

I am coming closer. Yes I am coming nearer to you, and in a little while you shall know all about us all. I think I have been here a good many years, and I do not know all of my ...

(Have you seen mother?)

She is here with me. She is all right. She came here after I did.

(Yes, right.)

And I saw her coming. And she could not eat.

(Have you seen any one else besides mother?)

Yes, I have. Do you remember she had a sister who was in the body when I ... I passed out?

(Yes, right.)

But she came here too, and she came after mother.

(Who is it?)

Then there is another one who is here and she is nearer to you than all the rest of us, and she will soon be able to tell you all you would care to know. And she is so glad to see you here, but she cannot speak as she will in a little while. Where is Will?

(Is that Willie?) *Yes.* (He is out West.)

You do not know ... give him our love. And in a little while he will be with us. (Yes.) He has a ... some time yet. I want you to know who I am bringing to you.

(Who is it?)

She cannot leave until she is clear and can tell you what she has on her mind. Do you know she came here last? Now do you know?

(Yes.) [Answer made to test communicator. Statement without meaning.]

Do you remember who you used to call Ell ... el [?] ... not distinct. ... Where is Robertson?

(What name?)

Robertson. (Robert?) Yes.

(Have you seen him?)

I have not lately. Did you ask me if I had seen him?

(Yes.)

No, I have not.

(Have you seen any one else who died lately?)

Yes. I am trying to help her to come to you. Do you hear?

(Yes.) And I will tell her you are ...

(Time of year passed out?)

I want to tell you everything I can remember. I think it was winter (Right.) because I remember seeing it snow.

(Where was I?)

I think you were not with me. I do not think I saw you at all before I came here.

(Have you seen mother?)

Oh, yes. She says it is better so. if she ... i ... had not come soon it would have been worse. Do you hear me? Well, what did you mean by asking for George.

(I wanted to know if you remembered George?)

Yes, but George is here. I say George is not here.

(Do you say George is not here?)

I say no, he is not, and I could not understand why you asked me if he was here. Neither is he coming for a while yet. He is well and doing well and so be it.

I think you will remember Corrie?

(No. I do not.)

No wait a moment.

(Is it Mary?) [Query about reading of 'Corrie.']

I say it is and she was father's sister.

(I do not understand.)

Cannot you hear me? Elizabeth. ("Elizabeth"?) Yes. Mary. Do you not remember. Listen. She was your mother's sister. Do you hear?

(Not quite.)

She was our aunt. She is our aunt.

(What aunt?)

* * [undeciphered, probably Allen or Ellen.] And she will come to you again when I get stronger ... stronger. I will...

N

[Return of R. H.]

(R. H.: George, we shall have to go directly. This gentleman is coming again tomorrow.)

Wait until I get [sign of cross made on sheet.] to take away this young man ... young man.

(R. H.: All right.)

[J. H. rises and moves across the room.]

He walked right in front of him. Why does he do this?

(R. H. to J. H.: Better keep still. Yes.)

I will speak to you again and tell you all about the rest whom I ... whom I have seen over here since I left so many years ago. Goodbye. They are taking me away.

O

[George Pelham.]

Hodgson, I hope to get the lady clear again ... Clear.

(R. H.: Good.)

Goodbye, H.

(R. H.: Goodbye, old chap.)

Come ... Come and meet us when you can?

P

[Rector writes.]

(R. H.: Shall I come with this gentleman tomorrow?)

Rector. Have Prudens clear soon. How can we manage the light without thee.

(R. H.: I think it will be necessary for me to accompany him.)

[Sign of the cross made on paper.] He says so and does not think that thou can'st complete thy work without coming.

The light is failing—failing. Come to us. Fail us not, oh, friend. Thou knowest not our necessities. R.

(I will be here tomorrow.)

[Sign of the cross made again on paper.] All is well. May God be with thee both.

+ (R) [Rector]

I have divided the record into paragraphs and indicated

them by letters of the alphabet for convenience of reference. In the first place I wished to signify the changes of communicators evident and the dramatic play involved now and then by the explanatory intrusions of G. P. Then, since I had discovered the interfusion of incidents related to Mrs. Holmes, it was necessary to isolate them for the sake of clearly indicating the nature of the phenomena. There are two special reasons in addition for this division of the record. (1) I desire to make clear the psychological process which shows that it is not subjective or spontaneous guessing, and (2) to indicate the separate portions whose chances can be measured accordingly. In the previous calculations I have assumed this, and readers may return to the data for verifying the facts. I shall summarize the separate facts and arguments to prove that the process is not one of guessing.

1. The "guessing" which I here have in mind is that subjective process which is without stimulus or suggestion and is a spontaneous act relying on the stores of the subject's own knowledge. It is an inductive inference based upon the knowledge that certain things are liable to be true a given number of times and that we are safe in "guessing" which one is probable. Now it is clear to any intelligent person that the psychological process of Mrs. Piper's trance is not the one I have just defined. It does not throw out names and facts casually and leave them to hit or miss. It takes a direct course toward the facts, even when it makes mistakes. This is perfectly apparent in the whole psychological process of her work and my first sitting was no exception to this, even tho it was an exception in the contents viewed evidentially. It is not the contents of a record that determine whether the process of delivering it is psychologically one of guessing or not, but the orderly course of mental action. The sitting as recorded shows this orderly course and control of the situation. Paragraph A has no bearing on me and my affairs, but relates explicitly and avowedly to previous sittings and future work. It has all the features of a rational procedure and offers no attempt to deal with my wants. The same is true when the control changes from Rector to George Pelham. "Guessing," as we understand it, has no place in such a process. It is the rational and orderly course of a mind dealing with a

difficult problem. Then if "guessing" is going to be undertaken, what is the use of excluding Dr. Hodgson from the room? He was present later and had five sittings while I was absent and the evidence came with some clearness. You cannot say that his presence would either hinder or reveal the "guessing" because it did nothing of the kind either when I was present, or at later sittings, when I was absent. The process was one of natural import, claiming to be interfered with by his attracting the presence of his friends. We cannot verify that claim scientifically by observation, but it is supported by the intrusion of material which is related to Mrs. Holmes, and it took a good part of the sitting to eliminate that influence.

2. Mr. Podmore had already admitted that the previous work of Mrs. Piper had excluded guessing and chance coincidence and in so doing recognized the peculiar character of her trance. He could not abandon previous conceptions of it to isolate my first sitting and then grant, as he did, that the later sittings were not "guessing." This is misconceiving the situation and prevaricating, or totally ignoring what had been accepted and proved before. My first sitting was only a part of a larger whole in which the mental processes, whether of Mrs. Piper or foreign agents, have not the slightest resemblance to "guessing," as we apply that term in common parlance, and it was the unsophisticated man to whom Mr. Podmore and such allies appealed. The process is both ostensibly and avowedly one that has all the evidence for being of a totally different kind, neither "guessing" nor clear knowledge.

3. Nor can that school get any comfort from talking about Mrs. Piper's "dream state," as Mrs. Sidgwick does. Cf. *Proceedings*, Eng. S. P. R., Vol. XXVIII, pp. 27-28. and *Journal* Am. S. P. R., Vol. XI, pp. 8, 39, 46, 81. Mrs. Sidgwick claims that the trance is a "dream state," and we may concede this loosely, but whether loosely or clearly defined, she or Mr. Podmore could not press such a view into service for proving "guessing." Mrs. Sidgwick advances the idea for the purpose of explaining the inanities and nonsense of many of the messages, and unless she regards this "dream state" as like the one which makes our ordinary dreams a disorderly phantasmagoria, she cannot deal with her problem at all. To make the

"dream state" a rational one is to import the conceptions of normal life into it and we should have no way, on her conception of it, to explain the confusion and apparent nonsense. It would only prove that we should better use the term subconscious mental action and import into the case nothing that begs the question, even tho we do not yet fully understand the subconscious. But to get "guessing" into the interpretation of the process, we should have either to abandon the reference to a "dream state" or to make it convertible with a rational process of subconscious action, which is evidently not the case from the confusion and nonsense so evident in the results. The whole process exhibited in dreams, and those mental states that lead to comparison with them, has no suggestion of a "guessing" process as we define it in life where results are intelligible and measurable.

4. To assume the "dream state" is to widen the area of names and incidents assumed in the "guessing." We have already explained that it is necessary to distinguish between "guessing," as usually understood, and the chance coincidences due to automatism. We had in mind this "dream state" which, in Mrs. Piper's trance, is one of automatism. In normal "guessing" the mind can deal only with its normal power of recall and that is narrower than subconscious memory is or is supposed to be. Hence we assumed that the lowest number of names that the mind might recall would be 20 and this had to be assumed to cover the 17 names actually given, tho comparison with other sittings would show that its range was immensely wider. But finding chance unlikely with the low range of 20 names, it was clearly excluded by using a much larger range. Conceding the "dream state," therefore, which is one of automatism, and assuming what the psychiatrist is always telling us; namely, that the range of memory in the subconscious covers the whole of experience, we should have to admit the whole number of Christian names mentioned, or a large portion of them extending at least to 50 and perhaps to a hundred or more names. The appeal to the "dream state" or automatic condition of Mrs. Piper's mind would exclude "guessing," as always understood, and weaken the case for chance coincidence. Either the "dream state" has to be given up or "guessing" aban-

done as a description of the process. "Guessing" eliminates automatism and automatism widens the area of "guessing" and excludes chance.

5. The dramatic play involving the changes of communicators and controls with explanatory intrusions on the part of G. P., that were perfectly relevant to the claims made and to the results actually proved later, is of itself alone sufficient refutation of the assumption that either the normal or the subconscious mind of Mrs. Piper is "guessing." There may be all the chance coincidence you please, but it is not "guessing." The procedure rationally works toward a definite end and betrays no evidence of ignorance of the facts. It proceeds just as a mind would do under the difficulties of interpreting the meaning of stimuli, which are not present in any form of intelligible "guessing." The paragraphs, as named, indicate clearly enough what is meant by this dramatic play. The course of things is interrupted until the control finds who shall be, admitted and then the intrusion from the Holmes group ceases and ever afterward the incidents are cleared of even the appearance of "guessing," as Mr. Podmore tacitly admits by admitting the fact for later sittings.

6. The definite articulation of the sitting with the later ones in contents, as well as the articulation with earlier ones in process and method clearly proves that it is not "guessing." This articulation with the past is evident in paragraph A and the methods involved in the manner and personalities controlling. The past sittings were not interpreted as "guessing" in any sense of the term and you cannot assume it here without changing your views of the trance. Its articulation with the following sittings is most evident in two or three incidents. (1) the connection between Charles and what was said of him later. (2) The real significance of the name Robertson in the record. (3) The probable meaning of the allusion to the names Allen or Ellen. I shall take up these last two at some length.

In the calculation of chances I assumed that the names Corrie and Robertson were incorrect and wholly unintelligible. This is not true. The name Robertson is probably a reference to my father and myself. My father's name was Robert and I was, of course, his son. Now that it was meant to refer to my father

in the query, "Where is Robertson?" is quite apparent by two things. (1) The attempt at a proper name in the "Ell..." and "el," associated with the question and name, is an indication that the effort was to give the name Eliza who was the wife of my uncle who had died a very short time before. The proof of this is the association of the whole name Eliza with the same name Robertson where it is perfectly clear that my father and I are meant. (2) The question "Where is Robertson" is evidently an attempt to ask, "Where is Robert's son," referring most probably to me. This uncle, who clearly communicated later and was clearly referred to in the second sitting always called my father Robert. I quote the passage of the second sitting which proves the case. Toward the middle of the sitting *Proceedings Eng. S. P. R., Vol. XVI, p. 317* came the following from this Uncle.

What can I do to help Eliza feel that I am not dead
(Tell us who are with you and that will help Eliza.)

Yes, all, you shall know each one. in her ... You are not
Robertson are you.

(R. H.: Is that *Robertson*?)

You are not George, are you?

(No, I am not George.) (R. H.: I am not ...) [Writing began.]

No, James, I know you very well, but this other one ... did you know the boys ... do you know me?

The communicator was here confused about Dr. Hodgson, not knowing who he was and hence in the name Robertson, he was asking if Dr. Hodgson was "Robert's son," referring to me or to some other of my father's family and the ready mention of my brother George's name, tho I had mentioned it in the first sitting without specifying the relationship, and the distinction from me with my name, is clear indication of what was going on. Now this has a distinct connection with the passage in the first sitting where the letters "Ell..." and "el" and the name Robertson were mentioned. The two articulate definitely and refer to the same things.

Now this means that I got my father's Christian name and my relationship to him in the first sitting, and I indicated the same in my first report above quoted, which Mr. Podmore had in his hands (p. 24). He apparently did not think enough of my discussion to look at it, as is proved by other egregious mistakes on his part. But there the evidence stands and it adds one correct name to the list which I assumed to be false in the calculation of chances, with a very evidential element in the connection between it and myself, my relation to this Robert being implied or stated. The sitting therefore cannot be isolated and the incident at the same time is an overwhelming one against assuming that the process is one of "guessing."

The name "Corrie" also probably refers to the same person as "Corn" and "Coro" in a later sitting (Cf. p. 452 of report), where it most probably refers to my Aunt Cornelia whom we called "Aunt Cora," and assuming this interpretation to be correct, we not only have another specific articulation of this first sitting with later ones, but we add one more name to the list of correct ones in the first sitting, making 9 in all with which to reckon in estimating the law of chance. I based my calculation on only 7 names, excluding these two as incorrect which one of them certainly is not and the other probably is not.

The second incident which gives evidence of this articulation, I did not discover at the time, and saw it first when I came to study this specific problem of chance coincidence. It is connected with the names "Allen or Ellen," as Dr. Hodgson read the writing. It was near the end of the first sitting. The following is the message which I shall compare with what came at a later sitting.

I think you will remember Corrie.

(No I do not.)

No wait a moment.

(Is it Mary?) [This was my reading of name "Corrie."]

I say it is and she was father's sister.

(I do not understand.) [I did not know my father had a sister Mary.]

Cannot you hear me? Elizabeth.

("Elizabeth"?)

Yes. Mary. Do you not remember. Listen. She was your mother's sister. Do you hear?

(Not quite.) [I could not read all the writing.]

She was our aunt. She is our aunt.

(What aunt?)

** * [undeciphered, probably Allen or Ellen.]*

Now Cora or Cornelia was my mother's sister, not my father's, and Eliza which was possibly intended by Elizabeth, tho it was the name of a sister of my mother, was the name of my father's sister, and Mary was the name of another sister of my father. I did not know this fact. But now the significance of the incident in spite of the confusion is that this Mary, my father's sister, married my Uncle James McClellan who communicated later and to whom the reference is probably made in the "Allen or Ellen." This is supported by the later effort to refer to that family. I quote the passage. It is in my fifth personal sitting, the first after Dr. Hodgson's five for me when I was absent. "I remember you and the Allen boys." Cf. p. 422, where occurs the following:

Do you remember McCollum.

(Is that McAllum?) (R. H.: McCollum?)

McAllum.

(How was he related to you?)

He was McAllan. He came over here some time ago. What about your uncle?

A little later without hint or suggestion it came "McAllan" (p. 423) and still later "McAllam" (p. 425.) In the sixth personal sitting the matter was cleared up. First came the message: "I am your cousin H. H. McAllen" (p. 427). A little later the following got it nearly correct (p. 429.)

I am W. H. McAllen.

(R. H.: Is that McAllen?)

The name does not sound right to us, friend. It is, he says, Mc ... sounds like Mc C L E L L E N. G. P. Yes I am he.

Now it will be seen that *Allan*, *Allen* and *Ellen* are parts of

the various efforts to get the name McClellan and even the relationship was indicated in it. The uncle and his son, my cousin, were both dead. These efforts confirm the meaning of the names "Allen" and "Ellen" in the first sitting and are definitely articulated with it. What was taking place in this first sitting, then, was that the communicator was trying to name the uncle who had married the Mary said to be "our mother's sister." Mary, my father's sister had married my Uncle James McClellan, and his other sister Eliza, probably intended by Elizabeth in this connection, had married my Uncle James Carruthers, whose communications were later closely associated with those of the McClellans. This interpretation removes the name Ellen from the list of correct names, as interpreted before, and puts a new meaning on that of Elizabeth, making it a mistake, tho it was the name of my mother's sister living at the time. I had originally interpreted it as a possible mistake for Eliza, another sister of my mother who was dead, as I was told. But the present interpretation is possibly the correct one making the passage highly significant in spite of the confusion and minimizing the importance of accuracy in the names.

The important thing, however, is the articulation of the passage in the first sitting with what came later and showing that it cannot be isolated in the study of chance or any other aspect of the problem. The process is wholly a different one. *It is a process of trying to interpret stimuli*, not throwing out names and incidents haphazard as Mr. Podmore supposed. I believe this view of the process is irrefutable and that no intelligent persons who read beyond the surface of the records would be deceived for a moment as to its meaning. The results may not be satisfactory evidence for the supernormal, but they are perfectly and intelligently explicable by the supernormal after it has once been proved, and all that we are excluding at present is the conception that it is "guessing," as that is usually understood. It was this understanding of the term that Mr. Podmore and his allies have of the case and the situation. It is not defensible.

Now the reconstruction of the case in the calculation of chances will be this. The list of names will have their significance greatly strengthened and tho one is dropped out two are added to it with very much added complexity in the situation.

It was in connection with the names Elizabeth, Mary and Allen that I calculated the sequence of three names, allowing that Elizabeth referred to my mother's living sister. But now with Cora or Cornelia added to these, after dropping Ellen and substituting McClellan for it we have 3 Christian names sequentially connected and one surname plus relationships that are at least half correct and we should have the probability calculated before, which was 1 in 1,140 guesses, multiplied by the chance of getting the surname McClellan, which would be 10,000 at the highest and probably 50 at the lowest. Taking the lowest, instead of the 400 of the questionnaire data, we should have 1 in 57,000 guesses to get this passage alone. Adding the corrected name Robertson to the list we exclude all the wrong cases except Edwards and we should have 8 correct hits and one incorrect, unless we assumed that Edwards was a mistake for Edward, which was the middle name of my living brother, according to the usage of my father, and the name of a deceased cousin. That would make 9 correct names, and the Ellen, tho rejected as not referring to my Aunt Ellen, because it was evidently intended for McClellan, might still be regarded as correct in the estimation of chance. Alice I have already excluded because it was immediately and spontaneously corrected to Annie, showing that the latter was intended. On these suppositions all 10 names would be correct and 9 names connected with Mrs. Holmes were correct with only one wrong, and this rejectable on the same grounds as Alice for Annie. We should then have all 17 names correct, and readers may calculate those chances for themselves. We should have factorial 17 as the measure of them and that means that every number down to 1 beginning with 17 would have to be multiplied together to determine it, and then add to this the product of all the probabilities that the correct relationship would be named, as it was in some cases. Consequently neither process nor contents show any traces of "guessing" and chance coincidence.

7. The next fact directly refuting Mr. Podmore's assumptions is the existence of definite synthetic elements or factors which he ignored in his explanation. He stated that the names were thrown out without any tag and in a haphazard manner. This is not true, as any reader can see for himself in the record.

The relationship of my brother Charles was explicitly indicated, and further several incidents of his death were mentioned which made a synthetic incident of considerable value against chance. Mr. Podmore carefully evaded this fact, tho my notes made it perfectly plain. The record shows that he was said to have died from typhoid fever, that he had a very bad throat with a membrane in it and that it was winter and snow on the ground when he died. Now he died of scarlet fever, the error of the first statement having later been corrected spontaneously, it was in the winter, and it snowed the day before and on the day of his death. Besides he had a bad diphtheritic throat, as occurs in scarlet fever, and anyone knowing the fact could assume it. But it is not associated with typhoid fever, so that there was no reason for the subconscious mentioning it in connection with that fever. Consequently the incident has double value in the first sitting as showing that it was not "guessing" and giving it a higher value in the estimation of chance than if scarlet fever had been mentioned first. The later spontaneous correction of the mistake permitted me to incorporate it in the intention of this message.

Now the calculation of the probabilities that all of these incidents would be correctly connected with my brother Charles at one shot would be represented in the table given below (p.) where I have estimated the value of each incident and its synthetic factors. I put the value of the name Charles at 50; that is, 1 guess in 50 to be correct, because I assumed that the ordinary knowledge of Mrs. Piper would not be the ratio of the Directory, which made the name Charles, without any specific relationship mentioned, 1 in 28. That it should be guessed as the name of a brother would include in the measurement the relationships of father, brother, uncle, cousin, grandfather and son. This makes six relationships without including that of friend. Multiply this on the chances of getting the general name and we have 168, or 1 in 168 as the chance of correctly guessing the name and relationship of this brother. Multiply this by two to bring it within the implication that he was dead which was a fact, and we have 336 or 1 in 336 guesses as the number possible to get the name, relationship and condition of life or death at one shot. But I reduced this to 50, making a very large allowance

for actual facts which might reduce the theoretical chances. The questionnaire shows that it might even be reduced to 14, as there were 15 deceased brothers Charles for the 420 replies and allowing for as many living brothers Charles we should divide the ratio of the Boston Directory by two and have 1 in 14 as the possible number of guesses. I think it could, in fact, be much higher and nearer 1 in 50 in spite of the questionnaire figures. But let us abide by them and we have 14 which must be multiplied by the independent values of the synthetic factors, and the product of these is 20,000. Multiply this by the 14 and we have 280,000, or 1 in 280,000 as the chances of getting this synthetic incident correct at one shot. The error of typhoid fever may either be excluded or scarlet fever substituted to make it correct according to the previous explanation. Theoretically, therefore, it is not possible to regard it as due to chance.

But this theoretical estimate can be reduced, perhaps, on the theory itself. Assume that the mistake of typhoid fever cuts that out of the incident and to that extent reduces the chances, we eliminate 10 units or 1 in 10 of the chances involved. Then assume that *c* and *d* are cut out as factors by the fact that they are necessarily connected with scarlet fever and we eliminate 10 units for *c* and 5 for *d*. Then, as the temporal relation of Charles's death was not stated until later, we exclude that factor also which is 2 in the table. Then suppose that the chance that I shall have a deceased brother Charles is 1 in 14, as the answers to the questionnaire might imply, and also assume that the reference to snow is included by implication in the reference to winter and we would have 4 units instead of 5, as reckoned. Then the chances would be 14 multiplied by 4 as the chance of his being very young when he died and this product by 4 again as representing one chance in four that the time of year would be mentioned. This product would be 224 instead of the 280,000. That is 224 guesses might reasonably be supposed to give the incident as it stands in the first sitting.

Now it is interesting to remark that the census obtained by the questionnaire reveals *one person who affirmatively answered every factor of this question 5*. That is, one person had a brother Charles, who died of scarlet fever in the winter when snow was on the ground and had the same trouble in the throat as my

brother, this being a necessary feature of scarlet fever, and also died before his father. This instance was 1 in 420, nearly twice the number required by the lowest theoretical chances. Now Mrs. Piper got it at one shot and had neither 224 nor 420 guesses. It took 420 chances to get it in full. Only one other person had a brother who died of scarlet fever, but he could not answer to the other factors of the incident.

This result goes far to exclude chance from the first sitting and, along with the names associated with Allen and Ellen for McClellan, rather conclusively eliminates the right to consider "guessing" as the process involved.

There were other synthetic factors mentioned in the sitting which belie Mr. Podmore's assumptions and statements. A fairly clear intimation was made that my father was dead, in connection with the name Charles, and the death of mother indicated. But I cannot attach any high value to these. They only indicate a synthetic element in the sitting, which Mr. Podmore ignored, but which has some value in determining that the process is not one of "guessing," even tho chance coincidence is not excluded.

8. The possibility of distinguishing clearly between the data relevant to Mrs. Holmes and myself, and the successes in names and relationships suggested in the group of facts related to her, exclude "guessing" from the process involved in this first sitting. But as I have already remarked I cannot bring this fact against Mr. Podmore, because I did not know the facts when I published my report and he with his allies could not be expected to know it. But the fact once known will effectively help to exclude others from the right to treat the 9 names pertinent to her as false in any sense which would favor the hypothesis of "guessing" in this sitting.

Another point of considerable weight in estimating whether "guessing" and chance explain the sitting is the fact that Mrs. Piper does not repeat names in this manner throughout her work. Her records as a whole have to be taken into account when suspecting and accusing her of "guessing." Any examination of these records will show a marked tendency to give names that are apt and relevant to the sitter, the phonetic errors proving the psychological process, and not to repeat common names

mechanically, as she would have to do in "guessing." Mr. Podmore had already admitted that "guessing" had not been sufficient to explain previous records and he would not apply it to my later sittings. The utmost that you can say is that the first sitting which I had contained no evidence for the supernormal and then leave the matter unexplained. If it were the only sitting given by Mrs. Piper the case might be otherwise. But by admission and by the plainest evidence desired the previous work of Mrs. Piper eliminated the right to apply the name "guessing" to the process, unless you assumed that it was legitimately trying to guess the meaning of stimuli. To refer the names to subjective guessing was to suppose that it was the only sitting I had and that no other recorded results existed to determine the nature of Mrs. Piper's mental processes. But any isolation that assumes this is an evasion of the facts and amounts to throwing dust in eyes of unsophisticated readers.

I may therefore summarize the points made against any psychological process of "guessing" in this or later sittings.

(1) The rational order in which the affair proceeds with changes of personality that do not accompany ordinary "guessing."

(2) The admission of Mr. Podmore that previous work and the trance were not a "guessing" procedure.

(3) The contradiction of "guessing" with the "dream state" of Mrs. Sidgwick which is a confused state of mind involving undoubted automatism, while Mr. Podmore's "guessing" was supposed to be "shrewd."

(4) The "dream state" or automatism of Mrs. Piper's trance widens the range of names and incidents which have to be assumed in ordinary "guessing" and which have to be reckoned with in the calculation of chances, and make the successes even in this poor sitting transcend chance.

(5) The dramatic play of the record with the changes of control and explanation of the situation is wholly unlike "guessing" as a psychological process.

(6) The articulation of the sitting with the later ones in which "guessing" is confessedly eliminated by Mr. Podmore, except as he implies it in his "shrewd inference."

(7) The existence of synthetic incidents in the sitting

showing a process that excludes chance and, therefore, "guessing" from previously acquired knowledge.

(8) The distinction between the groups of incidents which show relevancy to different persons. That is, the distinction between the Hyslop and the Holmes groups of names and incidents.

(9) The fact that Mrs. Piper adapts the giving of names to sitters present and that the isolation of my first sitting assumes it to be the only one to be taken into account excludes the right to talk about any "guessing" but the legitimate attempt to interpret stimuli.

All these facts exclude "guessing" as a process from the first sitting, whether chance coincidence be excluded or not. There remains, then, the examination of chance from the assumption of the "dream state" or automatism of the processes involved. That can be done in a summary way. The automatism of the trance means either that Mrs. Piper's subconscious acts on its own responsibilities, throwing out and uttering names and incidents without regard to any voluntary efforts either normally or subliminally, or that it is the vehicle for outside agencies in the transmission of messages. The former assumption excludes "guessing" even of the subconscious type and the latter assumes the influence of external minds on Mrs. Piper's. Mr. Podmore did not admit this last and any admission of the former excluded his "guessing." Tho it might not exclude chance, it very greatly increases the probabilities against chance and this for two reasons. (1) The much widened range of names and incidents would increase the amount of "guessing," or rather simulation of "guessing," in order to make as many hits as actually occurred. That is, if chance coincidence is excluded from the small number of 20 names with the 7 successes in one case and the 9 in the other, much less is it chance when the area of names includes at least 50 and perhaps 100, or all that ever came within the range of Mrs. Piper's hearing. (2) The fact that no such ejection of irrelevant names and incidents occurs, as so wide a range to select from and express by capricious automatism would imply or cause. There is not a trace of it. You would have to assume that it was subconscious "guessing" to escape the logical consequences of making the process one of

automatism, and to make it subconscious "guessing" is to surrender all of the "dream state" that has any meaning for explaining the confusion and nonsense, while you also imply the extension of the range of the mind's command of the data for the "guessing" and correspondingly increase the case against chance. In fact, from every angle of it, the case is against both "guessing" and chance coincidence.

But if we concede that the trance is one of rapport, more or less defective, with foreign intelligences, as the whole record shows, and as is admitted by everyone who applies telepathy to any of it, we introduce a supposition which explains all the appearances of "guessing," as ordinarily conceived, and also the mistakes and confusions of the record, a phenomenon which is left wholly inexplicable by Mr. Podmore. The mistakes and confusions alone exclude ordinary "guessing" from the record even of the first sitting, to say nothing of the same phenomena in later ones where the very mistakes, especially the phonetic approximations to proper names, are overwhelming proof that Mrs. Piper's subconscious is not "guessing."

However, if you wish to maintain that she is "*guessing at*" or interpreting a stimulus, I shall not contest that view. I think it more than probable. If you mean to apply "guessing" in that way, you will not be controverted. That hypothesis will explain the fragmentary character of many things, the phonetic errors in proper names, the confusions and mistakes in the messages, the semblance of ordinary "guessing," and the irrelevance of the appeal to the "dream state" of the trance. We could assume that the trance is a condition of automatism without supposing that it involves subconscious "guessing" at the same time. We should have a perfectly intelligible conception of the whole process excluding ordinary "guessing" and yet consistent with any provable amount of chance coincidence.

4. Study of the Main Record.

We are left then, with the question as to the rest of the record in relation to such a claim. Mr. Podmore and Mrs. Sidgwick, tho they admitted that her previous work was not that of a "guessing" mind, supposed that, after "guessing" in the first sitting, Mrs. Piper came to the conclusion that it was I

that was present, and then that a mixture of further "guessing" and "shrewd inference," not always saying whether this was normal or subconscious, accounted for the remainder of the incidents in later sittings. They never tried to reconcile this with the concession of the trance and the "dream state" or genuine automatism, nor with previous admissions that the trance was not a guessing consciousness. But let us see how any such theory can be sustained, or whether it has any rational credentials. We have shown that the first sitting is clearly articulated with the past work of Mrs. Piper and with my later sittings. It remains to see if chance coincidence has any defence or mathematical proof in its support. The results of the questionnaire throw much light upon this issue. In order to make the discussion clear I first give the questions sent to various people and then a tabular statement of the results.

1. Is your father dead?
2. If so, did he die when you were between 35 and 45 years of age?
3. Was your father's name Robert?
4. Is your own name James?
5. Have you a deceased brother Charles?
 - (a) Did he die very young?
 - (b) Did he die of scarlet fever?
 - (c) Did he suffer much with his throat when ill?
 - (d) Did any membrane form in his throat?
 - (e) Did he die before your father?
 - (f) Was there snow on the ground when he died?
6. Have you a deceased sister Anna or Annie?
7. Did your mother prefer to call her Anna or Annie?
8. Was there a picture of this Anna or Annie?
9. Did she die after Charles?
10. Have you a living brother George?
11. Have you a living brother Robert?
12. Was this brother Robert called Rob?
13. Have you a living brother Frank?
14. Have you a living sister Lida?
15. Have you a deceased sister Sarah?
16. Have you a living brother Willie?

17. Is your mother dead?
 - (a) Is her name Martha Ann?
 - (b) Would the names Cora, Elizabeth, Mary and Ellen be pertinent in connection with your mother?
 - (c) Had your mother a sister Elizabeth?
18. Had your father two sisters by the names of Nancy and Eliza?
19. Did both of them lose their husbands near the same time?
20. Did you have an uncle by the name of Carruthers?
21. Was the wife of this uncle named Eliza?
22. Did this wife see an apparition of him in her sleep after his death?
23. Was she accustomed to take walks and drives with him?
24. Was your father troubled about a son George?
25. Were you in the habit of lecturing?
26. Were there any special struggles in your career to meet success that excited an interest in your father?
27. Was your father in the habit of emphasizing "sincerity of purpose" as important in life?
28. Was there ever a fire in your father's life that caused much fear in him?
29. Did your father ever talk with you about psychic research and a future life?
 - (a) If he had such a conversation, did he favor the evidence more than you did?
 - (b) Did he believe that psychic experiences were "not all hallucination but reality"?
 - (c) Did he ever speak of Swedenborg in such conversation?
 - (d) Did he mention Swedenborg's "spiritual sense"?
 - (e) Did he mention hypnotism on such an occasion?
 - (f) Did he speak of a girl, a dream and your experiment with her in connection with the dream?
30. Did your father have any trouble with his stomach in his last illness?
31. Did he show any special difficulty with his breathing in his last illness?
32. Did he have any bronchial trouble?
33. Did he have any congestion at the end of his life?
34. Was there any severe pain in his head in the last illness?
35. Did you ever get him Hyomei for any malady?

36. Did he take strychnine for his malady?
37. Did you ever have catarrh?
38. Did you have a sister Annie who died before your father?
39. Were you the last person to speak at the moment of your father's death?
40. Was your father's sister Eliza at his deathbed?
41. Did your father move out "West"?
42. Did your father keep a diary?
43. Did he have a brown handled knife that he used for "picking out his finger nails"?
44. Did he ever wear a black skull cap?
45. Did your stepmother make this black skull cap?
46. Did your father ever take a "trip" out "West"?
 - (a) Was there a railway accident on this trip?
 - (b) Was he badly "shaken up" in the accident?
 - (c) Was your stepmother with him on this trip?
 - (d) Did the engine and train crash through a bridge on this trip?
 - (e) Was he delayed any time by this accident?
 - (f) Was he exhausted by anything connected with this trip?
47. Did your father have any mark near his ear?
48. Did he have any trouble with his left eye in his last illness?
49. Did he keep a writing pad?
50. Did he have a paper cutter?
51. Did he wear spectacles?
52. Did he have a friend by the name of Cooper?
 - (a) Did he correspond with this Cooper?
 - (b) Was the correspondence on religious matters?
 - (c) Did he have a picture or photograph of this Cooper?
 - (d) Did he visit a "Cooper School" on a trip out "West"?
 - (e) Was your stepmother with him on this trip?
54. Did your father wear a thin black coat mornings?
 - (a) Did he sit in an armchair before the fire in this coat?
 - (b) Did he read the paper so dressed in this armchair?
55. Was your father orthodox in his religious belief?
56. Had he any special reason for mentioning the hymn: "Nearer my God to Thee."
57. Was your father's voice weak toward the end of his life?

58. Did he have a curved handled can that was broken and mended with a ring?
59. Did he live in Ohio?
60. Did the principal of the high school ever speak to him about George?
61. Were you his favorite son?
62. Did you have a cousin by the name of Robert H. McClellan?
63. Was there a Lucy McClellan connected with this Robert H. McClellan?
64. Was this Lucy McClellan in any way related to Nannie?
65. Did your father have a horse named Tom and was anything done with the horse by your brother George?
66. Did your father use a stool for his feet?
67. Did your mother ever press any pansies in the Bible?
68. Have you a half sister by the name of Hettie?
69. Was the fire that frightened your father in any way connected with a railway near his home?
70. Was your father in any way associated with a John McClellan?
71. Did this John McClellan live in Ohio?
72. Did your father hold family worship in the dining room?
73. Did John McClellan, if you knew such, have any connection with a man by the name of Hathaway?
74. Was this John McClellan related to a family by the name of Williams?
75. Was your sister Hettie born after the death of your brother Charles?
76. Had you an aunt Nannie and a cousin Nannie?
77. Was John McClellan in any way connected with a Sarah and a Maria?
78. Was John McClellan's wife named Mary?
79. Was the death of any relative caused by an injury to the foot on the railway?
80. Did you have an uncle by the name of James McClellan?
 - (a) Were you his namesake?
 - (b) Did he despise the name Jim?
 - (c) Had he a brother John?
 - (d) Was his brother John connected with a university?
 - (e) Would he have any reason to connect you with that university?

- (f) Was his father named John?
 - (g) Was there also a cousin of John McClellan, cousin of James McClellan's father, and who lost a finger in the war?
 - (h) Did John McClellan have a brother-in-law by the name of David Elder?
 - (i) Did this David Elder have a sunstroke?
 - (k) Was John McClellan's mother named Nancy?
 - (l) Was the death of John McClellan predicted and did it happen as predicted?
 - (m) Did any communication come afterward through a medium saying that he had recently passed away?
- 81. Did the children call your father "Pa"?
 - 82. Did Lucy McClellan have a sister Jennie?
 - 83. Did Robert and Lucy McClellan have a son George?
 - 84. Did this son George have a dog Peter?
 - 85. Was James McClellan a personal friend of the man named Cooper?
 - 86. Did anything happen to the chimney of the house after the death of your brother Charles?
 - 87. Did your brother George have a flute?
 - 88. Was there any one in the family by the name of Jerry?
 - 89. Would your father's sisters Nannie and Eliza know this Jerry?
 - 90. Was your father married twice?
 - 91. Was your father's second wife living after his death?
 - 92. Did your uncle Carruther's have a vision of anything?
 - 93. Was your stepmother named Margaret?
 - 94. Was there a mortgage connected with a man by the name of Cooper?
 - 95. Did your father know a man by the name of Harper Crawford?
 - (a) Did your father know that an organ was put in a church to which this Harper Crawford belonged?
 - (b) Was this church at your old home?
 - 96. Were your father's taxes due at the time of his death?
 - 97. Was your father concerned about his fences on the farm at the time of his death?
 - 98. Was your father interested especially in politics?
 - 99. Was he specially interested in the election of McKinley?

100. Was he ever excited in that campaign in connection with the name of Robert McClellan?
101. Was the excitement associated with a cane?
102. Did he have an old chest which he kept in the attic?
103. Did he go over country roads to church?
104. Would a wagon and a broken wheel be associated with an aunt Eliza?
105. Did your brother George seldom write letters?

Some of the questions could have been divided into two or three, but the message on which they were based, tho synthetic, came at once and for this reason they were treated as one. For instance question 65. It might be the same with 69.

It might be thought that the answers should have been followed up by further detailed inquiries, but this would be going beyond the actual record and this I had no right to do in discussing the theories founded on the report as it was made. I had even to put some queries in a more general form than some incidents might have justified, as there were often associated factors or connections that made more significance than actually appears in the questionnaire. But these factors could not easily be recognized in such an investigation, and besides it sufficed to study the synthetic features of the general hits, as later calculations will abundantly prove.

The primary object was to get a concrete number of tests in regard to the facts of my record with as many people as possible. I assumed that I might be the guesser and that I might simply repeat to each person interrogated the facts which I received and observe how many affirmative and how many negative answers I would receive. It happened that I could answer absolutely every question with an affirmative, and if chance coincidence was the explanation of this, at least one half of the people to whom the questionnaire was sent should answer similarly. The summarized table will show how far this was from being the fact, except in a few questions which had no special value to start with, but were a part of the record, and required asking and an answer in order to estimate the value of subordinate queries.

There are a great many small but very important incidents

in the record which I did not incorporate into the questionnaire, because they would unnecessarily burden it with details, and while they would greatly increase the figures against "guessing" and chance, they were not necessary to that result which was abundantly established by the synthetic character of certain incidents and the whole. As an illustration of what I mean, I omitted mention of the allusion by the trance to "a little old man that whispers," a very important incident of evidential value, but to formulate it in the questionnaire would involve a long explanation of the facts. I so treated some other incidents, and they were all simply a vantage ground to which I could return at any time. Their truth makes the argument *a fortiori* and so it is none the weaker for their omission.

Some of the incidents I would re-interpret to-day, tho without weakening their importance. The broken cane is one. I am inclined to think that the attempt to draw a figure in connection with the incident of identifying the case was an effort to draw the tin ring instead of the goldbug, but the evidence for the supernormal is not affected either way. This, however, has no special bearing on our problem here.

I omitted the errors from the questionnaire because they were mostly unimportant even if the incidents had been true, and they were not synthetic, except one apparent error which later turned out to be true in every detail. The confused incidents which were half true and half false, so to speak, were the best incidents in the record for certain purposes, but they could not be formulated for the questionnaire without too much explanation. They are especially useful for excluding the theory of "guessing" from the process involved in the work, and tho some of them may not exclude chance, most of them do exclude it and serve as proof of the supernormal. At the same time they qualify the application of the "dream state" by which Mrs. Sidgwick describes the trance of Mrs. Piper.

The following is the tabular summary of the results. I give in it the number of affirmative and negative replies, and in addition also those in which the answer was "I don't know," and also those who divided their answers in some of the synthetic questions. For instance in question 65 some answered that their father had a horse Tom, but that they themselves had no

brother George. The tables indicate these several forms of answer by corresponding letters of the alphabet. "Y" stands for the affirmative answer "Yes," and "N" for "No," "O" for "I don't know," and "X" for the divided replies.

In independent tables I give the answers to the subordinate questions under the complex or synthetic incidents, as they require a special valuation in the argument for the supernormal. I might have made complex questions out of certain others, but as I could treat the whole series of incidents in the record as synthetic when estimating chance coincidence, I did not suppose it was necessary to apply this conception to any except those which were superficially synthetic.

Questions 1 and 17 brought a large number of affirmative replies, as would be expected, but the replies to question 2 show a rather small number in the affirmative and qualify the chances implied by the answers to 1 and 17. Readers may study the table in their own way.

STATISTICAL TABLES.

I.

SIMPLE INCIDENTS.

No.	Y	N	O	X	No.	Y	N	O	X
1.	320	99	1		17.	262	158		
2.	80	339	1		18.	8	387	3	22
3.	6	414			19.	3	415	2	
4.	5	414		1	20.	2	418		
5.	15	405			21.	2	417	1	
6.	15	403		2	22.		416	4	
7.	5	414		1	23.	3	415	2	
8.	17	403			24.	8	408	3	1
9.	2	418			25.	48	371	1	
10.	18	402			26.	91	324	4	1
11.	10	409		1	27.	70	345	5	
12.	10	409	1		28.	24	364	31	1
13.	15	405			29.	77	341	1	1
14.	1	419			30.	75	329	15	1
15.	13	407			31.	122	278	20	
16.	24	396			32.	105	302	13	

No.	Y	N	O	X	No.	Y	N	O	X
33.	76	305	39		71.	2	411	7	
34.	47	333	40		72.	56	359	5	
35.	8	411	1		73.		416	4	
36.	36	342	42		74.	1	413	6	
37.	223	195	2		75.	1	419		
38.	13	407			76.	11	390	1	18
39.	30	377	13		77.	1	415	4	
40.	3	416	1		78.		414	6	1
41.	95	324	1		79.	2	412	6	
42.	54	343	23		80.		419	1	
43.	38	342	37	3	81.	100	316	3	1
44.	50	357	12	1	82.	4	412	4	
45.	5	413	2		83.		416	4	
46.	175	239	6		84.		416	4	
47.	10	393	16	1	85.		417	3	
48.	12	396	12		86.	2	416	2	
49.	78	301	41		87.	1	415	4	
50.	154	225	39	2	88.	10	409		1
51.	267	149	4		89.	4	413	3	
52.	31	266	23		90.	96	323	1	
53.	42	351	27		91.	71	347	1	1
54.	68	326	26		92.		417	3	
55.	196	214	10		93.	3	415	2	
56.	24	383	11	2	94.	3	412	4	1
57.	82	325	13		95.		413	7	
58.	5	407	8		96.	8	381	30	1
59.	35	384	1		97.	11	404	5	
60.	8	407	4	1	98.	135	285		
61.	71	333	15	1	99.	53	355	12	
62.	1	419			100.	1	411	8	
63.	1	417	2		101.	1	414	5	
64.	2	415	2	1	102.	37	376	6	1
65.	2	405	4	9	103.	99	316	5	
66.	46	355	18	1	104.	1	415	4	
67.	31	350	39		105.	15	415		
68.	1	417	2						
69.	5	408	7						
70.	4	413	3						
					Total	4214	38993	814	79

Question 61 and replies may be discounted, if you prefer, tho I counted in the affirmative all replies of ladies who were favorite daughters. I should have specified this in the question. There was little importance in the incident on which the question was founded. Question 98 had little importance, but had to be put, not because the incident was specifically stated in the communications, but because the fact was implied in one statement regarding the communicator's state of mind. It is much the same with question 99. Its interest lies in the same fact that made question 98 necessary.

The following tables will summarize the replies for the *synthetic* incidents represented by questions 5, 17, 29, 46, 53, 54, 80 and 95. In some of them only the affirmative answers have interest. In 17 the negative also are important. No affirmative replies came to questions 80 and 95.

II.				III.									
5TH QUESTION.				17TH QUESTION. AFFIRMATIVE.									
	Yes	No	O		Yes	No	O	X					
	15	405		17	262	158		1	2	3	4	0	
a	10	5		a	2	260							
b	2	13		b	1	259		56	16	1	1	27	
c	4	9	2	c	30	239	1						
d	2	11	2										
e	11	4											
f	4	10	1										
				17TH QUESTION. NEGATIVE.									
	Yes	No	O		Yes	No	O	X					
				17	262	158		1	2	3	4	0	
				a		158							
				b		120		26	3	2		7	
				c	20	138							

IV.
29TH QUESTION.
AFFIRMATIVE 77.

	Yes	No	O
a	25	48	4
b	47	20	10
c	20	52	5
d	11	63	3
e	11	61	5
f		76	1

V.
46TH QUESTION.
AFFIRMATIVE 175.

	Yes	No	O
a	10	155	10
b	3	166	6
c	7	165	3
d	1	170	4
e	5	163	7
f	7	164	4

VI.
53RD QUESTION.
AFFIRMATIVE 42.

	Yes	No	O
a	15	25	2
b	3	36	3
c	1	37	4
d		38	4
e		41	1

VII.
54TH QUESTION.
AFFIRMATIVE 68.

	Yes	No	O
a	31	35	2
b	36	29	3

The following facts should be stated in reference to Table III, or Question 17, as they have a bearing on the hypothesis of guessing and chance coincidence. We may call it Table VIII.

VIII.
17TH QUESTION.

		Yes	No
a	Martha Ann	2	418
b	Cora	5	415
b	Elizabeth	48	372
b	Mary	49	371
b	Ellen	15	405
c	Elizabeth	50	370

In table I. there was *only 1 person* who could answer affirmatively the whole of the synthetic series of questions. This does

not show in the figures and hence has to be mentioned here. Questions 80 and 95 received no affirmative replies and hence the synthetic factors have to be regarded as negative. No table of them is necessary here.

There is one important fact to be noted in estimating the chances in my own record which does not appear in the results of the questionnaire. I could not ask those to whom it was sent whether their names were Hyslop or not. I knew in sending that it was not. But I got that name through Mrs. Piper, not only in the second sitting, but in later ones when she knew nothing more about me than in the first. Now while the questionnaire shows that only 1 in 70 had the name Robert which was that of my father, I got the surname Hyslop in connection with it. While, therefore, we had the chance of 1 in 70 for the name Robert in the questionnaire, the chances were a far higher figure in my report. They represent the product of the chance that I should get Robert and the chance that I should get the surname Hyslop. In the table of values I put the name at 50 and this included the relationship to me. In the Boston Directory it was 1 in 100. But in spite of this I cut it down to 1 in 10 and then multiplied it by 5 to indicate the probability that it would be a father, and my question represented both name and relationship. I could have put it at 350 or 500, but to avoid dispute I put it at 50, which meant that 1 in 50 persons might have their father named Robert. But the number whose name would be Hyslop would be far fewer. The name is not common. In fact I never met but one stranger with my own name and he was from Australia. Not more than two or three have had the name in the New York Directory for a long time. It is so uncommon and so unlikely to be familiar to Mrs. Piper or to most psychics that we are safe in giving it the full value of surnames in estimating chances. As the surnames are 10,000 it would mean that the surname Hyslop would be guessed once in 10,000 times. Multiply this into the probabilities of the name Robert, the lowest value given or assumed in the table, and we should have 1 in 100,000 as the chances of getting both of them associated at once. But multiply this by 5 as the value of the relationship and we have 1 in 500,000 as the chances that I should get the names and relationship at one guess. But taking the figures of the questionnaire

which makes the ratio for the name Robert 1 in 70 and multiply it by the ratios for association with the surname and the relationship at the same time and the number would be 3,500,000. The ratio of the Boston Directory would be 5,000,000. The lowest ratio of 500,000 however cannot be easily disputed and it establishes a most important difference between the results of the questionnaire and those of my report against chance.

As Mr. Podmore and Mrs. Sidgwick thought the sittings following the first one (and with them perhaps many others who have never tried any experiments with their hypotheses) might be explained by shrewd inferences from data already given and accepted previously, I thought it wise to apply the method of mathematics to them also. Readers can easily determine how little can be explained by suggestion, and wherever that is conceivable I have minimized the value of the answers to questions. But I must note the fact that the "shrewd inference" which Mr. Podmore assumed is only a euphemism for the "guessing" which I have exposed already. The idea is concealed in the form of statement. If the inference were *deductive*, it would not be "guessing," but all *inductive* inferences are "guesses" with greater or less degree of probability running all the way to practical proof. Readers can easily remark where the inferences were deductive and he will probably not find a single incident of it in the record where any evidential issue is involved. The estimate of the chances in each question will show how little "shrewd inference" has to do with the matter. It will be apparent after I have given the table in which each question is valued in terms of chance.

Valuation of the Questions.

The questionnaire was based on the fact that I can answer every single question in the affirmative and the fact that many others cannot answer all of them thus. If the statements made by Mrs. Piper's trance personalities in my series of 17 sittings, 5 of them having been held in my absence by Dr. Hodgson, are due to guessing and chance coincidence, the same answers should have been gotten from others to whom I sent the questionnaire. Hence the object was to compare the answers received with the answer that I can give to the questions involved in the incidents

I received through Mrs. Piper. The study of the tabulated replies shows that no one was able to answer all the questions affirmatively. In fact few answer very many of them so, and the largest numbers of affirmative answers are to questions of very little value in determining coincidences that transcend guessing and chance. But the object here is to study them mathematically.

I have therefore drawn up a table of values representing those of each question or incident. I have assigned the lowest values that I thought possible in each case and added the higher possible value which has often or always to be guessed, while the lower values are based upon definitely known data. In nearly all cases I could assign the value determined by the actual answers to the questions, tho in some instances we are safe in fixing certain values without relying solely on those answers. But where that cannot be done I give as the lowest value for or against guessing and chance coincidence the actual values which have to be assumed from the figures in the replies. Sometimes the natural *a priori* value coincides with that indicated by the actual answers to questions. For instance, there would be at least one chance out of two that my father would be dead, and perhaps more than that, considering my age at the time, which was 44. But as I am nearly always taken for 10 to 20 years younger than I am, I put the second question so as to see what limits to the case might be possible, and the fact that only 80 persons answered that question in the affirmative, and 320 the first question, shows that I need not put the chance of Mrs. Piper being right in that case higher than 2 which is the most natural. But there will be no doubt about the higher value of many of them and where that cannot be assumed *a priori* with any assurance or definiteness, we may take the figure determined by the results of the inquiry. In many cases I put these figures even lower than the table of replies would indicate, just to make all possible allowances. I am even quite willing to assume that the chance of being right in guessing an incident would be 2 in all instances and that would easily exclude chance, as we shall show in due time. But as the chances are certainly higher than that, we may correctly enough indicate what they most probably are and then add the higher possible limits as they might be guessed.

The questionnaire was sent to 1,500 persons and 420 answers were received. This 420 divided by the number of affirmative replies to any question will determine the nearest chances that any empirical evidence can have in the case before us. But in some cases we have to reply on conditions indicated at the beginning of this paper. For instance, The Boston Directory showed that the name Robert occurred about 1 in 100 times associated with surnames. That is, Mrs. Piper would be safe in assuming that the name Robert would make one hit in every hundred cases. The same source shows that the name Charles occurs about 1 in 28 cases. But I have put that of Robert down to 50, tho the answers to questions make it 70, and that of Charles at 25. I have carried out the same general principles all the way through, and the following table will represent the lowest values which can be safely assigned to each question in determining the liabilities of chance in the phenomena.

IX.

1.	2	to	3	16.	30	to	50
2.	2	to	3	17.	2	to	4
3.	50	to	100	a	200	to	400
4.	40	to	80	b	80, 5, 5, 40		
5.	50	to	100	c	50	to	100
a	4	to	40	18.	50	to	500
b	10	to	20	19.	140	to	500
c	10	to	20	20.	200	to	1,000
d	5	to	10	21.	200	to	1,000
e	2	to	10	22.	400	to	1,000
f	5	to	10	23.	2	to	10
6.	50	to	100	24.	50	to	100
7.	10	to	80	25.	10	to	40
8.	2	to	20	26.	4	to	10
9.	2	to	80	27.	6	to	10
10.	50	to	100	28.	20	to	100
11.	50	to	100	29.	5	to	15
12.	10	to	80	a	2	to	5
13.	50	to	100	b	2	to	5
14.	50	to	100	c	5	to	10
15.	50	to	100	d	10	to	20

e	5	to	10	55.	2	to	5
f	1,000	to	10,000	56.	15	to	30
30.	4	to	10	57.	5	to	100
31.	10	to	20	58.	80	to	200
32.	2	to	10	59.	10	to	20
33.	2	to	10	60.	8	to	20
34.	2	to	10	61.	6	to	10
35.	60	to	200	62.	400	to	1,000
36.	5	to	20	63.	400	to	1,000
37.	2	to	5	64.	200	to	1,000
38.	2	to	100	65.	200	to	500
39.	14	to	100	66.	10	to	20
40.	140	to	500	67.	14	to	20
41.	4	to	10	68.	400	to	1,000
42.	8	to	20	69.	80	to	200
43.	5	to	10	70.	120	to	400
44.	8	to	20	71.	200	to	400
45.	80	to	200	72.	8	to	50
46.	2	to	5	73.	400	to	10,000
a	20	to	100	74.	400	to	2,000
b	140	to	300	75.	400	to	1,200
c	60	to	100	76.	40	to	1,000
d	140	to	500	77.	400	to	10,000
e	2	to	50	78.	400	to	500
f	60	to	100	79.	200	to	500
47.	40	to	100	80.	400	to	1,000
48.	35	to	50	a	10	to	50
49.	2	to	5	b	100	to	200
50.	2	to	5	c	5	to	10
51.	2	to	4	d	1,000	to	10,000
52.	14	to	20	e	100	to	1,000
53.	10	to	20	f	5	to	10
a	30	to	100	g	10,000	to	100,000
b	100	to	200	h	1,000	to	10,000
c	400	to	600	i	1,000	to	10,000
d	400	to	1,000	j	2	to	5
e	400	to	1,000	k	50	to	100
54.	6	to	10	l	10,000	to	100,000
a	12	to	20	m	10,000	to	100,000
b	10	to	15	81.	5	to	10

82.	100	to	1,000	95.	400	to	1,000
83.	400	to	10,000	a	1,000	to	10,000
84.	400	to	10,000	b	2	to	5
85.	400	to	10,000	96.	50	to	100
86.	200	to	500	97.	40	to	100
87.	400	to	1,000	98.	2	to	10
88.	40	to	100	99.	8	to	20
89.	100	to	1,000	100.	400	to	1,000
90.	5	to	10	101.	400	to	1,000
91.	6	to	10	102.	10	to	20
92.	400	to	1,000	103.	4	to	10
93.	140	to	200	104.	400	to	1,000
94.	140	to	500	105.	40	to	100

I have sometimes followed the indications of the tabulated results of the questionnaire when I am confident that the ratio would be far higher than I have put it. For instance, in question 58, I put the lowest at 80 guesses because 5 persons answered the question affirmatively, when I suspect that they were thinking only of the curved handled cane and not of its breaking and mending with a ring. I have seen at least a thousand and perhaps five thousand people to whom it would not apply. Several other cases were treated in the same way, so that I have not made any instance higher than it ought to be in my judgment.

In calculating the chances that Mrs. Piper would get all these incidents and names at one guess and almost entirely in the order in which the questions were put—and that is the order for Mr. Podmore's and Mrs. Sidgwick's guessing and inference—we have to multiply the values together. If there was 1 chance in 2 that Mrs. Piper's trance personality would guess that my father was dead and if there was 1 chance in 50 that she would guess the name Robert, the product of these two numbers would be necessary to determine the chance that they would both be correct at the same time. This makes 1 chance in 100. According to the table of answers to the questionnaire it would be 140. Then if there was 1 chance in 40 that my own name was James, the chance that all three would be correct would be 1 in 4,000 or 1 in 5,600. The probabilities, then, that she would guess all of them correctly in one shot would be the product of

named in our notation system, so far as I know, contains 20 periods or 60 ciphers. But in the number which represents the figures here indicated by the products named would contain more than 250 figures. Anyone who is willing to sustain the theory of chance coincidence by guessing and inference in the face of such a situation does not think, but simply makes wild guesses. His judgment can have no place in a scientific court. No wonder some of those to whom I sent the circular were inclined to regard me as a fool for trying to test the matter mathematically.

But let me make a further concession to the kind of scepticism which Mr. Podmore and Mrs. Sidgwick entertained. Let me assume that the chances are two for every single question in the questionnaire, an assumption that is preposterous, but which I am willing to make for the sake of showing what the mathematical chances would be for guessing correctly all the incidents involved. There were 105 questions and 42 subordinate ones which have to be included. We would then have 147 questions to reckon with on a value of 2 which would make 1 chance in $(2)^{147}$, or 1 chance in 2 raised to the 147th power. That number would go far beyond our notation system. If I divided some of the questions into two separate queries, as I might do with 17 b, 18, 76, and 89, we should have 151 incidents, and perhaps other questions might be divided in the same way swelling the power to which 2 would have to be raised, the three mentioned making it three powers higher than the one given just before.

Now if Mrs. Piper were to count 200 a minute and worked 10 hours a day, it would require her 300 days to count 36,000,000. She had but 25 hours to do the work printed in my record, so that readers may estimate for themselves how long it would have required her to guess or infer the incidents named in

following as the result: $(3)^9 \times (5)^7 \times (2)^{11} \times (10)^{100}$. This in more intelligible form would be: 19,683 multiplied by $8(991,021,824)^9$ multiplied by $78,125(9,765,625)^7$ multiplied by $(100,000)^{100}$.

It is quite possible that these figures are as nearly correct as the lower ones adopted.

the report, especially if the chances are larger than the lowest calculation given on the basis, 2 chances for each incident. It is not a question to be argued after such statement of the facts. It is impossible on the basis of 2 chances alone, even if we take out a very large number of the incidents. I could have omitted questions 1, 17, 32, 37, 50, 51 and 98. They have no special value, but I included them as a part of the record, and omitted incidents not found in that first report. Had I included the second report the figures would have been as many more as in the first report, and included other names and incidents. The consequence is that, if we ever had mathematical proof of survival, it is here.

I have shown in the discussion of the first sitting that the process involved is not one of "guessing" and the same view holds in regard to all later sittings. I do not, therefore, have to consider any chance coincidence connected with such a process. It will be the same with "shrewd inference" in these later sittings which I have identified with "guessing." But there might be chance coincidence in spite of the exclusion of "guessing." Hence it will be necessary to see if the assumed automatism of the process has resulted only in chance coincidence. I have already remarked that the theory of "guessing" and "shrewd inference" cannot be held simultaneously with the admission of the "dream state," which was assumed to explain the confusion and nonsense, and so I have to reckon with the liabilities of chance in connection with this "dream state" or automatism. It was clear from the statistical calculation of the general questions that chance could not possibly be admitted into the phenomena on the lowest possible valuation of the incidents. It remains to estimate the synthetic incidents which always have a high value because of their special exemption from attack on the hypothesis of "shrewd inference."

The first of these to come under review is Question 5. There are 6 subordinate factors in it. I have already considered it when discussing the first sitting, Mr. Podmore having totally ignored it and other synthetic elements in that sitting, and I do not require to go into it in detail. But the most natural chances of naming all 6 factors correctly in addition to the name and relationship of my brother Charles were 1 in 280,000,

or that number of guesses to make one hit. But we showed that the circumstances might reduce this to 224 guesses which were nearly one-half the result of the investigation in which it required 420 inquiries to find one person who would answer affirmatively to the details. That is, I had to guess 420 times to get a hit, while the lowest possibilities gave 224 guesses and *Mrs. Piper got them all at one shot.*

In question 17 we assume that one guess in two would satisfy the terms of the general question, and the answers confirm this view, as in question 1, tho as in Question 1, the answers to Question 2 show that I would have a right to assume 1 in 5 as the probability of correct answer, and the same would probably hold true of Question 17. But I leave it at its lowest as one chance in two. Then the table shows that out of the 429 answers only two could give an affirmative reply to the subordinate question *a*, which makes a ratio of 1 in 200 as liable to represent the number with my mother's name. The factors under *b* are 4 with separate values because some of them are not so common. Hence I have put them as 80 for Cora, 5 for Elizabeth, 5 for Mary, and 40 for Ellen. The same data give 50 for *c*. The product of all these factors will give the chances of getting an affirmative answer in one guess, and this product is 160,000,000. Or that number of guesses to get 1 affirmative answer for all the factors and the general question.

But it is interesting to remark that one person in the 420 replies could answer all the factors of *b* in the affirmative. This cuts out 80,000 in the result and leaves 20,000 which he was not able to answer in the affirmative. That is the calculated chances of 80,000 were only 420 in actual experiment, showing that the actual facts may often, or at least occasionally, be much lower than the theoretical ones. But *Mrs. Piper* got all of them in one shot and it took me 420 guesses to get even a part of the result.

In Question 29 the results were very interesting. The number of persons who affirmed the general question was perhaps not larger than should be expected; namely, 77 or about 1 in 5, but the answers *yes* to subordinate questions bulked larger in some instances than I expected. It was so unnatural for my father to allude to them, having the views which he had on re-

ligion, that I may have entertained expectations of a similar character in others whose religious views were less narrow. At any rate, where we might expect the valuation to be larger than the results actually showed,—namely perhaps as high as the highest number given in the table,—they were comparatively small, and I have reckoned them so. But there were 341 negative answers to the general question and so these excluded all the factors. But of the 82 affirmative answers, 1 in 5 of the total number, the answers brought the chances down to a low figure. Calculating the chances on these values we have 5,000,000 cases necessary to get 1 affirmative reply to all of the incidents. I did not get one in 420 that answered to all of them. The last incident, which I put at 1,000 (as the least chance is certainly not less than 100,000) is all that keeps the figure down to the calculated number, and as none in the 420 could answer all of the subordinate questions in the affirmative, we can assume that the results together with the negative answers for 341 cases out of the 420 effectually exclude the right to consider “shrewd inference.”

In Question 46 the answers were less than 1 in 4 for the affirmative. I have estimated the value, however at 1 in 2, as the table indicates. But of the 175 who answered the general question in the affirmative not one answered all the subordinate questions, so that no case of affirmative synthetic incident can be made out for this instance. Only 10 persons out of the 420 were in a railway accident and only 1 person had an accident in which the engine and cars went through a bridge. Only 1 out of every 42 had an accident, only 1 out of every 140 was “badly shaken up,” only 1 out of every 60 had his stepmother present, only 1 in the 420 had an accident with a bridge in which engine and cars went through it, only 1 in every 84 was delayed and only 1 in every 60 was affected by the accident. So while the fact of a general trip West may be got by chance or guessing, the subordinate incidents show evidence of not being explainable in this way.

The theoretical chances in this, as based on the lowest estimate in the table, would be the product of the values attached to each subordinate question and that of the general question. This product is 2,508,800,000. Only 175 persons, or 41%% answered the general question in the affirmative and 245 or

58½% answered all in the negative, general and subordinate questions together. Of the 175 not one answered all of the subordinate questions in the affirmative, so that 420 persons were not able to duplicate my record. Only 3 persons could answer the important question (c) and only 1 the important question (d). The calculation of the chances from the table will show that the highest was much lower than my own. Only 3 persons answered as many as *three* of the subordinate factors in the affirmative, and in none of these did the chances go above 11,200 and one was 4,800. This is very different from my figures.

In Question 53 there were 42 persons, or 1 in 10, who answered the general question in the affirmative, but none of these could so answer all of the subordinate questions and none answered (d) and (c). I have placed the chances that I would get an affirmative answer to the general question at 10. The actual results make it about that. But the values of the subordinate questions are much higher and the answers show that they are so. But to get all the subordinate questions "guessed" at one shot would imply the product of all the values in the table and this product would be 1,920,000,000,000. This is the lowest figure that the table will allow.

In question 54 the actual results of the questionnaire hardly show chance coincidence capable of explaining the whole complex incident, at least this would be the feeling of most persons and I do not require to question it. It is true that of the 68 affirmative answers to the general question there is about half and half answering each subordinate question, so that chance coincidence would apply to the subordinate questions, without taking account of the negative answers to the general question. The results show that the incident has no high value however, probably less than I gave it in the report. I rather thought it a good incident, but the statistics do not hold out this view.

It is important to note that 352 persons answered all the questions, general and subordinate, in the negative.

It is Questions 80 and 95 that show the most interesting and most important results. I had always estimated the James McClellan group of incidents as the best in the record. The statistics bear me out in this judgment, and it always surprised me that Mr. Podmore did not see this. But he probably did

not even examine them, and he certainly was as ignorant of a number of other incidents. The value of the McClellan group lay in the fact that they all came together, or nearly all of them. How any sane person can talk about "shrewd inference," after reading the record of these incidents, passes understanding. The failure to recognize their value suggests incorrigible stupidity and the figures support this view. As not a person in the 420 replies answered the general or subordinate questions in the affirmative, I am entitled to the values determined by that fact for the various factors and general question. The table shows that the very lowest figures estimated on the basis of the questionnaire would be high. The product of them in estimating the "guesses" or "shrewd inferences" would be the following: $(10)^{42}$ or $(100,000,000)^4$. If I estimated each factor and the general question at 2, assuming that one guess or inference out of two might give a correct incident, we should have $(2)^{19}$ or 16,384 guesses as necessary to get the whole set correct. That is, the probability is 1 in 16,384 that the synthetic incident would be correct in one guess. Of course this low estimate of the chances is preposterous when the lowest ratios permitted by the replies to the questionnaire are much higher. But when chance is excluded by the lowest conceivable ratio, how much more is it excluded by the higher ratio, to say nothing of the highest possible ratio.

It should be clear that the supposition that one guess out of two might secure each of the McClellan incidents is inadmissible, and now I am going to show in two ways that even the other figures are a decided underestimation of the chances involved.

(1) I have assumed that 400 would cover the chances of the name and relationship of my Uncle James McClellan. This assumption is not at all true. The surname is one among 10,000 with which, in strict mathematics, I am entitled to reckon. But as I have to distinguish between automatism and the "guessing habit," I have to reduce the liabilities very much. In the last analysis, however, automatism cannot be eliminated, even though we cannot include in it the whole 10,000 surnames. But start with the "guessing habit." This would include the names Mrs. Piper knows, probably 50 names. Assume that the surname McClellan is one of the number. Then assume that the chance for

James being connected with it is 1 out of 20. That the two names would come at one shot then involves 1,000 to one, instead of 400 to one. Then estimate that the chances that the relationship of "Uncle" would be 7, covering grandfather, father, son, uncle, brother, nephew and cousin. This would give us 1 out of 7,000 as representing the true chances, 400 being far too low. Our figures would then have to be multiplied by $17\frac{1}{2}$ to represent the more correct figures. That is, it would be $(100,000,000)^4 \times 17\frac{1}{2}$. If we allow for automatism, as we have a right to do for the trance, the figures would be much larger.

(2) I have omitted several important factors from the case which I have a right to include. They were not included in the questionnaire as they could have been. I refer to (a) three names, Sarah, Maria and Mary Ann, with the relationship for Maria of wife to John McClellan, and (b) the fact that James McClellan was said to be the friend of Cooper. These incidents immensely increase the figures against chance or guessing. The circumstance adds to the synthetic complexity of the facts. Suppose the chances that James McClellan was a friend of Dr. Cooper are 20 to 1 against it, tho I happen to know from the actual facts of the case that they are no less than 1,000,000 to 1 against it and perhaps more. But take the lower figure and we should have to multiply this 20 into the previously given figures. Then assume that the name Sarah has a value of 10 (it probably has 30 or 40), Mary Ann 25, and Maria 50. Then the relationship of this name to John McClellan, as that of wife, to stand at 50, tho it may be 1,000 or 1,000,000. Then we must multiply these together, which gives us 12,500. This sum must be multiplied into the previous figures. This would give us $(1,000,000)^4 \times 17\frac{1}{2} \times 12,500$, as representing the true figures against chance in the McClellan incidents. These figures, we must remember, represent the lowest values and not the ones we have a right to assume in the case.

In Question 95 the number of factors is less, but the lowest value shows the "shrewd inferences" necessary to be very numerous to expect getting one success for the whole complex incident. The number is 800,000. Mrs. Piper got them at one shot.

I do not think that we require seriously to consider any man or woman who so carelessly supposes that "guessing" and "shrewd inference" would explain such a record, to say nothing of what followed in the second report on the same case, which report is excluded from the calculation here, just to be fair to Mr. Podmore and his allies. The chances would be much smaller if I reckoned with the "dream state" of Mrs. Piper, because that would have a wider range of names and incidents on which to draw and that would make the figures larger than I have made them.

The only way for the sceptic to refute the figures given in this paper is to insist that the chances are obtained by *adding* the lowest probabilities together instead of multiplying them. There are situations in which the probabilities are the sum of the individual chances. This is not true of the present record, but let us assume it for the sake of argument. The sum of the lowest values for each question is 48,824. That is, it would require, on the supposition that the probabilities are added instead of multiplied, as many as 48,824 guesses to accomplish the result. But anyone who takes this position ignores the accepted methods of calculating chances and he would have to set aside all mathematical authorities on that question. It is not necessary to argue the case with him, if he undertake this task.

It remains to consider a few confused incidents. We cannot estimate the chances in them, because we cannot determine a basis for the application of mathematics. But we may show that they psychologically exclude the hypothesis of "guessing" and "shrewd inference" from the case, and that reduces the right to apply chance to them, even tho it may not absolutely exclude it from all the instances.

Take first the incident of the cane. I have not treated it as a synthetic one tho it is in fact such. There are traces in the allusion to a cane of at least two canes closely associated in his life, one a straight handled and the other a curved handled one. He had also a second curved handled one of which there are possibly some traces in the messages. In the reference to his initials and to the ring, both apparently apply to the curved handled cane, tho actually the initials belonged to the straight one and the ring to the curved handled one. In addition, the allusion

to the "little top" refers to the straight cane, the initials being on this "top"; the allusion to my giving him the cane refers to the third or "gold-bug" cane and the allusion to the "ring" refers to the second cane, curved handled, which had been given him as a substitute for the straight one which had been lost by a relative. All this is wholly unlike guessing on the part of Mrs. Piper, whatever we may think of it on the part of the controls.

The confused incident connected with my cousin, Robert McClellan, is discussed at length in the report (pp. 231-238). I shall not go over it here. But it contains certain mistakes, when we interpret the record just as it stands, but when we know the phonetic laws affecting many mistakes with proper names, and that the facts easily explain why these phonetic errors occurred in this connection, we see clearly enough that "guessing" and "shrewd inference" plays no part in the result, and the incident becomes highly evidential, tho we cannot mathematically measure its value.

The intelligent psychological study of the record will reveal that "guessing" and "shrewd inference" are no part of the process involved in receiving and delivering the message, so far as Mrs. Piper's mind is concerned. These are excluded by the admission of the "dream state," to say nothing of other considerations. If there were no confusion in the messages, we might suppose that the subliminal was rational, but the confusion and real or apparent nonsense show a state of mind, at least apparently, on her part that has all the characteristics of an abnormal condition, and we do not assign "guessing" to such mental states, much less "shrewd inference." We may conceive it as a passive and automatic condition in which the confusion is partly due to this and mostly to the difficulties of the controls in obtaining and delivering the communications. We may well concede that *they* are guessing, and under the supposition that foreign stimuli are acting on Mrs. Piper's subconscious, whether "dreaming" or not, we might readily concede that it is guessing at their meaning. This is most probably true for one or the other of the two, the control and Mrs. Piper, possibly both, but it is not the "guessing" and "shrewd inference" about which Mr. Podmore and allies are talking. It assumes the existence of the very stimuli which they are disputing or

discrediting. I agree that there is evidence of guessing and inference on the part of the controls, and that explains mistakes, confusions, and fragmentary messages, while the hypothesis of Mr. Podmore explains none of these things.

The real trouble has been that critics too often take a superficial view of the records. They make no attempt to study them in their psychological unity. They separate them into isolated factors and judge these apart from their real setting. This is not scientifically permissible, and in fact Mr. Podmore had no psychological qualifications whatever for pronouncing judgment on any mediumistic case, but the fact is that people who could not pronounce judgment on the phenomena sought support in the authority of a man who had studied the facts and was a member of a supposedly intelligent body, whereas it requires a student of psychology to pronounce judgment. It was easy to throw dust and to deceive the plebs, but any man who was not prejudiced against the supernormal would not be deceived for a moment by Mr. Podmore's method and assumptions. None being interested in disputing him, he went unanswered by the only persons whose judgment would carry weight with the sceptic. Once perceive, however, that the psychological process is as I have indicated, and we shall be prepared to study the phenomena as illustrations of contact with outside intelligence under peculiar difficulties, and the ordinary theories of the Philistine will not apply for a moment. It becomes a problem of abnormal psychology.

A CRITICAL STUDY OF "THE GREAT AMHERST MYSTERY."

BY DR. WALTER F. PRINCE.

It is forty years since "Bob Nickle," "Maggie Fisher" and sundry other ghosts were supposed to "cut up" in the Teed cottage in Amherst, Nova Scotia, rapping and banging, tipping over chairs and tables, dropping matches from the "atmosphere" and setting fires, shying paper-weights and table knives at the heads of the unwary, and sending all sorts of easily portable objects through the air, not to float down and settle softly as in many another narrative, but rudely to smash and bounce just as though you or I had thrown them.

Mr. Walter Hubbell, the actor, who spent about a month in the Teed homestead prying upon the demons which supposedly clustered about Esther Cox, began in 1879 to tell the story to the world, and continued to do so in enlarging editions, until the tenth in 1916, by which time the total output, quite comfortable for himself and his publishers, of fifty-five thousand had been reached. William James approached the case with respectful interrogation, Andrew Lang was undecided whether to wonder or to grin at it, and Mr. Hereward Carrington has admitted it among his "True Ghost Stories."

Nobody, however, has hitherto seemed to find time to look into the "Great Amherst Mystery" with a critical eye, and rather stiffly to demand of the ghosts what real evidence they have left on record in behalf of themselves. It is time that this were done. [Notes 1 and 2.] It is worth doing, for the case has become in its way a classic, and has produced one sort of impression or other upon some hundreds of thousands of people. The first question to ask, in essaying this pleasant task, is

Who are the Witnesses?

One of the first things which strikes the attention is that the witnesses are so few. *The spectators*, indeed, we cannot doubt were many. Not only Hubbell [3], but Dr. Carritte, a local physician [4], and Davison [5], declared that "hundreds" of

persons witnessed the phenomena. The numbers of persons visiting the cottage could hardly have been hallucinatory, though the amount of phenomena witnessed by the most of them, and the conditions, are another question. But one wonders exceedingly, when he reads of the wealth of testimony said to be available, that so few witnesses are actually heard from. Mr. Hubbell did not get a statement from a single person to insert in his first edition, though he alleges that his story was "fully corroborated by the inhabitants of Amherst and strangers from distant towns and cities, whom I saw and talked with." [6] Even newspaper items, dubious as they are for evidential purposes, had a discouraging tendency to emanate from one source,—Mr. Hubbell. He indeed speaks of there having been a number of accounts in the *Amherst Gazette* which were copied into other papers, the year before he arrived on the scene [7], but he quotes from none, as he would probably have done had they been serviceable. But when, after Hubbell's advent, the same *Amherst Gazette* has an article on the subject [8], it is based on Hubbell's statements. Afterward that paper published an account two columns long, but composed of extracts from Hubbell's journal. [9] The "*Western Chronicle*" article, also inserted by the author of "The Great Amherst Mystery," was based upon the same extracts, which it pronounces "remarkable, not to say tough statements." [10] A "*Banner of Light*" article is also quoted, but that too, has Hubbell for its authority. [11] The *Moncton Dispatch* article [12] was not inspired by Hubbell, but it contains no assertions which present difficulties, while the *Moncton Times* article is mostly from an editorial in the *Halifax Presbyterian Witness*, which attacks the genuineness of the phenomena and the propriety of exhibiting the girl for money. [13] Mr. Hubbell attributed the latter article to the machinations of an enemy, in the shape of a business rival, angry with the actor for having seen Esther, and the chance to acquire useful quarter-dollars, first. These are all the press reports which he gives sight of, though he mentions an account in the *Daily News* of St. John, and a much later one in the *New York Commercial Advertiser* [14], but these, too, by a singular (?) fatality, are made up of Hubbell's own testimony.

The author of "The Great Amherst Mystery" was warned, before his edition saw the light, that ample testimony to the genu-

ineness of the phenomena was needed. He himself prints the article which appeared in the *Halifax Presbyterian Witness*, and was copied in the *Moncton Times* of June 19, 1879, declaring: "The Amherst Mystery, we are informed on the best authority, is no mystery at all, except to persons who refrain from using their powers of observation and reason. The only mystery is that so many persons who should know better are deceived." The fact that an indefinite percentage of the "hundreds" who visited the Teed cottage were unfavorably impressed is never hinted at by Mr. Hubbell, but it is confirmed by the independent investigators of Andrew Lang, some years later. Mr. Lang says [15] "On making inquiries, I found that opinion was divided, some held that Esther was a mere impostor and fire-raiser." And yet the first editions of the story were allowed to go forth with no direct testimony from a soul beside the author of the little book!

As time went on, it was forced upon Mr. Hubbell's consciousness, probably by criticism, that he should make some effort to obtain other testimony. In July, 1905, he wrote to Dr. Richard Hodgson to see if the S. P. R. had additional evidence in its possession. The reply of Dr. Hodgson [16] emphasizes the strangely elusive nature of those hundreds of witnesses. This states that Professor James sent a student to make inquiries in Amherst, but owing to time elapsed and probably lack of interest in the student, nothing of value was added. It might be that this report was sent to England and got entombed. "I believe, however, that I am right in saying that in any case such inquiries as were made later on did not contribute anything that would be of importance for you to add to any future edition of your book." Significant fact! that an especial embassy to the scene of the wonders, coupled with the indefatigable capacity of the American Secretary of the S. P. R. for curious investigations, could extract nothing of importance from those hordes of witnesses! Dr. Hodgson added the assurance that "If we can lay our hands upon any memoranda in connection with the case, I shall be glad to send them to you." But evidently nothing was found and sent. Still later, June 20, 1909, Prof. James wrote [17], saying "It has been a tremendous pity that no evidence extraneous to your account has ever been got on that extraordinary case." But Mr. Hubbell remarks upon this: "Prof. James never having read this new edi-

tion [of 1916], was not aware of the valuable corroborative evidence it contains and doubtless would have been highly gratified by the testimony I have fortunately secured after the lapse of 30 years."

Yes, after 30 years Hubbell publishes testimony from others than himself and it may be found in full in his latest edition. Let us see who the witnesses were, and what they testified.

(1) The "*Testamentary Document*" [18] signed by sixteen names looks pretty formidable, but is it? It was written by Mr. Hubbell, as shown by his favorite phrase, "power within the atmosphere, etc."; and it makes all the writers swear that the account given by him was "known by us as accurate and truthful as to all and each fact, particular and description given in the afore-said book," a thing which none of them except Mrs. Teed could possibly know, as none others were present during the course of most of the incidents described by him. And Mrs. Teed, in spite of what she says here, afterwards told Mr. Carrington, as we shall see, that Mr. Hubbell's account in the book was *not* accurate. What does the "testamentary document", with all its show of legal formalities, really testify to? To nothing in the world but that the signers had seen and heard "demonstrations" and "manifestations," which they believed emanated from evil spirits. And that needed no affidavit. We should believe it just as we believe, without any particular necessity for solemn oaths, that many people think that they have never relaxed their vigilance, and that there was no opportunity afforded for the writing mysteriously appearing on closed slates to be done by the medium, whose fraudulent methods are nevertheless perfectly plain to the initiated.

(2) *Dr. Carritte's letter*. [19] This worthy local physician does not make the error of swearing that events seen by another man are accurately related, tho like the sixteen, he mentions not one specific thing that he witnessed, but speaks in those vague general terms which inform us that he was with the party which believed that the hands of ghosts performed the unspecified "doings" rather than with the party that believed the hands were the hands of Esther. We already had learned and were prepared to grant that there were such parties. And we know nothing about

Dr. Carritte further than that he lived in Amherst and doctored Esther. His standing may have been high, but we do not know it; he may not have been a village Dr. Dee, but we have not assurance that he was not; he may not have been blind in one eye and short-sighted in the other, but how are we to know? We only know that he had a chance to say something precise and convincing if the facts warranted it, and chose only to allege a state of mind. Thus far the witnesses have not set down a single particular which one can lay finger on or interrogate.

(3) *Testimony of Mrs. Teed.* A letter was at last obtained from Mrs. Teed, on June 21, 1908. [20] She affirmed that what her friend had published was "all true." But this does not quite comport with what she told Mr. Carrington, "that she thought he had dramatized and embellished it in places" [21], which leaves us pretty much at sea again.

Mrs. Teed adds another story, but alas! how reasonable interrogation-points crop up at every clause. Mr. and Mrs. Teed one night could see from their bed into Esther's room, by moonlight (how much moonlight, and how much of her room did it light?); they saw a chair slide up from the wall to her bed (would not a string looped around the chair leg have produced the same effect, and does not the direction the chair took suggest the string?); a pillow went out from under her head into the chair (would that effect have been beyond the power of the human hand to produce, in the semi-darkness?); a ghost sat down in the chair, and rubbed, pinched and scratched Esther under the bedclothes (but this is what Esther *said*); all the furniture except the bedstead was thrown out into the entry while Esther lay quietly in bed (how much and how large was the furniture? how much of Esther's form could they see? is it certain that it was Esther at all whom they saw on the bed? for rolls of clothing and artfully arranged cushions have been known to deceive in a poor light); then another ghost rocked the bed (is it not probable that Esther was in bed now, at any rate?); at length, Esther was brought to sleep in the same room with the others, whereupon the "manifestations" ceased (because of the better opportunities for observation?), except that once the lid of a trunk gave "one parting slam" (was the trunk conveniently near Esther's mattress? was the interval before

the parting slam long enough to allow the Teeds to fall into that state, congenial to the night, wherein eyes watch not?). Even the story of the lively dishpan told by Mrs. Teed to Mr. Carrington [22] is not convincing as she told it, even though "Esther was not near the pan" (is not "three feet" tolerably near?), and she was walking away from it when the pan hopped up and fell on the floor. The writer finds by experiment that a string looped in the ring of a dishpan on the farther side, and passing over the shoulder to the hand of a person walking away, produces the same effect that a ghostly hand would, provided that the light is dim and the onlooker does not occupy a favorable position. And one would only have to wait for the favorable opportunity. Nor does the fact that Mrs. Teed still owned "six of the chairs" which earlier performed antics seem quite conclusive, though they doubtless gave her a thrill such as that felt by each of a hundred millions during the ages, as he looked upon his fragment of the true cross. Even Mr. Carrington seems to have experienced the thrill when beholding those "identical" chairs. He also observed that "sure enough, they were badly dented," but unfortunately that fact throws no light upon the question who performed the tricks which dented them.

(4) *Davison's letter.* One Arthur Davison, of Amherst, Clerk of the County Court, gave his testimony in a letter written April 24, 1893. [23] Like Mrs. Teed's, it is in one respect a boomerang, for he says that while Hubbell told facts, "he painted the facts up to make the book sell," which accusation, of seeming significance, the actor takes as unprotestingly as a lamb.

Davison heard raps, and saw Esther in severe convulsions, which, since he was not an adept in abnormal nervous conditions, bewildered him. But he was thoroughly convinced that the devil's imps were at work when one evening a fork hit him on the back of the head. Considering that Esther was near by, it would have been still more convincing if the blow had been inflicted in front. At another time, in the evening (which is the time of sombre shades) Davison saw a curry-comb following Esther (if objects had only sometimes departed from her!), as she emerged from the stable in his direction. Of course this is exactly what it would have done if attached to her hand by a black thread looped about it. The curry-comb hit the doorpost and stopped dead, as it would

have done had such a thread broken. Davison was too scared to make any instant investigation, but kept the curry-comb prudently locked up thereafter. There is also an impressive incident of a dipper that "she had been using," and which cut corners to get at the Clerk of the Court and deluge his cuff, but there are several unstated particulars which, like the rathole of Lincoln's lawyer acquaintance, would "bear looking into," but which cannot be looked into forever and a day. Davison's further affirmations are merely general ones. He completes the list of witnesses brought forward by Mr. Hubbell. But we will go behind the returns and produce two more, whose letters were for some reason not published.

(5) *Letter by Rev. Edwin Clay.* [24] This Baptist clergyman states that "no one in the Dominions has watched with greater care all the Movements of this wonderful Case than I have done and I was the first to defend Miss Cox and her friends from the Charge of Fraud. I have from the pulpit and the Platform defended her character." This, which is all he says relevant to the case, proves that Mr. Clay was one of the party which believed that the phenomena were genuine, and had argued to convince others. But he does not argue here, nor help our inquiry in the smallest degree.

(6) *The J. W. White letters.* [25] Since these letters have not been published, every line which they contain bearing upon the Amherst Mystery will be quoted. They were written to Mr. Hubbell before the latter had ever seen the girl, in pursuance of the plan to exhibit her. On April 16, 1879, White writes that "the manifestations is still going on yet." Ten days later he writes: "Esther Cox is with me not exactly with me but where I can see her at any time manifestations is going on so bad that I can't keep her in my house it sets fires and the matches flies all about her and nobody knows were they come from they set two fires in my house . . . we had some rapps in the shop the other night they were very loud she can bring them most any time she likes sometimes they are louder than at other times they struck as loud as you could strike with a nail hammer." But White helps us not at all to fix the causation of the raps, fires and throwing of matches, which as facts are not in question, except that he intimates that Esther was always the centre of the cir-

cumference within which the matches flew. He is silent as to whether she was ever in sight when the louder raps were heard.

These are all the witnesses except Hubbell, and the gist of their testimony has been given. If any answered inquiries unfavorably, the fact will probably never be known. And why was no statement from Jennie, the sister and bedfellow of Esther, who witnessed so many things, published? Two letters of hers have indeed been preserved [26]; one of them in reply to a set of questions about Esther and the manifestations, the other partly about Esther; but neither of them contains a line even intimating that she believed the phenomena were genuine. This silence looks studied and ominous. And thus far the witnesses have either been so vague and general, or so utterly lacking in particulars which would give difficulty to the most elementary hypotheses of fraud, that hardly a *prima facie* case has been established. We now turn to the only remaining witness who has spoken first-hand, and first inquire what were

Mr. Hubbell's Qualifications as an Investigator.

This excellent gentleman himself thinks that he was exceptionally qualified to investigate the Amherst doings because "familiar with all those mechanical devices" used upon the stage, and "familiar with the methods and paraphernalia used by the magicians in their exhibitions of legerdemain." [27] But there is one great difference between stage magic, with or without "paraphernalia", and spurious poltergeist performances, in that the former occur in the course of an exhibition, which starts at a designated time, goes on with little interruption, and is over in an hour or two, while the actor in the latter can begin when she pleases, leave off when she pleases, and let hours elapse while she waits for a favorable opportunity. In the former case there are scores or hundreds with attention alert, in the latter there are usually but one or two present at a time, and even if there are more their attention cannot remain perpetually on a stretch, and moreover the stage is not a fixed one, but alters at the will of the performer and the exigencies of the moment, from one to any other room in the house. We do not at this point allege that Esther was fraudulent, but only that if she was, her task was both different and much easier than that of the stage magician.

Nor would acquaintance with stage apparatus fit one to deal with performances where a special apparatus was neither used nor needed.

An investigator of alleged occult phenomena ought to be a person who does not, as it is put in popular parlance, "lose his head," or "get rattled." But Mr. Hubbell seems to be a more than ordinarily emotional person, which, while of course a very necessary quality in an actor, by so much unfits him to be a detective. We read such passages from his pen as these: "To say I was awed by this fearful demonstration of the power of the ghosts [a glass paper-weight striking the sofa near him] would indeed seem an inadequate expression of my feelings at that moment. I felt that I had escaped a most unnatural death, and was heartily thankful that I had been so fortunate. Truly, in this haunted house murder lurked within the atmosphere." [28] His emotion could hardly be greater if he had escaped from the guns of Balaklava, about whose *intent* to injure flesh and blood there will be no dispute. Again: "By all the demons! When I read the accounts now in my journal, from which my experience is copied, I am speechless with wonder that I ever lived to behold such sights." [29] He must have been badly scared by what he saw, since it appears to him wonderful that the shadow of it cast before did not slay him ere he entered the Teed cottage. Again: "For months after I had left the haunted house, any sudden sound would make me start and listen, but when I had become positive that the demons had not followed me, I became myself again." [30] And, "Can I ever forget it? No! Never! Never!" [31]

If ejaculations of which the above are only specimens indicate uprushes of emotion not desirable in a psychical researcher, there are other passages which manifest an imagination resourceful to excess, particularly in the matter of forming theories. Imagination is useful to the scientific investigator, but only when it is made to wait upon the slow marshalling of facts. Whereas our chief witness on June 11th, in advance of investigation, had a theory that the phenomena were fraudulent [32], on June 12th, he began to write a lecture to be delivered the next day, apparently positing that they were genuine [33]; on a certain occasion, on the basis of having felt sleepy while holding Esther's hands, he

evolved a theory that a current of that once popular substance, "vital magnetism", was flowing from the girl to others causing what might be called collective telepathic hallucination [34], but directly after again looking upon various dents on the walls and bumps upon Esther, reversed his theory and now confidently affirmed within himself that she was lacking in "vital magnetism" and absorbed that of others. [35]

It has sometimes been said, and I think justly, that an investigator in this field ought to have the gift of humor to save him from illogical absurdities in either direction. While Mr. Hubbell is often unintentionally funny, so that poor Andrew Lang had to confess "I have rarely laughed more than over *The Great Amherst Mystery*" [36], it seems quite certain that he has, personally, little faculty of humor. We cannot help remarking this, and at the same time having our confidence in his judgment, on more matters than one, disturbed, when we find him actually under the impression that the notices which this same Lang and the *New York Sun* reviewer gave his book, were intended to be laudatory. He must have thought so, for he proudly refers to "the book of 'Dreams and Ghosts,' by Andrew Lang, in which this distinguished writer quotes profusely from my work," [37] and prints the statement that "*The New York Sun*," August 28, 1897, in an article of a column, pronounces it in all probability the greatest work of the kind in this or any age." [38] Lang's quotations, and running persiflage, were on this respectful order. "Esther 'was a swelling visibly before the very eyes of the alarmed family. . . . Next day Esther could only eat 'a small piece of bread and butter and a large green pickle.' She recovered slightly, in spite of the pickle." [39] The *Sun* article can be gauged by characteristic extracts. "Esther Cox, the sister-in-law, used to swell up in the most painful manner, and would presently find relief in detonations issuing from all the pores of her body, which were invariably mistaken by those about her as thunderstorms. . . . Mr. Hubbell used to ask the ghosts for matches to light his pipe with, and was supplied with them in showers. It is probable that he would have become a plutocrat in the match business if his merely romantic and altruistic tendencies had not impelled him to exhibit Esther Cox." And the satirical sentence, "It is probable that no supernatural manifesta-

tions of modern times surpass in dramatic and pathetic interest and in supernaturalness those described by Mr. Walter Hubbell" hardly justifies the statement that the *Sun* pronounced that gentleman's book to be "in all probability the greatest work of the kind in this or any age." Such inaccuracies, whether caused by a lack of humor or not, are disturbing.

One is forced to conclude that our actor friend does not consider accuracy of prime importance, by observing that none of the newspaper items in the Appendix is printed as in the respective newspapers. The changes are not important, being such in the first quoted item [40] as changing the word "raps" to "knocks," expunging "three" before "different days," altering "ceiling" to "air," etc., [41] but the point is that the investigator feels at liberty to alter facts when he thinks this can do no harm. The thought comes forth "from the atmosphere," what if he should carry this license into his report of the Amherst phenomena!

This is precisely what his two best witnesses accuse him of, both guilelessly unaware that their charge is deadly to his reputation as a scientific investigator. Mrs. Teed, we already know from Mr. Carrington's testimony [42], "agreed that Mr. Hubbell had accurately outlined the phenomena in his book, though she thought he had dramatized and embellished it in places." Science cares nothing about correct outlines, when the area that they describe contains an unknown number of undesigned and unlocated dramatizations and embellishments. The single particular in an incident that puzzles us may be of the nature of one of those pious frauds of scribbling ancients by which they embellished the biography of Jesus. Davison said, as we have seen: "While he painted the facts up to make the book sell, the facts were there all the same." [43] But no one doubts that there were odd facts, it is the interpretation of the facts that we are after, and the "paint" interferes with the interpretation. All that Hubbell says in his book occurred in White's house is discounted by the admission of his friend White that it was painted up. By inference all the rest of Hubbell's story is vitiated, for when a man gets to using "paint" of this sort, he does not daub it on one part of his edifice alone. At any point in his narrative where we cannot find a plausible explanation

we are confronted by the very emphatic possibility that here is "paint."

We are disposed to put the most favorable construction upon this tendency to dramatize, embellish and use paint; it is merely histrionic, a projection of the habitudes of the stage. But when the actor becomes investigator and recorder, this tendency will trip him up, especially if it be stimulated by the mercenary lure. Unless kept under most rigid rein, the wish draws after it the thought. And here the frankly-confessed wish was to make money out of the investigations. Nor is there any sign of the rigid rein. "On March 25th and 26th," eleven weeks before meeting Esther or witnessing any of the phenomena, "I entered into an arrangement with Mr. John White, to go into partnership with him and lecture on the Great Amherst Mystery . . . provided Esther would go with us and remain seated upon the stage while I delivered the lecture. My intention being, as already stated, to expose the mystery, and to make money out of it while so doing, which I considered a grand scheme for the summer season." And so it doubtless was, a grand scheme to make money, provided that Esther was *not* exposed, for few would pay a quarter to hear about a girl throwing brickbats when witnesses were off their guard. The two purposes, "to expose the mystery" and "to make money" were opposed to each other, and the least that can be said is that the first would be much embarrassed by the second. As the motive for the lecture is so frankly admitted, Mr. Hubbell's nearest friend would assign the same motive for the issuance of his book. As we have seen, it was one of his good friends who remarked that "he painted the facts up to make the book sell." And obviously the more mysterious the contents of "The Great Amherst Mystery" the better it would sell. Not for a moment do we allege that the writer intentionally invented or misrepresented; we mean only to point out the perfectly patent fact, that a man who is under the influence of one of the most powerful biases, that of the wish to make money, is not psychologically qualified to see and think clearly. After his express admission of this motive, and the intimation of his friend Davison, it is not necessary to introduce more evidence on this point, nevertheless we give in full one of the letters of the "partner" in the

lecture enterprise. Note that it is dated about two months before Mr. Hubbell's personal investigation had begun.

Amherst Apr 16

Mr Walter Hubbell.

Dear Sir I thought that I would write and let you no how that afair that we were talking about is giting along the girl is back to Amherst in my Charge and is engaged to go with us ever thing is working well so far all right I wish you were here so we could git away I fel that we are loosing time the manifestations is still going on yet I wish you could come back and leave them behind but I suppose that cant bee so I will have to wait till you return with the rest I think it would not bee a bad play to go to Halifax firs but I will leave that to you please lett me here from you as soon as you can for I will bee very ancues to here from you there is other perties is tring to git her she sais she will not go with them

Yours

J. W. White [44]

Having found that no other direct witness, however it may have been in his power to do so, has in fact given a statement of facts sufficient in quality, definiteness and guarding particularity to forbid normal explanations, we have turned to the remaining witness and first inquired into his qualities as an investigator. We credit him, on his statement, with knowledge of the methods and paraphernalia of professional magicians, and with experience in performing the frequently easy task of seeing through the impostures of professional mediums. We also assume, and believe, that he is an honorable gentleman, who sincerely believes that his main contention that the Teed cottage was haunted by demons is correct, and would not intentionally misstate or color a fact—at least "hardly ever," and never when he thought there was any harm in doing so. But we find that he was in Amherst confronted by conditions quite different from those with which he had been familiar, that he is of a strongly emotional temperament, that he is hasty in forming theories, in which "vital magnetism," "power in the atmosphere" and other

entities which no one knows much about prominently figure, that he is inaccurate in certain other directions, perhaps partly owing to lack of humor, but partly due to a lack of intellectual (as distinguished from moral) honesty, that he had a tendency, noted by his friends and fellow-witnesses, and doubtless due to his histrionic genius, to dramatize and embellish his narrative, and that he was under the confessed dominion of a mercenary bias, favorable to the interpretation of the case which he finally adopted, in operation long prior to the beginning of his personal investigations.

HUBBELL'S STORY OF HAPPENINGS PRIOR TO HIS ARRIVAL RULED OUT.

Pages 30-81 of "The Great Amherst Mystery" are devoted to an account, by Mr. Hubbell, of what occurred prior to his own observations. All this we are obliged to discard from serious consideration. First because of the general liability of second-hand testimony to error, which causes its rejection in the courts, and because, with scores of witnesses of whatever occurred available, their testimony, and not that of a man who did not come upon the scene until afterward, should have been presented. J. Albert Black was among the signers of the "Testamentary Document" which Hubbell composed, and which contains not a single specific statement; why did not Black, who, being editor of the *Amherst Gazette*, was competent to write, give his own testimony? [45] A story is told of an event out-rivalling that at Belshazzar's feast; in the presence of the family and others the sentence, "Esther Cox, you are mine to kill," was incised upon the plaster of the wall in "characters nearly a foot in height." [46] "All that was known was that they had heard the writing, had seen the letters appear, one by one upon the wall, until the sentence was complete." It is not stated whether a ghostly hand held the graving instrument, the latter appeared as if at work without support, or the cuts in the wall successively appeared with nothing to account for them. In any case it would be a stupendous event, and a child should know the necessity of having on record the detailed testimony of witnesses. But not one of them gives out a word, and the only proof of an initially incredible incident is the statement of a man who did not see it.

The stories of what occurred before Hubbell arrived on the spot are not alleged to have been recorded by him at the time they were told, no memoranda of them appear among the papers containing the original journal, and for aught that appears they may have been difficult and doubtful feats of memory after the lapse of months.

There is an indefiniteness about much of this earlier narrative which robs it of value. There is no doubt that there was an excitement about the Teed cottage, and that many persons visited it and saw and heard something. But what, and under what circumstances?

On the other hand there are pages which are too precise and circumstantial to be credible. A speech of 90 words is assigned to Esther [47] on a date five months previous to the record by a man who was not there to hear it, a speech of stagey quality. It is nowhere more resolutely affirmed that a particular thing happened than it is asserted that Esther "exclaimed" this particular speech. But unless there was a shorthand reporter present this cannot be her exact speech.

A profusion of unimportant details regarding what happened on Sept. 6, nine months before the recorder saw the girl, are given, though no such particularity is found connected with any day after he arrived on the spot and could have set down minute details. He states minutely what Esther did before and after breakfast, her walk after dinner, and how the dust blew, where she went to buy a bottle of ink, her remark to Jennie in the evening to the effect that she had seen the new moon over her right shoulder, just when Esther went to bed, when Jennie went to bed, etc., etc. He knows just what her breakfast consisted of next morning, that "all she could eat was a small piece of bread and butter and a large green pickle, washed down with a cup of strong black tea," and he knows that she "took a walk past the postoffice and around the block home again." [48] This is entertaining realism, and might easily have been authentic, but was it?

One of the suspicious circumstances related to this earlier period is that the biggest wonders happened then, rather than when the recorder was on the spot. That was the traditional

period, the golden age of "manifestations." Hubbell tells us that in the months of yore the ghosts cut sentences in the wall in the presence of witnesses who are silent, but all that he ever saw were sentences written on paper which were "either stuck on the wall by some sticky substance or came out of the air and fell at our feet." [49] The year before, when he was not there, Esther, "her short hair almost standing on end," would "swell up" and keep on swelling until a report would be heard causing Mrs. Teed to yell "My God! the house has been struck by a thunderbolt!" whereupon the girl "immediately assumed her natural appearance." [50] But when the actor was present at a swelling-up scene, the girl certainly suffered, but after about three hours, without any preparatory thunder-claps, "she sank from sheer physical exhaustion into a lethargic [51] state."

There are several internal contradictions in the preliminary narrative, of which one must here suffice. It is related to what we have just been considering. The writer remarks, "One very remarkable fact about this house was that the power within the atmosphere increased in strength. In all other haunted houses of which I have heard the mystery was as powerful at the first as when it nearly ceased." But if this is a correct statement, and the phenomena as witnessed and reported by Hubbell were more remarkable than, or anywhere as remarkable as, those at the beginning of the case, then his preliminary narrative is not authentic. For according to that it was on September 6, 1878, two days after the beginning, that the thunder-clap sounds were first heard, it was on Sept. 10th that all the bedclothes flew off the bed to the far corner, and "they could see them passing through the air," and when replaced flew away before Mrs. Teed and others, and it was on Sept. 11th that the pillow quarrelled with and vanquished John Teed, and the handwriting appeared on the wall. But no incidents of such magnitude and inexplicable quality are alleged to have taken place while the scribe was on the spot, in the later history of the case.

There are other statements in the earlier story which class as incredible and absurd. It is absurd and incredible to allege that articles from the admirable *Amherst Gazette* were *always* copied throughout *Canada*. It is incredible that when, on the first antics of a ghost in their bed, the girls get up and become

convinced that it is only a mouse whose movements they can plainly see, wriggling in the mattress, one should calmly say to the other, "Let us go back to bed, Esther; it cannot harm us now," [52] and that, leaving the supposed mouse there, they should get into bed again! Now, isn't it?

There are also statements of vital importance regarding events which Mr. Hubbell did not see, contradicted unawares by Mrs. Teed who is supposed to have seen them. The former declares that Mrs. Teed, on an epochal date, put the bedclothes, which had flown off from Jennie and Esther to the far corner of the room, again over them. "She had no sooner done so than they instantly flew off to the same corner of the room, and the pillow, from under Esther's head, came flying through the air and struck John Teed in the face." [53] Certainly, according to this story, Mrs. Teed, as well as others, unless they shut their eyes tightly, actually saw the bedclothes, pillow, *et al.*, start away from the bed, and saw them flying through the air. But in conversation with Mr. Carrington, "Mrs. Teed admitted that she had never seen an object start on its journey through the air, and, so far as she could remember, she had never actually seen it *in* the air." [54] Again, Hubbell says that on a certain night, Mrs. Teed being present, "the invisible ghost that had spoken to Esther took a dress belonging to her that was hanging on a nail in the wall near the door and, after rolling it up and placing it under the bed *before their eyes*, but so quickly that they could not prevent the action, set it on fire." [55] If the dress left the nail and went under the bed, carried by an invisible ghost, it certainly started, and it certainly must have had the appearance of flying through the air, if only from the nail to the floor. But Mrs. Teed says she never saw anything of the sort. One more illustration. According to the actor, the experiment of putting glass into Esther's shoes was initiated five months after the phenomena began [56], in Mr. White's house. But Mrs. Teed, who had a better opportunity to know, declares that the "swelling" of Esther was caused by the glass in her shoes [57], and we have seen that this painful symptom first occurred on the second day from the beginning.

This is sufficient. All that Mr. Hubbell's account covering the earlier period really proves is that something more or less

resembling his description happened, and that some of the on-lookers were mystified.

Turning finally to the actor's account of what he himself saw, heard and otherwise experienced in the Teed cottage, we are obliged to remark the following.

THE DISCREPANCIES BETWEEN THE JOURNAL AND THE BOOK.

No one could reasonably object to the mere fact that the account of a set of observations is longer in its printed than in its previous written form, though when careful contemporary notes are kept the published report is more apt to be condensed than expanded. But since the description in the journal of events from June 11 to July 11, 1879, comprises not more than 2,500 words [58], and the same description in the book contains some 10,000 words, while the journal record of June 11 is expanded from 44 to 293 words, and that of June 21 is increased from 43 to about 1,100 words, it is hardly proper to remark (*italics ours*). "When I read the accounts now in my journal, from which my experience is *copied*," etc. [59], and "*My whole account* is to be read *simply as a narrative of facts taken from my journal* kept while I lived in the house, and in which I made daily and, at many times, instant record of the manifestations." [60] After reading the passages quoted, one is not prepared to find that all the facts and details given in the book regarding the phenomena observed on June 11th are represented in the journal by the following only. "Heard raps on dining table at Mr. Teed's, number of my watch was rapped out also the time by the clock (12 minutes after 10 P. M.) the devil beat time when I whistled, 'Yankee Doodle,' all in the light, also the date of coin—1876." Considering, also, that many incidents are given in the book which are not found in the journal at all, the expressions "copied" and "whole account . . . taken from my journal," are doubly inappropriate.

The journal for June 26 knows only that "in the morning pins were stuck into Miss Cox's body," but the book finds out that "During the entire day I was kept busy pulling pins out of Esther?" [61]

The journal and the book both mention one throwing of a paper weight on June 21, but while the former says "Glass paper weight was thrown at my head while writing," the latter declares that it was while he was lying on the sofa with his eyes partly closed. [62] The journal for June 23 says that a "knitting needle" was thrown at the long-suffering Mr. Hubbell. In the book it becomes "several needles." [63]

We give in full the journal notice of the adventures of a sugar-bowl lid, on June 24th, and beside it the concluding part of the book account of the same incident.

Journal.

Book (pp. 113-114)

Took lid of sugar-bowl from near me

it fell in pantry

20 feet away

from ceiling."

* * * * I watched her closely at the time, when to my great surprise, just as she had laid her hand up on the pantry door to open it, the lid came from inside the pantry, being pushed through a broken pane of glass over the pantry door, and over which brown paper had been pasted, and fell from that broken pane to the floor, a distance of fully fifteen feet from the place on the table whence it had been taken from beside my plate. The pantry door had not been open while I was in the room, and yet the ghosts had carried the lid inside while the door was closed, and then pushed it through the broken pane, in the transom, above the door as I have stated."

The journal affirms that the lid fell from the ceiling, the book that it "pushed . . . through the broken pane" in the transom; the journal declared that it fell in the pantry 20 feet away, the book that it fell outside the pantry 15 feet away; the book makes the particular and mysterious feature that which George III. found about the apple in the dumpling, "how the devil it got in," while the journal knows no such mysterious feature. According to the book it was inexplicable how the lid came from within outward, since the door had not been open since it disappeared, but according to the journal it was quite

unimportant whether the door had been opened or not, since the lid could easily have been tossed through the hole over the transom into the pantry, when the actor-detective was busy with his breakfast. No determinative facts throughout the narrative are stated more positively and in detail than these which are positively contradicted by the journal entry, presumably made on the day of the occurrence.

Just one more instance under this heading. The book says: [64] "During the latter part of July the ghosts became so demonstrative that it was no longer safe to have Esther, their victim, in the house. Fires were continually being started; the walls were hourly broken with household furniture; the bed-clothes were pulled off in the daytime; sofas and tables were continually turned upside down; knives and forks were thrown with such force that they would stick into doors; food disappeared from the table, and, worse than all, strange, unnatural voices could be heard in the air, calling us by our names, in the broad light of day." This pictures a pretty lively state of affairs "during the latter part of July." But according to the journal, in the handwriting of the same chronicler, nothing whatever abnormal was then happening in the Teed household, as *Esther had left on July 11th*, not to return. Nor is it anywhere intimated that anything of the kind ever happened in the Van Amburgh household, two and half miles out of the village, to which she went. Mr. Hubbell, if we may trust his own script, never saw any "manifestations" after July 11, and never saw Esther but once afterward, August 1st, when he called on her.

Such instances of utter discrepancy between the journal and the book in regard to incidents narrated by both, inevitably leads to dubious surmises in regard to incidents related in the book, but not mentioned in the journal.

DEFECTIVENESS OF THE RECORD.

The entire original record, made during the course of four weeks, is so short that it can easily be copied in two hours. Even the expanded record of the book is laconic and indefinite generally to the point of worthlessness. Any incident which was worth relating at all was worth relating with such details as

would at least present a *prima facie* appearance of guarding its central affirmation. That is to say, it should have been made perfectly clear what were the circumstances surrounding each marvel. But he has not made a complete job of this in the telling of a single incident, and in the setting forth of the most of them he has not put down a single protective detail. Even if he was so excited at the time of making the diary that he did not see the necessity of these precautions, he should have realized it before he wrote the book. But even there he evinces not a glimmer of a suspicion that anything more than his bare assertion that a chair tumbled over or that a pair of stockings fell out of the air is called for. The sugar-bowl lid takes one of its frequent journeys, matches fall here and there, a plant disappears from the window and appears on the floor, an inkstand and two bottles fly at the martyred Hubbell, the clothes of George leave "the dear little fellow," the curtain in the pantry takes fire, hammer-like blows are heard, etc., etc. But where at the time was Esther? How far away was she? Where was Hubbell, and how far away? Where were the other spectators, if any? Whose back was turned at the moment that the event began? Was Hubbell eating, or reading, or dozing on the sofa when his attention was arrested? What was the amount of light at the time? These and many other questions, according to the incident, are those we have a right to ask, whose answers give the incidents their significance. But they are very seldom answered. Was there an instance of an object, seeming to fly through the air from the opposite quarter to that occupied by Esther? We are not informed, and the inference is that there was no such instance. Many affirmations are made on Esther's testimony only, without a question, such as the remarks and the personal appearance of the ghosts. For aught we know, many other affirmations are based on her testimony only, as that George was undressed by the ghosts, cake snatched out of his hand by them [65], etc. It is not stated that the recorder saw these or certain other acts. It is not stated that anyone saw a ghost cutting her forehead with a beefsteak bone, or trying to cut her throat or to stab her in the neck, or stabbing her in the head with a fork. [66] And there seems to be a kind of fatality that just when an incident is told with some appearance of definiteness and par-

ticularity, it is contradicted by the journal, Mrs. Teed, or some other part of the printed record itself.

THINGS HAPPEN UNDER SUSPICIOUS CIRCUMSTANCES.

Now and then, in spite of the indefiniteness of the narrative, and the tendency to use "paint," there does peep forth some feature of the accompanying circumstances, and in a majority of cases it is of a sort to rouse suspicion. It is suspicious that Mrs. Teed, who was more continuously than anyone else in a situation to observe what went on, and whose period for observation was six times as long as that of Mr. Hubbell, never once saw an object start on its mysterious journey, nor even in the air. That implies that *somebody* watched for a chance to throw the objects unperceived, and the question comes whether a spirit that was invisible, or Esther who was visible, would be more likely to need such precautions. It is noticeable that Hubbell himself never once squarely affirms that he saw an object start, though several times he says, or implies, that he saw it when falling, which could easily be in a normal state of affairs. It is suspicious that so many of the puzzling events (which would have taken only a moment for flesh and blood hands to perform, if afforded that moment unwatched) took place, expressly according to the record, when the witnesses were engaged in writing, or some other task which enchains the attention, or when the back of the witness was turned (as when he is hit on "the back of the head" or "behind the ear"), or when the witness was on the sofa in a position conducive to somnolence, or when it was dark or shadowy, etc. As the record gives such particulars only casually, apparently without recognizing their importance, it seems likely that other incidents were really similarly characterized. It is suspicious that Esther was confessedly in such close proximity to so many of the wonders. Needles (or, according to the journal, a needle) were thrown from knitting in Esther's hands [67], a child's shoe was thrown when Esther was holding him [68], the sugar-bowl cover reappears "behind Esther on the sofa upon which she was sitting" [69], etc., etc. Now and then the possible significance of proximity is increased by some other circumstance, as when a carving-knife

flies forward over Esther's head as she comes out of the pantry. [70] When she emerges, she is seen to have hold of "a large dish with both hands." Yes, but for aught that we can see, the protecting pantry door would give one hand the moment to fling the knife forward over the head (experiment has shown its feasibility) and to grasp the dish a fraction of a second before emerging. It is suspicious that in no one of all the numerous "demon" attacks upon Esther herself, with knives, forks, shears, beef-bones, and hands ("so that the marks of fingers could be plainly seen just exactly as if a human hand had slapped her face") [71], is it alleged that anyone else than Esther was present, except that Jennie was with her when in the dark of night both were scratched under the bedclothes, and during the 36 years between the events and the last issue of "The Great Amherst Mystery," no testimony came from Jennie (or Esther either) [72] except of distaste for the whole business and desire to be let alone. In fact, unavoidable suspicion creeps into every nook in the narrative.

The avoidance of Mr. Teed, and the showing off before Mr. Hubbell, which the ghosts seemed to practice, is a suspicious feature. At least during the period of the journal, hardly anything happens in the presence of the former. And according to Mrs. Teed's letter, things happened noisily enough on that lively night when the chairs came tumbling from Esther's room, until her couch was made up in the room where her sister and brother-in-law slept, after which there was only a single bang of a trunk cover. When Esther sat on the stage and the scientific actor expounded the Amherst wonders, no ghostly marvels took place, to his disappointment. Why? Possibly there were too many eyes. And possibly Mr. Teed's eyes were keener than was convenient. A letter by Mr. Hubbell to the *Banner of Light*, printed July 12, 1879, says: "The spirit manifestations . . . commence about 8 A. M., and continue until 12 M., recommence about 1.30 P. M. and cease about 6 P. M." The present writer, on transferring this passage to his notes, added, "Looks as though the spirits avoided Mr. Teed. I would venture that he came home to dinner." And behold, on pages 24-25 of the book we read, "They always dined at twelve o'clock. . . . Finally dinner would be ready, and honest Daniel would come

in hungry. Jennie could be seen coming down the street from her work." etc. Light now beams upon the interesting fact, "communicated to the chronicler on Sunday, June 22nd, "that the ghosts never did much in manifesting their power on that day." "Personally," the investigator continues with puzzled brow, "I never could ascertain the reason, or assign one that was in accordance with the facts of the case." But the theory that Daniel was the reason, or perhaps Jennie, is quite in accordance with the facts of the case, the fact being that both went away in the morning to work, returned for noonday dinner, went away again to work and returned at about 6, when the ghosts usually knocked off work likewise, and both were in the habit of being at home on Sunday.

Mr. Hubbell thinks that the ghosts hated him, but the narrative gives the impression that, on the contrary, they entertained a furtive liking for him, and rather enjoyed showing off before him. "I generally arose about eight o'clock," he says, and it was about eight o'clock, we observe, that the manifestations usually began. If a baby's shoe hit him once behind the ear, and on the 28th of June he was "struck with a screw driver, also several other articles," it may have been remembered how effective this mode of argument had been in convincing Davidson, who never had known doubt after a dinner fork struck him on the back of the head. In spite of all the "fiendish" throwing of knives and paper-weights at the actor, no "deadly" objects ever hit him, and the discrimination apparently shown inclines one to suspect that care was taken that they should not.

CLASSES OF PHENOMENA, AND REMARKS.

Ordinarily the analyst of the evidence would be required to state and meet the strongest alleged cases squarely. But there is no such duty here, since the other principal witnesses charge inaccuracies in the narrative, and we have discovered that it is fatally contradicted in a number of instances by the original journal of its author, etc. When most of the alleged cases, exactly as they are told, are susceptible of normal explanation, and when we see others, which seemed strong, thus confronted and confuted, it becomes even probable that the few remaining

instances, however formidable they look, really illustrated the recorder's tendency to "embellish" with "paint," and to fall into errors of malobservation, putting inference in the place of observation, defective memory, and so on. Nevertheless, we shall mention some of these strongest cases.

1. *Raps.*

The present writer has no prejudice against raps. He even conceives that genuinely supernormal raps may occur in connection with fraud. But the most remarkable alleged cases in this narrative are doubtful in their best features. The first evening that Mr. Hubbell spent in the haunted house various information was given by raps. But it is noticeable that in the diary no protective detail whatever is entered. This is the full record: "On June 11 Heard raps on dining table at Mr. Teed's, number of my watch was rapped out also the time by the clock (12 minutes after 10 P. M.), the devil beat time when I whistled 'Yankee doodle', all in the light, also the date of coin—1876." But in the book the all-important statements that none knew the date of the coin, or the number of the watch, are not made. It is unfortunate that, at this stage, the question whether these statements are literally and historically correct is inevitable. It seems strange that these dazzlingly successful experiments should not have been repeated at any time during the month of the gentleman's residence in the cottage. If the ghost could tell the number of a watch, which its owner did not know and had shown to no one else, it ought to have been able to give the time, with the clock *not* in the room. [73] The raps like a blacksmith's hammer, sounding under the baywindow (or in the cellar) on June 24th [74], are impressive, but *why* are we not told where Esther was?

2. *The Throwing of Objects.*

This class has been pretty well covered, but two instances, each rather droll, will be added. The first, occurring on June 24th, is quite omitted from the book, but thus reads in the journal: "A knife was thrown at me, as I went up street, came from kitchen door,—Esther Cox was in dining room at time, knife was thrown about 50 feet and was found in adjoining lot." Was

this incident left out because it would lead to too many questions, such as, If you were walking up street, how do you know that Esther was in the dining-room at the moment when the knife was thrown? Ought not a ghost to be able, if it can throw as far as the average girl, "about 50 feet," to convey it a little nearer you than "an adjoining lot?" How do you know that a knife tossed into a lot was meant for you, as you were going "upstreet"? Are you not relying upon Esther's word for your evidence? And the book shies clear of the other incident also, which the journal gives with *empressment*. "Here is richness," as our benevolent friend Squeers would have said, and readers of "The Great Amherst Mystery" should not be deprived of it. "While I was out this morning a razor was thrown at Esther, as she came down stairs. Mrs. Teed asked me, on my return, if it was mine. I asked to see it. Mrs. Teed said, lift up that purple bowl on the dresser and you will find it. I hid it there. I did so when to my great surprise I found my *razor*. I had used it on Sunday and put it in my satchel again in my room, on going to the room I found the razor case in the satchel where I had left it, cannot guess how Bob got it out of the satchel. I have just had Esther Cox take her solemn oath on the Bible that she did not take my razor out of my satchel and throw it down stairs and that she believes that the spirit of Bob, whom she often sees and talks to, got it out of my satchel and threw it at her, this she also swears to." It is evident from the administration of the oath that the satchel was not locked, and that Esther's hands could have abstracted the razor. And she could have innocently sworn that she did not take it if, as we shall later contend, she was subject to abnormal intervals which she was unable to remember in a later and normal state.

3. *Movement of Heavy Furniture.*

A number of incidents having to do with these useful articles of furniture are related. Chairs and tables tumbled over, slid across the floor, and occasionally erected themselves again, or were found standing, it is not made clear which, except in one instance where it is to be feared that "paint" was employed. An instance found in the diary but not in the book deserves mention. "July 9th As Esther sat knitting in the parlor this

morning, all the chairs in the room were piled around her. I asked her if she did not help the spirits to pile them up, she said no So help her God." This was on the selfsame day when he put her to her oath on the Bible that she did not assist the antics of the razor. It was only two days before the end of all that the scribe saw. If he had previously really *seen* chairs with no hand or mischievous string in contact fall and get up again, one wonders why toward the end come these outbursts of caution. It really looks as though something had roused his suspicion.

4. *Displacement of Miscellaneous Objects.*

At first reading it is quite impressive to read that the ghosts tore little George's clothes off [75], until we observe that it is not said where Esther was during the ceremony, and where Hubbell wasn't. If George was liable to have his raiment so suddenly snatched off, and the cat to be levitated without warning above Esther's head and to descend (perhaps unexpectedly to Esther) upon the latter's back [76], both might well cast uneasy and perturbed glances, as is alleged, even though they beheld no spirit guilty of these outrages.

"During my residence in the house," writes the actor-investigator, "it was an almost daily occurrence for the ghosts to bring articles from trunks and closets that we all knew were locked, and to also place articles they carried from various parts of the house into these same trunks and closets while locked, where we afterwards found them." [77] One has no doubt that the objects were transported as stated, and that the trunks and closets *had been* locked, but observing that on another occasion Mrs. Teed opened Jennie's trunk with a key from Daniel's bunch, and being informed by boyhood's memories how easily old-fashioned locks are picked by stray keys, and even bent wires, one has doubts as to whether ghosts did it.

Perhaps the most noteworthy example under this head is that of a boiling kettle and a frying pan of meat being taken from the stove and deposited on the stone before the kitchen door, "while Mrs. Teed was in the kitchen, Esther being near her, and while Daniel Teed was washing his hands at the small washstand kept in the kitchen for that purpose, and while I stood

in the doorway leading from the dining-room to the kitchen, talking to him. "All saw it." [78] Saw what? No doubt all saw the articles after they had been placed on the stone. But it is not said that all saw them flying out through the air. If that is meant it simply is not true, for Mrs. Teed told Mr. Carrington that she never once saw an object start on a journey through the air, nor had she ever seen one, so far as she remembered, in the air. Yet she was the one probably best situated in this instance to see the objects when they went, for Mr. Teed was busy washing his hands, and Mr. Hubbell was busy talking with him, both with their backs turned, for aught that we know. Shall we say that Esther could not have laid the articles down just outside the door without attracting attention? Who knows that? If Mrs. Teed was setting the table she would be going back and forth between the kitchen and the dining-room. And it would seem that the customary flitting about the kitchen by Esther would be less calculated to attract attention than would the unaccustomed darting of objects through the air. No one saw them flying through the air. And yet they got to the doorstep somehow. No hypothesis is so easy to account for the passage of the utensils as that Esther took advantage of a favorable moment.

5. *Matches and Fires.*

The falling of matches "out of the air" really belongs to the "throwing things" class. As matches are very easily secreted upon the person (by the way, there is no evidence that Esther was ever searched during the ten months of the manifestations), and can be unobtrusively flipped over the shoulder, the critical reader is not impressed by statements like "49 matches were dropped about the house by Bob." As to the fires, "in the pantry, up-stairs," etc., never once is it thought worth while to mention where Esther was when the fire was discovered, or where she was when it was presumably set. No further comment is demanded.

6. *Hurts Inflicted Upon Esther.*

These consisted of slaps, stabs with knives and forks, bangs with a beefbone, being treated as a pin cushion, etc. Their significance will be noted farther on. In this place we only call

attention to two pathetic passages, referring to two successive days, "During the entire day I was kept busy pulling pins out of Esther" [79], and "I have been pulling pins out of Esther all day, which the invisible power has been sticking into all parts of her person. . . . I pulled about thirty pins out of her to-day." [80] Why this melancholy duty devolved upon Mr. Hubbell exclusively, is indeed not plain, but it is gratifying to see how faithfully he performed it.

7. *Miscellaneous Phenomena.*

A "trumpet" was heard at intervals one day, but it is not stated that it was ever heard when Esther was within sight. At night the trumpet was "let fall," and proved to be a child's toy. He often heard mysterious voices [81], but then our curiosity as to the location of Esther is never gratified. And when ghostly talking is said to be going on in his presence, Esther, but not poor Hubbell, can hear it. [82] It is not surprising on any theory, that only Esther saw the spirits (except, Hubbell conjectures, the baby and the cat).

There was also some automatic writing, which will be noticed later, alleged conversing with spirits in some kind of an abnormal condition, and evening sittings, attempted at the instigation of the actor, and practically fruitless.

WAS ESTHER A LIAR AND TRICKSTER?

As we have proceeded in the inquiry, it has become more and more impossible to maintain that the mysterious acts in the Teed cottage were not performed through the bodily agency of Esther Cox. The common assumption would be that, in case they were so performed, Esther was a trickster and liar. So one writer urges: "But this becomes more and more improbable when we remember that the medium herself was the chief sufferer. *She* was the one who was wounded, who lost sleep, who 'swelled up,' who was the object of hatred and attack by 'the ghosts.' Her own home was repeatedly set on fire—as well as the homes of the friends who kindly sheltered her. It would seem incredible that any girl would voluntarily perform such tricks herself, against herself, when no object could be gained thereby." [83]

But this writer had not remembered, at the moment of writing, the classic abnormal cases, of persons at war with themselves, who inflict tortures upon their own bodies, destroy their own possessions and put themselves into situations of pain, terror and humiliation. And the testimony of her neighbors that thirty-year-old Esther was regarded as truthful [84], while not very conclusive regarding nineteen-year-old Esther, especially as at the latter period she could not be induced to affirm one way or the other regarding the former one, is not even necessary. There is a passage between Scylla and Charybdis, and it is found in Esther's having suffered brief but frequent lapses into a secondary state, wherein with uncanny cleverness she performed acts which in her normal intervals she did not remember. Well might she be afraid lest, if she reviewed the old days, "they"—the states if not the ghosts—"would come back."

PSYCHOLOGICAL ABNORMALITY THE KEY TO THE "MYSTERY".

We do not assume that Esther was mentally abnormal simply as a plausible theory, but are practically forced to conclude that she was by the facts which happened naively and imperfectly to get set down in the record.

For some time prior to the "manifestations," a young man named Bob McNeal had been paying much attention to Esther. [85] Late on August 28th, 1879, he took her on a drive, and when near a small grove attempted to induce her to alight from the carriage, finally becoming furious, and with pointed revolver threatening to kill her if she did not obey. Though it is probable that the story is but half told, it is evident what the purpose of the young brute was. He forsook it on hearing the sound of approaching wheels, and drove to the girl's home through now pouring rain, "at a break-neck speed." She arrived wet through, and "in a hysterical condition from excitement."

The fact may be given for what it is worth that Esther had been a very weakly infant, apparently a premature birth. [86] She had likewise "always been a queer girl" [87], which probably means that she was of that psychoneurotic constitution which is most liable to disintegration through shock and strain.

The outrageous assault by Bob McNeal, especially if "Esther was fond of him," furnished the shock, and the violent emotions of the succeeding days added a strain. It is stated that on the night following the drive the girl cried herself to sleep. "For the next four days Esther seemed to be suffering from some secret sorrow. She could not remain in the house, but was continually on the street or at some of the neighbors' houses, and every night she cried herself to sleep." [88] This has an authentic sound. The sensitive girl sought no healthful outlet for her emotions by making anyone her confidant; she sought to distract her mind and to keep it off her troubles, and after a few days succeeded in getting a surface victory, so that she resumed her ordinary demeanor and household occupations. She had said to herself, "I won't think of that any more," and so the dangerous complex was shut down to do its mischievous work in the subconscious region, a now familiar story to psychologists.

On Sept. 4th, one week after the assault and three days after the successful repression, an explosion came; a secondary state or "personality" came to the surface, which thereafter from time to time evidenced its identity by many marks which will be recognized by students of "dissociation." With consummate but by no means unexampled craftiness it performed its antics so as to baffle the vigilance of many, but apparently not all. [89] But with these, except insofar as they illustrate the abnormality of the case, we have no more to do.

It is well known that in cases of dual and multiple personality, in addition to the main phenomenal streams, there occur trance, cataleptic, confusional and other sporadic states. In one of these, on a night when Dr. Carritte was present [90], Esther "seemed to be seized with a spasm, for she became cold and perfectly rigid. While in this state, she commenced to talk, and told all that had occurred between herself and Bob McNeal on the night of the fatal ride. This was the first anyone knew of the affair, for she had never told it, and Bob had never been seen in the locality after that night. When she came to her senses again, they told her what had been said by herself during the strange state from which she had just emerged. [91] Upon hearing this, she commenced to cry, and told them that it was all true."

Whether or not there were spirits mixed up with the case, the factitious nature of some of them, as described by Esther and otherwise determined, will soon be evident. The name of the principal one, Bob Nickle, is but a thin disguise for that of the man who was the center to Esther of both attraction and horror, Bob McNeal. Bob Nickle was, like his prototype, a shoemaker. The "malice" of the ghost as shown in many of the "manifestations" was but the dramatization of the depths of wickedness and mischief which the girl suddenly had glimpsed in the living man. The scratching on the wall of the words "Esther Cox, you are mine to kill," was but her automatic externalization of the threats of McNeal, as maddened and exulting in his brute strength he held the revolver to her breast. It may be that these words are a reproduction of the very sentence uttered by him. The oaths which accompanied the threats of Bob the ghost on June 24th were but imitations or repetitions of the "terrible oaths" which accompanied the threats of Bob the man on that shameful night. The very fact that the ghostly Bob always wore a hat [92], comes from the fact that Esther in her memories of the threatening face which had confronted her own always saw it, of course, surmounted by a hat. If it be objected that instead of being young and handsome, like the Bob whom Esther knew, the ghost was "apparently about sixty years of age, wearing a scraggy, grey beard, and dressed like any common-looking, dirty tramp" [93], the answer is easy. Reproductions of real persons and incidents in dreaming or hysterical phantasy are never in their entirety, providing the case is such that there is resistance on the part of what is rather mythologically called "the psychic censor." The resistance was furnished by Esther's real fondness for McNeal. She had, as it were, to introduce variations in her automatic representations, in order that they might elude her own vigilance, and pass unchallenged. "Bob McNeal," when it spontaneously arose as the true name of the "spirit," was rejected as being that of the man still subconsciously cherished, but under the slight disguise of "Bob Nickle" it passed. As a fine-looking young man, even "Bob Nickle" could not pass, it had to be explained to the censor, as it were, "But this is the name of an old, gray-bearded man, who looks like a tramp." But there is probably

more to the substituted appearance than this. Other analyzed and investigated cases make it highly probable that the substitution of "a very rough and brutal-looking figure," about sixty years of age, wearing a scraggy, grey beard, and dressed like any common-looking, dirty tramp," was not a random one, but indicated the blending with the incident of August 28th of an earlier one, probably from childhood, wherein a similar though not necessarily so serious an affront was offered her by a man of that description. Another substitution is found in the name of Jane Nickle, a ghost supposed to be "either the wife or sister of Bob Nickle." [94] Here is found Esther's conflict between desire to be the wife of Bob McNeal, and horror at the thought. She has displaced herself from being the wife of Bob Nickle [McNeal] and substituted her sister Jane, giving to the psychologist notice of the fact by her uncertainty whether the ghostly Jane is the *sister* or the *wife* of the ghostly Bob Nickle. And the very name "McNeal," cut off from that of the leading ghost by the censor, gets in as a part of the name of another ghost, "Eliza McNeal."

If anything were needed to identify "Bob Nickle" with Bob McNeal, certain "tortures" which from time to time were inflicted upon the girl, supposedly by the former, would be sufficient. "Daniel Teed explained the true nature of the torture to me," says the actor-investigator, "but it must be nameless here." [95] It is plain from the journal that the torture consisted in Bob Nickle being supposed to act the part of *incubus*, an obvious objectification of McNeal's vile purpose on the night of August 28th, with the accompaniment of anguish due to the original emotional reaction of horror on the part of the young woman.

Mr. Hubbell remarks that "the power—by which he means the ghostly agency—" was always at its greatest strength as a power within the atmosphere every twenty-eight days," and thinks that "the changes of the moon, perhaps, had something to do with it." [96] Physicians would tell him that in cases of women who are psychologically abnormal the symptoms are usually at their height at the functional periods which occur, generally, once in about twenty-eight days.

The "swelling," of which so much is made in the book, was

probably, when stripped of exaggeration and brought down to the level of what Mr. Hubbell himself saw [97], only an extreme case of what is not infrequently seen among psychoneurotics. The writer has seen a case where within five minutes the abdomen would change from flaccidity to large distension and hardness, the thyroid gland in the neck would enlarge, and the whole body would exhibit vascular tumescence.

In the Doris case of multiple personality, the one just referred to, a physician gave almost incredible doses of morphia [98], in order to put the person then under the sway of one of the secondary states, to sleep; but when the phlegmatic personality suddenly changed to the one of childlike nature, the morphia instantly took effect, and he fought for hours to save the girl from death. So it is not surprising to read that Dr. Carritte on one occasion gave Esther (of course in an abnormal psychological state) "one ounce of bromide of potassium, one pint of brandy and heavy doses of morphia and laudanum on the same night, without the slightest effect on her system." [99]

Esther's wilful moods [100], her laughing at the shadows of persons on the wall [101], and her supposed talks with her dead mother while in a state of cataleptic trance [102], all find their analogues in the Doris case. The hiding of articles, of which we get a glimpse, is thoroughly characteristic of dissociational cases. We read in the journal for July 1 as follows: "Maggie told Esther that she had taken 4 dollars out of Jane's trunk but would not tell what she had done with it, as Jane could not find her keys she became somewhat worried & opened the trunk with a key belonging to Dan, true enough the money was gone, at night Esther went into a trance and talked with her mother she asked her Mother what Maggie had done with Jane's money & the trunk keys and was told that Maggie had thrown the keys into an old Puncheon in the yard & that she had put the 4 dollars into an old pipe hole in the chimney, the keys were found in the Puncheon & the remains of the money was found in the place designated." With the substitution of the name "Sally" for "Maggie," and a few alterations in the stage machinery, this passage could almost stand as an extract from the "Beauchamp" case. The "Doris" case contained many similar incidents.

As to the slapping, bruising, pin-sticking, and other mal-

treatment of Esther herself, which some have thought it incredible that her own hands could have performed, the identification of the case with what is known as alternating personality would hardly be complete without such acts, inflicted by the bodily instruments of the patient herself, though in her normal periods she may have had no memory whatever of them. When "Sally" enmeshed "Miss Beauchamp" in a maze of string, or ensconced her on the top of a tottering pile of furniture, or woke her up on a giddy ledge above the street, it was hands and feet owned in common which actually performed the deeds. When "Margaret" pulled out hair to spite "Sick Doris," or grubbed out nails for the same reason, no fingers foreign to the body which they severally ruled at different periods were set to work. It is probable, too, that in Esther's abnormal phases she was largely anæsthetic, as was the case with "Sally," "Sick Doris," and other classic secondary personalities.

THE LAST FIRE.

We left Esther at the home of Mr. Van Amburgh, about two and a half miles out of the village of Amherst. Here Mr. Hubbell saw her for the last time on August 1, 1879. Some weeks later, while visiting the Davison family in the village, to quote Mr. Hubbell [103], "the demon, Bob Nickle, stole some clothing belonging to the children, and the articles were afterwards found secreted at the farm. Esther volunteered to return them, and had done so, and was just leaving the house for home when she went into the barn to see some person who was there. She had started for the farm when it was discovered the barn was on fire. The fire could not be extinguished; and the barn and outbuildings were burned to the ground. Bob, the demon fire-fiend, had done it. Poor girl! She was arrested as the incendiary, tried, convicted, and sentenced to four months in jail. The judge and jury did not believe in ghosts, and I was not there to explain."

Here again crops up the mystery, why, with "hundreds" of persons who had seen and been convinced by the phenomena, including doctors, clergymen and other dignitaries, Esther was

dependent upon Hubbell's testimony alone. "I was not there to explain," forsooth! Yet it is possible that even the actor's potent testimony would not have convinced the hardened jury. It is possible that it was proved that *the hands* of Esther, at least, were employed both in taking the clothing and in setting the barn afire. Davison, in the same letter that recounts her former marvels, says [104], "It proved a bad day for me before she left, as she burned my barn. . . . We put up with all these things as it was hard at the time to get help, especially help like her, until she set my barn on fire, we then had her put into jail." Nor does her own sister intimate that she did not burn the barn, while she flatly says that Esther took the clothing. [105] This is what Jennie wrote, on November 13th, 1879.

"you write to know where esther is I must tell you the sad tail she is in Jail she has been thair for a week and has to stay for four months oh Mr Hubbell it is hard for hir and mutch harder for me for I think that I do feel it more than she dose for I cannot hold my head up when I go out for I think that people is looking at me and thinking of hir but I must tell you what they put hir in for she was living at Mr. Davisons and she took some of the clothes and took them out to mr vanembourges and said that thay had been taken and thay found some of them in hir care and the barn was set on fire and burnt down to the ground and too others and they think that shee down it for spite for she was the last one in the barn so that is all that I can tell you about hir at presant. * * * dont mencton what I said aboute esther to anyone that would think hard of it"

Alas, poor Jennie, sadly confessing that your loved sister took property which was not hers, and seeing no way to deny that she committed the crime of arson! We do not quote your words to shame you, nor to cause others to think hard of Esther. Rather readers of these lines shall think better of Esther. No more innocent she of the shock which preceded the first of the "manifestations," than her true self was innocent for the fires and all those abnormal acts. And as much to be pitied as though it had rained Bob Nickles around her for nine days.

ESTHER'S RECOVERY OF NORMALITY.

Very little is known, with certainty, regarding either the time or the method of Esther's recovery of health and normal mentality. When, in 1888, Mr. Hubbell wrote and asked Jennie "When did the devils leave her?" the response was: "She has never been troubled since you was there." [106] Overlooking the implication uncomplimentary to Mr. Hubbell, as unintended, the answer is hardly correct. The setting fire to Mr. Davison's barn is of a piece with former acts of the sort, and shows that she was still subject to the abnormal seizures. Environment seemed to have much influence, as both at her married sister's in Sackville, and at Van Amburgh's, some distance out of the village, next to nothing unusual occurred. It seems likely that the environment of the village, especially of houses where she had met Bob McNeal, and which therefore reminded her of him, was unfavorable, for it was at the Teed home, Davison's and White's that the phenomena were most plentiful. As we hear of no further living in Amherst after August 1, and the only "manifestations" of which we hear are when she visited Davison's, it may be that change of environment was sufficient to work a cure. But there is no reason why the "incantations and conjurations of an Indian doctor" [107] may not have strongly helped, by suggestion. It may be that another courtship, by obliterating the memory of a lover at once regretted and abhorred, and her early marriage, by filling her life with objects of care and affection, coöperated in the cure. And it may be—who can tell?—that it was never complete, but that carefully concealed traces continued to the end.

NOTES.

I. MATERIALS USED IN THE PREPARATION OF THIS ARTICLE.

[a] Book by Mr. Walter Hubbell. (a) First edition, "The Haunted House: A True Ghost Story", St. John, N. B., 1879. (b) Edition of 1888, "The Great Amherst Mystery" (matter omitted, and other matter supplied), N. Y. (c) Tenth edition (enlarged), N. Y. 55th thousand.

[b] Original journal of Walter Hubbell, original letters by parties figuring in the book, newspaper clippings, handbill of lecture on and exhibition of Esther Cox, etc. In possession of Cyrus F. Axtell, 1947 Broadway, N. Y.

[c] Presidential Address of William James in Proceedings of British Society for Psychical Research, June, 1896. (Reference.)

[d] Comments on Hubbell's book, by Andrew Lang, Longman's Magazine, January, 1895.

[e] Book of Dreams and Ghosts, by Andrew Lang, Longman's, 1897. (Sketch of case.)

[f] Review of Hubbell's book in N. Y. Sun, August 28, 1897.

[g] Review of Podmore's Studies in Psychical Research, by Andrew Lang, Proceedings of the British S. P. R., February, 1898.

[h] Personal Experiences in Spiritualism, by Hereward Carrington, undated, pp. 95-124.

[i] True Ghost Stories, by Hereward Carrington, 1915, pp. 176-185.

2. CHRONOLOGICAL TABLE.

(Compiled from Mr. Hubbell's book and manuscript journal.)

March 28, 1860. Esther Cox born.

August 28, 1878. Attempted assault by Bob McNeal, inflicting severe shock.

August 28-September 7. Cries herself to sleep each night.

September 4. The "manifestations" begin in Esther's home, at the Teed house.

December. Esther ill two weeks, during which there were no manifestations.

December. She visits a married sister in Sackville, N. B., for two weeks. No manifestations.

Probably January, 1879. She returns to the Teed house. Manifestations recur.

January (probably about the 15th). Goes to live at house of John White. No manifestations for four weeks, then they begin.

Latter part of March. Goes to house of James Beck, in St. John, where Spiritualists visit her. Manifestations occur. There three weeks.

March 25-26. In Esther's absence, Mr. Hubbell visits Amherst, asks questions, and contracts with White jointly to exhibit Esther.

About the middle of April. She goes to live at the Van Amburgh house, 2½ miles from Amherst village. Stays there 8 weeks. Only raps occur.

By April 16. Returns to work for White (sleeps at Teed's).

June 11. Mr. Hubbell arrives in Amherst for the second time, and first sees Esther in the afternoon. Investigates manifestations that afternoon and evening.

June 12. In the forenoon Hubbell commences to write his lecture about Esther. At noon starts with Esther for Moncton.

June 13. Lectures at Moncton, with Esther on the platform.

June 14. Second lecture, and exhibition of Esther, at Moncton.

June 18. Esther taken to Chatham.

June 20. Hubbell lectures at Chatham, with Esther on the platform. Disgusted mob frighten Hubbell and White from continuing their plan to make money out of Esther.

June 21. Esther and Hubbell return to Mr. Teed's in Amherst. Here Hubbell remains, observing the manifestations from time to time.

July 3. Esther goes to Van Amburgh's.

July 6. She returns to Teed's. More manifestations.

July 11. She goes to Van Amburgh's, and remains until Hubbell has left the region. No intimation in book or diary that he saw her again before August 1.

August 1. Hubbell calls on Esther at Van Amburgh's, where no manifestations are occurring, and sees her for the last time.

Probably soon after August 1. Esther goes to work in family of Mr. Davison in Amherst. Manifestations occur.

About the end of October. Esther is accused of taking clothes from the Davison line and carrying them to the Van Amburgh farm.

Directly afterward. Davison barn is set on fire.

About November 6. Esther found guilty of arson, and sentenced to four months in jail.

About December 6. Esther is released.

At dates unknown. Married an Adams, and a Shanahan.

About January 29, 1907. Interviewed by Mr. Carrington.

November 8, 1912. Died in Brockton, Mass.

3. "Great Amherst Mystery". By Walter Hubbell (Hereafter this book will be referred to by the initials G. A. M.), Page 7.

4. G. A. M., 169.

5. G. A. M., 171.

6. G. A. M., 10.

7. G. A. M., 13, 52, 62.

8. G. A. M., 165.

9. G. A. M., 166.

10. G. A. M., 166.

11. G. A. M., 167.

12. G. A. M., 92.

13. G. A. M., 94.

14. G. A. M., 29.

15. "Book of Dreams and Ghosts," 239.

16. G. A. M., 177-180.

17. G. A. M., 180.

18. Appendix of G. A. M., 10th edition. Also in "Personal Experiences in Spiritualism", pp. 104-105, whose author, by inadvertently omitting quota-

tion marks from Mr. Hubbell's prefatory statement, seems to claim that the document first appeared in "Personal Experiences."

19. G. A. M., 169-171.
20. G. A. M., 181-184.
21. "Personal Experiences in Spiritualism," 114.
22. *Ib.* 117-118.
23. G. A. M., 171-176.
24. In possession of Mr. Axtell.
25. Owned by Mr. Axtell.
26. Owned by Mr. Axtell.
27. G. A. M., 9.
28. G. A. M., 104.
29. G. A. M., 108-109.
30. G. A. M., 146.
31. G. A. M., 197.
32. G. A. M., 87.
33. G. A. M., 90, 92.
34. G. A. M., 153.
35. G. A. M., 154.
36. Longman's Magazine, January, 1895.
37. G. A. M., 177.
38. G. A. M., 199.
39. In Longman's Magazine, January, 1895, Lang amuses himself with such expressions as these: "His oath is less persuasive than his guileless and unsophisticated character." "He describes Halifax and St. John's as though nobody had ever discovered them before." "His public, [referring to the experience which ended the lecture-exhibit of Esther] took to throwing brickbats, drowned puppies and dead rats." In the book, Lang like the amiable Janus that he was, stood rather doubtfully on the threshold between ridicule and credence.
40. G. A. M., 165.
41. The original newspaper clippings are in the packet owned by Mr. Axtel, with the alterations marked in ink, preparatory to printing in the book.
42. "Personal Experiences in Spiritualism", 114.
43. Original letter owned by Mr. Axtell.
44. Original letter owned by Mr. Axtell.
45. G. A. M., 76.
46. G. A. M., 48.
47. G. A. M., 64-65.
48. G. A. M., 33-35.
49. G. A. M., 47.
50. G. A. M., 35-39.
51. G. A. M., 132.
52. G. A. M., 31-32.
53. G. A. M., 42.
54. "Personal Experiences in Spiritualism", 117.

55. G. A. M., 59.
56. G. A. M., 68, 72.
57. "Personal Experiences in Spiritualism", 119.
58. In possession of Mr. Axtell.
59. G. A. M., 108-9.
60. G. A. M., 9-10.
61. G. A. M., 122.
62. G. A. M., 103.
63. G. A. M., 109.
64. G. A. M., 134.
65. G. A. M., 109.
66. G. A. M., 128-129.
67. G. A. M., 109.
68. G. A. M., 105.
69. "Personal Experiences in Spiritualism", 117.
70. G. A. M., 100.
71. G. A. M., 109.
72. Two letters from Jennie, among the papers owned by Mr. Axtell.
- Interview with Esther in "Personal Experiences."
73. G. A. M., 89.
74. G. A. M., 117.
75. G. A. M., 109.
76. G. A. M., 119.
77. G. A. M., 114.
78. G. A. M., 115.
79. G. A. M., 166.
80. G. A. M., 122.
81. G. A. M., 161.
82. G. A. M., 122.
83. "Personal Experiences in Spiritualism", 103.
84. Ibid, 123.
85. G. A. M., 150, ff.
86. G. A. M., 149.
87. "The Haunted House", 1st edition of Hubbell's book, 8.
88. Ibid, 24.
89. Presbyterian Witness. See G. A. M., 95. Also Andrew Lang in "Book of Dreams and Ghosts."
90. "The Haunted House", 36.
91. So "Doris" used to pass into somnambulic states wherein she would talk out many experiences of her life, seeming to live them over again.
- "The Doris Case of Multiple Personality", by W. F. Prince.
92. G. A. M., 159.
93. G. A. M., 153.
94. G. A. M., 157-158.
95. G. A. M., 60. The cruel disposition of McNeal should also be taken into account, assuming that Esther knew of it. G. A. M., 152.

96. G. A. M., 80.
97. G. A. M., 131-2.
98. This was before the writer took control of the case.
99. G. A. M., 126.
100. G. A. M., 149-50.
101. Journal, July 7.
102. G. A. M., 129; Journal, June 27, July 2, July 7.
103. G. A. M., 147-8.
104. "Personal Experiences in Spiritualism", 106, 108.
105. Letter owned by Mr. Axtell.
106. Second letter owned by Mr. Axtell.
107. G. A. M., 192.

A CASE OF PICTOGRAPHIC PHENOMENA.

BY JAMES H. HYSLOP.

Introduction.

The following case is an unusually interesting one for the light that it throws on the phenomena of mediumship. Superficially it exhibited no indications of mediumship and was not taken for this by most of the people who witnessed some of the casual incidents that occurred. The phenomena manifested did not betray any suggestion of spiritistic action and were taken for telepathic coincidences. Mr. Moriarty himself had noticed long before that he had peculiar experiences when some people came into his office, but deliberately and resolutely suppressed all mention of them, perhaps for reasons that he could not always realize, but partly because of his religion, which was Roman Catholic, and partly out of fear that it would interfere with his business. He did not wish to be taken for a crank or a fake. To mention what sometimes occurred when a client came into the office was to excite suspicion of an unbalanced mind, especially with people who knew nothing of psychic phenomena and who might be alert to find abnormalities whenever unusual events occurred. So he remained silent often about what he often saw floating, as it were, in the air when certain people came into the office on business. But he finally became bold enough to mention what he saw in a few instances, and, tho friends or others were struck with them, he found himself less a subject of reproach than he feared and this gave him courage to investigate the facts as far as he was able to do it. Some one referred him to me and he wrote me enclosing a clipping from a Lynn paper which gave an account of a happening in his office. That account, verified by the person who had the experience with Mr. Moriarty, is published here as the phenomenon that excited my interest at once.

Mr. Moriarty conducted an employment bureau and real estate business in Lynn, Mass. He has not studied this subject

of psychic research and in fact has read nothing upon it. After he had found it necessary to pay some attention to his experiences he sought a few Spiritualistic meetings for light, but found none and abandoned that source as hopeless. It was only because of the unusual character of his experiences, unusual to him, that he was tempted to turn in the direction of the Spiritualists for light, and not any intelligent conception of his phenomena, which puzzled him as much or more than the ready believer in telepathy. He is not a reader of any kind and has not had any education that would fit him to investigate or form a scientific judgment on his own facts. Some features of them suggested an explanation to him which he did not entertain at first and which were not revealed in the earlier stage of their occurrence. These were feelings which were no part of the coincidences that invited attention and he finally came, on account of these impressions, to believe that spirits were connected with the phenomena. But he did not reveal this to anyone but myself. He realized as well as anyone the reproach under which such a belief rested, and wisely enough left the explanation out and contented himself with mentioning his mental experiences where he had reason to believe that they were coincidental with something in the life of the person who happened to be in his presence. He often found that they had a meaning for the person present and this encouraged him to take notice of these experiences. The *modus operandi* of the phenomena was this.

A stranger might come into the office on business and instantly Mr. Moriarty might see an apparition of some object, perhaps a brick, and if he treated the vision as symbolic of something in the life of the client, he usually found himself correct in the interpretation of it. He might in the case of an apparitional brick suppose that it meant a mason and if he asked the client whether he was a mason or not he might find the judgment correct. But as such a symbol might not be limited to a single meaning, it might turn out that it was a slang symbol for a fine character. So his mental pictures might have various meanings, tho not always equivocal. But they were sometimes double in their meaning. If he saw a baseball bat floating in the air it might mean that the person was interested in baseball. If he saw a flame of fire, it might mean that the per-

son was a fire insurance agent. If he saw a pair of skates, it might mean that the person had been out skating or was fond of it. Its particular meaning had to be ascertained or guessed, or obtained by impressions of interpretation, analogues to the process by which the visual symbol came. The variety of symbolism seemed inexhaustible, and he did not always discover its meaning. He had often to grope about by normal intellectual processes to find or guess at the meaning of the symbol, often making mistakes before he found the correct view. But he quite as frequently hit upon the correct interpretation at once. It was evident, however, that his normal mind had to supplement the influence of the impressions and visions he had.

It should be added also that he often heard a voice which would help out the visual picture. The meaning often came in the voice he heard rather than in the visual picture or even in his own normal inferences and interpretation, so that auditory as well as visual hallucinations, or pictographic images, entered into the phenomena. He had incipient clairaudience as well as clairvoyance.

I saw at once the importance of the phenomena in throwing light on certain forms of mediumship, especially clairaudience and clairvoyance. In the work of Mrs. Chenoweth, for instance, the pictographic phenomena more distinctly represented the reality about which the communicator was concerned. That is, the mental pictures were more or less identical, so to speak, with the events about which they were designed to convey information. If a communicator tried to tell an incident about a breakdown with a wagon, the picture would be that of a broken wagon. The more or less exact duplicate of the earlier sensory image would be presented. The symbolism was not remote or figurative, so to speak. It was direct and more or less self-interpretive. The pictures explained themselves. But in the pictures of Mr. Moriarty the interpretation was not directly self-evident. There was only some analogy between the symbol and the events indicated by it.

Of course all pictographic imagery is symbolic, but in Mr. Moriarty's method the symbolism is more or less remote and figurative. It is not self-interpretive. The analogies between it and the thing it stands for are far fetched or representative

only in some unessential characteristic and can be found only by guessing or some other process than the one by which the image is presented. As indicated, the auditory phantasm supplied the want found in the visual picture and by a process of putting two and two together Mr. Moriarty could conjecture at times what was meant, but the record of my experiments with him showed frequent mistakes in these conjectures, tho when he succeeded it was quite apparent what the symbolic picture meant. The main point to be kept in mind is the distinctive character of the process as compared with the pictographic phantasms of the usual clairvoyance or clairaudience. In this instance the clairaudience seems to be limited to the interpretation of the visual phantasms or impressions, but the first stage of the development was in the visual phantasms. In the course of his experience Mr. Moriarty learned that certain symbols had a regular or constant meaning, but this was not apparent at first. The clear thing about them was that they were not always, if ever, memory pictures of a communicator transferred intact to his mind. They did not of themselves portray the events which they symbolized or represented, and in that respect exhibited an unusual type of psychic phenomena which I have witnessed only in two or three other instances. It is probable that it involves incipient mediumship and indeed within my own experience with Mr. Moriarty I saw traces of a tendency to merge into more direct types of communication with foreign minds.

In the early stages of his work the most frequent impressions represented some characteristic of the person present and there was no evidence of contact with the dead. It resembled in this respect the character reading of Mrs. Chenoweth in the Starlight work. Always at the first sitting of a stranger Starlight analyzes the character of the sitter. It involves no pretense of getting messages from the dead and the question is whether the information is supernormal, and we may believe it spiritistic or telepathic, as we please. It is not superficially evidence for either hypothesis, and which we should choose to explain it depends on the final decision as to what is going on in the whole system of phenomena. There is no apparent indication that the process of thus reading the character of the sitter is pictographic, but as that process is the prevalent one in Star-

light's work we may suppose that it is active in the character reading, tho it may involve also much more.

Now when Mr. Moriarty gets a mental picture of some trait or habit in the person present, whatever the process, he is doing much the same thing as Starlight. We do not know how he does it, but its meaning is very apparent in many instances and the only difference as compared with that of Starlight is the remoteness of the analogies used for conveying the knowledge acquired. The fact that the knowledge does not often or always represent the personal identity of the dead naturally suggests that the information is telepathic, but only because we do not know enough about the process to deny that hypothesis. If it is telepathic it implies access to the subconscious of the person present and is singularly selective. But my own experiments showed how easily it ran over into information like that of mediums who deliver messages about the dead. It is probable that the reason that others did not remark this fact is that they did not give adequate accounts of what happened and perhaps, too, Mr. Moriarty did not remark those things which indicated this foreign influence even in non-evidential incidents. He only gradually manifested traces of the personality from whom the information came. At first it seems only to have indicated the information and no hint of its source, but as he became aware of spiritistic agency and threw out more or less automatic utterances betraying this source the real meaning of the facts became apparent, tho at first this had been disguised or completely hidden.

Before calling attention to concrete instances, I must remark another very important feature of Mr. Moriarty's phenomena which I quickly discerned when I began my experiments. I noticed that *his own memory was drawn on for symbolic imagery and interpretation*. This appeared to be quite unique and exceptional. But it is not wholly so. It is quite in line with the ordinary processes of apperception, but this process does not always, or perhaps often, appeal to sensory instances for its application, or to concrete memories or comparison. These are buried by the abstractions which experience produces and enables us to employ in the interpretation of any experience. For instance, in ordinary experience we use class ideas for inter-

preting any individual experience, especially more or less new ones. If I see a new animal I will describe it as a biped, quadruped, etc. I do not interpret it by comparing it with a specific animal in my memory, unless there is nothing else with which to make the comparison. I employ the abstractions of previous experience for the purpose. But Mr. Moriarty recalled some concrete instance with which the particular picture was to be compared and I noticed that this habit was coincident with very little power of abstraction or abstract ideas on his part. His reading and thinking has been in the concrete and very limited at that. Hence a specific memory came to mind as a help in the interpretation of the phantasm. I had long ago conjectured that memories of psychics might be used for determining the meaning of messages sent to them, as I had found in the early stages of the work of Mrs. Smead that unknown facts were frequently intermingled with known facts in connection with specific communicators, and knowing that the interpreting processes are necessarily based upon memory I suspected that the process of communication might in some cases be able to excite recall of specific memories as a means of giving import to the message sent. I had no specific proof of this that was conclusive. But we have in Mr. Moriarty's experiences perfectly definite illustrations and proofs of precisely this process. Apparently the memory was sometimes invoked before he got the phantasm, but inquiry or observation soon proved that the phantasm came first and that he did not know what it meant until he got an auditory image or impression based upon his own memories to suggest the interpretation. Accepting this view of the situation we have a beautiful indication of the complicated processes that may be involved in all cases of mediumship, tho disguised or concealed from view. As Mr. Moriarty could not get the direct picture by transference, his mind had to be content with any arbitrary symbol and then that had to find its meaning in comparison with some memory recalled either directly or indirectly by the phantasm which attracted special attention, and in this way the interpreting process became a comparison of two mental states, a present phantasm and a recalled particular memory, and he was saved the usual process of abstraction. His normal mind did the work instead of the subconscious, except in so far as the re-

call of the memory was a subconscious act. It is not even impossible that the primary picture was itself influenced by memories and required synthetic pictures to determine its meaning. But that may be disregarded for the present.

Let me take some concrete examples in the record. These will best show what I mean by this general discussion.

In the first experiment I had with him, that of October 13th, 1917, a young man wrote down the name of a person on a slip of paper, while Mr. Moriarty was out of the room, and hid it under a pad. When Mr. Moriarty returned to the room he said he got the name Whalen. Only the young man knew what he had written down and said that the name Whalen had no meaning to him. Mr. Moriarty asked the young man if he was not thinking of a girl and next mentioned a pocket book and said that the young man had it in his pocket and then asked him if it did not belong to a girl and then said that he had written down the name of a girl. All this was true. But the name Whalen had no apparent connection with it. Mr. Moriarty, however, went on to explain how he got it and this was that he heard the name Whalen and that he knew a man by that name whose pocket book had been stolen by a woman. It thus seems that his memory was invoked for ascertaining something about what was in the mind of the young man who had written down the name of a girl and had her pocket book in his possession, tho not as a theft.

A more remarkable instance was in a later experiment. It was on December 19th, 1917. I had written the name of my stepmother on a piece of paper out of Mr. Moriarty's sight and put it under my pad. The slip of paper had been cut by myself and Mr. Moriarty had not handled it. Among several pertinent phantasms he saw a cemetery and interpreted it as meaning that the person whose name I had written was dead. This was correct. Then he saw a cannon and said it took him to Pine Grove Cemetery which he knew. Now it happened that Pine Grove was the name of the place where my stepmother had lived when young and before her marriage to my father. Among further pictures he got a cedar tree and in a moment it flashed into my mind that it was pertinent and I asked him where it was. He replied that it was at the left of the house, which was correct

for both the living- and the milk-house. I asked him to locate the cedar tree more definitely and he drew two sides of a triangle or a small pyramid and a line saying that the line represented the fence near the road. This was correct and as the cedar tree had been planted on the top of a pyramidal mound of stones and earth I saw what was meant, but did not give myself away. But before drawing this picture of the mound he said his mind was taken to Ann Street (Lynn) where there was a tree at the corner of the house. I then asked him to say what the cedar tree was near. After some various pictures irrelevant to this he suddenly picked up the telephone book, on which he had written the letter W earlier in the evening, and turned it over, and asked me if that signified what was near the cedar tree. I said it did, but he did not suspect its meaning. In a few moments he got the name Wells and said he was the sheriff of Lynn. Then in a flash he asked if it was a well that was near the tree. I said it was, and it was this that I had in mind.

Now we have in both these cases the impressment on his own memory of two distinct instances to convey the idea at which something was struggling. The process is not like that of telepathy as we ordinarily find it illustrated, it is more circumlocutory and complex. The facts were well calculated to prove the personal identity of my stepmother, as I think it was she that planted the cedar there. I know it was done in her time. But interpretation aside, the point I want emphasized is the process of invoking or instigating Mr. Moriarty's memory as the vehicle for determining the information conveyed.

There were other instances of the same kind, tho they are not so clear invocations of his memory. Readers may examine them in the detailed record of sittings. They all exhibit the pictographic process in a unique form and many of them show Mr. Moriarty's memory more or less distinctly, tho not in so striking a manner as in the illustrations above.

One objection that might be brought against the hypothesis of anything supernormal in the results is the transparent guessing in the phenomena. This guessing, however, is an admitted fact and under the circumstances quite justifiable, tho it would have been better, if possible, to have let the automatism remain uninterpreted in such cases. There were sufficient instances of

uninterpreted pictures to establish the case against chance and then the remoteness of the symbolic imagery made either guessing or mistakes inevitable in an attempt to find out the meaning of the automatisms. If the imagery or automatisms had not been so remote in their symbolism often they might have explained themselves; but it is precisely this characteristic of the phenomena that invited attention and when there is sufficient to make the supernormal evident the rest of it shows what may take place in all mediumship, tho the attempt to interpret and explain the imagery may either occur to the subconscious or be done by the control, as is apparent in so much of the work of George Pelham and Jennie P in the phenomena of Mrs. Chenoweth. To perfect the mediumship the imagery must lose its remote symbolism and be more or less representative or self-interpretative. That is, it must be a mental picture of the events to be communicated rather than a picture of something out of which we must infer the meaning by remotely resembling characteristics. The guessing is there, but it is legitimate and it will be hard to decide when and where we have to reject the interpretation or the aptness of the symbol. In my last two sittings there were no hits that I could be sure had any meaning at all. The automatisms neither explained themselves nor obtained any successful interpretation by Mr. Moriarty's effort to find a meaning for them. Why he should not have improved is not easy to answer, but he had not done so, and the fact is exactly what often occurs in mediumship. Communicators, as it were, get tired or wearied with the effort to get clear messages through and cease their attempts. But whatever guessing is chargeable to the case is superposed upon a genuine system of automatisms which have to be interpreted because of their remote symbolism.

It is not necessary to enter into any detailed explanation of the phenomena. Indeed I do not think we are prepared as yet to do this in any assured way. The processes are too complex to lay them bare. It is only important to put on record a case which is evidently one of incipient mediumship. It was evident before I got through with it that the naïve explanations of his friends represented very imperfect observation of the facts, so that the talk about telepathy was based upon fragmentary accounts of the phenomena and the coincidences between the

phantasms and the characteristics of the person present or the events symbolized in his life, coincidences that had nothing to recommend them to a telepathic interpretation except the fact that they did not superficially suggest spiritistic agency or embody evidence of personal identity in any clear and forceful way. But many incidents had no other natural meaning than that of transmission for proof of personal identity, tho this was mainly in the experiments of Mr. Perkins, Mr. Reck and myself. Others reflected no such clear indication of their source. Moreover, it was only in the later development that utterances of Mr. Moriarty showed that more than symbolic pictures was coming. Traces of the dead were evident. This was especially manifest in my experiments when clear indications of the source of certain pictures came in the person of my wife and her father. In any case the phenomena do not limit themselves to telepathic coincidences and many of these are quite consonant with what we know of post-terrene knowledge on the part of spirits, so that the case is much more one of incipient mediumship than it is of pure telepathy. It can be classed with the latter only on the undefined import of that term and this would have complete application to it were it not for the evidence that Mr. Moriarty's phenomena are not wholly unique. They are only particularly interesting instances of the pictographic form which is so prevalent in a certain type of mediumship and so they illustrate the complex processes which underly the earlier stages of mediumship. It should be remembered also that he occasionally manifested incipient automatic writing. Some ideas he could express more readily in this way and tho often like his normal interpretation of mental pictures or phantasms, it was also often quite automatic, showing that the cleavage between normal and subconscious processes had not been completely established. But there was throughout its many forms evidence of the same processes that characterize the more developed type of mediumship.

To very few, if any, would the present case appear spiritistic. The evidence superficially was for some theory of mind reading and it was usually unaccompanied by anything that would suggest more except that occasionally the coincidences were related to the dead. There was, however, no apparent claim that they had this source. When you got at Mr. Moriarty's

own convictions and statements about his experiences, he was frequently conscious of spiritistic presences and himself believed that his phenomena were caused by such agencies. But they seldom betrayed this source in any evident manner. We have seen enough of my own records, however, to note that the impressions created by sporadic occurrences and imperfect records of the facts did not reveal all that was going on. These created the resolution to try the gentleman for a sitter with Mrs. Chenoweth. As soon as the opportunity came I did so and the records of the experiments are given below.

As usual no information was given beforehand to Mrs. Chenoweth that I was to have a sitter. I simply brought the man to Boston without any hint of my purpose and Mrs. Chenoweth was put into the trance and Mr. Moriarty admitted to the room afterward. He sat behind her and she could not have seen him, if she had been conscious. He remained silent, as I require of sitters, unless they answer questions put to them by myself. He left the room before she recovered from the trance and she did not know that any sitter was present until after the end of the first one when she recovered normal consciousness so quickly that she heard his footsteps on the stairway. The man is not generally known to the public and in Lynn only to his friends. I had said nothing whatever to Mrs. Chenoweth about him, as it was my intention to try the present experiments.

The results show an immediate reaction in the direction I had hoped. Only the records and notes will make clear what happened. It was made very evident that the man was mediumistic and that the influence at the bottom of the phenomena was spiritistic, no matter what the superficial appearance of them was. This was evident in the course of my personal experiments with him, because many of the facts had that relevance which is foreign to pure telepathy and the psychological accompaniments betrayed spiritistic causality, whatever the nature of the incidents. But they required experiment of this kind to decide what was going on. It was apparent to me that his experiences as a whole reflected complications and very undeveloped conditions and this view was confirmed by the present

experiments. The records ought to speak for themselves in this respect.

Summary of the Facts.

The first sitting was marked by the immediate appearance of the sitter's father who mentioned his mother and brother as deceased. As Mrs. Chenoweth did not know that a sitter was present and as the facts were true the hit had some significance. The grandmother was referred to and the initial S and letters "Sa" as a part of her name given. But the important incident was the allusion to the sitter being sensitive to their thoughts and under the influence of a group of spirits. It was to see whether this would be referred to that I had brought the sitter to the experiment. Reference was made to its making him nervous which he admitted and which was very apparent to me in my experiments with him.

In the subliminal recovery the psychic asked me who the red headed person was. It had no meaning to me, but the sitter said his mother had told him before her death that red headedness was in the family and the sitter showed me a tinge of red in his own hair.

The name William Ellery came without explanation and I recognized the possibility that it referred to the Boston Unitarian minister whose Christian name was William Ellery, but I refused to mention my suspicion either then or afterward to the sitter. There was no indication, but perhaps an implication that he was among the group of spirits influencing the sitter. My suspicion was confirmed and evidence given of this man's presence in the work by further reference to "ministerial conditions" and a "minister interested" in the case. The sitter had a very strong desire or feeling that he should preach or teach. He had mentioned this to me the previous winter when I had my experiments with him.

At the next and second sitting it is apparent that this minister referred to first communicated, and he described in detail a deceased sister of the sitter and the sitter recognized to whom it referred by the description which was correct in every respect, tho the relationship was not mentioned in the message. It was

said that she was about the sitter, a fact quite possible, but not verifiable by living testimony.

This sister was said to have been instrumental in bringing together the group of spirits around the sitter, a fact, of course not verifiable, but certainly possible on the spiritistic hypothesis. Then came a statement that the sitter could do automatic writing, which was correct, and when I asked for the nature of his experiences, I was asked in turn if I meant "his dreams when he is awake." I replied in the affirmative because his experiences can well be described as such phenomena, tho I did not get in detail just what I wanted for an answer. He was said to have feared that his imagination would take him astray in the phenomena and this was quite correct. He had been very much perplexed with the experiences and at a loss to know whether he should encourage or suppress them. Allusion was also made to the true fact that they made him nervous.

The next sitting was occupied with general communications in which evidential incidents were interlarded in a manner that requires much explanation to make the fact apparent. For instance the advice to seek first the Kingdom of God was far more pertinent than any reader would suppose unless he knew what temptations the man had passed through in the matter of deciding whether he should encourage the phenomena.

When I asked again for the form of his experiences, allusion was made to hallucination and imagination with the implication clearly indicated that his experiences looked like chance ones, but it was asserted that they were not this, but the result of a definite purpose in his development. He had experienced many clairvoyant visions and clairaudient phenomena, such as would expose him to the medical diagnosis of paranoia, so that the statement of the communicator was perfectly correct, tho not as clearly as may be desirable. Again, his apprehensions about the experiences were mentioned, which were true. I then asked for advice to direct him in his development and it was given but is not evidential.

The father followed this communicator who was evidently the sitter's guide, as later messages proved, and referred to the man's "doubt and surprise and dismay that followed one after the other in these experiences," which was an exact account of

his mental state often when they occurred. He was said to have tried to set them aside, which was true, as he had struggled long to repress them, but without success and this fact was clearly stated when saying that the phenomena only returned in greater force.

The communicator then referred to a young girl who was said to be in the family and gave the initial N for her name and said that she had tried to produce unusual odors, olfactory experiences corresponding to the visual and auditory of clairvoyance and clairaudience. One of these experiences was recalled as having been associated with a vision of flowers. The sitter recalled a special incident of this kind in which both the odor and the vision occurred. But if the child mentioned was his sister who died before he was born her name did not begin with N, but was Annie.

A Frank Babbitt or Barber was mentioned whom the sitter did not recall and then immediately an old lady was accurately described in detail and she was clearly recognizable from the description. She was not living. At the next sitting, which was the last at which the sitter was present, the communication was occupied with generalities expressing the plans that the communicator had in the development of the young man, but they were without evidential value, and I interrupted with my query again about the form of the man's experiences. The answer was rather evasive until the communicator indicated that his mental pictures inspired what he did with his hands and that "words" followed, they having significance for the contacts made. I can see what this meant, tho the language is not clear without a knowledge of the process as explained in my introduction. The communicator then explained that I wanted to know the method "used to portray the things which were given." This was exactly correct, but was not given in more detail as I wished it. The communication then wandered off into an explanation of the difficulty in answering my question, which may be true but is not verifiable, and then the communicator decided that he would make a strenuous effort to give his name and answer my question. But he succeeded only in making a reference to "color and form" as representing the man's experiences, which was true, but not an answer to my query. He then made an evident allu-

sion to music of which the man was passionately fond—he had found that he could work best when he was listening to music. But as this was a failure to meet my demand his control was lost and his place taken by G. P. who, through the intervention of Jennie P, referred to the man's drawing with a pencil. He at first denied doing anything of the kind, but the control insisted and described one occasion of it which the man recognized and afterward explained that his denial was based on the supposition that the communicator referred to drawing portraits, which he did not do.

Immediately G. P. spoke of the guide as a good man and referring to Moriarty's interest in progressive religion, said he was like Channing. As I had suspected that William Ellery given earlier had referred to him, I directly asked if it was Channing and G. P. replied with the question whether I was asking him to give the name. I simply replied by saying that I had earlier got the names William Ellery, and G. P. at once admitted that it was William Ellery Channing that had been communicating. The fact explained why the man had been so constantly possessed with the idea of preaching or teaching.

Reference was then made to his "voice" or automatic speech which he also denied with the understanding that public speaking was meant, but G. P. insisted that it had occurred on one or two occasions and that there was a "blend" between the voice of the communicator and the sitter. When the man realized that the communicator was referring to his ordinary experiences he recognized the truth of the statement and especially the blending of two voices and spoke of the fact with much interest. The sitting then terminated with a spiritual message evidently designed to encourage the man to continue his development.

Explanatory.

The following letters show how I came into contact with the case which is here reported in detail. It is not necessary to incorporate my letters of inquiry and Mr. Moriarty's are printed in order that readers may judge of the man himself as far as that is possible from his own writing. Following the letters will be the interview printed in the *Daily Item* of Lynn, Mass.,

which illustrates the type of phenomena discussed in the Introduction.—Editor.

LYNN, MASS., Aug. 20th 1917.

MR. JAMES H. HYSLOP,
New York City.

Dear Sir: Dr. Morton Prince's office, Boston, Mass., has kindly referred me to you with regard to some strange but not unpleasant experiences I am having, both in seeing and hearing. There is no trance etc., and the same happens every hour of the day with or without any effort on my part mostly with sensible and intelligent business folk, to whom I think I can refer you.

I would greatly appreciate an interview at your convenience when you come to Boston in the near future. It just seems to me as though there are hundreds of messages that should be given people, but my lack of knowledge on this subject holds me back.

Trusting I may have a favorable reply, I am

Sincerely,

JOHN F. MORIARTY.

I replied to this letter and asked for further information and promised an interview when I came to Boston. Mr. Moriarty then sent me a copy of the paper containing the incidents referred to in his letter to me and explaining how they came to be published, giving me the name of the reporter. Following is the reporter's account in the *Lynn Daily Evening Item*, and then following this will be the reporter's personal confirmation of the story.—Editor.

"PSYCHIC POWER IS SHOWN BY A LYNN MAN."

**"SAYS HE RECEIVES KNOWLEDGE BEFOREHAND OF NATURE OF
PERSON'S EMPLOYMENT."**

"No, you've not come to see about real estate. You're a newspaper man," said John F. Moriarty of 10 Central square to an Item man last evening, the latter having hailed from Missouri and gone in to test Mr. Moriarty's psychic powers. Neither man had

seen the other before. It was both an excellent sample of Mr. Moriarty's strange ability—and encouragement for the reporter.

To get down to the brass tacks Mr. Moriarty, who lives at 26 Lily street and conducts a real estate, mortgage and employment business in the square, has been gifted from birth with what has been termed second-sight, psychic sensitiveness and a host of other terms, although he kept it crowded out of his life until last June, when he began to study the peculiar phenomenon that was bringing him such strange experiences.

As a result he has effected correspondence with the famed Prof. James H. Hyslop, head of the American Society of Psychical Research, and is to meet him in regard to adding data to the society's fund of psychic history. The professor is also from one of the Middle Western States, but the Lynn man will show him plus, and back it all up with witnesses.

Many have been the experiences of Mr. Moriarty in the realm devoted to the mystic. Many were more or less of a serious strain, while others were whimsical. For instance, a young man had come into the office to look for a friend. Mr. Moriarty knew nothing of the

FELLOW'S EATING HABITS,

yet when the chap sat down there was a pickle floating about him.

When the fellow's friend came in Mr. Moriarty said: "This young fellow, Jack, is a friend for pickles."

"Not on your life," said the accused one. But the next day Jack said that his pal was a lover of sour stuff and would devour pickles by the dozen.

At another time a vision of a razor appeared on the coat of a lifelong acquaintance. Mr. Moriarty was loth to mention razors to his friend, but after several days had passed he met him again and said, "Do you know anything about razors?"

"Sure," said the friend, evidently trying to sidetrack the topic: "I shave myself."

"I don't mean that," was the rejoinder. "Are you a razor expert?"

"Can't say as I'm an expert," was the reply. "But collecting rare razors is my hobby—and I have nearly 20 of them."

While out strolling with a friend, who was a letter carrier, a policeman's "billy" became mixed in the conversation and scenery. Mr. Moriarty thought surely there must be some mistake; but later he found out that the carrier's uncle, then deceased, had been a policeman and that the latter's nephew had been in the postal employee's house for the first time in years.

Often an acquaintance will say to Mr. Moriarty: "I have a

COUSIN WHO HAS A HOBBY.

I'd like to send him over to see what you get on him." The answer will be: "Never mind about sending him over. I'll tell you about him now. He's crazy about motorcycles." And the truth has been in the maximum.

One afternoon a Missourian brought in a stranger, for testing purposes. "All I can think of with you," said Mr. Moriarty, "is bones." The man weighed the proper amount for his height—and more! And his reply was: "No wonder you think of bones. I shovel 'em all day over at the Good Will soap factory!"

A neighboring stenographer came in one morning, carrying nothing but a handbag and two notebooks. A chamois skin flashed—for Mr. Moriarty. He said, in fun: "What are you going to do with the chamois skin?" and the reply: "Why, that's strange. My sister asked me to bring home some chamois for her nail polisher. I put I haven't bought it yet."

As a friend of the unemployed, he meets many young fellows out of and looking for work. One day a young Greek came in. As he thrust out his hand for the greeting a horse's hoof appeared. "Are you a blacksmith?" was Mr. Moriarty's first question. Before an answer could be made a saddle took the place of the horse-shoe. Then the question was changed to: "Do you ride?" And the young fellow said: "Yes; I rode horses for five years in the Greek army."

So that Mr. Moriarty is of the opinion that the peculiar power not only shows him, but corrects him at times.

Of course, several friends have listened to tales of the "mysterious stuff" with a twinkle in their eyes—but most of them, like the folks who hail from Missouri, have been shown.

LYNN DAILY EVENING ITEM.

LYNN, MASS., Nov. 27th, 1917.

DR. JAMES H. HYSLOP,
New York City.

Dear Dr. Hyslop:

Just to facilitate matters, will say I am the reporter responsible for the article in the experience of John F. Moriarty—same psychic whatnot appearing in the *Item* of Sept. 15th, '17. Have frequently postponed answering your good note because of laziness, and the fact that I did not know just what to say.

All the paragraphs in the story are true, in so far as my reporting the interview without coloring is concerned. I had never seen Mr. Moriarty before I entered his office undisguised—and he told me I was a newspaper man. There were no pencils or copy paper in evidence, and I must say I look more like a grocer.

Aside from reporting I do a "column" in the *Item*, called "Something Cheerful." Mr. Moriarty said he saw a rainbow—"something." And then he spoiled a better introduction by talking of something else.

I was sent over by the city editor, who said any time would do. So I do not think he was expecting me. He reminded me of Freddie Welsh, a prize fighting friend of mine, and not a man who dwelt on psychic things. I should say off-hand, that he means all right, and has accepted these "flashes" only after repeated experiences.

I know what you are up against in that psychic game, doctor. Personally, I am, and perhaps always will be, a logician. I never see or hear or sense anything for the annals of your Society, tho I have read one of the volumes. I worked for Elbert Hubbard, Dr. Fillmore Moore, and have worn one of Professor William James's shirts after a fire that destroyed all my possessions. I have also read Dr. Bucke's "Cosmic Consciousness." But all to no avail.

In closing I will say that, altho I know Mr. Moriarty but slightly, I believe his experiences are worthy of the attention of science, as he appears to be at least perfectly honest in the matter. Other than being the reporter assigned to the story, I have no personal interest in the matter whatsoever. Any further information I may be able to give is at your service.

Yours very truly,

ROBERT H. WILLIAMS.

There follows the detailed record of my own experiments and one by a personal friend in Harvard Divinity School.—Editor.

DETAILED RECORD OF EXPERIMENTS.

I. PERSONAL.

BOSTON, MASS., OCT. 13TH, 1917.

Some weeks ago Mr. Moriarty of Lynn, Mass., wrote me, sending a clipping from the paper of that city, telling me of his experiences with several people. The experiences would be classified by most people as telepathy. There was no clear indication in the article which the reporter had published of what was really going on, but it was evident that certain events were occurring of a coincidental character, no matter whether they had a normal explanation or not.

Inquiry of the gentleman brought us together and he came to see me here in Boston to talk his experiences over and if possible to give me some evidence of their genuineness and interest. Mr. Moriarty is a real estate man and runs an employment bureau. He is a Catholic by religious profession and hesitated long to pay any attention to what now and then invaded him. He told me in his conversation that he had noticed the phenomena for many years in his experience, but paid no attention to them until very recently and then found relief of mind by heeding them and began to realize that they were important and might be helpful to the world.

I soon learned from my conversation with him that the mode of their occurrence was peculiar. When certain people came into his office he would have an hallucination, either of vision or hearing, the latter a voice, which, by inquiry, he found to be pertinent to that person. It might signify his business, his hobby, or some important interest in his life, or his disposition. Trying this out in a number of cases, he resolved to experiment with it more frequently and interrogate the person present as to its meaning, or himself seek the interpretation through the voice. He found himself and the symbol so often correct, and the impressions that he received so apparently coming from outside intelligence, that he came to believe in the existence of spirits and their power to impress

him. It was at this stage of his experiences that a lady, to whom he mentioned the facts, sent him to me and our conversation was the result. I then made arrangements to have some experiments which I conducted this evening.

He had present two friends, father and son, whom I shall call Miller, to conceal their identity. He had impressed them with his phenomena and he seems to have been especially successful with the young man. When he did not have spontaneous hallucinations, he would have the person with whom he experimented write down some name, that of a friend whose habits of life the person knew, conceal the name, and Mr. Moriarty would proceed to let these symbolic hallucinations occur and he would interpret them, either through the voice or through his own inferences and associations. I took up this method this evening to see what would occur under his own conditions, using the young man first as the person to write down the names. He wrote them down on a small pad, usually when Mr. Moriarty was out of sight in another room or with his back turned, there being no mirrors in the office. As soon as the name was written, the paper was turned upside down on the desk or held upside down in the hand. There was no doubt in each case that Mr. Moriarty did not see the writing done and could not see the pencil move. Usually he received a symbol before the writing began, but while the young man was thinking of the name, and proceeded to hunt for an interpretation of it. The name was never mentioned or shown to him until after Mr. Moriarty had finished with his impressions. We all remained silent, except to answer questions which he often asked to know if his impression had any meaning. Nothing was told him in these answers that would do more than to make him feel he was going in the right direction. He always got his impression before he asked a question and so before any help was given, and that help was nothing more than encouragement, unless the record may show that he might have had the basis for inference and guessing in the character of the reply to queries. The following is what occurred.

While the young man was writing a name Mr. Moriarty was at the other end of the room with his back turned and himself uttered the name Whalen. He then asked the young man if he was not thinking of a girl and he admitted he was. In a few moments Mr. Moriarty uttered the word *pocketbook* and the relevance of

this was admitted, when he went on to say that the young man carried this pocketbook which belongs to the girl. This also the young man admitted.

The meaning of the name Whalen was not apparent in this, as it was not the name of the girl thought of by the young man, the agent. So I asked Mr. Moriarty what it meant, and he explained that he knew a man by the name of Whalen some year or two ago whose pocketbook was stolen by a woman whom he also knew. He further explained that the voice had said to him this incident was the same as the Whalen incident, except the theft, which had not been committed by the young man.

The interesting feature of this incident, assuming that it is not explained by previous collusion between the parties, is the circumstance that the percipient's memory, Mr. Moriarty's, was jogged to get the message through. The idea, it seems, could not be directly transmitted, but was embodied in terms of the percipient's memory of a similar incident.

We proceeded to the second experiment. Before the name was written down but while the agent was thinking of it, Mr. Moriarty, the percipient, saw a barrel hoop. The agent admitted it was relevant and then admitted that he was thinking of a woman. Her husband was a shipper and his occupation was that of putting barrel hoops on barrels shipped by the company.

Before the next name was written the percipient uttered *flat iron*. It did not seem to have any meaning to the agent, who had written the name of a man, tho this was not revealed until the end of the experiment. Then the percipient got the word *wax* with flat iron. This was a natural association or inference from the words flat iron, but still it conveyed no meaning to the agent. The percipient then felt that things were mixed or confused, and went on for further hints in the way of symbols and got the words *pickles* or *cucumbers*. The relevance of this was at once admitted. The man whose name was written is a grocer and deals in all sorts of vegetables, including pickles and cucumbers. The meaning of the flat iron was still to be determined. Mr. Miller remarked that the grocer's wife had been a very hard worker and devoted to the children, and that she was dead. [1]

1. It is possible that the words "flat iron" were a relic of a mental picture representing the woman hard at work with household labor. This,

Before the agent was able to write the next name, the percipient remarked that the person had no relation to the agent either in blood or business, which was admitted to be true. Then he saw a barrel of flour, and then a square, not a carpenter's square. But the meaning was not discoverable by the agent. Then the percipient remarked that the person was not a member of the family, which was true. He then saw the word *fire* or heard it, and added that the person was not a blacksmith, tho he saw an old forge or fire place with bricks around it, and the agent remarked that the person was middle aged, in response to the question of the percipient whether he was young.

The percipient then proceeded to translate the allusion to the barrel of flour, as its meaning was not discoverable by the agent. He got the successive voices: "It makes bread, bread rises, they raise Hell. They are a rough-house crowd." This was decidedly admitted by the agent and his father. Then the percipient got the words "Can't elope."

The agent had written the name Newhall. He is a married man. The percipient had not seen or known of the writing. [2]

Again before the agent could write a name, the percipient being at the other end of the room and I between him and the agent, he saw a silver shoe, and then remarked at once that it was not what he wanted to get at, and saw a fur cap. He asked if it was fur or felt, but no reply was made. He then added that he thought this

of course is pure conjecture, but it fits in the general method and the frequent ignorance or silence of Mr. Moriarty regarding either attendant phantasms or various interpretations floating through his mind. It is possible that many of his phantasms are the same. For instance, the "pickles" and "cucumbers" may be a part of the picture of the grocery and its contents, the remainder of it being inhibited in the subconscious.

2. It is not easy to trace the connection between the idea of a "rough house crowd" and the two pictures obtained in this instance. The fire and the forge might be a reminiscence of some old representation of "Hell", as it has sometimes been depicted, and is more likely to have been seen in Catholic books than in recent Protestant ones. If we can put that meaning on it the allusion to flour becomes intelligible as a means of getting the word "raise" through. But the analogies are very remote and but for their exact fitness with the situation, taken in connection with the roundabout way of saying the man Newhall was a married man, it would not be intelligible. So far as I can see the *point de repere* of the whole thing is the notion of "Hell" and the word "raise."

person either likes fur or is an expert in fur. No answer was made to the statement. It was evidently his own mind trying to interpret the symbol from the suggestions of previous experiences. He then asked if the person worked for the city and the answer was in the negative. Then he asked if he was in the family and the answer was, Yes. Asked if the agent knew about the hat the answer was, Yes; but No, to the further question if it was fur.

The percipient paused to remark that he had known a man a few years before who lived on another street who constantly wore a fur cap in cold weather, and went on to add that the fur cap might mean cold weather or an outdoor person.

Then came another symbol, a big icicle, and then he asked if the person was himself, the agent, and the answer was, No. Then he went on to ask if nature called the person outside, and no reply was made. He then repeated the symbols of the fur cap and icicle, and added that the person should be out of doors and needed an outdoor life, and also that the person was a little crabbed. This was admitted by the man himself who knew what the son had written. Then the percipient said "They say he is a star" and he saw a star when he heard it. He at once remarked that it referred to Mr. Miller, which was correct, and he added that the word *star* described him exactly as a friend. The man admitted he liked outdoor life and needed it. [3]

From the time that the percipient discovered that the person whose name was written was in the family there were traces of guessing and the last symbol might be due to this discovery.

The next experiment began with an apparition of a *rake* and there was a long pause to find its meaning. Again the vision came before the name was written. Then came a rubber boot, a long legged rubber boot, and the agent was asked if he knew the person well. He replied that he did. Then came a coal shovel, an angel, and the percipient added he might want to change angel to a crucifix or a statue. Then he saw rubber hose. The agent was then asked if he could connect the rake with the person and he gave

3. Again the symbols for an out door life are remote and but for the percipient's discovery of its meaning it could never have been conjectured, tho its relation to cold weather, then existing, would be noticeable enough. There was some confusion in the effort, but all the symbols pointed to the same thing when once discovered.

the answer that he could. Referring to the rubber boots the percipient asked if he dug clams. The answer was that the person digs. Asked if he was a coal heaver the answer was, No, and added that he was a reckless sort of a fellow, and loafs much. Then came the word *religious* at once and apparently without any meaning and certainly without any apparent relevance to the symbol of the rake and boot. The young man, the agent, at once remarked that the fellow had just gone back to the church and was quite an angel of a fellow for the last week. Asked how long he had been out of the church the reply was for some four or five years. Then the agent was asked if the person had used a shovel or rake in the dumps and the reply was that he had done so all summer. [4]

The first thing seen in the next experiment was a music box or piano, the latter being the correction of the first. The name had been written before this came, but the percipient had not seen the writing done. Asked if he knew the person, the agent replied in the affirmative and then came the further question by the percipient, if the person was in the family and the answer was, Yes. The percipient then saw a knife, and after a pause remarked that he did not like the looks of the knife. Asked if it was Frank the reply was, No. The recipient then added that he could only say that he did not like the knife and thought it a warning and added that he did not often get this sort of thing. After a pause he said it was a dirk. Then a pause again and he asked, "The person has never been attacked before, has he?" Upon the answer No, he then saw an *apple*. Then he discovered that the dirk was possibly a golden cross and remarked that it turned to something pleasant, but did not know its meaning, and it remained equally enigmatical to the agent and the rest of us. The agent was asked if the person was not a female and said she was. Then the percipient said it was his mother, a good guess from what had gone before.

The agent and his father then said the mother was a very religious nature and has a statue of the Savior with the cross on her

4. There are more definite traces of the direct mental picture in the reference to a "rake" in this case. The shovel, and the rubber boots are a part of such a scene as working in the refuse dumps. Perhaps also the phantasm of an angel is nearly direct, tho it involves a pun in the interpretation of it, which had to be made clear by the auditory automatism "religious."

bureau, which the percipient had not seen. He then interpreted the word *apple* as meaning the apple of the husband's eye. [5]

I was then shown the name that had been written and it was "Mrs. Miller, Cath." (Catholic). The rest interprets itself. Mr. Moriarty then drew what the knife had appeared like to him and which had suggested a dirk, and it was a cross, which the dirk is.

I then took the place of the young man as agent and did the writing of the names. While the percipient, Mr. Moriarty, had his back turned I wrote the name *Hodgson* on the pad, holding it under the table so that the young man could not see me write it. I then turned it upside down and put it on the table, holding my left hand on it all the time. The percipient walked the floor as he did in the other experiments, sometimes being in the other room and sometimes pacing the office back and forth.

The first thing that came to him, and this was just after I had written the name, was *spring* and then he saw *rocks* and spoke of them as referring to a place. I thought of Nantasket Beach which Dr. Hodgson frequented in the summer, where there were rocks projecting from the water at places. The percipient asked if he was trying to get me. I replied, No, and he asked if the place was New York or here. I replied, Here. He asked me if I had two names in mind and I replied that I had not. He struggled further to get an interpretation, but could not succeed. He then asked me to let him try it over with another sheet of paper. I discarded the one I was using.

At once he got an hallucination of a Pig or Hog, and wanted to know if this meant anything to me. I saw that the word Hog consisted of three letters of the name I had written, as I have had it now and then through Mrs. Chenoweth, and simply told him to go ahead, without admitting anything. He then asked me if he could ask one question and I said, Yes. He asked me if I liked or disliked the person, and I answered that I liked him. Then he asked if the person was stout or slim and I replied that he was fairly stout, being more so than the percipient and a larger man. Then I was asked if I knew anything of his eating habits and my reply was

5. The symbols in this case are explained in the record, but it should be noticed that the confusion about the cross and the dirk is due to mis-interpretation by Mr. Moriarty's mind, or the picture was not clear at first. The vision of the apple was not interpreted and has no discoverable meaning.

that I did somewhat know them. He enquired if he was fond of pork and I replied that I did not know, tho I did know he was forbidden by Imperator to eat it, but the reference to it was a natural suggestion of the apparition. I was further asked if he was an overeater and I replied that he was not. Then he remarked that he did not see good things about the person, later developments showing that this also was a suggestion of the word Hog. There was then a long pause and he saw a *broom*, and asked me if it was myself and I said, No. He repeated the previous idea by saying he saw the poorest surroundings around this person. He then said he got a name about Pig or Hog and added the question whether I knew such a person. I said, No, and he asked if he dealt in any business connected with Hogs or Pigs. I said, No, and he asked if it represented in any way his disposition and I said, No. He further asked if I had chosen this as a special fellow for the occasion and I said, No, again. Then he wanted to know if I knew him in his youth and, No, was the answer, and he wanted to know if the person dealt in hogs when young and, No, was the answer. Asked if I was his associate I said, Yes.

But the struggle was given up, the percipient bordering on nervousness. He had evidently tried to interpret the symbol naturally and did not suspect what might have been going on; namely an attempt to give the name in pictures and the interpreter had got only the three letters and thus diverted the mind from the real facts. He had been so accustomed to guess at the meaning of the symbols that he resorted to it here when he should have been passive. I have several times got the name *Hogson* through Mrs. Chenoweth and, if I remember rightly, in one or two other instances, one I am rather certain of. [6]

We proceeded to a new experiment and before I had written down the name he got the picture or the word *wireless*. I wrote the name of my wife, Mary Hyslop, as I had written and concealed

6. The confusion of meaning regarding the mental picture of a "hog" is most interesting. It shows that he had not at all caught the significance of what had come to his mind. We may suspect that it came in the form of a subliminal auditory phantasm and was converted into the visual by a process like that of colored audition, and then his normal mind set to work to find a meaning. It is probable that the letter "D" which soon after came was an effort to correct his illusion and to complete the first syllable of the name "Hodgson."

the name Hodgson. He then asked if there was a D in it, after getting the letter D. I said No, but it was possibly the omitted D in the name Hodgson. On saying, No, he asked if it was an H or an A and I replied Neither, thinking of my wife's name and not of Hodgson at all. Then he wrote the word *Down* automatically on the pad, and said he seemed to see writing. "Down" had no meaning to me, tho it might be a confusion of the effort to add the D to Hog and to finish the name. But we cannot be sure of this.

He then said he saw a *factory* and added that it was a *wooden factory* and was not high, only three stories. He then asked if there was anything of a hit in the reference to a factory and I had to reply that there was not so far as I knew. Then he saw a *pair of horses* and immediately asked if a pair of horses took *her* away. I answered, Yes, and he at once added "or him, whoever the person was." I noted the *her* and underscore it because I had given no hint that the name was of a woman. But his deviation from it at once deprived his hit of some value, as he did not take up the automatism which gave the *her*. He then asked if this person was dead and I said, Yes. He then saw a *hearse* and the two horses again and I admitted that it was correct, and he asked me if I had mentally asked them to prove it here. I admitted it pertinent, but that was all. [7]

He then saw and drew a *bottle* on the pad. It resembled a water bottle, and asked me if it was a laboratory man. I said, No, and he asked if he had passed on and I replied, Yes. The allusion to a bottle and a laboratory might have a meaning for me in connection with my wife, but there is not enough evidence that my surmise is correct.

There was a long pause and the percipient asked if I had a code with *him*, having definitely abandoned the idea that it was a woman and indeed apparently not having been affected by the original automatism *her*. I concealed the situation by saying, No, which would apply to what was in my mind and an indefinite number of other persons. The percipient explained what he meant

7. It did not occur to me at the time that there was a factory not far from the home of my wife whose name I had written here, but it was not "wooden." Moreover, the symbolism is so indirect we can hardly suppose that the reference has this meaning. It is wholly irrelevant, however, unless it has this meaning, so far as I can tell.

by the reference to a code, showing that, instead of telling me at first what he saw, he asked me about a *code*, when he should have told me what he saw. He said he saw white lights floating about and thought them some kind of signals, and wanted to know if I could translate them. I said, No, and there was a long pause.

The percipient then saw a figure which he drew as a *horse hoof*, and wanted to know if the person rode horseback or was a jockey. I said, No, and he then asked if he had been in business and I said, Yes. He continued this idea by asking: "He didn't have a business, did he"? My answer was that at one time he did, and he replied that he thought he was a business man. I had conjectured by this time that he had in mind my father-in-law and the sequel soon showed that I was correct. [8]

He then picked up the pad and quickly wrote the capital letter G and asked if that fitted. I replied that it did and he further asked if it was his own G. I said, Yes, and he understood me to mean that it was his own handwriting which I said it was not so far as I knew. The percipient replied that he himself never made a G in that way. He then said he thought of a bird trying to do something. Then came the following:

Shall I try to get the name?

(Yes.)

Capital L. Is that it?

(No.)

Is D right?

(No.)

[Pause.] Some one said cocoanut. There is a Ge [pause.]

Is that right?

(Yes.)

There are lots of Georges. Is there a change in the next letter?

(No.)

G e o ... [pause.] Is that right?

(Yes.)

Do you want the last name?

(Yes.)

8. None of these symbols had any recognizable meaning and no attempt was made to interpret them further.

[Long pause.] The first letter is hard to get. It looks like Hell. It looks like H. Did I write it?

(No.)

Is the name Hare? H a m. Is that right?

(No.)

He has a hammer here. H a . . . b Is that right?

(No.)

[Pause.] H a m. They tell me only to say M and show me a money sign. You said L didn't fit.

(Capital.)

H a l c . . . Lobster. Then took pencil and wrote two capital L's on the pad. Then he said the young man had it and soon uttered Hall, which was what the young man was thinking of, having caught what the name was.

Toward the last guessing will easily account for the success, but it is not so easy to account for the "Geo" and "Ha" and the letter L in this way. The young man could easily have guessed it after I admitted certain things and so could Mr. Moriarty. He thought at first the name was Halpin, but without saying this at the time.

The first series of experiments and results could be accounted for by previous collusion between the parties, but not by any jugglery on the occasion. This was impossible, but we might assume that the affair was planned out beforehand. But the parties were too transparently honest to entertain this supposition without evidence. They were all Catholics and naïve people. Any one who knows them would recognize their honesty and exemption from suspicion for trickery of any kind. A little contact with them would prove this, tho it might require more and different experiments to establish the fact beyond cavil.

But collusion would not account for the coincidences in my experiments, whatever other theory, chance or supernormal, be supposed. We might suppose that the man had primed himself beforehand with data from my published reports and had given the partial name of Hodgson from a guess and the whole name George Hall from reading. But we should have still to account for the difficulty in getting that of Dr. Hodgson in the form which he did and yet did not know what it meant when he got it, and also the coincidence of the name George Hall with what I had written on the pad and

he had not seen. It will require further evidence to establish the case beyond doubt.

It should be remarked that Mr. Moriarty told me that he had not read anything on this subject, and any one acquainted with him would be disposed to accept his statement without question. He appeared transparently honest and his naïveté is such that you could not suspect anything else. It was the same with the two persons present. They were all perfectly unsophisticated people. There is no reason to suspect the records on the ground of previous knowledge or reading.

I arranged for a student of Harvard Divinity School to see Mr. Moriarty. I gave no name and he went without revealing his identity. I asked him to report me the details. He did so and the following is the account of the experiment.—Editor.

II. MR. X.

Present: Mr. Moriarty and Mr. X. October 21st, 1917, 7 P. M.

Mr. Moriarty was in his normal state and talked about his business, with special reference to the role that his telepathic communication played. A dim electric light was burning. He lighted a cigar and began to walk up and down the room, pressing his hands against his forehead. He requested that I allow him to converse with me on some topics of the day that his attention might not be too strained in relation to the thought about the sittings to take place.

He asked me to write on a piece of paper a name of some one I knew and to keep the name in my conscious mind and not to show it to him. I did as requested. He continued to walk while I concentrated my attention upon the name, that of my brother.

He began to describe to me a series of blue lights which seemed to fall before his eyes. Presently a light of increased intensity slowly dropped down until it came hardly more than in the range of the visual threshold. He made an effort to draw the light down until it entered the plane that was parallel to the floor and perpendicular to the center of the pupil, but the light did not drop further.

Presently he said he could not get the name, but said that the name represented a man, my brother who was a physician. This he ascertained by the waving in the air of skeleton bones of the leg from the hip to just below the knee. The vision of the leg lasted for several seconds.

This observation was correct when I checked it with the facts it was said to represent. The only aspect of the observation that was wrong was that my brother was a senior in the medical school. My brother had informed me many times during his medical course that he was more interested in anatomy than any of the other medical disciplines.

For the next experiment I wrote the name of my mother, Caroline Handy ———. Almost instantly he said he saw a hand floating in the air. I considered that this observation was excellent, for according to the pictographic process this is exactly what would be expected of the middle name. The other two names did not come through.

He followed this observation with an accurate description of my mother's general interest in social problems and religious work. The observations included: (1) Her appreciation of motherhood by her interest in children; (2) Her self-sacrificing disposition which entailed many hardships which eventually affected her health.

Following these observations he suddenly remarked: "I almost ran into a little nest of chicks." While the first observation was good because it corresponded accurately to the facts, the second is most excellent and apt. (1) Because he followed it by a detailed account of my mother's interest in poultry raising, a pursuit she had been engaged in with much interest for the last eight or ten years of her life; (2) Because he commenced to give an explanation of my mother's character in relation to her care of the poor and the rich, by saying that this nest of little chickens had also a symbolic meaning; namely, she was a nest of warm and tender protection to the feeble and helpless whom the chicks were supposed to represent. This was perfectly true.

His final observation was to the effect that I was a professional man, a teacher, which was only partly true. During all of the experiment he said I was encircled by lights. This fact has been remarked of me by all the mediums I have ever seen.

III. PERSONAL.

Mr. Moriarty, J. H. H.

October 29, 1917.

6.30 P. M.

This second experiment was a failure. I alone was present and so was able to protect each effort against suspicion, except one of them which the conjurer would discredit, tho, if he had witnessed it, he would have found it was actually *bona fide*. It was the method that suggested usual trickery.

I wrote the name Imperator on a slip of paper and put it under my writing pad. Mr. Moriarty had his back turned when I wrote it and there were no mirrors about. Even if there had been and he was looking toward me he could not have seen me write it, as I kept even the movements of the pencil where he could not have deciphered them had he been looking. Most of the time he walked the floor as before.

The first impression received was the word "Up". This would coincide with the idea of "high spirit" which his type is generally called. But I did not signify that I thought of this. After a pause he saw a head and remarked that it was a bald head, which might signify age and to that extent again symbolized the name, but I gave no intimations of this coincidence. After another pause he saw a horseshoe and thought it meant the letter H, as he explained that he often found that the first letter of the name was intended. But this was wrong. Then he saw the letters A-n-n, which he spelled out, and tho it was wrong it might have been relevant to me as a part of the name of my deceased mother, but he did not say so. Then he got the word "Can" and thought of a can of milk. I remained silent and in a moment he got Coal and J, and said it could be C and J. Then remarked that it was more like Cole than Coal, spelling the word Cole.

This happened to be the maiden name of my mother-in-law, but later I found it was the name at the top of the letter head which we cut off to make the slips for the experiment. Mr. Moriarty did not notice this fact, but evidently it was a subliminal reproduction of what he knew well enough.

Then came the capital letter K which he changed to a small *k*, and saw "No. 27" which I had to admit meant nothing to me. Then came a wooden schooner and he thought it a single-master and to signify the letter S.

After a long pause he saw a mist and spoke of it as the shadow of a man that worked with me. I asked him to get the meaning of that, and the reply that he got was that he had passed away and came to me, and he spoke of his being a vapor. I said "Correct" to signify its pertinence. Then he got the impression of his being tall and thin. I made no reply and he asked me if he was on the trail. I replied that he was and a long pause followed. He then said he wanted to go back to the first impression which was correct, but I did not say so. He said the man was looking down on me.

After a pause again he got a picture of a checkbook with the checks torn out and the stubs left. He then spoke of him as a professional man, tho not like me. Then he spoke of him as a deacon and saw a book in leather. After referring to his tall stature again he repeated the idea of his being a deacon and I admitted it was pertinent. He then asked if these messages would "apply to myself", explaining that he meant pertinent, and I admitted it, tho the pertinence was remote.

Then a girl's hand, a beautiful hand, came down with the front finger pointing toward me, but I could see no meaning in it. Mr. Moriarty then remarked that he was not getting the voice to-night. He then wanted to know if I had any professional friends on the stage and I said I had not.

He then asked me to write a letter on a slip of paper and let him try that. I wrote, out of his sight, the letter I, which was the initial of the name Imperator and put it under my pad, upside down, as before. He got first H and then T after a long struggle. Then he asked me to change the experiment and I wrote the name William James on another slip and covered it with a second slip and sealed both in an envelope for him to hold on his forehead. Later it appeared that he thought I had written only a single letter. This experiment was the one which is subject to objection. It could be said that he could exchange it for another or read the contents through the envelope either with the envelope between him and the light or by means of a sponge saturated with alcohol. The fact was that he did neither, as I watched him carefully. He held the envelope against his face and then against his forehead a number of times, always turned away from the light and the letter within my sight all the time, the end of it, except when held under both hands against his face.

He first saw an aeroplane and thought it stood for A. Then he saw a picture of Niagara Falls. He asked if this was the same letter and I said it was not, and he asked his guide why he showed him Niagara Falls and the letter W was flashed to him and he spoke of it confidently. I admitted it was correct for a part of it and he said he thought there was nothing but a single letter in the envelope. The experiment then ceased, as I saw he was not doing as well as before, and I was tired. He had spoken several times of the fact that he could not get the pictures this evening as clearly as before and heard no voices at all.

By holding the letter between myself and a strong light I can read the name William James very clearly. He could have done so himself, had he tried it, but he did not try to read it that way. I submitted to the experiment in order to dispel suspicion on his part, as he would be sensitive to any doubt of his integrity.

Nov. 30th, 1917.

I tried another experiment tonight with Mr. Moriarty. No one was present except myself. I wrote down the name of my son, George Hyslop, on a slip of paper out of Mr. Moriarty's sight and put it under my pad, which I kept on the table. After a short trial Mr. Moriarty asked that it be enclosed in an envelope. I did so, covering it with another slip on each face of the paper on which the name was written and inserted them in the envelope without Mr. Moriarty seeing any of the slips. He was some distance off and not looking in my direction and there was no mirror in the room. I then sealed the envelope and put it on the table.

He first saw an umbrella which he said was a lady's, and I said it had no recognizable relevance. He then saw a lamb lying on a monument and thought it symbolized the disposition of the person whose name I had written down, and said it was suggestive of love. I could not see any clear symbolism in this and he asked if the name was a man and I replied it was. Then he asked if it began with L, evidently relying as before on the word "lamb" as indicating the first letter of the name. I said, No.

He then saw a flag on the corner of the envelope. There was no real flag there, and it signified nothing to me tho I might have interpreted it as symbolical of my son's enlistment. He then held

the envelope to his forehead in my sight; he did not open it. He asked if the person had passed away, and, on my saying he had not, asked if he was living which I answered affirmatively.

Then he tried the words "oil" and "old" for symbols, but I could see no meaning in them. Then he tried capital "W" and then "Wells" which had no meaning to me. Then a boat or a dory, with no meaning.

There was then a long pause and then he said he saw "bones" and in a moment added "human bones". Then he added that he should say a skeleton. I asked if he got any meaning with that and he replied that he had the impression of some one studying the body. I said it was correct for the person whose name I had written. Then he saw a pear and I saw no meaning in this. He then saw two pears and thought it indicated that the person liked pears. I knew nothing about this. Then glasses were mentioned and he did not know whether the reference was to eye-glasses or to drinking glasses. After a pause he got a "measuring glass" such as drug-gists use. It might be stretched to symbolize what I had in mind in response to his request to think of something related to the person. I thought of two things for sometime. One was medicine, and the other was my son's own child.

Then he suddenly remarked that he thought the next thing applied to myself and named a cider keg, thinking that I liked cider, which I said was correct. The abrupt and unrelated way of mentioning it was suggestive of something more than guessing, as I am especially fond of cider and he knew absolutely nothing about it. But there seems no apparent purpose or rationality in mentioning it so that I cannot urge its importance.

He then saw a Bologna sausage and thought it signified a close mouthed person. This did not apply to my son, so far as I know, at least in no special way.

Then he saw a painting of a woman, then candles, then the word "comrade," and after a long pause a barrel on a truck and finally drew this with a line that made it look like a pipe which might be pertinent to the lad's smoking a pipe, which he does. Then he saw a map of North and South America, and thought the strongest part was South America. We then stopped.

There was no significance in these latter pictures. But two things were hits, the reference to human bones and a skeleton and

the cider keg, but Mr. Moriarty was dissatisfied and said himself that this was only guessing so far as he could see. There was certainly no assured evidence of the supernormal.

JAMES H. HYSLOP.

BOSTON, MASS., Dec. 8th, 1917.

I had another experiment this evening with Mr. Moriarty. He had present Mr. McGuire and son and a Mr. Reck with whom he had previously had an interesting experience reported here. Mr. Reck was late arriving and we began experiments without him. It was my intention to begin myself, but spontaneously and while I was preparing for it, Mr. Moriarty started seeing pictures which he thought relevant to the younger Mr. McGuire. He first heard "Wedding bells" but these meant nothing. In a moment he said it was not wedding bells, but "Eight Bells", the name of a play. But this also meant nothing. Then he asked him if the name Burns, which was that of one of the players in the play, was one he was thinking of and received a negative answer. Then he heard the word "Girls" and asked if he was thinking of girls and the young man admitted he was. This might be a safe guess with most young men. Then he got a black tie, but abandoned it and returned to the "Eight Bells" by saying that some one was carrying them and dismissed the idea of wedding bells. Mr. McGuire admitted that he had in mind something that sounded like bells, but it was not bells.

Mr. Moriarty then proposed that Mr. McGuire, the elder, write down a name which he did and I placed it in hiding upside down under my pad on the table, the pad on which I was writing. Mr. Moriarty was walking the floor or in the other room in the dark while this was going on and the writing was done so that he could not have seen it, if he had been four feet away. The name was John Seaman.

Mr. Moriarty saw a squash, but it meant nothing recognizable. Then he heard the word "Dauber" and was told that he was not on the trail. Then he saw a safety bicycle lying on its side, and then a statue of the Blessed Virgin, but felt that it was rather an impression than a vision. This had no meaning. Then he saw and drew a figure which he thought was either the letter "a", or the

figure "6" or the letter "o", but it had a tail to it like "a" and he decided that it must be "a". This was not recognized, and he at once saw a shoemaker's hammer and corrected it to merely a hammer without being told that shoe hammer was wrong. Mr. McGuire recognized a meaning in the hammer, but did not say what it was. Then he saw a bird and thought it a robin, and as words sometimes stand for an initial letter or a relevant letter, he asked if B or R was relevant. Mr. McGuire, the younger, replied that they suggested something and that B was the first letter of what he was thinking. Then Mr. Moriarty was sure the figure he saw was "a". Then he saw a letter which he took to be R which Mr. McGuire, the younger, said was in what he was thinking of. Then he got the impression, not a vision or a voice, of "a father".

We stopped the effort then, having failed to get anything whatever that was pertinent to the name written on the piece of paper and nothing beyond chance coincidence.

He then suggested that all three see the name I should write and tho it was not the wiser course to do so, I took the suggestion and wrote the name of my daughter on the slip out of his sight and let the two McGuires see it. I then placed it under the pad as before.

The first thing Mr. Moriarty saw was a hack and then there was a pause. I said, after the pause, that it meant nothing. Then he saw a spoon and added that it was a table spoon. It meant nothing. Then he said that he had seen the hack before when I was here, and remarked that the name I had written was a relative of the one I had written before and that he at first wondered why he did not see the horses first when he saw the hack. The name I had written down before was the mother of the daughter whose name I had written this time. We were interrupted in the experiment by the arrival of Mr. Reck. We at once took him up at the suggestion of Mr. Moriarty, as I did not wish to prevent the spontaneity of his phenomena. [9]

Mr. Moriarty saw a tamper. Mr. Reck recognized this as pertinent. The tamper had appeared to Mr. Moriarty as Mr. Reck

9. There is at least a coincidence in the allusion to "a relative of the one I had written before," and the mention again of the hack, as it distinctly points to the fact that it related to my wife the first time and now it coincides with the writing of my daughter's name.

came into the room. Then he saw something that looked like a pet animal and in a moment said it was a pest. It seemed to be up in the air not on the floor. When Mr. Reck tried to see if it was a horse which his sister rode, Mr. Moriarty said the animal was a small one, like a rat or a squirrel and Mr. Reck was under the impression that years ago he had a pet squirrel. But Mr. Moriarty insisted that what he saw seemed to be "up high" as if on a shelf. Later when we went to the train Mr. Moriarty continued seeing things, without suggestion saw the animal stuffed. He had rejected everything Mr. Reck had mentioned, such as cows, horses, mice and bumble bees. At the suggestion of a stuffed animal Mr. Reck recalled that his father had been connected with a museum in which there were many stuffed animals. Then Mr. Moriarty spoke of a weasel and this was one of the animals stuffed in the collection and as every one knows is a pest.

Then Mr. Moriarty saw a rag doll lying in an oblique position. Then he saw a dust pan and then a safety pin. Neither had any definite meaning at the time, tho Mr. Reck recognized the dust pan, but I had cautioned him not to say anything about the meaning of the pictures until I was ready. Mr. Moriarty got the impression that the dust pan was mentioned by Mr. Reck's deceased mother.

Mr. Moriarty then suggested that Mr. Reck write down the description of a scene or draw a scene which his mother might describe. Mr. Reck wrote down the following out of sight and I put it under the pad without looking at it myself. "Morning worship, reading the Bible by my mother and repetition of the Lord's Prayer, kneeling at our chairs."

While this was being done Mr. Moriarty saw grapes and after a pause a small kitchen range, then a long handled affair, not the dust pan. Then he said his mother says: "Ask him about these pockets," putting his hands on his hips and mentioning a brownish coat. Then the handled object became clearer and he said it was for popcorn. Later Mr. Reck said he used to pop a great deal of corn as a boy and held the dust pan for his mother when she swept the floor. Then Mr. Moriarty saw a rain barrel, there was no cover on it and it resembled a beer barrel. Mr. Reck said they had a rain barrel at his home when a boy. Then Mr. Moriarty said: "I think of a question about a hill" and that had no meaning, and Mr. Moriarty replied, "No, that is not a question. It sounds like Hill. The

name is Hill." He then said that he heard something about elephants, and probably this meant something about big. Later Mr. Reck told me that Hill was the name of an intimate friend of the family who was in France and had put on thirty pounds of flesh.

Mr. Moriarty then saw a doll carriage and got the impression about something like an agreeable companion and asked if he, Mr. Reck, had played with his sister. No answer was given to the question, but later Mr. Reck admitted that he had been deeply attached to his sister and had played with her. Mr. Moriarty then saw and drew a tent of an unusual form. It did not suggest any meaning at the time but is possibly connected with the name Hill.

We then came back to my experiment, and Mr. Moriarty saw a skeleton without any flesh on it. It was small. Then he saw a name written on a bottle, but could not read it. Then he said: "This is a doctor." I told him to go on and he said "Dr. John. I call him Dr. Father John." There was then a long pause and he referred to an accident in which a horse was thrown down. The horse was white. I saw no meaning in it, but said nothing.

I then wrote down the name of Imperator and put it under the pad. Mr. Moriarty got no impressions at all, tho I was thinking intently of the cross and a circle. I then wrote down the name William James, and Mr. Moriarty got the letter T. Then a rake or hay. But he had to give it up.

We then suggested that Mr. Reck write down a name, which he did out of sight and put it in his pocket.

Mr. Moriarty saw a "Belly" and indicated that it exemplified a man with a large body front. But it had no meaning. Then a green light came with the person whose name was written. Nothing was said to indicate any meaning in it. Mr. Moriarty then said his mind still ran on Mr. Reck's mother and sister, and was told it had no coincidental interest for the name written. Then Mr. Moriarty got a picture of the runs on an ice house, which looked wharf-like, with planks extending out and a lantern hanging on the end. This had no reference to the name written. Then Mr. Moriarty put his left hand up to his ear and came over to me, saying he wanted to look at my ear. Then the green light came again. He was told the light had no bearing on the name. Then Mr. Moriarty asked if he had written down "a professor man. This draws me to Dr. Hyslop." Then he saw a name but it was too in-

distinct to read it, and asked if he had ever heard it before. He was told that he had. Then came the name George or Georgia in connection with it. Then he saw a picture of a four-leaf clover. He then asked if the person had any good luck, and Mr. Reck replied that the person might be familiar with the thought. Mr. Moriarty then asked if George or Georgia was relevant and was told that the locality was pertinent. Mr. Moriarty then drew a long figure and said it was a boat. It was in fact a shell or college racing boat, and spoke of it as a sharp pointed boat built for speed. Mr. Reck remarked that this was distinctly relevant to this man, and Mr. Moriarty remarked that it took him to college life and mentioned Yale. Nothing was said about this by Mr. Reck and Mr. Moriarty then saw a sweater with yellow in it and was told that this was also distinctly relevant. He added that it was striped. Then he heard the word "bird" and asked if the name was Sparrow. He was told that it was not. [10]

At this point the slip of paper on which the name was written was put folded into an envelope between two slips of paper folded over it and tested for opacity in front of a strong light while Mr. Moriarty was in the other room. He was then allowed to hold it to his forehead. I kept him in sight when he did this and he never held it between him and the light, but away from the light within sight of myself and with his own eyes closed. After holding it several times it was handed back.

Mr. Moriarty got the voice of something about Bates's office and asked if E, M were relevant. They were not, and Mr. Reck said: "Wait a minute," and asked "In what connection", and Mr. Moriarty replied in the name. Mr. Reck replied that it had no connection with the name. Then Mr. Moriarty saw a star which he said was larger than he usually saw and it appeared as if on the face of a clock or in a circle. Then he saw a leg held out and drew attention to the sole of the shoe, and said he asked why this was shown and he heard the answer: "A clean soul" (or "sole"). This was said to be relevant. "He or she, whoever it is," said Mr.

10. The sequel showed that the name of President Wilson had been written down. It was very pertinent to refer to Georgia, as he had begun the practice of law there or in that general locality and I understand met his first wife there.

Moriarty showing he was not yet aware whether it was a man or woman. Then he seemed to see a picture, but corrected it at once to a shadow coming by with a hat on and the most noticeable thing was the hat. No meaning was remarked and there was a pause, when Mr. Moriarty remarked that he saw the picture of a flag, his eyes being shut, and he then walked forward and took a small flag from the wall and holding it rather triumphantly asked if that meant anything and Mr. Reck replied that it was decidedly relevant.

Mr. Moriarty then again put the envelope to his forehead as described before and asked if "er" was on the last of the name. He was told that it was not. He paused and then asked if Professor ate pickles, and I replied "once in a while". Then he heard the words "What" or "Wart". He then asked if there were any warts on the person and Mr. Reck asked "Warts or protuberances" and on Mr. Moriarty's affirmative reply Mr. Reck thought he was right. Mr. Moriarty then began to produce writing like that which he saw and spoke of it as consisting of square letters. But Mr. Reck could not confirm that. Then Mr. Moriarty said that what he got sounded like the first part of his name and mentioned Swain or Swan, and said that he knew a Swain who was a haberdasher and that it was that suggested the name.

When I opened the letter after reaching home the name Mr. Reck had written was Woodrow Wilson. The mistake of the last name is apparent, but readers may decide for themselves the pertinence of some of the symbols recorded. They are quite pertinent, but it would take a large record of them to assure us of their symbolic coincidence.

BOSTON, MASS., Dec. 19th, 1917.

I had another experiment with Mr. Moriarty this evening. I was alone. I conducted the experiment in the same manner as before. The first name that I wrote on a slip of paper was that of an old schoolmate and roommate at College. I wrote it out of Mr. Moriarty's sight and turned it upside down under my pad.

Mr. Moriarty waited sometime, and got no picture or impression. Then he got the picture of an umbrella and I remarked that it had no meaning. He asked me if it had anything to do with the person whose name I wrote and I replied, No. He then asked about rain,

if I had thought of it. I had not consciously done so at the time, but thought of it just before starting and wondered a moment whether I had better take an umbrella. Besides this it was raining hard when I left Lynn the previous time. He then drew a series of ciphers and thought they might signify a million dollars. This had no meaning in reference to the name, unless by contrary, as the boy was very poor. Then he asked me if I had thought of the previous night when I was there and I replied, No. Again he thought of a hack, evidently repeating from memory the image of the two previous occasions. This was without meaning. Then he got lights and said they were like those he saw when my friend came two months ago. He thought it meant a certain amount of power around the person. There was no meaning in this. Then he saw a picture of periwinkles, but this was without meaning. Then he saw a book as large as the telephone book. If this had been developed symbolically it might have been made relevant. He then saw gold letters in the book which were fancy letters, but he could not read the words. The top of the book "looked like a prayer" and he tried to spell a name, but the letters were jumping about. If this could be taken as symbolizing a religious work it would be pertinent as my roommate was a theological-student. He then saw or heard something about Fan and was not sure whether it was for an electric fan or a name. It had no meaning.

The whole experiment was without any clear hits and on the spiritistic theory I might expect such a result, as the man died about 37 years ago and has never appeared in my work. Telepathy should have gotten hundreds of incidents.

I then changed the experiment and wrote another name, putting aside the first one. This time I wrote that of my stepmother who died a little over two years ago. The first thing Mr. Moriarty saw was the capital letter W and wrote it on the margin of the telephone book. It had no meaning to me in connection with the name written. Then he saw a brook or stream and asked if it was relevant. I replied that it was not so far as I knew. Then he immediately got me on a farm, as he saw a plow and the brook. I then recognized the relevance of the brook, as there was one in which we were much interested and especially my stepmother. He then asked me if he was too far back and I said, No. Then he saw a fountain, as if in a flower garden and on being told it was not relevant, said:

"No, I think I can correct that now. I judge when they said 'fountain' it is a cemetery: for they show me a cannon and take me to Pine Grove Cemetery where there are cannon. This is used to signify that the person is in the cemetery. Is this true?" I replied it was. Here, Pine Grove Cemetery is a burial place which he knows well and there are cannon in it. Now Pine Grove was the name of the place in the West where my stepmother lived before her marriage to my father.

There was then a flash like a sharp in music, but just one instead of two or several. Then he said I see this person in a brown casket. Is this correct? I replied it was, and he said he was trying to look down into it. Then he was taken back to the brook and thought of Phillips Brooks and asked if there was such a person and I replied there was. He soon showed that he knew of the statue to Phillips Brooks in Boston. But he changed the picture of the sharp now to K, and I said it was not relevant. Then came in fancy writing a picture of bronze letters dancing about. Then he said that what he thought was a sharp was the letter S and then he saw K. It was not the writing of a pen, but bronze. No meaning to this. Then he was taken from the casket to a monument with a metal statue on it, and referred to the statue of Phillips Brooks in Boston. When I said I knew of it he said spontaneously that they were mixing him up in this. Then he saw a lady's statue facing him. He said: "I thought it was a man, but I see a lady facing me, with large wings. I suppose they are the symbol of an angel." He asked if he was near what I had in mind. I merely asked him what he meant and he asked me if it was a man. I replied, No. He then explained what he thought the angel with wings meant and referred to a large white cross and said: "This is a mother sure, for I see her holding an infant in her arms." Then he referred to the Catholic images for a mother, which showed that his memory had been tapped again for symbolic indications of the relationship, and saw a beautiful blue aura. He thought it my own mother because of the relationship indicated, but in this he was mistaken. Then he seemed to get the impression that the mother was trying to get the infant to talk. There was no recognizable meaning in this. After a pause he asked if I was born in the country. I said I was, and asked if we had the conveniences of a city and I said we had not. He then saw the picture of an out-

house which he defined correctly and said it was red. This was not correct, tho the outhouse was an incident of my boyhood life.

Then he got the picture of a buck saw lying up against the house, and asked if this was familiar to me. I said it was, for I used to use a buck saw for cutting wood for my stepmother. Then he said: "They show me what seems to be a cedar tree." I asked where and he said it was connected with the surroundings. I asked him to locate it more exactly, if he could. He replied that it seemed to be off from the corner of the house and that it must be seen at the left hand side corner. He referred to the peculiar color of the house, and on being asked what the color was said it was not red. I thought this wrong but did not say so, because I was thinking of the living house which was red. He drew a picture of what he meant and where the cedar tree was. He placed the tree at the left side of the end of the house but at the wrong corner. But it soon flashed into my mind that it was the milk-house that was in mind or that exactly fitted the case, and this was not red. The cedar tree was at the left hand corner of this. He then wandered for a moment to the stairway in the living house and spoke of it as a new stair and the old one as having been taken out. This was true enough, but no special significance attached to it. Then I asked him to locate the cedar tree more definitely. He asked if it was in the way. I said it was not correct, but that I wanted him to stick to it. I saw that, if he meant by "way" the path, it was nearly correct, but did not give any hints. He then remarked that there was something odd about the location. I remained silent and he said they take me to a house on Ann Street where there is a tree at the corner of the house." I told him to go further with it and he said: "They show me a narrow or angular thing and a fence by the road." He then seemed to be taken up stairs and made an allusion to a wheel chair. I said it was not relevant and he asked if there was any one by the name of Wheeler connected with it and I said, No. I asked him to explain the angular shaped thing and he compared it to a tent which it resembled in the drawing. He asked me if it had anything to do with it and I replied it did symbolically and he referred to a soldier a manifest interpretation by his own mind. I told him he was off the track, and asked him to find out what the angular figure meant. He saw the picture of a fireman's axe and drew a picture of it. This had no meaning

to me. I then asked him what else was beside the house as well as the cedar tree. He saw something like a horse shoe and thought it betokened a blacksmith shop. I denied it. He wanted to know if the person believed in luck. I said, No. Then he saw a pigeon or rooster on a pole and thought it was a weather vane and saw this up in the air. He thought it was too large for a pigeon and too small for a Bantam rooster. There was a weather vane with an arrow on it not far off and on the barn. Then he saw a flat runged chair and asked if there was such. I said there might be, but I did not know. I think there was such a rocking chair in the house. I pressed him for what other thing was near the cedar tree. He saw some staging and drew a figure of a sort of scaffolding about the house. This was pertinent to that period when the old house was rebuilt. Then he saw a hammock and drew the figure of one. I remained silent and he saw a black cat and a grape vine. I remember nothing of such a cat, but remember the grape vine. It was not near the cedar tree. He then suddenly picked up the telephone book and, pointing to the capital W which he had written at the beginning of the experiment, asked if that symbolized what was near the cedar tree. I said it did. He said "I don't want the house," and asked me if I knew any one by the name of Wells and I said I did not. He said he got it by recalling the name of the sheriff of Lynn who was named Wells. He then asked me if it was a well. This was correct.

The facts were these. There was a small cedar bush planted in a tent shaped or pyramidal shaped pile of stones and it grew up to quite a large tree. It was at the left hand corner of the milk-house and there was a fence by the road not far from it. The well was very close to it.

I then brought him back to the brook and he correctly drew a picture of its running under the road, but he got no nearer its meaning. I tried to get its name, but he referred to Winding Brook, which was wrong and then he wanted a pebble, and asked if this was relevant and I said, No. He tried Window Pane brook which was wrong. But "Pebble" and "Pane" had the letter "P" which was the first letter in its name. He then saw clouds and a storm and then saw an Indian for a moment. He spoke of a messenger trying to get the name, and said this was the first time he had seen an Indian. He then saw the picture of a kettle on its

side and thought it represented the letter O. Then he saw the Indian stoop or fall and asked if it was Rainbow. I said it was not. Then he saw a goat then a big load of empty barrels. Neither had any meaning. I pressed for more than the letter O and he got I, which I admitted and then he got S which was not what I had in mind. The allusion to the Indian stooping or falling and the letter O had reminded me of a story by which my father said some one had explained the name of Ohio which I thought he might be trying to give. But the effort did not succeed in getting any evidence. The experiment then came to an end.

After it was over Mr. Moriarty said he felt much as if he had been going into a trance at times. This I would expect after a number of sittings with myself. The interesting symbolism is very noticeable here, especially in the use of the man's memory to get symbolic imagery.

BOSTON, MASS., Dec. 26th, 1917.

I had another experiment this evening with Mr. Moriarty. This time it was in my hotel room in Boston. The conditions were the same as described in previous records. I first wrote the name of my deceased uncle and covered it with my pad. Mr. Moriarty saw gold letters and then wrote the letter E, which, in fact, was the initial of my uncle's living wife. He then tried consciously to find a meaning for the gold letters which persisted, but failed. They had no discoverable pertinence. Then he asked if the name was Goddard and I replied in the negative. He then explained that he thought of that name because a man by that name ran a department store in Lynn. The fact was that my uncle was a storekeeper. He then asked if a sick bed had any meaning in this connection and I said it had, as it was connected with his death, but not evidential of meaning here. Then he saw a bell and described it at first as a dangling house bell and then spontaneously corrected it to a large bell like a train bell. My uncle was injured by a train of cars and died from the operation necessitated by the accident.

I then asked him to develop what the letter E meant, and he got W, with something streaming from it like a pennant, but called a scroll by him. It had no pertinence that I could discover. Then he saw and drew a circle with a central point and vertical lines from it beyond the circumference of the circle. He said it was like a

wreath and seemed to be an emblem like that of a lodge and might be connected with a pin. It had no meaning to me. I asked him to find out the meaning of the bell and he said he thought of the wife or sister of the person. This was pertinent tho not evidential. Then he saw purple lights and then a wishbone. He thought of the letter Y as possibly meant by the wishbone. But it had no meaning. He then asked if the person had anything to do with the Society and I said, No, and he asked if he had anything to do with Mrs. Chenoweth and I said it might, but that it depended on what could be said in particular. This uncle had communicated once through Mrs. Chenoweth. Then he got the letter B. This was his middle initial and I had written it on the paper. He thought it for the bell again. Then he recurred to the telephone, evidently thinking of the inventor Bell, and asked if I had talked to him over the telephone. I said I had not. He then asked if the name was that of my own daughter and I said it was not.

We then changed the experiment by writing a new name. This time I wrote that of an Aunt, also deceased, the sister-in-law of this Uncle. But no attention was paid to this, if I may accept the coincidences as evidence of the fact. The first thing Mr. Moriarty saw was a hub of a wheel and I saw no meaning to this. He then added that it was a wheel taken off a wagon. I asked what this would refer to, thinking of the broken wheel in connection with my Uncle's communications through Mrs. Piper, and instead of answering the question Mr. Moriarty proceeded spontaneously to correct the error of "wagon" to "carriage." He saw the handle to the door of a carriage and then said it was a carriage wheel. He had drawn just what he had seen and it resembled a wagon wheel much more than a carriage one. But he said it was a carriage wheel nevertheless and then saw a whip which he at first thought was white, but corrected to "cane colored" and then said it was Scotchy, saying he had never used this word before, and that the carriage seemed old fashioned. Probably the whip which he said was in the socket of the carriage was intended to further correct the error of wagon. At any rate the broken wheel connected with my Uncle was on a carriage and he was Scotch, and there was a whip with it that was broken in the overturn of the carriage when we were in it. He then asked if the person I had in mind had passed away and I said he had, and he added "I imagine he was a close friend," which

he was, tho Mr. Moriarty did not know what I had written. He then thought there was a peculiarity of full neck which had no meaning to me, unless the fact that he was short necked would fit. He next saw a turkey ready to serve, probably an association of Christmas, the day before, but with no relevance here. He then asked if the person ever wore white trousers, and I had to say I did not know, and from this he inferred the name was that of a man. He saw him come out and get into this carriage and said "He shows me some kind of boots." This was irrelevant, so far as I know.

I then wrote the third name, changing the experiment. At once Mr. Moriarty remarked: "Now I have what seems to be a thought and not a person," and asked if I had wished for an eraser and then drew one of the round erasers with the brush attached to it. I had that morning gone to the store to get an eraser for the first time in more than a year, and the clerk offered me just such an eraser, but I wanted the long kind. Then he saw scales, and thought he saw some one worrying about his weight, using the word "their", and then added that the scales had disappeared. The Aunt whose name I had previously written down might well have worried about her weight, as she was very thin, and I can imagine this roundabout way of symbolizing her thinness, tho I do not believe that she would choose the figure of scales for it. He then saw a picture of Cardinal O'Connell and his red hat. This had no meaning, tho he wanted to know if the person was very religious, interpreting the picture of the Cardinal as symbolizing this. It did not apply to my Aunt, and perhaps not to my Uncle. He then saw a train again and asked if it applied to the person and I said it did not, tho it would fit my Uncle whose accident was connected with a train. He then saw some barrels of flour rolling along, and thought they might mean the name Pillsbury, the name of the flour manufacturer. I denied this application. My Uncle was a grocer, so that it fitted him and not my Aunt. Mr. Moriarty then asked if the name was White, evidently using the color of the flour to ascertain its symbolic meaning. This, of course, was wrong again. He then saw a face with a mustache, but this had no meaning to me, and then came the picture of a very choppy sea and he saw a ship in distress, thinking he might hear the next day of such a disaster.

I then changed the experiment, writing the name of Dr. Hodgson. At once Mr. Moriarty saw a cash register. There was no relevance

to this, unless symbolic in a general way of my Uncle. Then came the front steps of the hotel, and he asked if they were granite. Last fall he had seen them as well as this time. Then came something like a wreath or a crown with the letters F MAY on the lower part of it, and he thought he smelled oranges, and then saw a large star with lights around it. There was no apparent meaning in any of these, except that the star coincides with an incident purporting to come from Dr. Hodgson through Mrs. Piper. But it is not evidential.

I then asked him to return to the barrels of flour, but I got nothing further. I became very sleepy and dozed off several times and awakened to find Mr. Moriarty was sound asleep. I remained quiet until he awakened some minutes later. It was the first time he had done so, tho once before he felt himself near a trance.

Boston, Mass., January 16th, 1918.

I had another experiment with Mr. Moriarty this evening. There were no results whatever of any significance. I observed the same conditions as before and before going out I resolved on trying automatic writing and this was done near the beginning without my suggestion. But nothing occurred of an automatic type. Mr. Moriarty simply got impressions, oral or visual and wrote down the results normally.

While he was out of the room I wrote down the name of Mark Twain on a slip of paper and put it under my writing pad. First came an uneasy feeling and then a picture of an old fashioned baby carriage, but without relevance. Then he suggested writing and told me how the suggestion to do this came to him a few evenings before. He saw a hand with an ink bottle on top of it and took this to mean that he should write. After some delay he wrote with interruptions: "Retrench. The Bastille is Falling. Yes, Trembling Throngs Awaken late, but fate so everlastingly patient is tired of throngs that's wronged. We'll (or 'will') weep nor sleep."

He first wrote "not sleep" and after a pause corrected it to "nor sleep." I asked what was meant by the expression about the Bastille, but got no answer, except that he presumed it meant people or government, and then identified it with our own government. Then he added to the writing the phrase: "Whence sorrow."

Seeing that this was leading to nothing I asked him to go back goose." This had possibilities in it with reference to what I wanted, but all my efforts to get an intelligible explanation of it failed. He saw the picture of a sword and drew it on the paper, but it had no relevance. Presently he wrote "Bill James", but could not explain what it meant. He saw a phantasm of an epaulet on a shoulder. Then the front of a Bible with a clasp on it and then a hospital. Both were without relevance. The flash of a window, a picture of an owl, and finally the name Joe came. But nothing of significance was discoverable in them.

I tried a second name, the real name of George Pelham, but again got nothing relevant and then the name of my father with a like result and then stopped the experiment.

The following is a record by a stranger whom I sent to Mr. Moriarty on date of record. There were no hits of any importance or that are either self-interpretive or intelligible to the psychic himself. The fireman's hat might have had a meaning, but it was sent to me at the time the appointment was made by myself.—Editor.

IV. MR. Z.

Dec. 14, 1918. 7:30 P. M.

Entered Mr. Moriarty's office, shook hands with him mentioning only that I came to keep appointment made for me by Dr. Hyslop. Sat down and talked for some time, he explaining the nature of the phenomena he manifests and the history of his case. He referred to a vision he had when he read your letter making the appointment for me—"fire and Water" (auditory) and image of a water bottle, a large one, such as are found in factories with acid or vitriol in them, in a crate. (I thought of a spring water bottle.) John L. seemed to be written on it and it seemed to him to be delivered at my house. He said if he were to say anything to me concerning his impression or interpretation of this he would urge me to increase my fire insurance. Also saw fireman's hat.

Explained that previous to my coming he had received the impression of something that suggested bull, and he had drawn a pair of horns. (This lends itself to liberal interpretation.) Asked if

Skinner meant anything to me. I said no. Also mentioned Marlboro. Meant nothing either.

The idea of S's seemed to persist with him. Strip of wide neck—strength—in fact everything about me or about someone connected with me suggested strength (I forgot to state that I had written on a slip of paper and concealed my father's name, "B. J. Warton.") Said he anticipated strength before I came and sensed great strength as I entered, which, he said, somewhat disconcerted him. Whether the strength referred to me or not he could not be sure. I cannot lay claim to strength in any way, but my father was morally strong and, in his younger days, a stalwart, strong man physically—remarkably fine character. The psychic said it might be my father he didn't know. This was wholly voluntary on his part. I had been discreetly silent and remained so throughout. Saw a harmonica in front of my breast (no significance to me). Did I know anyone by the name of James who played or plays? (No.) Vision of side of beef taken to be symbolic of strength. Vision of black comb and presence of woman trying to crowd in. Comb symbolic of hair—a big head of hair. (Had aunt having a fine head of hair who died in 1908. Previous to her death I bought her a splendid big black comb which was used during her illness and to comb her hair after she died.) Could seem to read letters P. J. in gold on comb. Couldn't tell whether name of comb maker or whether it was intended to be initials of communicator. (Note this was pretty near B. J. Warton.) Image of a scythe. (I thought of the grim reaper and half wished I hadn't come.) Vision of slate symbolic of good writing. (No meaning to me.) Back to woman, well shaped, firm mouth, lips set tight. (Fits my aunt.)

Asked if I recalled a waist that seemed to belong to a pal, a pal of some man on other side? Was it my mother's? Buttoned up side, not blue, not black. (I couldn't place it.) Vision of sunshade tipped back a little. (No meaning.)

Vision of street sweeper's cart, painted yellow. Had I run into one, or fallen over one in the last few days? (No especial meaning, except that when he spoke of the yellow I thought of a book by Richard Ingalese, in which he lays stress on the yellow rays, as referred to in Occultism. I had run through this book recently and had speculated somewhat on the probabilities of the assertions made, especially with reference to color vibrations.)

That is about all on which I took notes. I was ready to attach importance to anything that seemed to warrant it but there was little that commended itself to me as a hit.

Still, I can understand that correctly interpreted all these visions might have told a perfectly clear story.

C. T. W.

DETAILED RECORD.

Prefatory.

The following is the detailed record of the experiments with Mrs. Chenoweth for cross reference with the work of Mr. Moriarty. The summary of the results was given in the Introduction. The experiments were intended to secure some light upon the process involved in Mr. Moriarty's work and to see if any indications would be found that it was associated with spiritistic influences. The record must largely speak for itself, along with the Notes. More sittings would have been better, but it was the last work of the season and no more could be given. But such as they were they add to the suggestiveness of the spontaneous experiences.

Mrs. C., J. H. H., and Mr. Moriarty. July 29th, 1918. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause and reached for pencil. Pause, slight groan and long pause.]

[Automatic Writing.]

My [written very slowly and with difficulty.] S [pause]
Son Son. [Pause and P. F. R. and pause.] * * May it be
possible for me to do what I wish.

(Yes, what do you wish to do?)

I am making an effort to be clearly understood.

(Who are you?)

[Pause.] I am one of the family father.

(All right. Glad to have you here.)

You are friendly to the effort I make.

(Yes I am.)

and I have much to say and many with me.

(All right. Express yourself freely.)

It is a privilege [read 'protégé' doubtfully as a part of it was superposed] p ... [read] to come. [Pause.]

My name will come along soon. [Distress.]

(Yes.)

I know something about this kind of work and have been interested for a long time. She will [P. F. R.]

(Stick to it.)

She will help me.

(Who will help?)

Wait a minute. (All right.) 2 [read 'I'] 2 will help me on [read 'or'] this [read 'his' as written] on this side [Pause.]

* * [scrawls.] You know my boy my son.

(Do you mean me?)

no no not you another son here.

(Yes he does.) [Sitter nodded assent.]

with me on this side.

(Yes.) [Sitter nodded assent.]

and so will she Mother.

(Yes I understand.) [Sitter nodded assent.]

and we three will try and get at the most important thing in the world which is to connect the family of the earthly life with the family of the spiritual life.

(Yes I understand.)

Broken links are united by love. [P. F. R.] P ... P ... P ...
Pa Pa pa still the feeling of father to child.

(Yes, in what way do you expect to unite the earthly with the spiritual life?)

by constant contact and care and love which is proven by this method and insures co-operation for larger service in the sphere of activities where each dwells for it is as much of an inspiration to us to have intercourse with those on earth whom we love as for them to have it. [Pencil fell and distress. Pause and pencil re-inserted.] [Distress and pause.] [1]

1. The sitter's father was the first communicator and he made allusion to the mother and a deceased brother. Both father and mother and a brother were dead, a fact which I did not know. He was called "Pa" as indicated in the communication, tho this seems to have suggested "Papa". I learn from the sitter that the father was occasionally called "Papa" by others and always called "Papa" by his daughter.

S ... [pause] S [pause] You know S— S ...

(Finish that if you can.)

My mother's my mother S —

(Finish that if you can.)

S a ... S a ... [P. F. R.]

(Stick to it.)

His grandmother [read 'It is grandmother'] His grandmother.
Understand.

(He does not recall it.) [Sitter shook head.]

S a ... [P. F.]

(Stick to it.) [2]

[Pause and pencil reinserted. Long pause.]

He is so sensitive to our thoughts.

(Yes, in what way?) [Had in mind his method.]

and is so often [partly superposed and not read.] often influenced by us and a group of spirits seeking to do work in the world a group of good spirits and yet sometimes making him very nervous.
Understand.

(Yes.)

and only yesterday we were with him and helped him as he went about a ... [Pencil fell and pause.] [3]

[Subliminal.]

Who are all these people?

(You tell.)

Who is? [Grasped my hand quickly. Long pause.] Wait a minute. [Long pause.] Who is the red headed one?

2. "Sa" is probably for Sarah, but I have found no meaning for it.

3. The allusion to his being sensitive to their thoughts was a direct hit, if his experiences and feelings be the criterion of it. This characteristic does not appear in his ordinary phenomena as recorded, but his casual statements to me about what he saw and heard in addition to incidents that appear as evidence show that the remark in the record is correct. The further statement about a group of spirits around him coincides with his own convictions and feelings, and with what is evident of mediumship in him and his work. The statement about his doings the day before (Sunday), was not completed and hence its evidential aspect was lost.

(You tell.) [4]

[Pause and left hand rose in the air and fingers partly closed and appeared to pick at something.]

W-i-l-l-i-a-m. [Spelled.] Do you know that one?

(No.) [Sitter shook head.]

Yes you do. Old man. [Pause.] I think he is ... [Pause.] Have you got some one with you?

(Yes.)

Well, find out if he knows any one named Uncle William, and another letter I see, the letter E. Do you know that?

(No.) [Sitter shook head.]

It looks like... [Pause.] Do you know any one named Ellery, William Ellery.

(No.) [Sitter shook head.] [5]

Leave it there then, won't you. It seems like a minister or one interested in a minister.

(Spirit minister.) [Sitter uttered the word 'spirit.']

It looks like a minister. I get ministerial conditions. I think that is a minister's name. Try and see it bye and bye. [Pause.] Had your friend wanted to preach?

(Almost.)

Well, it's that preaching influence, you know. Preach and teach. [6]

4. The sitter tells me that redheadedness was found in the family, tho he only learned this from his mother before her death. He does not recall any brothers and sisters with red hair, but his own has a reddish tinge in spots. He called my attention to the fact.

5. The sitter did not recognize any William at the time when I looked at him and at no other time when asked about it. When the name Ellery came I at once suspected whom it was meant for, as I had his writings, but I refused to divulge it to the sitter, telling him that I wished to see if he himself got the full name. He himself knew no William Ellery.

6. The man told me that he had a veritable passion to preach and teach and I could infer his interest in something of the kind from what he told me last winter of his impressions. He had many temptations to try his powers in public speaking. But he always restrained himself. He confessed, however, after this sitting that he was constantly overwhelmed with the desire to preach or teach. This fact comports with the presence of this William Ellery about him.

[Opened eyes and sitter left. Closed eyes, pause and opened them again and soon awakened.]

Mrs. C. J. H. H. and Mr. Moriarty. July 30th, 1918. 10 A. M.

[Subliminal.]

[Long pause Sitter admitted, long pause and reached for pencil. Pencil lay between thumb and finger a few moments before grasping.]

[Automatic Writing.]

My best effort shall be made to give you the help in this investigation which you are making to give the world the evidence that spirits are ever seeking to make themselves a part of the earthly career of sensitive people.

The friend is very sensitive normally and the work and purpose of his mind has drawn to him a group of souls of varying degrees of power and each making effort to impress and control his life [written 'lufe '}] for some more definite work than has been accomplished. [Occasional sighs and distress.]

There is a lady in this company who has been gone from your life for a long time and she is a great help to him and seeks to arrange these manifestations in a way that shall enable him to proceed with his plans and still have the consciousness of the [pause] influences which has [have] been his.

[Here the left hand reached over and grasped the right arm at the elbow and held it as if in distress while the writing continued.]

for some time. The lady [distress] is a relative of [Left hand removed from right arm] his and is a very devout [N. R.] devout woman and of the old fashioned Christian type.

I [pause] have [pause and distress] a word to say about her appearance for it is very clear that she wishes to be recognized [sigh] as a friend among some contending forces.

She is [sigh of distress] slender and rather short though not extremely so and has very smooth soft hair which is parted in the middle and combed rather loosely toward the back of her head. She has fair skin and blue eyes and is past the very young life I think

about fifty or slightly more and she has an air of having been very fond of this man when he was quite young.

She is not an unusual type and so not very easy to describe but she is in the company of his father and is a relative of his and there is a peculiar mark on his [so written and read] her forehead a slight discoloration at the edge of the hair which is not raised from the surface but is about as large as a bean.

It seems as if this lady had extraordinary interest in all [distress] forms of religious [read 'religions'] religious life and that it meant more to her to be good than to be famous. [7]

[Distress and leaned forward, but fell back at once. Pause.]

I want [nearly lost control] to say more about her for she has been instrumental in bringing to him some of the spirits who

[Distress, leaned forward and head fell on arm on top of table and the writing continued in an awkward position.]

are are trying to work through his hand.

(What relation is this lady to him?)

not yet determined.

(All right.) [8]

[Pause and distress.] You [new pencil given and much distress.] write.

[I thought the desire was to have him write automatically and gave him a pad and pencil.]

7. The first communicator at this sitting did not reveal his identity, but I managed to obtain it the second day following. He alluded, however, to a lady whom he fully described without giving the name. This lady the sitter recognized as his deceased sister Mary. He told me she was a very devout woman of the Catholic church; was slender and somewhat short but not especially so; parted her hair in the middle and combed it back as described; had a fair skin and blue eyes; was about fifty or more when she died, and was very fond of him when he was young.

8. The expression "not yet determined" is especially interesting, as it is the first direct statement I have had tending to suggest or confirm the suspicion that I have long had that the interpreter or control has as much to do with the limitations of the messages as either the communicator or the medium, perhaps more. It is probable that the communicator is clear enough and that the difficulty in answering my question was in the interpreter. All he could do was to interpret pictures that came to him and the question might demand such a change of symbols as would create some confusion or difficulty in getting the answer correctly.

he can write for us. You do not * * not ... You do not know what I mean.

[Some confusion and difficulty in writing in which I said: 'Wait a moment.']

(I do now.) [I then removed pad from hands of sitter.]

he can write for us himself.

(I understand.)

I know what I tak [talk] about. He is writer for spirits when he wish [so written and read] to be ... wishes. [Struggle to keep control.] [9]

Great [N. R.] Great deal to do and great rush to do it. great fear [read 'bear' doubtfully] fear he will be deceived [N. R.] deceived. Yes [to reading.] he thinks himself too easy used. You know what I mean.

(No I do not, but can you say what form his experiences take?)

You mean his dreams when he is awake.

(Yes.)

he is afraid imagination run him into wild dreams and false things.

(I understand.) [10]

Just [read 'first'] wait ... Just ... and see him grow if he stops being scared of what is going on. Good gift

(Yes.)

of God for service to man and will not spoil his life nor his nerves.

[Pencil fell and hand reached for pad and tried to tear it, showing traces of the invader connected with the previous case, but was probably purely subliminal momentum of past habit in the case of obsession.]

[Pause, opened eyes, and sitter left the room. Awakened and in semi-normal condition said:]

9. The sitter does automatic writing and sometimes speaks automatically or semi-automatically. The speech is an interfusion of his own and inspired automatism. Of course Mrs. Chenoweth could not know the facts.

10. The man is very active and usually or always in a rush. He did have the fear of being deceived until he yielded to the influence. His experiences may well be described as "his dreams when he is awake." But this only partly answered my question. I desired an explanation of the peculiar form of his phenomena.

Do you know any one named Amos?

(No.) [11]

Mrs. C. J. H. H. and Mr. Moriarty. July 31st, 1918. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted and long pause. Reached for pencil and pause.]

[Automatic Writing.]

When we came here yesterday it was with a firm purpose to make clear to our friend that there is a purpose in all that has come to him and that the most important work for him is to get into perfect training to receive and understand what is done with and for him.

Seek first the Kingdom of God and all these things shall be added unto you. It is the kingdom of heaven which simply means the kingdom of Truth and it is not for pastime nor is it accidental but a clearly defined work which will give him larger scope for fine service in the [distress and struggle to keep control.] [12]

[Oral.] I cant. [Distress and cry of 'Oh'] All right.

[Writing resumed.] world. It is possible that I have too firm a hold on the instrument I am using but I thought it best to take hold with some power and say what I wished. [13]

11. The sitter knows no one by the name of Amos, except a poor unfortunate person for whom he has much sympathy and has endeavored to help. It is not clear that this person is meant, but the mention of him would consist with the sitter's strong humanitarian impulses and desire to serve mankind, as is hinted at in this passage.

12. This passage has more relevance than it is easy to explain. The impulse to do the work was so strong and the need of having his living so imperative and the means small for it, that he has had to raise the question of remuneration for work of the kind, if pushed into it. But he felt reluctant and opposed to taking money for it and has always refused to do it. The quotation from Christ from this point of view was very relevant and more so than any possible knowledge of Mrs. Chenoweth could make it. I can only infer that this was meant.

13. This difficulty and the intrusion of the subconscious explains itself largely. I had noticed that the writing was labored and difficult.

(Do you know just in what form his experience began?)

Surely we are not unconscious [N. R.] unconscious of the first manner and while that seemed more like chance it was as well planned as if it had happened under other [read 'our': distress and cry of 'Oh': pause.] other * * [scrawl and pause with distress. Left hand went to head. Leaned forward a moment and fell back.] [14]

that is better. I did not like the posture. I find it takes some will to work and if there is a diversion [written 'dvision' and so read and then corrected a moment later] of attention it takes away the power.

I wish to speak of some experiences which have been his and to help you to see that they have been unusual and not of the type that may easily be classified as hallucination or imagination. one may classify

[Pencil worn and new pencil given. Hand grasped it tightly and with it the old one which I had to remove carefully.]

any new range of vision or hearing as hallucination. I refer now to an experience some little time ago of at once becoming aware of a presence which was not seen or heard but felt as if contact with the head had been made and soon after a vision and it is to this I wish to call your attention.

There is always a sense or apprehension ... or [read 'of' casually, as I was turning the sheet.] ... or of a presence. [15]

14. I did not get a prompt answer to my question. I had in mind the peculiar use of his memories and symbolism to convey his messages. It is certain that my mind was not read, at least in respect to the specific thing desired. But it was very pertinent to refer to their liability to the accusation that their coincidence was due to chance. That was the theory that the Philistine would adopt without evidence.

15. The reference to "hallucination or imagination" is in the right direction generally in answer to my question, but it does not answer it specifically. The man's experiences would be described as hallucination or imagination by psychiatrist and layman alike, but they are undoubtedly veridical and partook of both sight and hearing. That is, they represented visual and auditory phantasms. He had frequently felt aware of a presence and often gets visual phantasms at the time. There have been more than one special illustration of it as described in the record. He has often had some feeling of apprehension about them, but not of fear: rather of wonder whether they should be developed.

losing my power a little. will recover in a moment I think.
(All right.)

[Pause and distress.] Yes [pause] no evil is near. I do not wish either of you to have fear of undue control neither do I wish him to feel that his life is broken. [16]

(I understand. Have you any advice as to how he shall go about it to develop his power?)

Yes and am most earnest to have him understand. The only difficulty

[Old pencil worn out and new one given with firm and tight hold again as before and the worn pencil was removed with difficulty.]

I see for him is that the power is so strong and the contact so complete just as it is here that he may have some trouble in keeping it in its proper scope for a few weeks.

The momentum gained by his confidence and interest adds to the power and I would advise slow and sure process and not too many hours given specifically to the work and the hours that are given shall be given with precision and definite intent and ...

[Pencil fell and right hand seized mine and a little later the left came over and I had to hold both in my left.]

[Oral Control.]

P-u-r-p-o-s-e t-o [distress] b-e a s-e-r-v-a-n-t o-f t-r-u-t-h. L-e-t t-h-e m-i-n-d b-e a-s p-l-a-c-i-d a-s p-o-s-s-i-b-l-e a-n-d t-h-e v-i-s-i-o-n w-i-l-l b-e c-l-e-a-r a-n-d t-h-e [distress] w-r-i-t-i-n-g m-a-y b-e * * [possibly 'attained' but not caught.] [Message spelled.]

(What is that?) [17]

[Pause and oral control lost. Reached for pencil.]

16. The trouble in keeping control may have been an echo of the work with the previous case and this is confirmed by the remark that "no evil is near", a statement made to allay suspicion and apprehension to which allusion had just been made.

17. The control was broken and could not be resumed except in the oral form which immediately took up the message where the writing left off and completed it. What had been said was pertinent enough, but not evidential.

[Change of Control.]

My son you will know that no experience can come to you that I am not near. the friends who are to help you in your unfoldment will give more suggestions later but I am so anxious for you to have some word from others who are here that I can not let the time go by without a little message.

I have with me the three who are nearest and we know the strain you have been under and the surprise and doubt and dismay that followed one after the other in these experiences. You are more sensitive y . . . [pause] than you ever thought and your strong will does not make you less so but attract [s] strength for strength. [18]

It would be funny if it were not so serious to see the way you have tried to set this aside understand.

(Yes.) [Sitter smiled and nodded his head.]

and then it would return in greater force but never for evil.

I want to tell you about a little girl who is on this side who is unknown to you but in the family and who has been here long and who frequently tries to give you the odor of flowers. her effort has succeeded on some occasions for there has been a whiff of something foreign to the odors about you and you have been conscious of it but not conscious of its source.

There is an effort stil [still] going on to make a test of this and sometime between now and the next writing [written 'witing' and purposely not read.] writing the next hour tomorrow she will try and bring to you a special odor which she will not speak of now but you pay a little attention to odors between now and then and I think you will detect it and I will refer to it again and we will see if you get what she thinks. you will.

(All right. Good.)

18. The only evidential features of this passage are the reference to the sitter's "surprise and doubt and dismay" that attended his experiences and the reference to his strong will. He had indicated to me last winter his long doubts and surprise about them and told me after this sitting that his will had been very determined and strong in its resistance to the phenomena for a long time. He had early suspected spiritistic influences in them and went to some local mediums, but was so disgusted with their performances that he would have nothing to do with the subject and wondered why he was the victim of the experiences. There can be no doubt that his strong will had been the preventive of obsession.

Her name begins with N and you may also see something about that. We are most eager to get you into the best [Indian gibberish.] state

[Oral.] I will not.

of of [not read first time] receptivity before you get through here.

(All right. Good.) [19]

[Pencil fell, pause, right hand raised in air a moment and then went to face.]

[Oral Control.]

F-r-a-n-k [Spelled.]

(Frank who?) [Sitter shook his head.]

Frank [whispered and not caught.] Frank.

[Subliminal.]

I can't see any more. Do you know who he is?

(Frank?)

Do you know any one named Frank Babbitt. It sounds like Babbitt or Barber, Barber. Did you ever know an old lady very wrinkled and a little black lace cap on her head? Wait a minute. [Pause.] Quite old, face all wrinkled. It is very hard to see. She is so close to me, and wears glasses as if trying to see for herself. Hasn't many teeth, an old old lady but wears a lace cap, not a relative.

19. The man has a deceased sister who died before he was born. Her name was "Annie" so that the "N" referred to might be accounted for as caused in the sound of it, but is not the initial of her name.

The man told me after the sitting that he has had an odor of the kind described a few times among his experiences. He remembers one special instance in the presence of Judge Southwick who had been visiting a nursery of flowers—the fact not being known to Mr. Moriarty until after the experience when the Judge told him—and Mr. Moriarty had both an odor and a vision of strange flowers which appeared in the Judge's lap and the latter could not give the name of them. Once before he had the odor of violets.

Between this sitting and the next one he had no experience of odors and there was no allusion to the fact in the next sitting.

The expression "I will not" may be an intrusion of the invading agent in the prior case of investigation, as it has no relevance here, unless that hypothesis be admitted.

(Sitter: Name Comers.) [Whispered to me and I thought it 'Comans']

She is awfully good, but old you understand.

(Yes.)

She tries to ... She don't need artificial things, not even teeth or glasses, but stays as God made her without any help, if you understand.

(Yes.) [Sitter nodded assent.]

She knew a lot of things. [20]

[Distress, pause, showed signs of awakening and sitter left the room and as he went down stairs Mrs. C. awakened, hearing his footsteps.]

Mrs. C. J. H. H. and Mr. Moriarty. August 1st, 1918. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted, long pause, rolled head over in slight distress and reached for pencil.]

[Automatic Writing.]

I am here again and so much to do for one cannot plan for long months to do particular work and get part [read 'past' and hand pointed till corrected] way with it and then find the open door which leads to larger expression of these [written and read 'those' and hand pointed till corrected] without thinking of many things which ought to be said and done while the opportunity is at hand.

It seems very remarkable to me to be able to express so definitely what I feel for my friend when it has been rather [rather] hard to get the real purpose of my proximity into his consciousness.

(Is this the same person that came first yesterday?)

20. The sitter knows no person by the name of Frank Babbitt or Barber. But he knows well a deceased woman who is here accurately described, tho he knows no reason for the mention of her. He accidentally blurted out her name at the sitting in a half whisper. She was a very old and wrinkled woman, her teeth nearly all gone and with very poor eyesight. She would not wear false teeth or spectacles but "remained as God made her." She wore a black lace cap as described. She was not an intelligent or educated person.

Yes. I ...

(Do you object to telling who you are?)

no objection whatever only that I want to wait until I get my message finished.

(All right.)

It is no idle pastime with me that I am here and I am not writing to disturb [disturb] his life and peace of mind unless I can bring to him some work which shall compensate the matter. It is always well to understand in the beginning that there are certain inalienable rights which belong to a soul and I would have the work a work of co-operative endeavor and have him make assent to plans which seem best to us and yet which we would not force upon him before he is ready to assume responsibilities for some definite work for the Truth which is represented by our presence. I hope this is quite plain to you both.

(Yes it is.)

and that there may be no misunderstanding because of our discovery of receptivity to spirit influences. The clairvoyance will grow with use and assume [assume] proper relation to the duties of his life. understand. [21]

(Yes, and can you say how the pictures come out to us in his work?)

Yes these are an inspiration for his hands to express and in the written word which follows there will be significance of the past contacts which we have made. [22]

(Yes, I mean what) [Writing began quickly.]

I know just what you mean. You intend to ask me to explain what method he uses to portray the things which are given.

21. There was nothing whatever that was evidential in this passage and if the statements that followed my question just after it be accepted as true we can understand the present long passage. It represents alleged facts on that side and so is not verifiable. It is pertinent, but that is all we can say of it.

22. This is not an answer to my question. It is probably true that the mental pictures act as an inspiration to the man and "words" do often follow them, "words" or speech which is intended to interpret them. Occasionally he has tried to write out the interpretation, as my own records show. But the present statement would not be easily understood by a general reader. It is too fragmentary and very well indicates the difficulty in getting through a message in such stages of mediumship.

(Yes exactly.) [23]

I knew that at the beginning and I was not quite able to put it words on paper what you expected. It is not because I am not aware of what he does but because the expectancy [N. R. and read 'we'] the expectancy [N. R.] expectancy creates a slight pull on my thought and I do not wish to make any mistake ever so slight and would prefer to keep silent rather [rather] than appear to be brushing about for an answer.

I hope I am as direct as you appear to be and I shall always be as careful in my relations with you and him as I can consistently be. consistently in this case means only that I must now and again take a chance at expressing some thing without actually knowing what the result may be and to you that might seem inconsistent but it is not so but one of the plunges [N. R.] plunges one must take in diving [written 'dvng' and not read.] diving [written 'dvng' and not read] diving [N. R.] Diving into an unknown river where there may be currents unknown until one is in the stream but if one can swim he takes that chance wherever there is water.

This explanation seems long and tiresome but it is absolutely true as regards this work. I am able to control the currents in some psychic waters much better than in others but I shall continue to dive [written 'dve'] and swim wherever it is his pleasure to take himself until I have proved [read 'learned' doubtfully] proved that I am a factor in his vision and not merely an imaginative creator of scenes within himself. [P. F. R.]

(Can you answer that question?)

Yes you are very persistent. Do you think I do not realize it as much as you do or that I could forget it even in the effort I made to explain. [24]

23. I had been stopped in the question by the evident desire to prevent my making myself any clearer. I had carefully withheld the special thing that I wanted cleared up and what was said here is an exact description of what I wanted, except that it does not get to the details I wished. It was the method of delivering his impressions that I wanted explained in detail. But the sequel shows that I did not get any further.

24. This passage may describe the difficulties of giving messages, especially in answer to questions, but it is not verifiable. Tho one might say that my mind was read in ascertaining what I wanted, it certainly was not read in this explanation. Accepting the explanation it would show why so

(No, I meant to help to keep the subconscious of the light in harmony with the effort.)

I am not aware of the help of the subconscious. I do not find it as a thing to be reckoned with seriously. I find my greatest difficulty in getting away from your thought. Does every one feel that.

(I don't know. I only observe that no traces of reading my mind ever occur.)

No I do not refer to reading your mind but feeling your will.

(I see.) [25]

It is the purpose of your mind to keep me to certain special facts and I feel the pull back to the subject when I am really making effort to get at it in another direction. But I suppose you can no more help that desire to keep [keep] to the text than I can help my desire to work out my problem in my own way at this moment.

I know you are anxious for my name for the work which he does and the way he has received and appropriated the thought

(Yes.)

and it is secondary to me because I am only eager to start him forward with more of the power which I find possible here at the more advanced stage of development. Understand.

(Yes.) [26]

Now I will try to subdue my own wish and answer yours. [Writing becomes slower.] I may be able to write through his hand

many messages, or perhaps all of them, are mere marginal aspects of the communicator's intended statements. But this is not yet clear.

25. I had insisted in order to keep the medium or the communicator from wandering away from the subject. I have felt that I needed to keep the subconscious—in its 'dream' condition, if you wish to call it such—on the subject which I wished light upon and the answer to my explanation implies either that we have different conceptions of what the subconscious is or that it does not play any known part in the result to the communicator. It is possible that the difficulty is in the interpreter, but in any case the medium's organic habits and language are the embodiment of the message.

How far my "will" or desire can be felt cannot be proved, but why that could be felt and my mind not read is hard to see.

26. The explanation here is reasonable enough, but not evidential. Accepting it, we have the doctrine that one's stress of mind and interest determines the message as well as the hindrances to its delivery by the same aspects of the sitter's mind. We cannot verify this as yet.

the messages I would have preferred to give him first but in color and form. I have tried to do something to give him larger prower [power] in his work. a moment [New pencil.]

[Change of Handwriting]

M u ... [read 'a'] not a * * [scrawl and pencil laid down and new one given. Indian gibberish.]

M a s t e r y of [distress] poetic imagery and sound Sound [pause and P. F. R.] [27]

[Change of Control.]

G. P. I will help a little.

(All right.)

Good man you have at [read 'it'] work ... at ... here. He is enthused to a degree unusual. I hope he did not get the idea of poetry from the group. It is not unlikely for there are several in it who have versified [N. R.] versified more or less including [N. R.] including [N. R.] Including [N. R.] Including yours truly. [28]

(I see.) [Pause and I feared ending sitting.] (Before you go I want something.)

27. The slackened pace of the writing showed the exercise of will in the phenomena and the probability that intention or effort is an obstacle to free communication. The man's experiences take "color and form" as indicated and the syllable "Mu" is a trace of an important feature of his mediumship. But it is abandoned just as the communicator gets started with it. The sitter is passionately fond of music and it affects his work very much. Evidently the allusion to "master of poetic imagery and sound" is a circular effort to get at this and to answer my question as he understood it, tho it was not the matter that I had in mind. It is the idea of rhythm that is in mind in the expression "poetic imagery and sound." He has tried to write some poetry under influence. But the effort to make the affair clear broke down and G. P. had to come to finish the day's work.

28. G. P. is apparently uncertain of the source of the allusion to poetry and rather suspected that it came casually from the group. He himself, G. P. as stated, wrote poetry and Mrs. Chenoweth did not know the fact. If the explanation of the reference be true it will imply the casual transmission of involuntary messages and it would only remain to prove that this is more general with certain new communicators than with the trained ones.

Yes pin [N. R.] a question. pin [N. R.] pin [read 'put' doubtfully] pin a question on me quick. I might fly away, that is a joke merely.

(I understand.) [I placed a package on the table.] (I put a package on the table and would like the owner of it to come next fall, if you can find the person.)

When do you return.

(In September perhaps and not later than the first of October, but I come again by myself tomorrow and will display the article again. [29])

Yes will take it up with Emperor. Jennie P wants me to ask if this friend has ever drawn anything with a pencil.

(No.) [Sitter shook his head.]

has he tried to write under the influence of the guides.

(Yes.) [Sitter nodded assent.]

she held up a paper with some queer little marks on it that looked something like attempts at drawing small figures art. Yes [to reading] a little attempt at it and then directly under it were written words but the spirit who has been [N. R.] been communicating was more interested in teaching and preaching than in any display of art, still there was a little of the tendency to do it. [30]

The spirit was a progressive religionist when in your world and

29. I had many months prior to this received an article from a friend to see if I could find by it a deceased person and obtain a special message which had been promised before death. If anything comes of it the matter will have to be explained more fully again.

30. As the record shows the sitter denied ever having drawn anything with a pencil. But he explained after the sitting that he had in mind "drawing" a portrait. He then told me that he had tried to draw a few times and on one occasion drew a motor so excellently that he was praised for it by the master of the shop in which he was working. The incident thus turned out to be true in spite of the denial, based upon a misunderstanding of the message. But it well and clearly indicates his normal habit of interpreting his pictorial visions. He jumps to conclusions too quickly and makes no allowance for the exact picture or statement which he receives.

He has done considerable writing for his "guides", more of it than I knew until these sittings.

Inquiry of the grand-daughter of Dr. Channing revealed the fact that he was much interested in art owing to the fact that his brother-in-law, Washington Allston, was an artist. But the grand-daughter does not know whether he was otherwise interested in it.

yet had wide [N. R.] interests ... wide ... in all departments of life like Channing. Understand.

(Was it Channing?)

You ask me to give his name do you.

(I got the name William Ellery the other day.)

all right then. it had gone further than I thought but it was he and he wished to add to the message so many things that I thought he had entirely ignored the name. He will return again to help the friend. [31]

It is a most important case, perhaps you do not realize how important but the friend needs just such wise and broad [written 'brad' and not read] broad counsel as such a spirit can give. understand.

(Yes.)

and with his naturally impetuous [N. R.] impetuous spirit I am talking about the friend he needs this calm and wonderful power to keep him in check until the matter of development has gone a little further. [32]

31. I refused here to give any hint of the connection between "William Ellery", which were the Christian names of the man I had in mind and who was mentioned above in the message, and the result confirmed my conjecture mentioned in Note 5. To most people it would be incredible that William Ellery Channing, the great Boston minister, Unitarian, was the control in this case, and I have no proof that he is. The only thing that suggests it is the sitter's passion to preach and teach, as no characteristics other than this have appeared in the results. There is no evidence of impersonation, and if there were it should be more conspicuous. Mr. Moriarty had never heard of the man and indeed this is quite believable, because he was brought up in the Catholic church and has not identified himself with any other organization or point of view, save so far as his work has dispelled some of his Catholicism. Channing died in 1842, more than twenty years before the sitter was born. Had Mr. Moriarty been a reader he might have known something of him, but he has been so poor a reader that he did not recognize the source of the quotation about the "Kingdom of God," and asked me about it!

32. I certainly realized the importance of the case, but it was rather from the point of view explained in my Introduction to the present Report. Apparently there is a wide difference of conception as to the nature of it, as I was looking at what would affect scientific men and the communicator is thinking of the philanthropic aspect of it, the aspect in which the sitter is especially interested, and Channing was a philanthropist.

What is this about his voice. I mean the friend again. Is the voice used at times. It ...

[I looked at sitter and he said something in whisper about the communicator, or a little above a whisper.]

No I mean his voice.

(No, but he desires it.) [Sitter said he desired it.]

I think it has already been used on one or two occasions as if there were a sudden change of tone and manner which was like at attempt of the spirit to blend with him in a voice already started.

(I understand.) [33]

It will blend rather than be a marked and decided change. He looks for a mighty demonstration [N. R.] demonstration as if the spirit would possess make evident a presence but it will come as serenely [N. R.] serenely as the [written and read 'he'] morning breaks ... as the [written and read 'he'] the ... slowly the sun creeps up behind the [pause] dark horizon and all the world is bated [bathed] in glorious light but no sound awakens the sleeping world only the effulgent glory of a momentous day speaks the story of unchangeable and immutable Law which is expressed as the will of God the spirit the Creator of Heaven and Earth so shall this child of God find the day of Truth come for him slowly rising from the shadowy night and all his life be bated [bathed] in glory and all his mind be filled with purpose to serve his fellow men who still slumber on unheeding the light of God.

(I understand.) [34]

33. Here again the sitter did not understand the communicator. After the sitting he said he thought the reference was to public speaking, of which he had not done any. But he admitted that he often did speak under impulsion from without. He talks in his sleep also, according to the statement of his wife. He had mentioned one or two incidents in his life and described what he said on the occasion so that I saw he had spoken under foreign influence. He recognized the fact when I told him my suspicions.

34. This "blending" of voices or modification of the sitter's voice by the foreign influence was noticed by the sitter himself, as he remarked to me after the sitting. It is an illustration of the interfusion to which I have made reference frequently in discussing this problem. It has been as noticeable in the automatic writing as in the voice of Mrs. Chenoweth and the contents of messages. Occasionally I have remarked the alteration of her voice under oral control, but not often. It was more marked in Mrs.

[Pencil fell. Distress, pause and sitter left the room. Pause.]

[Subliminal.]

I see angels.

[Paused and awakened.]

Mrs. C. J. H. H. August 2nd, 1918. 9 A. M.

Before going into the trance Mrs. Chenoweth told me that Mr. Moriarty asked the maid a few questions yesterday, after I had gone up-stairs, and saw a pair of shears which she could not interpret. He made it clear to her that he was psychic. That was all that she learned about him.

[Subliminal.]

[Long pause. Sigh, pause and reached for pencil. Pause.]
[Article on table.]

[Automatic Writing.]

May I say a word about the friend whose life has been so strangely opened up to these experiences.

(Yes, certainly.)

Yesterday was a day of great moment to us for we felt that he should be assured that the future would be taken care of if he could trust us.

There will be new experiences for him in the next few months which will amply justify you in the matter of taking up his case if such justification were necessary. [35]

The father felt so glad to have the experience here and the odor

Piper than in Mrs. Chenoweth and renders quite reasonable and probable the occurrence of the phenomenon in other cases. The observation of it by the sitter confirms the truth of the present statement in the record. This inter-fusion of two personalities is a most important circumstance in the phenomena, as it removes some of the most urgent objections by Philistines to the nature of the phenomena.

The remainder of the passage is general and evidently intended as a message to the man himself to encourage him in his work.

35. There has been no verification of the prediction here made,

was transmitted as promised and now the writing will come more clearly. [Pencil fell and reinserted.]

(What odor was transmitted?)

[Change of Control.]

[Writing very difficult.] flowers and another [not read at time.] I tried to give him odor [odor] of lillies.

(All right.)

You did not know it.

(No I did not and it did not come through yesterday. I do not know what happened since then.)

Yes lilies and a smell of the sea [N. R.] sea— both

(All right.) [36]

[Pencil fell and new pencil given. Pause.]

36. Inquiries of Mr. Moriarty result in the statement that very soon after he left me on the street car the day before this, which was about 11 A. M., he got the odor of lilies and later when working in the shipyard at Fore River he got the smell of the sea. This latter would be a natural experience considering the locality and the occupation. But there is no reason for Mrs. Chenoweth to know the relevancy of the allusion, as she knew nothing about the man and his occupation. Had she known his former business she would not have suspected any reason but the fact that his home town is near the ocean to suggest the odor. It would have been better if the experiences had occurred before the sitting prior to the present one, as my inquiries might be interpreted as a suggestion to a sensitive mind which might have an illusion of memory to suit the incident. At any rate he attests an odor of lilies under circumstances that render it probably true and the association of sea odor is so unnatural that, considering the tendency to use his own memories for means of communication, the incident may be correct from the transcendental point of view, tho it lacks the force which it might have had under better circumstances.

**ROLF OF MANNHEIM—A GREAT PSYCHO-
LOGICAL PROBLEM.**

BY WILLIAM MACKENZIE.

Translated from "*Archives de Psychologie*" by EDITH LATHAM.

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Introduction.

BY JAMES H. HYSLOP.

Most people have heard of the Elberfeld horses and their performances. They seem to have been carefully investigated. But we hear little or nothing about the Mannheim dog, tho it seems to have been as carefully investigated. When one looks at the record of the two sets of animals, one wonders if the actual intelligence manifested in connection with the dog did not frighten the orthodox scientist from the field. He seems to have laid stress on the horses because their phenomena offered him an easier way to offer destructive criticism, for which scientific men of this age seem better qualified than for constructive efforts. The methods of the Elberfeld horses seem to have been simpler, psychologically at least, than those of the Mannheim dog and to have been more easily referred to some form of signal, according to the learned men who investigated them, tho it is hard to see that they made out a conclusive case. They seem not to have undertaken it in the case of the Mannheim dog and its phenomena display unmistakable evidence of intelligence beyond the reach of a signal code conscious or unconscious, no matter whether you refer the intelligence to the dog or to foreign influences.

Dr. William Mackenzie, whose work on the case Miss Edith Latham has translated for our *Proceedings*, is the author of several works on scientific subjects and is well known in Italy. But the work here translated must stand on its own merits. The method of experiment is sufficiently described to enable readers to ascertain whether the phenomena are interesting or not, and the interpretation must depend on the repetition of similar phenomena. Comments must be reserved until the end of the article. We shall beg no questions here, but emphasize the fact that the value of the phenomena depends upon the exclusion of mere memory of the dog in the answers to questions. He had been trained before Dr. Mackenzie saw him and Dr. Mackenzie had merely repeated questions which involved the reproduction of

answers already taught him, there would be no evidence of independent intelligence and understanding, no matter what its source. But as the phenomena show a mental process of interpretation, whatever the previous habits of the dog, they must receive an attention commensurate with those facts. The children had played the game with the dog and a hypercritical mind might try to raise specious difficulties on that point, but they would hardly ask such questions as Dr. Mackenzie records, and hence his facts must be adjudged by themselves. If they show merely memory, they are less interesting than if they show an understanding not due to mere habit.

Inquiry of Dr. Mackenzie regarding a statement that came to me regarding a change of view in reference to the Mannheim Dog brought to me the following statement which is of interest. He asks me to publish the same with the translation of his paper.

SWITZERLAND, February 8th, 1919.

PROF. JAMES H. HYSLOP,

My dear Sir:

I am very thankful for the kind interest taken by your friends and by yourself in my experiments with the Mannheim Dog, and I will try to give you as clear an account as possible of my present ideas about the whole matter.

My friend Dr. Neumann (M. D.) happens to be here himself, and therefore I am able to send you at once the enclosed paper published by him on the subject, and which on my request he has readily given me for you. In the said paper you will find, I hope, full information about the questions in your letter. I scarcely need to add that Dr. Neumann is a scientific and moral personality of the highest standing, and that he is led *only* by the most sincere desire to find *truth*, wherever and however it may be found.

As to your question, I must admit that I have no *direct evidence* of any sort, about tricky communications that might have been exchanged between the Moekel children and their (now deceased) mother, such as to vitiate my own experiments. Besides it was Mrs. Moekel herself, who was primarily involved in the experiments in question, her children having only a secondary part in them: and

I absolutely cannot believe that Mrs. Moekel should have been anything less than honest and fair. I even go as far as thinking that some of my experiments (as related in my book "*Nuove rivelazioni della psiche animale*, Genoa, 1914, pages 175-177 and again 188-190) seem fully to *exclude* any possible sort of vitiated results. And on the other hand, my certainty is still as great as it ever has been that the results obtained by myself and by many others at Elberfeld with Mr. Krall's horses are *perfectly genuine* and trustworthy; therefore I do not see why, on principle, similar results should not be admitted as obtainable with the dog of Mannheim or other higher mammals in general.

But, notwithstanding all the above statements and the necessity to keep them in due consideration, I must declare that Dr. Neumann's discoveries have given me very discomfoting doubts about the actual genuineness of the *whole* lot of "results" obtained with the Mannheim Dog. Mrs. Moekel, even in perfect honesty, may have undergone so much self-suggestion, and her children may have, more or less consciously, influenced their mother in such a way, as to make it *now* impossible for me or for anybody else to know with certainty *what* was genuine and *what* only apparent amongst the many "results" obtained. Further work, of course, might bring more light, although some of Dr. Neumann's keen experiments seem to prove that at least the very dog in question had no idea of the things demanded of him. Anyhow, it seems now impossible to do any further work with Rolf; he is said to be now completely negative, and I believe that the former Miss Luise Moekel (now married) having lost, as it seems, all interest about the dog, he will never "speak" again, and also not be further exhibited to anybody.

After all that, you will, I hope, understand my wish not to be made responsible for any possible lack of scientific caution on my part connected with the publication of my Rolf paper in America. If you think that the said paper ought to be published there all the same, then please be kind enough to publish at the same time also this letter, for which please accept my best thanks in advance.

Yours very sincerely,

W. MACKENZIE.

TRANSLATION BY MISS LATHAM.

I.

A VISIT TO MANNHEIM.

There is a familiar old proverb to the effect that misfortunes never come singly. And now even in the most recent developments of psychology behold a new proof of the wisdom of the people.

A "misfortune" came to the fore some time ago under the title of "The Thinking Horses of Elberfeld." Why a misfortune? First of all because it has created a great sensation, disturbing many persons, and above all, many theories, and has aroused the most incredible exhibitions of human temper; and secondly because there continues to pour forth on the subject of those unfortunate horses a deluge of articles, discoveries, polemics, including the combined protest of the great majority through the whole parliamentary gamut.

No doubt the preliminary shower will little by little slow down into a simple little rain. Let us hope that the fields of science will in consequence be found fruitful! For our part we doubt the early realization of this hope; we believe rather that the agitation will yield to the fatigue of the one side and the inertia of the other, the one entrenching behind its superb disdain, and the other thinking: "Why exhaust our lungs when people don't want to listen?"

But now a second "misfortune" menaces the serenity or the supineness of certain minds, in what is known as "the thinking dog of Mannheim."

Oh! The joyful prospect which it already suggests of very witty sallies on the one side, and academic violence on the other. Let us be patient and prepare ourselves tranquilly to endure both. The second "misfortune" is destined to upset completely even among the laziest and most stubborn minds the prejudices which are veiled behind the outrageous puns and the most recent "scientific" attacks on the subject of the thinking horses; it is destined to force the admission of the existence in animals of a "soul" differing little from our own, in whatever sense this concept may

be taken. Above all it will put in bold relief the almost limitless power of education, or better still, of certain methods of education founded upon sympathetic understanding. And who knows but what there may at some future day be born from it a conception of the world far more humane, a conception in which the world, or at least the world of living beings, will appear possessed of a human strain far superior to that which official science to-day recognizes.

Prophecies, some will exclaim, and therefore vain words! So be it! Let us now weigh our words and come to the facts. Then let each one judge as he pleases. His judgment matters little to us. It is not a boast, but the result of absolute conviction that if the facts in which we are here interested constitute a progressive truth, nothing can militate against its movement.

This article is written for those who already have some general idea of the phenomena observed and of the discussions let loose anent the famous horses. Shortly after my visit to Elberfeld in September 1912, Krall informed me that he had incidentally discovered the case of an educated animal which was produced in a manner almost identical with his own researches, although entirely independent of these. The case was that of a dog, raised in a respectable family of Mannheim and the results of this education, so far as could be judged from private sources, presented surprising analogies to those already obtained by him.

Of course there was not lacking the desire to study this case from personal observation. But it meant new tempests and I had already had enough in the polemics relative to the horses; besides, Mannheim is not near Italy!

Later, however, for a specific reason, the desire increased. In the polemics to which I have referred, the opponents of animal intelligence make use of and abuse the following argument: "The most marvellous prodigies in arithmetic prove nothing for intelligence *per se*; let us recall the numerous excellent calculators who were at the same time of feeble mind or even idiots." So far so good. This declaration has been made by Assagioli; I, also have made it, many of Krall's partisans have made and published it, and in fact Krall was first to proclaim it. The fault is in the conclusion reached from these legitimate premises. Here it is: "Since the highest manifesta-

tions alleged in favor of the horses are mathematical phenomena, the horses are not more intelligent than idiots, and the demonstration of the 'thinking animal' remains to be made."

I had already read from time to time accounts of visits made to the celebrated dog, and among others those published by two of my colleagues on the directors' committee of the Society of Zoöpsychology. And one circumstance struck me, namely that Rolf (the name of the dog of Mannheim) had furnished a large number of correct answers which had no reference to arithmetic. It seemed to me therefore of great interest to prove eventually whether, outside of mathematical calculations, the dog in question might furnish new proofs of animal thought; and to what point, outside of those calculations, there might be convergence in the mental process of the horses with that of the dog.

I wrote, therefore, for information and advice to Dr. Sarasin, the well-known savant of Bâle, who himself several weeks previously had visited Rolf. In his reply and later in the rendez-vous which he offered to make for me, I could foresee the possibility of results more important than those which we had already obtained with the horses. I desire to thank Dr. Sarasin here and particularly to cite him as one of those who, from the very start, opened his ear to the new voice which Nature has made us hear. In a few years the whole world will do as much. But, at the present time, all have not the courage to compromise their professional reputation (without the slightest material interest in view) in order to publicly defend the possibility of certain ideas which, to the majority, still seem either folly or exaggeration. All honor, then, to persons who, like Sarasin and Claparède in Switzerland, Kraemer and Ziegler in Germany, Assagioli, and, to a certain point, Ferrari in Italy, should all be counted among the pioneers.

I started, therefore, to Mannheim and arrived September 18th after securing a letter of introduction to Mrs. Moekel, the owner and above all the instructor of the dog, to whom I had previously written on the subject. At Mannheim I found her answer which for several reasons I here reproduce, and above all to show what a cordial welcome is extended in this home to all who desire to investigate. Here is the translation of the letter:—"You are welcome. According to your desire I have

invited two other gentlemen, namely Dr. Wilser and Dr. Hüber, both of Heidelberg. They will be here Friday morning.

"Very willingly will I show you the dog at various times; I only ask that you will spare him a little. Rolf is feeling the reaction of his six weeks of vacation. He will work, however, with good grace when I beg him affectionately to do so. He will stand neither blows nor brusque words, which have the effect of making him lower his ears, and, if one may so express it, become absolutely dumb. It is a pity that the two other pupils are not quite in condition after their prolonged rest; they are showing themselves very rebellious, especially the female dog, Jela. For Saturday I have invited another gentleman of this city, with his wife, who both of them have long since asked to see Rolf.

"As you doubtless know, I have been obliged on account of suffering, sometimes violent, to retire from all social life. Otherwise not a day would pass without some visitors to the dog, which in my present condition I could not stand. The long suffering (seven years) has greatly weakened me, even if it is not apparent externally. Moreover Rolf and I are of all persons here the most detested!

"I am including herein, as the first greeting of Rolf, some of the latest of his charming manifestations, which he has himself given spontaneously."

(Following is the translation of reported facts included with the letter):

"Mannheim, September 11, 1913.

"We have returned from our voyage. Rolf sees me for the first time after a separation of seven weeks. Jela and he greet me tumultuously. When finally the jumps and yelps have ceased, Rolf begins to rap all kinds of signs. On the alert, I take the alphabet and with great joy I notice he has rapped:—

11 5 13 14 5 13 11

G l i k l i g ("Glücklich", happy).

"September 13th:—I hear in the kitchen at an unwonted hour, a suspicious noise of dishes. I hasten there and find Rolf in *flagrante delicto*.

A dish on the table is empty. Rolf looks crestfallen. He comes up to me, head and tail lowered, and, without any invitation on my part, he raps. —

5 2 5 11 9 5 9
L o l g d l d ("Lol gedeld", Lol has stolen).

Lol is his nickname; "gedeld" is a patois word used by the children of Mannheim to signify "stolen." At my question "What have you stolen," the dog replies:—

7 3 2 9
b r o d ("Brod", bread).

"September 15th:—My little daughter Frida left this morning for her school. The child doesn't return until Easter. Her departure caused me much grief. I cried a great deal after she had left the house. Rolf leans his head against my cheek. Crying does me good, relieving my feelings, so I don't control myself. Suddenly Rolf begins to rap:—

8 18 9 3 6 13 17 19 10 6 6 5 2 5 19
M u d r n i t w e i n n l o l w
(er) (en) (we)

("Mutter nit weinen, Lol weh": Mother must not cry, it pains Lol).

"September 16th:—An old servant came with her little one year old girl to make us a visit. The little one showed the greatest joy at the sight of the dogs, and with eyes beaming, stretched out a hand to touch Jela. Not accustomed to children, she snapped at the child's hand, and the child became dreadfully frightened and began to cry. I punish Jela, which seems to greatly sadden Rolf. (He has the habit of asking forgiveness after being punished. Jela, on the other hand, hasn't reached that point.) Taking no further notice of the dogs, I seek to console the little girl. Suddenly the dogs, both of them, come up to me and raising themselves on their hind legs, make up to me with a thousand caressing attentions. I haven't time to say a single word before Rolf begins to rap:—

13 5 4 19 13 9 3 5 13 7
 i l a w i d r l i b
 (el) (er)
 ("Jela, wieder lieb", Jela is good again).

"September 17th:—Rolf was shorn day before yesterday and Jela to-day. At first Rolf stands timidly on one side while Jela is placed on the table. Little by little he takes courage and draws closer. He perceives that we are astonished at the many parasites on Jela, considering that we give her a bath every week. Rolf sits down and raps:—

5 2 5 1 13 5 1 5 2 13 5 4 1 13 5 3
 l o l f i l f l o i l a f i l r
 (el) (er).
 ("Lol viel Floh, Jela vieler", Lol has many fleas, Jela more).

It is superfluous to add that these accounts interested me greatly. But they contain nothing more marvellous than what I had already read in various reports. And, besides, the question was to solve in a manner allowing of no doubt, whether the dog was expressing autonomous thought.

The accounts were insufficient. It was only in what followed that I could say, as I shall now affirm in this article, whether it is permissible to give credence to anecdotes of this nature.

II.

THE MOEKEL FAMILY.

The family Moekel, besides Madam, is composed of her husband and four children (this, as we shall see, is not without importance). Dr. Moekel is and has long been a lawyer of good standing in Mannheim. Of the four children, one is a little boy about nine years old. The others, girls, are fifteen, twelve and seven respectively. The eldest took part with much faithfulness (for which I here thank her) at the séances, noting down with care all the numbers rapped by Rolf. These memoranda, compared with my own, proved always exact.

The second little girl (the one spoken of in Mrs. Moekel's letter) I did not see. The youngest, an intelligent and vivacious little creature, composed, with her brother, Rolf's habitual company, a fact, which, as we shall see, was clearly evident at times in the dog's answers.

Considering the members psychologically who composed the family, I can say this:—the playmates of Rolf are very normal children, who did not impress me by anything unusual, unless indeed it were the sweet and sensitive nature of the little boy. The eldest did not seem to me to present characteristics other than are natural to her age.

Mr. Moekel, whom I saw several times even outside of the séances, presented the perfect type of *pater familias*, concerned above all with the well-being of his family, and much less with the growing reputation of the dog. He rejoices most in this on account of the wholesome diversion which he sees in it for the broken health of his wife. He fears above all the suspicion of wishing to draw some material advantage from the dog. He has already received (I believe from America, where a talking dog is said to be making a brilliant business) certain very tempting pecuniary offers, which he refused half-laughingly and half-indignantly. This is doubly interesting for the following reasons: the family Moekel is far from enjoying the affluence of Krall, for instance, and thanks to Rolf they have in reputation nothing more to lose in Mannheim!

In fact, as the letter we have quoted clearly indicated, that city has given the world another proof of delicious bourgeois liberality; and good Mr. Moekel, to avoid disputes, which on account of his position as an old fraternity member would have ended in a duel, has retired entirely from social life, and was even obliged to cease seeing some of his best friends, who, by the most favorable interpretation, regard them *in petto*, him as a visionary and his wife as mentally unbalanced!

All the members are practical catholics. Mr. Moekel likes in leisure hours to philosophize with the few friends who remain to him, or with those whom Rolf has procured for him. But the trend of his thought does not seem for all that mystical, and, moreover, I discovered in him a tendency, common to the well-balanced mind, to give simple and natural explanations to certain

phenomena which at first sight seemed perplexing; for example, to explain certain "marvellous" answers of Rolf by the theory of reminiscence. We shall return to this point.

Mr. Moekel is present at the séances only when his business permits, and he usually brings to them gay spirits, which are due partly to his jovial disposition, and partly to the fact that Rolf is inordinately fond of him and shows a wild joy whenever he appears.

Of Mrs. Moekel, on whom naturally I centred all my attention, I must say at once, that she made an excellent impression upon me. She is infinitely less nervous than Krall and gives to those who see her a feeling of absolute repose in the experiments, which spares her much of the criticism of which the excellent Krall was often the victim. She is a woman of intelligence, and endowed with decided artistic talent. She paints, not like an amateur, but like a master, without ever having taken lessons. I point out this fact as evident proof of a particularly intuitive nature, which has helped her to establish so surprising a rapport between herself and the dog.

Here is an argument on the subject which one hears raised against the partisans of the new zoöpsychology:—"How is it that among so many millions of animals that have been and are in the world such a small number has been able to give answers to man's questions?"*

The argument is specious. Mrs. Moekel confirms the reply which Krall has all his life given. And the reply is this:—"It is true that there have been thus far few thinking animals; but it is also true that there have been equally few persons disposed to consecrate their best years to the education of those animals. Trainers, little qualified to put into practice the great sympathy and immense patience required, have relied rather upon their special aptitude than upon the work of their predecessors." That such an aptitude was possessed by Mrs. Moekel is evidenced

*"Man's object it to render certain animals his slaves or servants, companions or pets, his beasts of draught or burden...or his means of amusement. He cultivates alike their physical and mental nature in the directions that are to be useful to himself...he makes no special effort to develop either their moral nature or their intellectual faculties for their own sakes..." "Mind in the Lower Animals" W. Lauder Lindsay. (Translator's note.)

in the first place by her great affection for animals, which is illustrated by certain events in her childhood and youth, and there are several which I cannot refrain, on account of their curious nature, from mentioning here, as they give strength to the argument of direct, special and immediate influence of certain persons over some animals.

It is said of Mrs. Moekel that in the country she repeatedly succeeded in stopping runaway horses by a single gesture; that she subdued and afterwards succeeded in training in elementary mathematical calculation half wild dogs, etc. I do not stop at the simple affirmation of these facts. They are not more extraordinary than a large number of like facts well-authenticated, which relate to influences known in the animal world; for example, of certain serpents on certain birds, and of certain birds among themselves (owls, larks).

I have thought it wise to report these stories for the reason that I might otherwise lay myself open to the charge of having voluntarily ignored in the marvellous facts attributed to Rolf, the easy explanation which might be drawn from such "influence" supposedly similar to that of the hypnotist upon his subject. And I may add that at one time I thought an explanation of that nature legitimate. But out of respect to that impelling category which is called "mental economy", I was forced to an interpretation, simpler and more approximate to facts along well established lines; so after having excluded, thanks to experiments which I shall relate, all possibility of *communication*, even subconscious, between the subject experimented upon and those present, I admit this time, the same as I did after my visit to the horses of Elberfeld, that the question is emphatically one of education. But we shall take up this subject again.

Mrs. Moekel, prone by nature, to seize certain vibrations which remain forever imperceptible to the majority, had a great misfortune, which was afterwards transformed into a blessing for her, and above all for science, and possibly for something still greater than science.

A puerperal infection which attacked her after the birth of her last child developed into a chronic inflammation of the left leg, and for seven years, except during rare and brief intervals,

she has been obliged to remain half-recumbent. Chance willed this affliction upon a person gifted with a particularly serene character. Daughter of an officer, she was accustomed from childhood to long horseback rides,—which, by the way, were her greatest pleasure,—also to excursions which promised beautiful painting subjects. She was very active, so the sentence which condemned her to the invalid's chair for an unlimited period was surely very hard, and, as she herself admitted, one against which she often inwardly rebelled. But little by little and in spite of the pains which returned often and sometimes very violently, she managed to regain her poise and to continue to fulfil all the duties,—and they were heavy ones,—which confronted her; the education of her children and direction of the house (which her means did not allow her to confide to other hands) without sacrificing the carrying on of her art and the acquiring of a higher culture.

All this I mention for two reasons. First of all, I wish to emphasize the fact that this woman, who is probably the first in the world who has by education transformed an animal into a being very nearly human, is not at all lost in the clouds of her imagination; on the contrary, she is a person who is obliged daily to grapple with the realities of life lived and conquered. This fact will the better guide certain judgments.

This description, a little detailed, which I have wished to make of Mrs. Moekel and her environment is the necessary condition for a correct conception of how it has been possible to develop so astonishing an understanding between herself and her canine pupil. All the hours which she once passed in the open air, she now passes, and has for the past seven years, confined at home to a rolling chair; and naturally the constant contact which followed intensified the family bonds. By chance its membership, through the gift of an acquaintance (a gardener) was increased by a little dog a few weeks old, found in the garden. This was in the early part of 1911. This dog, afterwards called Rolf, had ultimately a companion of the same breed, named Jela, and another of a different kind, a cat named Daisy. Mrs. Moekel's letter, already quoted, makes mention of both of them. These two animals are also more or less "thinking." To sum up

all that pertains to these, Mrs. Moekel's lower grade pupils, I relate briefly the following details:—

Jela has commenced arithmetic. In addition to this, she is being instructed to reproduce the sound of human speech. She already says Mam-ma very clearly. As for Daisy, here is the report of the séance which took place with her Sept. 19th in my presence and in that of Dr. Wilser, the well-known anthropologist of Heidelberg:—

Mrs. Moekel's question:—How much are 17 plus 4, divided by 7, minus 1?

Answer:—2.

Dr. Wilser's question:—3 multiplied by 3 minus 5? Answer 4.

Mrs. Moekel's question:—"What have you here?" (she takes her ear).

Answer:— 2 3

o r ("Ohr", ear).

The animal was in a bad humor, and from time to time she would rap 4 (number signifying fatigue). I do not attribute absolute value to the second answer which I have just recorded.

III.

ROLF, THE THINKING DOG.

Rolf is an Airedale Terrier, measuring about 60 centimeters to the shoulder. He has a red coat and is about three years old. As his photograph indicates, the striking feature is his almost human expression. Except for that and the "conversational" séances, the demeanor of our dog is that of all the rest of his kind. Rolf left to himself is very lively, plays spontaneously and in a most natural manner with the children of the house and with Jela.

As for his psychological qualities, clearly revealed, as we shall see, by his replies, and also by his questions, I can say that analyzed, the attributes found in Rolf are gayety (this often at

the expense of others, that is to say, ironical), goodness, and above all, sincerity; susceptibility to affection and capacity to respond eagerly; sensitiveness to blame and to praise. So much for the sentimental side.

As regards other qualities, I can note briefly:—a very tenacious memory; highly developed sight and hearing; scent feeble. I have myself verified all these characteristics as likewise many others which the reader will himself find in the following pages. But it will be understood that a psychological *veni, vidi, vici*, in three days is not humanly possible, and that a more exhaustive examination would reveal many other minute details. Of these we shall certainly find several of great interest in a forthcoming article by Mrs. Moekel, to appear in Krall's new review, "Tierseele." Regarding the degree of intelligence demonstrated by the dog, which for very many will probably constitute the central point of interest in this investigation, I propose at the end of the article to return to this question, which on account of the supposition that there is but one standard of the concept of intelligence, is knotty and intricate.

But I wish to state now that I prefer to carry to this argument the *ensemble* of the facts which I am to present, rather than my personal convictions. In the meantime, after having made Rolf's acquaintance, it seems to me necessary to devote several pages to his early history.

The "foundling" was at first put in a public refuge for lost dogs, and when the moment of his disposal arrived, it was finally decided, after many discussions in the Moekel family circle, to adopt him "on account of his beautiful eyes." And so he grew up in the daily society of the children, whose games and lessons he shared. Naturally nobody dreamed that he understood anything about them. But one day in December 1911, a rather important date, perhaps, for the future historians of psychology, an extraordinary event occurred. It was in the children's room where Mrs. Moekel and her four children, the tutor and the dog were assembled. A lesson in arithmetic was in progress. The second girl, very poorly disposed that day, became confused in a very easy question: 122 plus 2. Insistence of the mother and invincible stubbornness of the child were followed by many reproaches, accompanied finally by a *striking* argument.

Rolf looked on with an expression which Mrs. Moekel found "indescribable." It then came to her mind to console the little girl, who was now crying, by saying:—"But don't you know that even Rolf would be able to do this sum?" Rolf comes nearer. "Eh, Rolf," she says, turning to the dog, "you can do it, can't you?"

Rolf sits up and looks at her with great animation. "I wager," she continues, "that you could tell me how much are two and two." Rolf raises the left paw and strikes lightly four raps on the arm of his mistress.

This is what was told me, and I reproduce it precisely. Useless to try to describe the profound stupefaction of all those present at this scene! This unexpected message fell in good hands. From that day Mrs. Moekel devoted herself to Rolf's education as though he had been her fifth child, *without any difference in the method*, except that the dog's answers were always *rapped* with the left paw. Naturally it was always a question before and above all, of answers to problems in arithmetic.

With Rolf, as with the horses of von Osten and Krall, the only way of arriving at words was by the correspondence of numbers. The similarity in the method used to establish communication with these animals of different species, seemed to me infinitely instructive, not only in the results obtained, but more especially that in the case von Osten-Krall the principle was imposed on the animals by man, whereas in the Moekel case, the animal himself found the principle, which was consequently entirely original. Mrs. Moekel claims to have been entirely ignorant of Krall's researches when she began Rolf's education, and says that she had heard only vaguely, like so many others in Germany, of a "wise Hans", who was formerly exhibited in Berlin. Besides, the volume by Krall was published only in 1912, and Krall himself insists that he has no reason to believe that Mrs. Moekel could have had any knowledge of what he proposed to publish.

However that may be, Rolf's education was continued (always independently of Krall's work, Mrs. Moekel claims) and, at least as regards arithmetic, was carried rapidly to development. Rolf is in no way inferior in this particular to the

Elberfeld horses. He solves complicated cube root problems such as the following:—

$$(\sqrt[3]{1331} + \sqrt[3]{1000}) \div 3 \quad (\text{Ans. } 7),$$

And the solutions are rapid. In the proceedings of Dr. Sarasin, placed by him at my disposal, I read this note in his own hand-writing:—"The following question is proposed to the dog: 8 by 12, less 6, divided by 10. He replies "9" before I have myself made the mental calculation."

This is an opportune moment to tell the following interesting episode:—

Some months ago Mrs. Moekel had reason to suspect one of her children of being helped in arithmetic; and getting no satisfaction from questioning them, she decided to surprise them while they were doing their sums. The result was most unexpected; the two youngest were seated with the dog, and as soon as they heard their mother approaching, they pushed him away, exclaiming under their breath:—"Go away, Rolf! Here is Mamma." All three, Mrs. Moekel said, resembled little thieves caught in the act. The confession of the little culprits confirmed what she had at once suspected: the children were making Rolf do their sums!

As I shall not dwell much longer on the question of arithmetic, I would like to call the reader's attention to this second correspondence between the horses and the dog, in the typtological method common to both. I do not wish to be understood to claim that the arithmetical results obtained by Rolf confirm the truth or the scientific value of those of the horses. But such an inference is apt to dawn in the mind of the reader later when I shall have demonstrated the fact that Rolf is capable of expressing his own thought in absolute independence of all exterior influence, suggestion or command; that is to say, outside of and apart from all possibility of signals, conscious or unconscious.

In the light of this fact it is certain that all exterior correspondences must assume for anybody who follows me without prejudice, an *interior* value of the very first order.

But, for the present, let us continue the short early history

of the dog, as it is necessary for the judgment, whatever it may be, of the rest of the subject, which is the essential part.

Besides arithmetic, Rolf was taught ideas of the most varied nature. After the discovery of the conventional alphabet he made great strides. And now comes a story which to many will seem incredible. But I must report what was told to me repeatedly by trustworthy people, whose good faith cannot be questioned.

Mrs. Moekel intended above all to teach Rolf different *expressions* and with this intention she would draw successively on the slate the most varied objects, and then write alongside the corresponding numbers, obtaining from the dog the required raps with his paw, a certain number, for example, for *bread*, another number for *bottle*, etc. She continued for some time with this necessarily limited method. But one day it occurred to her that the conventional raps could just as well be used by the dog to express letters of the alphabet instead of objects. She explained the idea to her pupil (September 1912) *who immediately gave evidence that he understood her*. The story told is as follows:—Rolf, enthused by his mistress, himself indicated the numbers chosen for each letter which she named to him in the customary order, taking from five to six each day. The numbers rapped by Rolf, one after the other, and which permanently make up his alphabet, are as follows:—

a	b	c	d	e-ei	f	g	h	i	k	l	m	n	o	p	q
4	7	24	9	10	1	11	12	13	14	5	8	6	2	15	25
r s t u v w x z															
3 16 17 18 20 19 21 23															

The alphabet is complemented by agreed upon signs which were used even before the marvellous discovery:—

2—Yes; 3—No; 4—Fatigue; 5—Street (nature's call); 7—bed.

The raps, light but very clear, are made with the paw extended before him, while the animal remains seated. (Figure 2.) Rolf rapped originally on his mistress's hand. Now he

raps on a cardboard which Mrs. Moekel holds. To the criticism that this method might permit signs more or less conscious, I shall revert later.

The numbers are rapped with only the left paw, and not, as with Krall's horses, with the right for the units and with the left for the tens. This system surely made certain letters very fatiguing for Rolf, as he was obliged to rap, for instance, twenty times for the one letter v. It is only a few weeks ago that, by the advice of Krall, Mrs. Moekel gave the dog, who understood and instantly executed it, the idea of rapping the tens as though they were units, but with a pause after them before passing to the units: for example 1-7, 1-8, etc. This change made the dog's answers much more rapid. It presents, however, one fault, on account of the possibility of confusing the letters e (ei) and f, and elsewhere o and v. In practice this fault is insignificant, because each time the dog raps, in talking, 1 or 2, he can be asked "Was it a ten?" and a rapid 2 (yes) or 3 (no) removes the doubt. This little complication makes in the aggregate so little waste of time that the change suggested by Krall is found very useful. If one studies a little the original alphabet, the question arises whether the mentality which composed it has not followed a rule in the manner of forming the series of numbers which we have mentioned. One sees clearly the natural progression of the numbers from g to k, and then from p to w, with the sole interruption of the group q-r and the inversion of the numbers used for v and w. But outside of these two series, and perhaps even in the case of these as well, has the dog been guided by some kind of a system in determining the numbers? Mrs. Moekel claims that he never repeated himself in the whole performance from one end to the other, and that, moreover, *although never seeing the written board*, he always, without a single error, rapped consecutively each of the numbers which he meant for each corresponding letter.

This would give the impression of an intentional choice on the part of the dog, or on the part of somebody for him. One is almost led to the belief in some reason for the "relative frequency." This is what Wilser thinks, and he claims that the dog has attributed a smaller number of raps to the letters which

recur most frequently.* I suppose that Wilser was thinking of the German language *written*, although he does not so state explicitly. But the dog does not "speak" German. He speaks, or rather, he raps the dialect which he hears every day with his companions, the children,—the dialect of Mannheim, with certain words of the Ober-Pfalz, where the Moekel family goes each year for a vacation; and it is also in dialect that he replies when addressed in the official language, as, for instance, by Mrs. Moekel, who besides, has the accent and colloquialisms of another country, namely Bavaria, of which she is a native.

Where then is the starting point for discovering the greatest frequency of letters which Rolf marks by the smallest number of signs, and vice versa? The official language, or the Mannheim dialect in which, for instance, the p becomes b and the t becomes d, etc.? Furthermore, the dog raps not by the letters, but by the sound,† sometimes even covering a syllable by one rap, as we shall see; thus he raps, without distinction f for f and for v (pronounced in German f); n for en, etc. and ds for z (the softened z of Mannheim) and so forth.

Following is a comparative table, in which I have cited: in column I. Rolf's alphabet interpreted by the graduated number of raps; in column II. the letters contained in two pages of German text, which are arranged in the order of their decreasing frequency; in column III. the letters of Rolf's answers, which I have verified, also arranged in the order of their decreasing frequency. Next to each letter of columns II. and III. I have cited the number of the cases estimated. Also, in two places in column III. I have cited in parenthesis the a and the e not rapped singly by Rolf, but included in the syllabic value of certain letters (h, k, m, n, r, s, etc.) It cannot be denied that there is a certain correspondence in the three columns of the given table, especially in the highest and lowest numbers. Without going into a more exhaustive investigation of its meaning, I am satisfied that there exists a partial parallelism, which remains thus far unexplained.

*L. Wilser, "Ein Beitrag zum Verständniss der Tierseele", Allgem. Zeitschr. für Psychiatrie, etc. LXX. 1913.

†A knowledge of the sound value of the German letters greatly enhances interest in the phonetic originality of the dog's answers. (Translator's note.)

N. Ordinals	I. Rolf's Alphabet		II. German Text		III. Rolf's Answers	
		Number of Raps		Number of Cases		Number of Cases
1	f	1	e+ci+ä	229+47+14	l	59
2	o	2	n	190	d	49
3	r	3	r	125	r	39
4	a	4	t	111	n	37
5	l	5	a	98	i	34
6	u	6	d	84	h	29
7	b	7	s	83	g	27
8	m	8	i+j	78+4	a, u	25(+6e)
9	d	9	g	59	s	24
10	e, ei	10	l	57	e+ci	15(+55e)
11	g	11	m	54	o	16
12	h	12	u	47	f	14
13	i	13	h	43	h, m	13
14	k	14	b	35	k, w	6
15	p	15	w	32	t	4
16	s	16	k	25		
17	t	17	o	23		
18	u	18	f	22		
19	w	19	v	16		
20	v	20	z	15		
21	x	21	p	10		
22	z	23	c	1		
23	c	24	q, x, y	0		
24	q	25				

Another circumstance relative to the alphabet seems to me of the highest interest. Rolf has, like the Elberfeld horses, himself made the discovery of the stenographic form, without anybody ever having taught him and raps, for example, s-n for essen. (to eat); i-l-a for i-el-a (Jela); k-u-l for Kaul (horse), etc. In other words, he employs, where it suits his convenience, certain consonants (es, en, ka, etc.) to cover the syllables. In German, these combinations of letters being monosyllabic, require very often only the designation of the consonant to evoke the vowel; this is precisely what constitutes the principle of stenography.

This "discovery" occurred several days after the finding of

Rolf's alphabet. There is surely a profound significance in this further striking correspondence between the horses and the dog, not so much in the tendency to moderate the number of raps to the most frequently used letters, but in the particularity of omitting vowels where that is possible without compromising the clearness of the meaning. One is almost tempted to believe in the manifestation of a tendency similar to that which is found in the writings, lacking vowels, of primitive peoples.*

It must be observed, moreover, that where the vowel to be expressed cannot be implied by the consonant which precedes or follows it, the vowel itself is always rapped distinctively; thus in m-e-d-l for Mädel; n-e-g-n for necken, etc.

Rolf's stenographic principle is very logical and very accurate; and after a few minutes' practice, his words can be read without the least hesitation in the manner of interpreting them. But to read them from the apparent value only of the letters rapped would lead to error.

When the dog wishes to indicate the well-known name of his companion he raps i-l-a while meaning "Jela", so one must read "Jela" and not "ila." Likewise the answers of the dog himself, (as also those of the horses) only *appear* childish; they are, on the contrary, like those of an adult, quite complete, but "written" in a special manner. In practice there is absolutely no danger of those supposed confusions in which certain critics believe they have found the most substantial arguments against the claimed autonomy of animal thought, when they affirm that the interpretation given to what are called the "words" of the animal under examination, is entirely an arbitrary product of the reader's imagination. I chose expressly a little further back three examples which would seem to lend themselves to this criticism, in order that I may not be reproached with having purposely picked out others *ad usum Delphini*. These examples show us that s-n- can as well signify *essen* as *sehen* and that the letter l in i-l-a (Jela) presents a syllabic value, while the u in k-u-l is in value nothing more than a simple consonant.

*This principle is sometimes instinctively used by children as well. A little boy, known to the present writer, who mastered the alphabet, but not its application, spelt his sister, Emily's name m-l-e. (Translator's note.)

Against this criticism I have three observations to make;

1. The possibility of confusion is much less frequent than might be supposed, because *almost always* the combination of the words rapped is so clear that it eliminates *a priori* all doubt on the subject, and this is what the reader himself will be able to verify in examining the answers which I shall later quote.

2. While admitting some rare cases of confusion between two words, *almost always* the doubt is resolved by the context to which the word belongs; if, for instance, the dog is asked what sugar is good for and replies: s-n (to eat) it would not occur to anybody to ask him which he meant, to eat (essen) or to see (sehen).

3. In the very rarely doubtful cases, there is for the dog as for the horses, a very simple expedient which is certain to remove the doubt; one shows the animal what has been written according to his dictation, and questions him thus: "What is lacking?" or "Where is the error?" And when the correction is indicated he is asked again for what letters rapped by him must be substituted the correct letters. The corrections or after-additions are always absolutely *precise* as we shall repeatedly see in the examples submitted later.

One sees easily that after the finding of the alphabet the entente between Mrs. Moekel and the dog increased rapidly, and Rolf's education correspondingly so. Indeed, he is now learning exactly like his little companion, Fritz Moekel, geography, grammar and similar subjects; he makes no mistake in constructing "a proposition with a verb or with a substantive or an adjective." This I have myself been able to verify.

Stupefaction over this phenomenon, however natural, must not pass beyond certain limits. Suppose, for an instant, that we eliminate all doubt (a task which I shall assume before long) on the intrinsic truth of the reported phenomena. It must not be forgotten that the dog three years old is no longer a *child* but an adult, and that nothing *a priori* impels us to assume that his psychic manifestations are infantile. This idea is borne out, as we shall see, by the fact that Rolf solves questions which surpass the child mind. Ignoring the famous arithmetical problems which are the basic prop of argument of the critics, who relegate

them to the limbo of alleged "unconscious automatism", it is to the *intelligence* which they will not admit, that I call attention. It is altogether possible that the ego of the subject, adult at two years of age might be capable of *much more rapid progress* than the ego allied to an organism which has hardly reached its maturity twenty years later. And it is equally possible that with such a subject the mechanism of decline takes place much more rapidly. One might recall here the condition of sudden depression to which the Elberfeld horses were subject, similar to those of Rolf, who has need of frequent rest during a séance, which would not be too long for a child. It is sometimes painful to watch the mental effort which the dog visibly makes, and which is expressed in *sighs, in panting, in yawning*, and, after long and fatiguing séances, in *nasal hemorrhages*. All this, by the way, would be decidedly incomprehensible if the dog did nothing but passively to obey signals.

For my part, I would not be surprised if in a short time Rolf, as the result of more frequent séances, became utterly exhausted. I believe that Krall's best subjects are very near that point, to the great rejoicing of the adversaries of animal reason. Quite the contrary, this very circumstance, according to my opinion, strengthens indirectly our hypothesis of a zoöpsychic autonomy.

I believe that we shall some day have to give up the belief that the universe, and particularly the organisms which inhabit it, are just little machines for no other purpose than to serve our theories.

If animals are only machines, it is certain that in their realm they are subject to their own laws, of which at present we know absolutely nothing. Our business is to search without prejudice for those laws; and as far as the subject of animal psychology is concerned let us observe for the present that it is possible their mental curve is swifter than ours as well in the ascent as in the decline.

But to return to the dog, it is significant that the good opinion in which he holds himself increases in proportion to his progress. Before the extent of Rolf's psychic possibilities was understood, he was made to go through the customary repertory of tricks, as, for example, carrying a basket or a stick, etc., but after

reaching a certain point in the education which he has since acquired, he has steadily refused to do anything which recalled this kind of training, and he has never wished to have anything to do with these former tricks. And precisely the same thing has come to pass with the other dog, Jela, who, as we have already shown, is beginning to be "humanized." Of course, this might signify simply a change of interest in favor of more difficult feats, which fact, in any case, would constitute an element of psychological importance. But another fact would, I think, more precisely point to the cause in question. Everybody knows that in Germany there are two words expressing the idea "to eat"; the one "essen" is used for man, the other "fressen" for animals. Our Rolf, exactly like the Elberfeld horses, always uses the human form in speaking of himself. But he knows the difference very well; that is so certain that one day when he was asked to whom the verb "essen" should apply, he replied at once "Lol", (his name for himself) and also "Jela" and also "Daisy" (the cat who calculates); and when further questioned as to whom the other verb "fressen" applied, he answered "Schwein" (pig). It might be pointed out that the expression "er frisst wie ein Schwein", (he eats like a pig) is not rare among the school children. Little Fritz may have brought it home and in that case it is probable that it is only a reminiscence. But it is interesting to note that he appreciates the depreciative shade of meaning in that expression and that he refuses the corresponding attribute for himself and for his immediate companions.

His appreciation of his own worth takes on sometimes an ironical character. The general training of animals consists principally in repeating an infinite number of times the same thing while associating it with the action which the subject is expected to execute. But with Rolf, as with the horses, once suffices, if the thing is not above his development at the time it is proposed. This he proves himself in replying immediately and *à propos*. But sometimes he does not wish to, and if the one who is explaining to him returns to the effort and besieges him with manifold explanations, Rolf looks at him and, making use of that well known facial mimicry, which dogs use in such a case, *laughs*.

Rolf's sense of humor, as I have elsewhere said, is one of his principal characteristics. We shall find before long several proofs of this, which I have verified with my own eyes. It is very interesting to recall here that the same psychic attitude is reported in reference to Krall's horses. With Rolf it is still more developed. Here are some typical instances drawn from the proceedings of a séance in which Rolf was in a particularly joyous mood.

Séance of July 28, 1913, in the presence of Mrs. E. von Schweizerbarth. They were talking of the enemies which Mrs. Moekel knows that she has in Mannheim; Rolf looks at her with shining eyes.

Mrs. v. S. exclaims:—"Rolf, what kind of people are they?"

Rolf raps spontaneously:—s-l ("Esel", donkeys).

But apart from that Rolf is not in condition.

Mrs. v. S. insists:—"Rolf, you are so lazy, why will you not work any more?"

Rolf: D o g d r h d f r b o d n

(er) (ha) (er) (en)

("Doktor hat verboten", The doctor has forbidden).

Mrs. Moekel then asks him to propose a problem to the "aunt" present.

Rolf raps 9 5 ?

Mrs. v. S. (in fun): "9 and 5 are 13."—Rolf raps: "No."

Mrs. v. S.: "9 and 5 are 14."—Rolf, more energetic:—"No."

Mrs. v. S. (in fun): "9 and 5 are 15."—Rolf:—"No."

Mrs. v. S.:—"Very well, say it yourself!" Rolf: 14.

Mrs. v. S.:—"But I said that too!" Rolf: n e g d (patois for "geneckt", mocked, teased).

Then Mrs. Moekel says to him:—"Very well, we understand. Now ask Auntie to do something."

Rolf thinks some time, then raps: w d l n ("Wedeln", wag your tail) !!
(we)(el)

I could thus continue to analyze Rolf's psychological charac-

teristics, extracting them from the many reports on file to which I have access. But, faithful to the promise which I made to describe what I myself saw, I should beforehand explain myself clearly in order to disarm a suspicion which possibly may lurk in the reader's mind. This suspicion is that the whole logical edifice built to this point errs at the foundation, because I have not yet destroyed by positive arguments the hypothesis that the dog gives his "answers" by raps without a shade of discernment, because some sign (even involuntary) from Mrs. Moekel, as, for instance, a "pause" at the end of each letter, or some other device, would suffice to form that which is taken for words.

The photograph (Fig. 2.) which I here reproduce precisely so as not to have the appearance of wishing to suppress any "compromising" features, shows Mrs. Moekel holding in one hand Rolf's chain, and with the other, presenting the cardboard on which Rolf gives his raps. That alone would be more than enough to make Mr. Pfungst, inventor of the "unconscious signs" theory, and his earlier and later disciples, shout with joy. The appearance would be enough.

First of all let us dispose of the chain. In reality it serves only to prevent Rolf's unforeseen flights "when he has had enough." Generally the chain lies loose on Mrs. Moekel's knees, and not being taut, it would be impossible for it to transmit any sign whatsoever. As for the board, surely it would be well to accustom the dog to rap without Mrs. Moekel presenting it to him, or holding it herself for the necessary support. Up to this time she has not had any occasion to think about it. It must be remembered that Rolf's education covers a few *months* only, and that the "investigation" visits have taken place only in the last few *weeks*. Besides, occasionally Rolf raps elsewhere than on the board; he has rapped, for instance, "yes" and "no" in my hand with perfect relevancy. I do not wish to advance this as a conclusive argument, as the possibility of my having given "unconscious signs" is not thereby negatived. I do not wish, either, to advance as conclusive Mrs. Moekel's declaration that she knows but a small part of Rolf's alphabet by heart, nor the further statement that she has not the time to think of the letter he has rapped on account of the immediate sequence of the following letter. Emphatically I have the very best reasons for

believing in Mrs. Moekel's perfect sincerity, and if I exclude the above arguments it is only because they are not susceptible of proof.

Continuing along the line of negative arguments let us pass to the particular form phonetic-stenographic of Rolf's typology, which we have already analyzed. Take the following typical example. On July 15, 1913, in the presence of Mrs. von Kleist, a visiting card bearing the name "Anton Krüthering" was given to the dog to read. He raps "Andon Gridling" which is the perfect phonetic translation of that name pronounced by somebody speaking the patois of Mannheim. Emphatically excluding, as I do, all idea of trickery, what remains to make the hypothesis of signs plausible? There remains only the subconscious mind of Mrs. Moekel amusing itself in making the dog rap "Gridling" instead of Krüthering with those varied, and, shall I say, *intended* alterations and omissions, as the hypothetical sign should be given for each one of the letters rapped. The same subconscious mind should in addition, alter not only the orthographic form but also the grammatical form, as often the good Rolf makes a mistake in the declension and commits many other errors which go so far as the invention (always logical, however) of entirely new forms, as the characteristic instance cited p. 7 "vieler."

I do not say that the argument of the subconscious mind is impossible (it has played us so many tricks), but what I do maintain is that this hypothesis is infinitely less simple and less direct than the hypothesis of the psychic autonomy of Rolf, which is deducible as the result of all these observations.

So much for the negative side. I can illustrate by positive arguments, as we shall see, that at least in three cases, Rolf has incontestably given answers independently of all communication, either with his mistress or with anybody else.* I also assert with the greatest certainty that until there is positive proof of the existence of signs, which proof is lacking as well in the case

*After my visit to Mannheim, other investigators repeated most successfully many experiments which, unknown to them, were similar to mine: for instance Prof. Ziegler and Dr. Grüber. The latter published his results under the title "Die Crises der Psychologie" in the review "Allgemeiner Beobachtung" (Hambourg) Dec. 15, 1913.

of the dog of Mannheim as of that of the horses of Elberfeld, the only plausible and serious hypothesis of these strange phenomena is that of a consistent psychic activity, dominant as much in Krall's pupils as in their new and formidable rival in the person of Rolf.

IV.

THE EXPERIMENTS.

I was able to have three sufficiently long sances, permitting altogether about twelve hours of useful work.

The excellent Rolf is much more obliging than the horses. In his case there are completely lacking (at least as far as I could observe) those tiresome intervals, lasting sometimes each half an hour, during which the subject under examination strikes at random an infinitude of raps without any sense, then suddenly switches on to the 'right track and becomes again amenable. Rolf is *always amenable*. Outside of the inevitable slowness and interruptions caused either by the form of the answers or by the animal's frequent need of rest, or for different questions which I had to ask his masters, I can state that I was in *continuous conversation* with Rolf during a large part of these twelve hours. The questions were nearly all of them put by me, directly to the dog, who, in responding, at times looked at me with the greatest intensity, especially when the question seemed to interest him, an interest which I conjectured either from the eagerness with which the answers were given, or by the wagging of his tail, or other exterior signs. When, on the contrary, the question was difficult, the answer came only after a pretty long pause, during which Rolf voluntarily closed his eyes, as though to reflect. Another immense advantage which the experiments with the dog had over those with the horses, was that the former did not receive, except very rarely, material rewards in the way of sugar or other like things. Hence there was eliminated from the experiments those eternally repeated promises which cause so much time to be lost both in the making and while the animal is regaling himself with what he has obtained.

The terseness of the conversation with Rolf permits us to reproduce it exactly as it was, omitting practically nothing. I

wish to say that what I here publish is not a selection of typical answers of the dog, nor a collection of interpreted arguments, intended to defend a theory. It is, on the contrary, a faithful recital in which, with the exception of a few trifling and insignificant details, nothing is omitted, for the reason that the value of an answer may depend upon what precedes it. As for that which I add to this recital, it is obvious that the comments and comparisons are made because they seem to me either interesting or necessary for the purpose of elucidation.

First Séance (September 19, 1913, 9:30 A. M.).

The scene took place in Mrs. Moekel's salon, a room without any special arrangement and without any kind of secret recesses. The other séances which followed were all held in the dining-room.

Those present were: Mrs. Moekel, her daughter, Dr. Wilser, myself and later Mr. Moekel, returning from his office. Mrs. Moekel, whom I at first found alone, and who was, as I always saw her, extended on her wheeled divan, received me with the greatest affability. After several minutes, she had Miss Louise called, who, later, took notes, with the greatest care, of each number rapped by Rolf. Then the young girl went in search of Rolf, who entered on a trot, joyous and wagging his tail; he said "good morning" all around, and responding to my request, shook hands (giving the right paw, while, be it observed, it is, as we know, with his left paw that he makes his raps). Madam had him sit down on the floor at her right, then, presenting the usual board, she asked him if he wanted to work:—

R.: Yes (2)

Then I asked him to say something himself, explaining that I prefer to hear what he might have to say spontaneously, rather than to make him reply to some question from me. Rolf looks at me a little, then raps:—

19 3 9 18
w r d u

(w for we, or r for er, which signifies "Wer du?", Who are you?).

The verification of these words, as of all those rapped in my presence, took place in the following manner: Mrs. Moekel held the board and counted the raps attentively, either in silence or in a low voice, followed and *observed* by me. The counting was interrupted by the habitual question: "Is it a ten?" after each isolated rap. Another question which followed every prolonged pause of the dog was this one: "Have you finished?" The reply "Yes" (2 raps) or "No" (3 raps) was immediate and clear; and the "No" came with the greatest sincerity, even in the cases of interruption by fatigue or unwillingness. All the raps were very clear, although light; sometimes they were made by the dog's nails which touched the surface lightly, but yet sufficiently. Sometimes they asked Rolf to strike harder, and immediately he obeyed. When a number is finished, which is indicated by a longer pause than that which separates the one and figure following in the compound numbers, Mrs. Moekel pronounces it aloud, and her daughter sets it down. I am under the impression that Mrs. Moekel really does not know what the dog is saying, except in the case of brief and often repeated words as, for instance, "Lol." As a matter of fact, she is never certain whether the word or the answer is finished; and, moreover, she often shows a lively curiosity to know what Rolf could have wished to say, especially if the answer was very long; and sometimes she has to reflect to grasp the signification of the raps of which the series is given her by her daughter after each reply, with the corresponding letter indicated by her under each figure.

And now let us return to "Who you?" I confess that those two words disconcerted me at first a little. I was not prepared for that question; and, moreover, it never occurred to me that a dog would want personal information about me. I recovered, however, from my astonishment, and explained to Rolf that I was somebody who had come a long distance, that I liked animals and that having heard much about him, I was anxious to see him with my own eyes. Rolf seemed satisfied, looked at me with beaming eyes, and at once rapped:—

5	13	7		12	9		5	2	5		9	13	3	3
l	i	b		h	d		l	o	l		d	i	r	r

(h for ha, reading: "lieb hat Lol dir", Lol loves you).

Two important facts are to be noted in this answer; the faulty grammatical construction, and another error, that of declension in the "dir" instead of "dich." (What will the partisans of "unconscious signs" say to that?) Technically the error of declension is very instructive. If the dog had wished or intended to rap "dich", he would have used *g* as he always does for the final *ch*, which the Germans pronounce at the end of words very much softened, and that it is not here a question of material error in the number of raps made is shown very well in the second *r*, placed there by pleonasm, with which the dog perhaps wished to give more force, but which, in any case, shows and accentuates the *intention* of having wished to rap *r* as well for the preceding letter.

The most cordial diplomatic relation being established between us, I praised the good Rolf for his excellent answer, and I tried to caress his head, forgetting Mrs. Moekel's prohibitive advice; Rolf, very nervous during the work, cannot bear to be touched. In fact, he showed his teeth at me, and growled in a decided manner. Lively scolding from the lady followed and Rolf, apparently very contrite, made as though he wished to rap something. The board was offered to him:—

R: 5 2 5 1 10 .6
1' o l f ei n

("Lol fein" means evidently:—I am good and I do not want to do harm, although I scold).

After this assurance I passed to one of the numbers of the program which, without consulting anybody, I had myself decided upon. Its object was, among other things, to provoke positive and negative reactions to things agreeable and disagreeable. I had the idea of appealing at first to the most developed sense of the dog, and counting upon the well-recognized antipathy of dogs for perfume, I show Rolf a handkerchief which I had expressly for the séance saturated with eau de cologne, and I say to him:

"What is that?"

Rolf looks and flairs, then he raps:—

ein dug ("ein tuch", a handkerchief*).

"Ein Tuch", a handkerchief, is very good. However this *Tuch* has something in particular. "Pay attention" I say to Rolf; and I beg the young girl to go and fetch another handkerchief which is not perfumed. As soon as I have it I place both objects at a few centimeters from Rolf's nose, and I say:—"See, here also is a handkerchief, and yet the one that I showed you first is different. What is the difference?"

R.: g r i b l d

("grippelt" is patois for "verkrüppelt", rumped).

True, my handkerchief had been in my pocket for two hours, while the other came directly from a drawer. This answer was to me entirely unexpected, and also to Mrs. Moekel, who failed to understand the "gribld" as she also was expecting an answer relative to the odor. She therefore asked the dog twice:—"Have you finished?" twice obtaining the answer "Yes." And it was the young girl who suddenly discovered the word "grip-pelt", which Rolf had never before used.

Mrs. Moekel then told me that Rolf had often shown a marked lack of the sense of smell, but she had never supposed the defect to be so pronounced as to make him oblivious to such a strong perfume.

At this point Mr. Moekel makes his appearance, followed by manifestations of joy on the part of the dog. After the greeting Rolf returns to his place.

Always with the idea of arousing *test* reactions, I then show Rolf the photograph reproduced in figure 2, which is well known to him, and I ask:—

"What is Rolf doing here?"

R.: a r b e i d n ("arbeiten", work).

"Bravo, very good. And tell me a little, do you work willingly?"

*For brevity I shall hereafter omit the figures corresponding to the letters, but I repeat that I guarantee the absolute exactness of the report.

Reply with decision from Rolf:—"No."

"Good, like many others whom I know. But then if you don't work willingly, why do you work at all?"

R.: m u s ("Muss", must).

(My interest grows; suppose one might find there a source of the feeling of obligation?)

"If you must, you mean to say that in not working, something would happen which you wish to avoid. What would happen, then, if you didn't work?"

R.: h i b ("Hieb", blows).

Comic indignation of the Moekel family at this unexpected reply, and protestations of "It is not true at all," and "Be very careful what you say, because it will be repeated", etc. In reality Rolf does not know anything about "blows" in the Moekel household, save in name. He, however, shows himself highly pleased with his reply, and wags his tail with joy. The humorous intention which inspired it is evident.

I then address him a little remonstrance substantially as follows:—"You see what Mamma and the others think of what you have said; it seems to me that you don't work alone to avoid blows; there must be some other reason; will you tell me?" Rolf declares himself tired; he often raps 4. But I persist and then:—

R.: m u d r l i b h r a u g
(er) (er) (ch)

("Mutter lieb, Herr auch", to please Mother, also the gentleman).

The reply could not be better; it is superfluous to comment on it. A pause of rest and conversation follows:—

We begin again. I ask Rolf:—"Will you tell me something else to give me pleasure?"

R.: (energetically) "No."

Mrs. M. interposes:—"But to give Mamma pleasure?"

R.:—"Yes."

I say to Rolf:—"We have heard that you do not like to work.

Now I would like to know what does on the other hand please you. Tell me then what pleases you more than anything else?"

R.: l a k s s n

(es)(en)

("Lachs essen", eating smoked salmon).

This has reference to a dainty which they gave him a long time ago, and which Rolf has never forgotten, the same as he never forgets anything which happens, either to him or around him, even though it occurs but a single time.

"Good," I reply, "salmon is, indeed, an excellent thing. But listen to me; to eat is something which all dogs can do, and all animals, even little pigs," (Rolf pricks up his ears and looks at me) "but you, you are not a little pig, nor are you a dog like other dogs. There must be, therefore, besides eating, something which pleases you. And as you have just told me that you are tired, and as I, also, am tired, I will promise to let you alone", (he again pricks up his ears) "if you will tell me something else which pleases you very much."

Rolf begins again to rap l a, as reported by the young girl, and Mrs. Moekel at once interrupts him. She interprets this insistence as due to the force of gastronomic obsession. But perhaps my question "What pleases you the most" permits of an answer relative only to eating. I therefore change a little the form of my question and I insist vigorously. Rolf remains several moments immobile, with eyes half closed, as though deciding to make a choice from pleasant things; then, without special invitation to the subject of his reply, he raps:—

R.: b i l d e r ("Bilder", pictures).

after which, to his great joy, he is allowed to go.

It is useless to insist on the great psychological importance of Rolf's last answer. The predilection which it reveals is very marked in the Elberfeld horses also; it will be remembered that one of the rewards most desired by the horses was the showing of the book of pictures.

There is surely something worthy of the highest interest in these first dawns of the artistic sentiment manifested in so clear a manner by the soul of the animal as soon as the means of expressing himself is furnished. For my part, I see a profound agreement with this fact that even in the most rudimentary forms of life there are already manifest unmistakable signs of an aesthetic activity, which possibly is a primitive and typical attribute of life itself.

But this is a question of philosophy; remaining on psychological ground, let us note the important parallelism, even if only superficial, between the horses and the dog; all of them find the greatest pleasure in the production of human art, especially if clothed in brilliant colors. Of Rolf's special æstheticism we shall soon have another much more significant proof.

The Second Séance.

September 20th, 3.30 P. M.

Persons present: Mrs. Moekel, her daughter, a Mrs. Künsig, Dr. Moekel and myself. This séance and the following, as I have already said, took place in the dining-room.

Rolf enters, joyous and jumping as usual. I have an impression that he is to-day more familiar with me. They place him at Mrs. Moekel's right and I commence at once to question him:—"Do you still know me?" R.: "Yes." "That is good. Then you will also know how to tell me something of what I related to you yesterday, after you asked me who I was. What can you tell me of myself?"

R.: m a g n s i ("Magensi", Mackenzie).
(en)

I expected anything but my name and I did not understand how Rolf knew it. All the members of the Moekel family, according to German usage, called me "Herr Doktor", and my name had not been spoken in my presence. Mrs. Moekel explained to me that yesterday afternoon she showed Rolf my visiting card. But I have my own idea and I press the question

home:—"Well, what you have rapped is my name; now tell me something else about myself."

R.: g n u a ("Genua", Genoa).
(en)

Rolf then understood also that I lived in Genoa. That he can know only from the conversations he had heard, as there is no address on my card. My question, besides, referred to other things.

Rolf indicated that he was thirsty. He was sent to the kitchen. At this moment, I decided to try that upon which I had most set my heart, an experiment combined in such a manner that it would exclude absolutely all possibility of communication, conscious or unconscious, between the dog and those present. I must then eliminate all possibility of signs as well as suggestion on the part of no matter whom; that is to say, I must even myself not know the question asked the dog.

I again explain to Mrs. M. my project, of which I had spoken to her yesterday, and who, at the time accepted it without demur or reserve. Only she regarded resistance as probable on Rolf's part, due to the following condition: Rolf espoused the ideas of his family with a tenacity without parallel. Now Mrs. Moekel had some time previously expressed herself in Rolf's presence with great bitterness on the subject of a proposition of similar experiments to that which I desired, finding the proposition uselessly complicated and difficult. From that day, Rolf did not want to know anything further about either envelopes or little cards.

In the hope of conquering the anticipated resistance, I thought I would propose to the dog things which I knew he liked. I remembered, for example, his liking for representation of objects. I permitted myself to believe that he would like very much certain pictures, for instance, of birds, (a curious fact is that the favorite picture of the Elberfeld horses is a colored cock). But that picture must be mixed in amongst others; we therefore prepare four cards which I had brought with me; I beg Mrs. M. to draw with the pen a canary-bird or some other similar biped on one of the cards and to write on the other in her customary hand

and known by the dog, the name of little Karla, of whom he is very fond. During this time, I draw on one of the remaining cards a large star and fill it with color with a blue crayon; on the other, two squares, one blue and the other red, both colored the same way and contiguous.

During these preparations Rolf remains absent. When he returns the cards are already closed in their envelopes, which I had also brought. I then beg little Karla to go into the other room, there to mix the envelopes well so that I shall not myself recognize the contents of any of them, and then to bring them back.

This accomplished, all those present, myself included, retire behind Mrs. Moekel, I am the nearest to her, the others behind me. I examine the room thoroughly and assure myself that no reflection from mirrors is possible. The cards are about $1\frac{1}{2}$ millimeters in thickness; that is, they are absolutely opaque. The drawings are all on the same side, i. e., turned toward the right side of the envelopes, which are also absolutely opaque. I can therefore easily pull them out with the certainty of not seeing the drawing. I execute this plan behind Mrs. Moekel's head; I then raise the card, which I have not myself seen, above her head, and I present it downward to her, *always with the side bearing the drawing turned to the dog only*. She takes the card *exactly as I give it to her*, shows it a moment to the dog, inviting him to say what he has seen; I take it back, without Mrs. Moekel having seen the drawing, even for an instant, and always in the same manner I return it first to the envelope and then to my pocket. I am sure that absolutely nobody except the dog saw the drawing.

He does not wish to reply. He raps continually 4 (fatigue), stretches himself on the floor and wishes to go. Mrs. Moekel, very uneasy as to the result of the experiment, begs, entreats and finally threatens Rolf.

In my turn I do my best to urge and encourage him, and I promise him that if he does well, I shall show him some beautiful pictures which I have brought for him. This seems to decide him and finally without any hesitation, he raps:—

R.: r o d b l a u e g

("Roth blau eck", square red and blue).

Chance willed it that I had drawn out a card made by myself. There was no doubt possible as to the value of the experiment; it was plainly a success. I am greatly delighted with excellent Rolf, compliment him and promise to tell all the dogs in Genoa about his feats. But he has still something more to say to me, as, without being invited, he raps again.

Here is his unexpected message:—

R.: b i l d r g b n
 (er) (ge) (en)
 ("Bilder geben", give pictures!)

Rolf evidently recognizes the value of verbal promises, and says to me in these two words:—"Come, don't make so much fuss, but keep your promise." I then take out several postcards which I have brought with me expressly, and first of all I show Rolf his own portrait, (Fig. 1.) and I ask him:—

"Who is it?"

R.: l o l

"Good, and this one?" I show him card reproduced in Fig. 3.

R.: d g l

(de) (el) ("degel", i. e. "Teckel") patois for "Dackel."

Very good. And you, are you also a Teckel?"

R.: h u n d ("Hund", dog).

"You are a dog, I understand you to say. But look well at the "Teckel." He is also a dog; and yet he is different from you. In what way, then, is he different?"

R.: a n d r f u s

(er)

(ander "fus" for "andere füsse", other feet).

The discrimination could not be more precise. I show Rolf the card reproduced in Fig. 4 and ask him to tell me what he sees.

R.: k u l

(ka)

("Kaul" for "Gaul," horse.)

But Rolf has something to add as he indicates that he wishes to rap. And he adds:—

a d d r b i l d
(er)

They show him, without speaking, the letters written by the young girl under the corresponding numbers. Of himself, Rolf then raps 6 (n). They question him, "In the place of what?"

R.: 9 (d) Then "ander Bild", another picture!

It then occurs to me to profit from this strong desire by trying another kind of experiment, which I have in mind. I wish to test one of Rolf's special preferences, which he, *like the Elberfeld horses shows*,—a preference for women. So I tell him that he will soon see all the other pictures, but on condition that he will first give me an answer of another kind.

"Tell me, then, which you prefer, Mädchen oder Herren?" (girls or men).

R.: m e d l ("Mädel", patois for "Mädchen", young girl).

It seems to me rather interesting, and I call attention to it here, that while responding *à propos* to my question, he *used a different word*. "Good; I knew that. But tell me further, why do girls please you more?"

R.: f e i n k r g l e d r

The reply this time seems undecipherable. They show it to Rolf and ask him "Is it right?"

R.: "No."

"Where is the error?" R.: h.

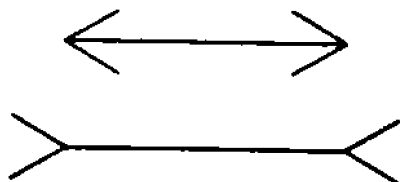
Here is what Rolf intended to say (the letter e has the same conventional sign as the diphthong ei): "fein Haar Kleider",

(fine hair and clothes). This reply is, in truth, doubly interesting, first because it shows clearly Rolf's visual æstheticism, and secondly because in the case of Krall's horses as well, women are distinctive on account of their hair. It is worth noting that knowing the dog's affectionate character I expected some manifestation of preference in the sense of "better", "more dear", etc. As for the Moekels, they appear very much surprised by this answer. But I had not finished with this subject and I call Rolf's attention to his beloved master, who has a beautiful beard and a thick crop of hair, fine and luxuriant. It must be remembered that in German, "Haar" (hair) applies to the beard as well.

"Rolf, look at your master and see what magnificent hair he has. And look at that silk cravat, how beautiful it is! Then we, too, have beautiful hair and beautiful clothes. In what way, then, do you find that men are different from women?"

R.: h o s e n ("Hosen", pants)!

It is useless to dwell on the general hilarity which followed. The dog, benefitting by the excellent feeling towards him, is let loose. During his absence I prepare an experiment of a different nature, with the intention of changing the formulas as much as possible in order to tire him less. So I draw on a large sheet the diagram of Müller-Lyer. The optical illusion is clearly recognized by those present.



When Rolf returns I show him the paper, and explain to him that what interests me is his judgment about the two parallel lines, and I ask him:

"Rolf, which is the shorter line?"

R.: g e i n l i n g r ("Kein länger", neither longer!)
(en) (er)

Here is also an answer with the aid of a word different from that used in the question. Moreover, there is here another precise concordance with the Elberfeld horses, who are not fooled by the optical illusions in use in the laboratories. The Moekels assure me that Rolf has never before seen this diagram. I have, besides, the impression that they themselves had never seen it. Rolf's ability to distinguish objects by sight is thus well established. We then try a more difficult question outside of the field of optics.

"Rolf, do you know what a book is?" R.: "Yes."

"Do you know what lead is, which resembles iron, but which is heavier?" R.: "Yes."

"Do you know what the feathers of birds are?" R.: "Yes."

They here tell me that he has played with them fluttering in the air.

"Well, now pay attention. Which weighs the more, a pound of lead or a pound of feathers?"

Rolf reflects a good moment, then spontaneously and very decidedly he raps:—

R.: g e i n ("Kein", none).

Let anybody ask this question even of a sharp-witted child. I had addressed it an instant previously in Rolf's absence to little Karla. That child is certainly intelligent; and yet she did not know how to answer. I thought the moment had come to give Rolf his promised reward. I show him successively three picture postcards, one with dog and cats (Fig. 5); another with dogs and horses, and lastly the one which is reproduced in Fig. 6. Rolf shows a great interest. I remove the cards and ask him to describe to me something of what he has seen.

R.: h u n d f a u l
(lazy dog).

At this moment Mr. Moekel notices for the first time a bouquet of carnations on the table. He is surprised, and immediately afterwards asks me whether I had made with Rolf any experiment bearing on the estimate of the number of objects. Upon my response in the negative, the vase with the flowers is placed on the floor and turned slowly before Rolf, while Mrs. Moekel urges the dog to count the flowers. I try at the same time to do likewise, but the time is too short and I succeed in calculating only fifteen of the number sought. After 3 or 4 seconds the vase is replaced on the table and Rolf raps: 23.

I then try to count the carnations at my leisure, but I obtain each time a different result, perhaps because the flowers being all of the same color, I have difficulty in recognizing the starting point in my count. Finally I complete the performance successfully by taking one after the other of the flowers in my hand and the count made by Rolf is found exact. (This bouquet arrived at the same time that I did at the Moekels, in the afternoon.)

That same evening Mrs. Moekel sent me the report of the proceedings and I received it the following morning. I may explain here that on account of a chronic insomnia she spends her nights at the typewriter.

In the letter accompanying the report she tells me the following astounding occurrence. Rolf always keeps her company during her work and she talks to him as she would to a child. Last night she complimented him on the day's séance, and begged him to be as nice at the one set for the following day. Rolf then showed a desire to say something:

l o l s p i l s o n d a g
(Lol spiel Sonntag).

(That is to say: Lol wishes to play on Sunday, not work).

I reply immediately asking Mrs. M. to investigate how Rolf could have so precise a notion of the days of the week. Here is her answer under date of Sept. 21st.

"I ask Rolf:—'How do you manage to know that to-day is Sunday?'

R.: v o n k l n d r ("von Kalender", from the calender).

'Which calendar?'

R.: g u d r l e i r n
(ua) (ja) ("Guthorle Ihren").

Miss Guthorle was employed in Mr. Moekel's office and left a calendar above the desk.

"But how do you manage to see on the calendar that it is Sunday?"

R.: r o d d s a l ("roth zahl", red number)

'And if, on the contrary, the number is black?' R.: 6. (n)

It is by this interesting prelude that the

Third Séance

(September 21, 3:30 P. M.)

opens.

Persons present: Mrs. Moekel, her daughter, Mr. Moekel, Mr. Künsig, the lawyer, and myself.

I begin by complimenting Rolf on his splendid answers of yesterday. I tell him that he is the pearl of dogs and that to-day we will try not to torment him; in short, I try to put him in the best humor possible. Without any invitation, Rolf then raps:—

l i b m a g d r m a g n s i

Mrs. M. shows him what he has just dictated and says to him:

"Look a little; the first word appears to me right; but the second?" R.: 3 (No).

"What is the mistake?" R.: 8 (m)

"It must be substituted for what?" R.: 9 (d)

"Is there not something else to change?" R.: 2 (o).

Then: "lib Dogdr Magnesi" (dear Doctor Mackenzie).

Evidently the pictures as well as the pieces of sugar which he received yesterday after the séance won me the heart of Rolf! Observe that the faulty "*m a*" has the aspect of being the first syllable of the name, prematurely emitted, because the dog at

the time of rapping the second word of his affectionate declaration must have already formed the verbal concept of the name itself.

Rolf seems tired. He is allowed to rest. He lies down on the floor, with eyes closed while Mrs. M. relates several episodes from his life, the sympathies and antipathies which he manifests (exactly as in the case of the Elberfeld horses). Among others, she mentions an individual who looked at her askance in the street while she was out with Rolf, when she was profiting from one of those rare and short respites from her infirmity. "I had hardly time to think of an intention of theft on the part of that person," she said, "before Rolf had sprung at his throat and it required strenuous effort before he could be made to let go."

At this moment I noticed Rolf's short tail describe a well-marked gyration. Without doubt he had heard and understood everything; and I desired to test it. I call the dog out loud; Rolf raises himself to a sitting posture and looks at me.

"Did you hear what Mamma was relating?" R.: "Yes."

"What did she say?"

R.: h r b s l o l h l f n m u d r
(er) (es) (el) (en) (er)

("Herr böse, Lol helfen Mutter", Gentleman bad, Lol help mother).

Having thus obtained the proof that Rolf understands what is said about him, I have a desire to test his faculty in reading. I ask for a recent newspaper. The servant is sent to search for the one just out of press. I then show Rolf a line (a title over two columns) as follows:

"Der Herbst zieht ins Land" (Autumn appears in the land). This is done in such a way that only I and Rolf can see the words. I beg Rolf to tell me what he has read.

R.: d r h r b s t d s i d i n l a n d

This reply seems to me exceedingly important. The letters have not been mechanically reproduced, but the words have been

converted into phonetic form; *the words then were rendered as the dog thought them and not as he saw them.* Furthermore, the paper shown to Rolf is printed in Gothic characters, while the dictations which are given to him from time to time are in Roman characters.

It will be remembered here that Krall's horses, as well, read the two forms of writing. Rolf gives new signs of fatigue and is sent to the kitchen to drink milk. During his absence I plan an experiment to test his abstract faculty. I ask Mrs. Moekel whether she believes him capable of explaining what the autumn is. She assures me affirmatively, and says: "You will see that he will reply at once 'season of the year.'"

Rolf returns to his place.

I put the question:

R.: d s e i d w n a b l g b d
 (we) (el) (ge)
("Zeit wenn Apfel gebt.")

The last two words are the dialect form of "Apfel gibt," season when there are apples. In the perfect and unexpected answer, he has expressed an abstract idea (autumn as a period) and given the definition by means of an association. Mrs. Moekel explains that Rolf is very fond of sweet apples. I believed that the moment had come to try an experiment of "absolute control." I return to my four envelopes prepared with the respective cards as on the preceding day, and I again confide to little Karla the duty of shuffling the series. I place all the spectators properly for the experiment and with the same precautions I extract one of the cards. Bad luck has it that a child present moves from his place and at the psychological moment succeeds in seeing the drawing. Fortunately he makes it known by exclaiming: "I have seen the picture." I ask him at once to leave the dining-room without talking, which he does. Mrs. M. invites Rolf to say what he saw. Rolf absolutely will not. Insistence on the one hand and resistance on the other last several minutes during which the card has been drawn out with all the prudence necessary. Rolf has an aspect which augurs nothing good; ears back and expression recalcitrant. The idea comes to me to tempt

him through his stomach. I take a piece of sugar from the table, and show it to him. His expression changes instantly. But I say to him: "You will have it only if you tell us what you have seen." *Immediately* the answer comes without hesitation and all at once.

R.: b l a u s t r n w i s d ("wisd") patois for "wust", (blue star, ugly).

I admit willingly that my star was anything but perfect; but I believe that what impressed Rolf this time was not its æsthetic merit. On the contrary, my very decided impression is that this unexpected commentary is a precise manifestation of vexation. In any event, it is a spontaneous observation, worthy of the highest interest.

Having proved the irresistible force of the sugar argument, I decided to continue the experiment. I withdraw the "ugly star" and pick out one of the three cards still remaining in the envelopes. The same proceeding, but this time with less resistance.

R.: f o g l b a u m ("Vogel Baum", Bird, tree).

The "tree", which I would not have expected, even if I had seen the chosen picture is represented by a twig on which a canary or sparrow is perched, drawn by Mrs. Moekel.

Rolf rests and there is a pause in the séance.

I decided to continue this test experiment.

The bird is gone to join the star; I have still two cards in my pocket. After the rest Rolf seems well disposed. I make sure that nobody except the dog can know what is on the card which Mrs. M., *who is watched over by me at a distance of a few centimentres* shows to the dog. Rolf resists a little; but it suffices for me to show him the magic piece of sugar to obtain immediately a clear and precise answer.

R.: b l a u r o d w i r f l g n u g

(blue and red cube,—Wirfl is a dialect form for "Würfel", cube,—and "genug", as everybody knows, means "enough"!)

Really fortune favors me. The drawing of the same card as the one drawn yesterday gives expression to two variations of great interest in the dog's answers, yesterday "a square red and blue"; to-day "a cube blue and red." I dedicate these variations and the addition of that "enough" to those who "explain" the "pretended" thought of animals by "sensory association." *Hence it is proved in an incontestable manner that the animal is capable of thinking as we think, i. e. by forming word pictures, which he then expresses as we express them (following a necessary apprenticeship) in the mastery of conventional, univocal signs, which are capable of arousing in the receptive organism the repetition of the pictures which have given rise to the signs themselves.**

Even if we wish to restrict the signification of the word *to think*, we could not find any other word which would apply better to the case of Rolf; for, as we have seen, he knows how to form concepts, passing even from a concrete to a more abstract concept by decomposing the contents of the concept itself in order to define it, besides executing other mental operations of equal importance.

Compared with the foregoing, the remainder of the séance loses much of its interest. I wished to close it at this point, but Mr. Künsig, the lawyer, having heard of Rolf's extraordinary faculty of number calculation, wished to see the proof. From time to time he addresses compliments to the dog and wishes to caress him. But Rolf growls menacingly. Mrs. M. scolds him vigorously and even gives him a light tap on the head. Rolf sits down and raps spontaneously:—

R.: lib mudr lol brav dn hr nid beisn
 ("lieb Mutter, Lol brav, den Herr[n] nit beissen", Dear Mother, Lol good, will not bite the gentleman).

*Let me not be accused of an error in logic, which I certainly would guard myself against committing. I do not affirm that Rolf *must* be the author of all that he says. Under certain circumstances it would be perfectly possible to whisper to him, just as one might whisper to a child. What does interest me is the fact that he *can* be the author of some things which he says that are rational, just like a child, more or less adult of our human species.

The most curious thing is that during this whole declaration Lol does not take his eyes off Mr. Künsig.

Then he draws from his pocket several pieces of money, which they show to Rolf for a very brief time (about one second for each).

- "Rolf, have you counted?" asks Mrs. M. R.: "Yes."
- "How many marks?" R.: "3."
- "How many pfennigs; at first the tens?" R.: "6."
- "And the units?" R.: "5."

The whole sum was composed of one piece of 2 marks, one of 1 mark; one of 50 pf., one of 10 pf., and one of 5 pf. It must be taken into account that there is a strong resemblance between the 10 and 50 pf. pieces.

Finally after some resistance, but without making a mistake, Rolf extracts the cube root of 343, which they ask orally and after which they let him go for good.

V.

ROLF'S QUALITIES DISPLAYED: SENTIMENTAL AND MENTAL.

These séances, which I can never forget, must have left a good impression in Rolf's mind as well. I have two proofs of this which his mistress communicated to me by letter. In the one of September 22, she says:—

"Think of it! Recently and without any invitation, Rolf rapped on Louise's hand:—*l i b d o g d r k o m m l o l h e i m w*
(we)

("Lieb Doktor kommen, Lol Heimweh", Dear Doctor come, Lol is homesick).

"What do you think of that! For my part I am moved by this spontaneous expression of the animal; it is clear that he expected to-day a repetition of your visit and that he was disappointed."

Following this letter was one of September 23rd, which begins thus:—

"Really I did not expect to have to write to you so soon again, but I cannot delay a letter *from Rolf* himself, which I should communicate at once as he wishes." Here is the letter.

lib dogrd bald gonn nimir gn mir
bildr gbn aug ein fon dir fil grus
dein lol ("Lieb Doktor, bald kommen, nimmer gehen, mir
Bilder geben, auch eins von Dir, viel Gruss, Dein Lol", Dear
Doctor, Come soon, never leave, give me pictures, also one of you,
many greetings, your Lol).

"As far as I can remember, the dog has never before rapped so many words consecutively; soon afterwards he showed that he was very tired."

From what I heard at Mannheim, I have reason to believe that Rolf was familiar with the idea of a *letter*, because from time to time he receives through the post messages and presents from his admirers, to which he is sometimes made to "answer" by brief thanks. But this case which Mrs. Mockel reported to me seemed worthy of more precise information. I asked her for it, and here is her reply, dated September 30th:

"Rolf's letter was absolutely a spontaneous manifestation. Louise could not get rid of him, he followed her step by step; then he communicated it to her entirely himself. Besides that he rapped something else, before Louise could commence to count; but naturally we could not know what that meant. Rolf was not invited to rap and, moreover, nobody had talked to him about you. Louise was crossing Rolf's room; he emerged from his kennel and began beating all kinds of raps on her arm. Then Louise allowed him to go with her into the other room to take the board and the alphabet, and in the presence of the governess and the other child, Rolf at once began to rap. As you see, even the Mamma was not there."

Concluding the recital of facts known by me up to this point, I shall now add an extract from the proceedings of Dr. Volhard, director of the City Hospital of Mannheim, signed under date of October 2nd, which serves to illustrate certain of Rolf's characteristics, which have already been mentioned.

On that particular day Rolf refused to give the name of one of the persons present (a cousin of Dr. Volhard). Repeatedly invited by Mrs. Moekel, Rolf raps:—

d u m u d r s a g n

("Du mutter sagen", You say it mother).

Dr. V.: "Rolf, if you say the name I shall bring you smoked salmon."

R.: d a r f n i t l a g s h b n

("I am not permitted to have salmon).

Mrs. M.: "But Rolf, rap that name."

R.: g a r n i t (not at all).

Mrs. M.: "You are really too naughty!"

R.: b r a f i m r l o l

("Brav immer Lol", Lol always good).

Dr. V.: "Rolf, and if I beg you to tell me the name?"

R.: b u g l s d e i g n

"Buckel steigen", a dialect expression signifying "You can go to the devil.")

Mrs Moekel remembers Rolf's stubbornness, who some time before, also in the presence of Dr. Volhard, was determined not to read certain initials engraved on a brooch. With the idea of discovering the cause of this resistance, she asks him:

"Do you remember what was written on the brooch?"

R.: "Yes."

"Why then did you not want to say it?"

R.: s e l g d d i g n i g s a

("sell geht dich nix a", patois form for "dass geht dich nicht an", It is none of your business).

Dr. V.: "Rolf, you are an obstinate creature."

R.: m u d r a

("Mutter auch", Mother also).

Dr. V.: "Rolf, what will your friend Mackenzie say when he is told these things? Do you know that he made me a visit when I was travelling?"

R.: r s a g d m i r h i r w a r.

Mrs. M.: "You have without doubt forgotten something."

R.: W i r

(then, "er sagte mir wie er hier war", he told me when he was here)*

Later he is again asked the name.

R.: g a r n i t (not at all).

The question is then changed.

Mrs. M.: "How do you make yourself understood with other dogs? That is to say, how do you make them understand and how do they make you understand?"

Rolf is silent.

"Did you understand my question?"

R.: "Yes."

"Then?"—

R.: b l n w d l n a u g s n g l a b n m i t m u n d
("bellen, wedeln, auch sehen, klappen mit mund", barking, wagging the tail, seeing the movements with the jaw).

This last question, which constitutes really the title of a whole work in comparative psychology yet to be made, I had suggested by letter to Mrs. Moekel. Certainly the subject of communication between the animals themselves is an interesting one.

Evidently the good Rolf can describe only the objective act which strikes him, (as he did with me on the subject of his preference for ladies).

It is for us to investigate little by little whether there is some deeper psychic faculty, and what its nature, which serves animals for interpreting physical motions. Already several indications point to the possibility of a direct communication of thought between certain mammals. It would be premature to penetrate into this domain which is as yet hardly apprehended. We will content ourselves with having recorded Rolf's interesting communication on the value of signs between different breeds of the canine race.

And here are other communications which I have recently received from Mrs. Moekel:

"October 4th, I was seated at my easel, working at a large

*Which is not true. Note the tone throughout this scene of "je m'enfiche."

landscape. Rolf also was seated near me, watching with visible pleasure. I talked to him jestingly, and suddenly I said to him: "Yes, Rolf, you really have a stubborn head! Dr. Volhard is right."

Rolf looks at me a moment, wagging his tail, then raps:—

w g d r (a pause) f o l h r d

I don't understand the first word. Only in the afternoon, talking of it in the family, my daughter tells me that the lady, whose name Rolf refused to tell, several hours previously, was "Minni Wächter." She saw her name while Dr. Volhard put his cards back in order before he went away. As for me, I did not know it at all. The w g d r (Wächter) of Rolf was evidently this name, which he communicated to me for the purpose of peace.

The same afternoon Rolf is again near me, he looks at my work and raps spontaneously:—

h u s f r d i g b i l t f e i n

(ha) (er)

(house finished, beautiful picture).

That evening, or rather that night, I spent in great part at the typewriter. About three o'clock Rolf emerges from his kennel with the air of being angry, stands up on his hind legs, and, leaning against me, raps very energetically:—

g b d l o l w i l d u n g l h b n

(ge)(be)

("geh Bett, Lol will dunkel haben", Go to bed, Lol wants it dark).

I have in my possession the proceedings under date of Oct. 8th, signed by Prof. Handmann of Bâle, (with his wife), by Mrs. Speiser, also of Bâle, and by Major E. von Waldheim, of Göttingen.

These proceedings contain a very interesting experience, which confirms the prodigious memory of the dog. He looked at Mrs. Speiser (so the account reads) with marked persistence. When they asked him the reason, he replied: "Sarasin." Now the lady in question is a sister of Dr. Sarasin, bearing a close resemblance to the doctor, whom, however, the dog had not seen for many weeks. Unless I am mistaken, Dr. Sarasin's last visit was as long ago as last May.

Unfortunately the last news of Rolf is not good. Since

early in October his left paw has been swollen and pains him. But, as we have seen, other sittings which unfortunately could not be postponed, have taken place, and this has contributed to aggravate matters. Think of the fatigue imposed upon the dog by the innumerable raps he is obliged to make each day, with his paw in the air in a position entirely unnatural for him.

Besides, it was he himself who made it known to us that it is in the *execution* of the words that the "work", which he abhors, consists, and not in their creation. I find, in effect, by the proceedings of von Kleist, July 15, 1913, that Rolf replies "Yes" to the question "Denkst du gern?" (Do you think with pleasure?) and "No" to the question "Arbeitest du gern?" (Do you work with pleasure?) And it was also from him, that Mrs. Moekel, as she wrote me, had the communication that "his paw was inflamed." From that he evidently repeated what he had made known June 12th (note written by Mrs. Moekel under that date) when he entered the room, where she and the children were sitting, and rapped spontaneously:—

lol sr kdar mir du drnr gbn

("Lol sehr Katarrh, mir Du Körner geben", Lol bad cold, Give me grains).

Certainly the excellent Rolf will not want for the best of care in the Moekel family. If the séances are to continue as closely and numerous as of late, what I fear more for him than a swollen foot, is premature exhaustion. When the facts herein presented are more generally known, there will be a rush of requests for sittings with the dog, and Mrs. Moekel will be obliged to refuse nearly all of them. And then what a hue and cry will follow! This is the more probable judging from Krall's experience. Unfortunately for him, once his horses ceased working, his adversaries were able the more effectively to discredit his results, as there are few persons who can indulge in the luxury of a stable for a purely scientific purpose.

The circumstances in the other case are different. All who so wish are able to raise a dog. We have seen what can be done in two years of patient work. And henceforth the path is open to anybody who really desires to devote himself to the problems

to which this exposition gives rise. It is needless to urge that this is a question worthy of the highest interest.

VI.

TEN PARALLELISMS WITH THE ELBERFELD HORSES.

It is time now to take up all the scattered threads. The first result of the observations herein mentioned seems to me an indirect confirmation, supplied by Rolf, of von Osten and Krall's "new psychology."

I call the attention of the reader to the frequent comparisons which I have had occasion to make between the phenomena of Elberfeld and those of Mannheim, and from which we can sum up as follows:

1. Similar method of education in the two cases (an education founded upon kindness).
2. An analogous form of expression (typology based on the concept of numbers).
3. Spontaneous stenography (phonetic writing with the frequent conferring of syllabic value to consonants).
4. Powerful memory.
5. Strong likes and dislikes (marked sympathy and antipathy).
6. A sense of humor.
7. Visual aestheticism (a strong partiality for pictures, especially if these are colored, and for all things which are "beautiful" to the eye).
8. Exact similarity in the use of certain expressions and of certain opinions (essen for fressen; Mädchen or Mädel for all women; distinctiveness of these from men on account of their hair, etc.).
9. Immunity in the tested cases of optical illusion.
10. Mathematical faculty superior to that of the average human adult.

All these parallelisms assume naturally a force the greater because my demonstration, positive and direct, of the possibility

of autonomous thought in the animal, eliminates from criticism the easy objection that these resemblances are produced simply by tricks or illusions.

VII.

ROLF'S INTELLIGENCE.

I shall be asked, perhaps, to express my opinion on the "intelligence" of Rolf by a comparison in degree, either with the intelligence of the horse or that of man; I answer immediately that the undertaking is very difficult. Above all, a common understanding of the meaning of the word, *intelligence*, is necessary. Psychologists are far from being in accord on this point. The reader is referred, on this subject, to the recent synthetical résumé of de Sanctis*, in which the author affirms explicitly that "the problem of the intelligence is one which scientists and philosophers of all ages, from Aristotle down to Kant and Binet, have attempted to solve but that notwithstanding, it has not yet been done."

It is certain that a distinction must be made between "to know" and "the capacity to know", as for that matter is frequently done in psychology. Except that for my part I would term it rather a *capacity to learn*, and I would readily recognize therein the crucial test of the intelligence; I would hold the same true of "the general capacity to adapt one's self mentally to new impressions, which are contrary to special mental trend," a capacity in which many authorities hold the same opinion of the intelligence as do Stern and Spearman.

After having established for our own use (although in a very superficial manner) a concept of the intelligence, it is much more difficult to establish the degree of the given intelligence. There are, it is true, several "measuring scales of the intelligence", founded, for the most part, on lists of questions graduated in series, according to their difficulty. . . . Either through lack of a comparative standard, or lack of homogeneity in the

*S. de Sanctis. "La valutazione della intelligenza in psicologia applicata."
"Psiche", 11, 3, 1913.

extrinsic and above all intrinsic factors of comparative analysis, which I would have been obliged to establish, I would really not have known where to turn in this problem of measurement. It is only after we have had hundreds of "educated" horses and dogs and other animals that the system of "measuring scales" with all the faults which it to-day presents for the examination of human groups, can be applied to each particular sub-human group. Moreover, the examination itself is at present very long and laborious; what might it not become if applied to some animal, basing the process on typological answers!

It seems then as though I should not be reproached for having simply established from a visit of three days to the dog of Mannheim a preliminary survey of his mental capacities. From his answers reported in this paper, the reader will be able to draw for himself a *subjective* impression of the degree of that intelligence, and he will be able to compare it with some degree of human intelligence. And, after all, I believe that the same reader, would gain little enough for the substantiation of his own judgment could he, by chance, some day base it equally upon the results obtained by some "measuring scale" system.'

Be that as it may, the dangers in the comparison of degree are grave and numerous, and I wish to give a typical example of them, precisely in relation to Rolf; an example which will serve as well in another way, as my clean-cut declaration of those dangers will render less difficult of belief the dog's astounding answers, which I must report. Thus the pleasure of those,—surely numerous,—who would profit from the incredible character of the answers, to bury under ridicule the "much boasted claim of animal thought" will be materially modified.

During last summer Rolf received the visits of several ecclesiastics, who put the strangest questions to him, and Rolf replied strongly *à propos*. I do not know really by what idea those excellent priests were guided. But the most curious fact is that having undertaken to question the dog on the unity and trinity of God, they were answered in the most orthodox manner! Doubtless they left fully convinced of some fine deviltry.

But Mr. Moekel, whose poised mind was sceptical of the truth of these stupendous answers, in his turn questioned the dog as to

the origin of his theological science. And the dog with his customary frankness, replied:—

b a d s e g i s m u s f r i d s

which, without doubt, signifies "Katechismus Fritz" (Fritz's catechism), that is to say the regular lesson is the catechism of the little Moekel, to which Rolf listened receptively, as he did to all the other lessons. Other episodes more difficult to explain are those mentioned by Dr. Volhard in his proceedings. (It must be remembered that he is a man of scientific attainment and an able physician). A friend of the writer whose judgment is sound and who knows him well, thus defines him: "a poised head and critical mind."

Dr. Volhard undertook to ask the dog a series of questions of increasing difficulty, continuing them during several séances in the early part of June 1913. In one of these séances the following question (really very difficult even for a human adult) was asked:—

"What is an animal?"

Rolf must have reflected a little, as the proceedings contain three or four intermediary questions, as: "Do you know what an animal is?" "Did you understand the question?" Do you need to reflect?", etc.

R.: t e i l f o n u r s l

(el)

("Teil von Urseele", a part of the Original Soul)!

They then ask him: On the other hand, what is man?"

R.: a u g d e i l

("auch teil", also a part).

It is evident to me that these answers contain some reminiscence; I do not wish to limit myself for the present to the more speculative hypothesis of telepathy. It must be remarked that Rolf had already manifested certain conceptions or animistic reminiscences when he made another affirmation, namely:—

so well applying to exterior circumstances, which brought them forth, would be a beautiful demonstration of superior mental faculties. But it is less to insist on this side of the subject, as I have already said, that I relate these *improbable* things, than to demonstrate the fallacy of measuring the degree of intelligence founded upon the apparent difficulty of questions.*

My conclusion is, therefore, that only longer and more painstaking observations can, in the aggregate, give an approximate idea of the mental faculties of a subject, grading that later to an average type, for the establishing of which all the necessary conditions are at present completely lacking. For the same reason it is not possible for me to decide whether Rolf constitutes an exceptional case among his congeners, that is to say, whether he should be considered as a kind of "prodigy", or whether, on the contrary, we might hope to obtain similar results with other average type dogs. Neither would I be able any better to solve the question, which, perhaps, everybody might like to ask me, whether the dog is more "intelligent" than the horses.

For my part, I am led to the belief, that the "unusualness" of the case is less great than it would at first sight appear. At any rate it must be observed that even if considered as exceptional phenomena, the cases of Elberfeld and Mannheim are none the less worthy of the greatest interest. *But it seems to me entirely improbable that it is solely by chance that Krall on the one side and Mrs. Mockel on the other could have succeeded with ten subjects of three species who all showed themselves more or less susceptible of being "educated."* That does not suppress,

*I know very thoughtful-minded persons who will say here: all this surely not coming from the dog, if provable that it is transmitted to him, what proof is there that all the rest is not likewise transmitted? The answer is very simple; all those children (some very young) prove it, who say things quite as extraordinary as anything quoted here, which are perfectly *à propos*. The fact that we cannot always see very clearly into the working principle of those infantine discourses, which are often both rational and wonderful, is not any reason, as far as I know, for ascribing most of the child's psychic manifestations to an unconscious and passive automatism. All this is said entirely apart from the evidential value of my independent experiences, which seems to me strong enough not to need support borrowed from any such analogies.

but, on the contrary lends more value to the shades of difference manifested by the various subjects; for instance, the decidedly better results obtained by Krall with two out of seven of his horses. Consequently I do not deny, in supposing a great number of animals capable of being educated, that Rolf may be a prodigy. Here again the solution of the problem depends upon further experiments, as I have said; and these experiments, as I have explained, any person sufficiently interested, can in the future make.

If required to express a certain leaning which I might be tempted to follow, I would declare that in a certain sense the manifestations of the horses were more striking than those of the dog. Admitting that it is not possible, owing to lack of time and other conditions necessary for a comparative judgment, to distinguish which is the more intelligent, measured by the answers required for the standard given as *capacity to know or to learn* I cannot here affirm that the examined dog gave proof of a superior intelligence to that of the horses, whom also I saw at work.

Without doubt the *expression* of the dog is much more *human*. Many circumstances lead the spectator to this judgment. First of all, the look of the animal has for us a "psychic content" much more decided than that of the horses. If it were not for the conformation of the eyes, one would never know whether the horses were *looking*. The dog, on the contrary, when he has something to "say" to you, looks you straight in the face with two eyes, which could not be more "speaking." Then, all the simulative action of the dog is *for us* more varied, more rapid and more precise. Possibly a few of these phenomena are the result of the dog having lived more intimately with man.

I attribute a great importance to the value of the expression, and to its vehicle, the gesture. I have dwelt elsewhere upon this question;* I can, possibly, have exaggerated its value. But, at the same time, I insist that the expression might perfectly well be lacking to our eyes, without admitting of the conclusion that intelligence was also lacking. And precisely the Elberfeld cases are very instructive in this respect. Who could ever have im-

*Alle Fonti della Vita, Chapter III.

agined in the horse such a wealth of mental possibilities! I know horse "experts", who persistently refuse to believe in the manifestations of Zarif and of Muhamed because, during their long experience with horses they have never themselves "seen" anything like it! *But, I reply, it is necessary to know how to see and this is not given to all, because in order to see, one must sometimes see with the eyes of the mind.*

Besides, it is not supposable that the Elberfeld horses could have become "intelligent" all at once, after thousands of years of animal somnolence. There must have been in those brains a latent "capacity" to learn**, which is, as we have seen, precisely what constitutes the highest characteristic of the intelligence.

And I could not claim that this "capacity" could be considered inferior to that manifested by the dog. It might be possible to carry the education of the horses to a higher point of development *in the communication of ideas*,—in spite of the great slowness and periodical resistance, which I regard as inevitable. Their education was, unfortunately, directed to arithmetic as the result of a false belief in its value as the criterion of the intelligence; and we therefore cannot know what answers infinitely more interesting than those based upon arithmetic might not have been obtained under a little different method. At any rate, what Krall's pupils have already communicated to us reveals mental faculties, which, up to the present, I would not dare affirm inferior to those of the dog. And it is to the great credit of their master that he took as subjects for his experiments, instead of dogs, (which are generally considered very intelligent) precisely those animals which are thought to be, on the contrary, pretty stupid. These experiments acquire a value the greater, in my opinion, for having been conducted upon subjects which both by their position in the claimed genealogical scale of organisms, and by their lesser familiarity with man, are regarded as further removed from us. Is it not a proof of superior intelligence that an animal (in kind the horse) who, in the degree

**See in connection with this subject Lugaro's fine original treatise: *Un principio biogenetico; la moltiplicazione degli effetti utili indiretti*. Riv. di patologia nervosa e mentale, XVIII, 3, 1913.

of "humanity" is reputed inferior, can accomplish feats (I am not here speaking of mathematical calculations) which demonstrate that he is just "as near to us" as an animal (in kind the dog), who is regarded as more "human"? All this, in any case, clearly proves one thing, and that is that the marvellous facts of Mannheim, like those of Elberfeld, open up to us an immense field of problems. And it is precisely in this that lies the attraction which they exercise over the best minds. Perhaps this obscure field will be illumined by a gleam of light for those who are willing to renounce the inveteracy of certain mental habits.

VIII.

THE PSYCHOLOGICAL ARGUMENT.

One of the most serious difficulties is that one which psychologists have themselves cultivated with delight, in talking incessantly of "a" soul of man, of dog, or of some other group under consideration, or still of "a" soul in general, but always "a" soul. From this customary attitude, false according to my belief, arise for these scientists (and they constitute the majority) the greatest "contradictions" which they find in the facts of Mannheim and Elberfeld; and from that comes the tendency to reject these facts, precisely because they find them "contradictory." In many directions it is said and repeated, for instance:—how reconcile the puerility of the equine soul, gauged to be this or that, with certain incredible summits which, it is assumed, that soul has been seen to attain! The same thing will probably be said of the dog of Mannheim, for, as the reader himself will have observed, Rolf often gives the contradictory impression of puerility and at the same time of ripe thought.

I think, on the contrary, that it is exactly in this that the hidden and principal key of the problem must be sought. For the present I do not affirm it. I am contented simply to give my opinion.

It is certain that a great deal of confusion and many contradictions would be dissipated if the dominant thought were of a psychism *always* double in no matter which of its manifestations, from man to the last of the animals. Let us recall the

duality advanced by the ancient philosophy of the Greeks: "soul" and "spirit;" let us recall the psychic body and "soul" of Plato. There was there the germ of a truth which, I think, in the light of the conquests of modern psychology, we can better apprehend to-day.

This psychology claims, in effect, that there is a great binary division between conscious and unconscious psychic phenomena; and it even believes to have found the anatomo-physiological substructure of the one part in the cerebro-spinal system, and of the other part in the "sympathetic" system of man. There is a great deal of truth in these views; but this hypothesis does not explain, I maintain, the essential factors of the distinction, because it is based on something completely relative to the subject, as is precisely *consciousness*. In that psychic duality of which some advanced minds have had an intuition, one must find the criterion of objective distinction. And, in fact, there is not lacking such a criterion, if only the numerous manifestations of established fact are taken into account. Every "subject" rests on two psychic entities; one of these I shall call, in order to be more easily understood and without intending here to give to the concept "soul" any special "content", the rational-soul; the other (with the same observation) the intuitional soul.

And I repeat that as the phenomena of the first so also those of the second *can always*, under certain circumstances, become "conscious" for a given "individual", whether that individual be a man, a dog or a protozoon. My distinction has nothing in common with that of the partisans of the "Unconscious" with a capital, nor with that of the Bergson school, which divides far more trenchantly than I do the sphere of "instinct" from that of "intelligence."

The rational soul controls, through the organs of sense, knowledge of the external (and interior) world. Its principal substructure should be sought in the brain or in the organ taking the place of the brain. It acts inductively and deductively; it is obliterated in sleep; its typical and at the same time highest manifestation is in the rational logic of the individual.

The other "soul" knows by intuition, without the intervention of the senses; it sees without eyes; it hears without ears, as might be inferred from certain cases of human somnambulism.

It is not a specific function of the brain, but rather a "diffused soul", and, for that reason, present in no matter what organism, even in an organism lacking centralization of the nervous system, or lacking altogether a system of that nature. It functions deductively only (syllogisms of the hypnotized) and never sleeps; on the contrary, often reveals itself best in sleep. Its typical and at the same time highest manifestation is in the logic of the species, or might I better put it *of life*.

A very important element of the intuitional soul is its perfect (latent) *memory*; a memory "diffused" in so far that it is not necessarily allied to the brain, or to any particular analogous organ, (so true is this that it is present in germs, where it is the principal condition of the phenomenon of heredity).

Changes in the brain affect only the rational memory and not the intuitional memory, which continues its work without interference (as with certain insane persons) even when the cerebral cortex, which is the seat of the rational memory, is affected.

Furthermore, the intuitional soul is always amenable to suggestion by the rational soul. By that I do not wish to say that each individual is amenable to suggestion by another individual, but rather this: that when the suggestion is produced it can always be transmitted from the rational soul to the intuitional soul, as much in the same individual (autosuggestion) as from one individual to another (whether of the same species or of different species); and, moreover, that it can take place no matter what may be the nature of the suggestion. The rational soul, on the other hand, cannot be suggestionized by any but its own kind, and only in so far as the nature of the suggestion accords with its experience through the medium of the senses, or, in other words, with its rational logic.

Even the essential elements of the rational soul itself are independent of the educational influence, which can alter or modify the exterior manifestations, but not create those elements where they are not already inherent in the nature of the individual himself.

Nascuntur poetae; and so also are "born" in all organisms so gifted, mathematics, music, a sense of time, intuition of natural laws. (I intentionally say "all organisms", because it

can operate, as in the present case, in all beings from man down to the most infinitesimal insects.) It is thus also that is "born" understanding between similar or dissimilar organisms, before or outside of the externalization of their relations, and which explains in a very natural manner why the animals, even if dumb or blind, can have an understanding between themselves, and why among men, it is only "genialoids", artists, children and idiots, or, in other words, the intuitive, who are really capable of understanding the animals and of being understood by them.

In applying the hypothesis which I have superficially reviewed, to the few experiments which the new zoöpsychology has been able thus far to collect from Mannheim and Elberfeld, we can see a little order and clearness take the place of the apparent contradictions and at the same time we find some points of comparison between the horses and the dog. That the latter is nearer to us, is nothing more than zoölogy and current observation have already taught us. But here we can believe, on the contrary that the horses, further removed from us, are capable of attaining psychic heights superior to those of the average man; and certain scientists, free from prejudice, seem to be already wondering whether it is to man or to the horse that must be attributed the greater "intelligence" (capacity to learn).

The application of the binary hypothesis, which I have just explained, permits emphasis of the fact that zoölogy and commonsense are right, and at the same time that the new developments do not menace the supremacy of human thought, provided that we do not deny that another kind of organism can in a *certain sense* manifest an "intelligence" decidedly superior to that average intelligence peculiar to man.

The horse, the dog and man would *constitute an ascending scale, but only as regards the rational soul*. They are, on the contrary, equal, or possibly would *form a descending scale as regards the intuitional soul*. Of this we have many indications; memory manifested by the horses and the dog, which is incomparably stronger than in men; superior mathematical intuition in the horses to that in the dog; the same as regards susceptibility to suggestion;* the faculty of reasoning, on the

*No case is as yet known of real and well demonstrated suggestion in relation to the dog. On the other hand, we possess certain indications of

contrary, stronger, it would seem, in the dog than in the horses. Perhaps the greatest "intuitional-intelligence" (if I can so express it) is found in all organisms in inverse ratio to the "rational-intelligence."

Let us suppose as accurate the hypothesis of a descending scale in the direction of man-dog-horse, and let us descend still further; we shall find along that scale numerous manifestations of supreme intuitive intelligence, (instinct, the Bergsonians would say) which would not seem to diminish in importance by the fact of the descent. Think only of the industries of so many "inferior" animals; from the geometry of the arachnidae to the marvellous germ filters of the appendiculariae; from the art of the hymenoptera to that of the amidae, constructors of houses. And do not tell me that "these manifestations are in every case inferior for being unconscious." First as regards this alleged unconsciousness, nobody can honestly affirm it or deny it. Furthermore, he who would rely upon this argument, relative solely to the individual, would fall, as we have already said, into utter confusion. Let us try to accept the idea that psychology may be obliged now to face the necessity of a reconstruction in its fundamental principles. It will not be the first time!

As was natural, it was the artless psychology of anthropomorphism which was the first psychology, and this survived, it must be admitted, a long time, from the time of Aristotle down to our time, where, outside of the realm of science, it still continues to exist. Then came Descartes, who upset the bases of psychological dictum by his mechanism. It was both a good and an evil. A good, because such a reaction was necessary to combat the too superficial tendency of the previous psychology. But it was also an evil, because, like every reaction, it exaggerated, and we recognize its influence to-day in many recent works, as for example, in those of Loeb and of many others

the possibility of thought communication between man and the horses. Out of the numerous assertions of those who claim influence over the horse by the giving of purely mental orders, some are well-authenticated. Ferrari recently discovered that the horse whose education he had but a short time previously begun, guessed in advance the figures which he had the *intention* of writing on the board. (See G. C. Ferrari, "Il primo mese d'istruzione di un Cavallo." Riv. di Psicologia IX, 2, 1913.)

who imagine it possible to construct psychology, and even the only psychology possible, out of organic chemistry.

Some, and these among the most distinguished, have taken an intermediary attitude. For instance, Wundt recognizes the possibility of a veritable zoöpsychology, and attributes to animals associations, memory, affections, and conscience. But he wishes to trace a precise line of demarcation between the faculty of association and that of intelligence, and denies that any animal, even the highest, can ever cross the boundary line from the one to the other, which other, according to him, is distinctively the human faculty. I am at a loss to know how this illustrious scientist will reconcile his views with the facts of Elberfeld and Mannheim. For the present he "protests."

It is certain that a third form of psychological thought (and perhaps the decisive form) might well be that of dualism of psychic polarity, which I have tried to outline. And the most curious fact is that the apparent scission which the duality hypothesis would seem to impose upon psychology, is, on the contrary, an important factor for its unity.

If one were to follow the "intuitional soul" along our descending scale, one would find its evidence everywhere, as low as it is possible to descend in the series of "entities", even on the threshold of the domain of organs and cells; in fact, it is found *everywhere where an organism, or any one of its parts, has life*. Thus, a fundamental branch of the new psychology will be properly speaking, "organic", or general, while the other will constitute the special psychology of individuals, or from another point of view, comparative psychology.

In this manner will be united the sciences of psychology and biology,—by a recognition of their one essential characteristic, which they already to-day unconsciously possess, and we shall then finally have a Science of Life.

Comments.

BY JAMES H. HYSLOP.

It is intended that readers shall form their own opinions in regard to the facts reported in this translated record. The case is one that is so closely associated with that of the Elberfeld horses that it will interpret itself for all those that are familiar with those phenomena. And I do not mean that the phenomena will always be interpreted in the same way, but largely according to the presuppositions which different readers have when approaching the facts. Believers in spirits will regard them as evidence that animals have souls or have been used as media for the production of certain effects. The scientific sceptic, especially if materialistic, will accept Pfungst's explanation of the Elberfeld phenomena; namely, unconsciously detected signals from the masters. We shall not agree here with either school, but shall remain, as we think all the investigators were, ignorant of the real causes at work. What I wish to call attention to is the explanations advanced by Dr. Mackenzie when he comes, at the end, to review the facts of the record. He is evidently not entirely satisfied with the view of Pfungst, Stumpf and others of that school, but he is perhaps equally or less disposed to consider the spiritistic theory, whether with or without any reasons for it.

It must be said at the outset that there is not adequate evidence for applying a spiritistic hypothesis. I do not say that there is no evidence, but that the facts which might suggest it are not enough to sustain it, especially in the face of others which suggest difficulty and objection to it. That brief statement will suffice to define my own attitude toward the phenomena, but they do not justify accepting the position of the author. We may not apply explanations at all. There is not only insufficient evidence that spirits have anything to do with the facts, but there was no attempt made to investigate that side of the problem, unless it was made in the case of the priests who made some experiments.

But their questions would only amuse the scientific man. They evidently went about their work with the assumption that if spirits were connected with the phenomena, they were well versed in Catholic theology and metaphysics, an assumption highly ridiculous and amusing, as if death released shackled powers and conferred infinite knowledge on the soul that escaped the body. But these priests proceeded with the idea that the dog, if it knew anything, ought to be able to discuss the doctrine of the Trinity with more learning and intelligence than Duns Scotus or any living philosopher. They cut off their chance for determining anything. In the other experiments there was no intelligent effort made to see the source of the intelligence, assuming merely that, if it was there at all, it must be in the dog and this in the face of all the known principles of education and the slowness with which it is accomplished.

On the other hand, Dr. Mackenzie was loth to accept the unconscious signal theory of the German investigators of the horses, and felt compelled to resort to some other theory, as if there was any obligation to explain the phenomena at all. In the presence of such a meager amount of facts we are not entitled to theories as yet on such a problem. We want more facts. If psychic researchers had proceeded in that way to deal with the spiritistic hypothesis, they would have been systematically ridiculed by the men who believe so fondly in unconscious signals unconsciously discovered and in intuitions. The mass of phenomena required for any hypothesis must be much greater than we have as yet observed in either dogs or horses to justify any explanations.

Dr. Mackenzie thinks to find a clue to the solution of his problem in the conception of "intelligence", in which he distinguishes rightly enough between *actual knowledge present* and the "*capacity to learn*." He goes into some discussion, all too brief for the magnitude of the problem, of animal intelligence, in which he must either ignore the radical differences between man and animals or connect them in a manner which he makes no attempt to do. The question in such cases is not what capacity an animal has to learn, but what was the process by which he learned so much where man, whose intelligence manifests far greater reaches, cannot accomplish so much in so short

a time. All of us will admit intelligence, actual present knowledge, whether as limited as some people suppose or not, and also the capacity to learn. But we want to know from a much larger study than the present case affords what the capacity is in extent and generally, before we give up the overwhelming evidences of its limitations as we generally find them. The phenomena are too exceptional to justify any generalizations about animal intelligence. We have no evidence even in this case that the dog was the source of the intelligence. In the absence of evidence that it was from the outside, we might be tempted to suppose it was from within. But the absence is not itself evidence of the contrary, and it is the better part of discretion to say that we do not know.

Take the question put to the dog by Volhard: "What is an animal?" The answer given, tho after some further questions and explanations, as if the dog did not understand the question, was: "Teil von Urseele", "A part of the original soul." When the same question was put about man the answer was: "Auch Teil," or "Also a part" of the original soul. Now the question is whether this was a display of intelligence by the dog or by some outside intelligence transmitted to the dog, or a reminiscence of something done before. Dr. Mackenzie dismisses telepathy summarily, with which I should agree readily enough, and apparently cannot accept the doctrine that the dog had intelligence to give an answer which has cost the best philosophers years of study to conjecture and defend. He inclines to the explanation by reminiscence, but says at this point that "it is evident to me that these answers contain some reminiscence." I wish he had first given his evidence for the statement. There is nothing whatever "evident" in the statement of the facts as first given to justify any such remark about them. The ignorance of the Moekels about the word is so must against reminiscence and the further remark is not at all conclusive. When the Moekels could not tell the meaning of the word "original soul" (Urseele), the dog was later questioned about previous knowledge of it and denied the fact of any knowledge of it, as readers should remark, but still later when pressed for an affirmative answer gave it. But believers in so much animal intelligence and reminiscence should remark that we might here have either *suggestion* or a

mere reminiscence of the fact that the question had been put prior to the last time and the specific time could not be recalled. There is no proof that the dog had long before had the same question put to him with a suggested answer, in order to have a case of reminiscence. We should have to have precisely this to make a case of reminiscence without intelligent adjustment of the thought to a question not put before. The case might very well be one of reminiscence, but there is not adequate evidence of it here. The thing that makes it look like intelligence and not reminiscence is that ideas are put together in a manner that characterizes what we mean by the term when applying it to human situations. Unless the dog had had exactly the phrase that "an animal is a part of the original soul" expressed to him the manner of answering the question would show that abstract ideas on an immense question could be marshalled and the terms put into proper order as the advanced philosopher would do it. That is in the set of ideas expressed and unless you show that the dog had actually heard the phrase before, your theory of reminiscence is defective. There are other instances in which this objection cannot be held without enlarging the amount of suggestion made to the dog beyond what there is evidence for. Take the answer given when the picture of a dead cock was shown to the dog. Compare with many other instances, and see if there is satisfactory evidence for reminiscence.

Of course, if you cannot prove reminiscence, you have a large problem before you. Reminiscence minimizes the amount of animal intelligence. The application of such intelligence, as the answers show, is to transgress all the known boundaries of animal knowledge, as we know them in the majority of instances. Why may we not then raise the question whether automatism developed in the dog, by discarnate agencies, might not furnish the means of transmitting transcendental knowledge under difficult conditions, as we find it in human automatism? Why may not any nervous system be capable of this, that of the animal world being less than man's in proportion as experience and observation have made the stock of ideas less effective in the subconscious for making the transmission possible? May not the difficulty be in using an automatic organism independently of its normal experience? We find it so in mediums, and it would be perfectly

legitimate to propose the hypothesis here, but only after we have proved it in the human world.

The real difficulties with any such hypothesis is such facts as have been noted by Dr. Mackenzie: namely, that the language employed by the dog is the patois of the localities in which the Moekels live and had lived. This may not be an insuperable objection, but its significance is not to be disregarded, and we should require more investigation of the facts to either explain it consistently with the spiritistic interpretation of the more recondite facts or to eliminate it as an objection to that view. It is, however, only evidence that we have not facts enough for any theory.

When it comes to close quarters with the intelligence displayed which the author tries to trace to the dog alone, he takes up the ancient distinction between the "rational soul" and the "intuitional soul." Readers may recur to the passage for that (p. 269). Dr. Mackenzie seems to have preferred the "intuitional soul" as the means of explaining the facts and he distinguishes this as the inner mind, or functions that are non-sensory, but still described as analogous to them in the use of such phrases as "seeing without eyes" and "hearing without ears." As metaphors these expressions may be good enough but they are not science. The phrases scientifically are self-contradictory, and there is no help to be found in the appeal to somnambulism and hypnosis: for the perceptive processes there are by the very same sensory channels that are active in normal sense perception, and we simply call it subliminal to exclude any introspective sensory knowledge of the stimulus. This resource here will not do. "Intuitional" functions are either what the Spiritualists mean by this term: namely, ethereal senses and a spiritual body, and so clairvoyance, clairsaudience, etc., which the author discards, or nothing that is any way intelligible or relevant to the problem.

DR. NEUMANN'S ESSAY.

It is not necessary to translate the discussion of Dr. Neumann on the same case. It is not a report of experiments merely, but an analysis of the phenomena observed by himself and by Professor Ziegler. His experiments were undertaken in a manner to determine whether the Mannheim dog understood the import of what he spelled out in the manner described. Dr. Neumann claims, and with good reason, that other observers had drawn conclusions from phenomena which only superficially resembled those observed in human beings, and conducted his experiments accordingly. The intelligence involved is unquestionable, but that it is the intelligence of the dog is not at all evident, and indeed the experiments of Dr. Neumann and the analysis of those by Professor Ziegler make it certain that the dog had no inner knowledge of what he spelled out. Dr. Neumann does not undertake to explain the facts. He only rejects the explanation of animal intelligence as fanciful, while reckoning with suggestion and unconscious signals.

Dr. Neumann performed experiments of four types. (1) Dr. Neumann himself held the table on which the dog used his foot. The results were absolutely negative. The dog either kept patting it with his foot without interruption or only indicating the same letter. No intelligence whatever was manifested. Not even a word was spelled out. (2) The second group of experiments had Frau Mœkel holding the board, but ignorant of what the dog was expected to do. The results in this group were also negative, tho confused and irrelevant words and sentences were spelled out. (3) The third group involved either Frau Mœkel or one or more of the daughters as witnesses of the facts. In these instances the answers and statements were pertinent and correct enough. (4) This group were more complex and were called "puzzle experiments" (*Vexiersversuche*). Dr. Neumann allowed Frau Mœkel, or the daughter, to know the object and got the correct answer, and then as a second experiment excluded them from the room and showed the same

object to the dog, but got no relevant answer, proving that the dog did not know the meaning of the object in either case.

Another interesting experiment was performed which he did not classify, but is allied to the fourth group. He took a gentleman by the name of Ferdinand Lotmar with him to witness the experiments. The dog was in a distant room when they came into the house and Dr. Neumann introduced Dr. Lotmar to the mother and daughters in so low a voice and so indistinctly that they did not understand it. They probably caught it subliminally. The dog was then brought in and failed to give the name of the man, tho he spelled out a refusal to do it (Mag nit, "cannot"). Dr. Neumann then whispered in the daughter's ear so lightly, that no one else caught the name, the question: "Perhaps the name Lotmar is too difficult for Rolf." When immediately after the dog was asked who the man was he gave the name Lotmar at once. Then when Frau Moekel and the daughters were removed from the room Dr. Neumann told the dog that the man's name was Ferdinand, repeating and emphasizing the name. Dr. Lotmar was not present. Later he brought the man in and asked the dog who he was. The man himself repeated the name Ferdinand. When they came into another room for the "sitting" the dog referred to the man, Ferdinand Lotmar, as "Willie, wie Mackenzie," who had previously experimented with the dog, and referred to neither Lotmar nor Ferdinand, showing that he had no idea of what had been told him. He had gotten Lotmar when he did not know it, but when Frau Moekel knew it, and did not get Ferdinand when he would have been supposed to know it.

Dr. Neumann rightly inferred from these and many other experiments that the answers to questions were not due to any special intelligence other than is usual with animals, but to mechanical or automatic actions in some way related to Frau Moekel and her daughters. He does not venture to say what this process was, but makes clear what it is not. Indeed, it is interesting to know that the dog himself, in reply to a poem written upon himself, spelled out a message disclaiming that he was in any way different from other dogs! Whatever the explanation, his message was a nemesis for the exalters of animal intelligence.

Dr. Neumann summarizes his results in the statement that

he regards the acts of the dog as "purely mechanical," meaning by this, however, that they are not representative of independent intelligence by the dog, but something dependent on his relation to the family, a relation which is not the same or effective with strangers. His experiments make this rather conclusive. He further adds that "the facts throw light upon all previous experiments, and place them in the rank of mediumistic phenomena." He raps the philosophers and experimenters with the Elberfeld horses for not seeing the nature of the facts and insists that there was no evidence in the case of the horses for the intelligence ascribed to them, and when those learned men place you between the alternatives of remarkable animal intelligence and fraud, they are not reckoning with phenomena perfectly familiar to the physician and the psychologist,—evidently referring to hysterical and automatic phenomena that are found in mediumistic cases.

This result is perfectly consonant with the view which we had expressed about Dr. Mackenzie's experiments before we had seen the work of Dr. Neumann, and with this in view we may venture to qualify the verdict expressed by Dr. Mackenzie in his letter which we have given in the footnote; namely, that Dr. Neumann's work tended to prove the phenomena were not genuine. This verdict of unguineness might be true if we interpreted "not genuine" as negating the belief in remarkable animal intelligence, but it would not be true if it meant that "not genuine" applied to the phenomena as fraud. They may still have a genuineness which is defined by automatisms, whatever the explanation we give them.

The significant circumstance is that Rolf could do nothing apparently unless Frau Moekel or the children held the board and knew the answers to questions, tho the reference to "Urseele" and similar thoughts seem even to have transcended their ideas. But the first hypothesis that would offer itself to the public would be telepathy. Dr. Neumann does not mention this nor does he allude to any other supernormal explanation. He stops with the rejection of the theories proposed by the advocates of superior and unique animal intelligence. The hypothesis of telepathy, however, is rather negated by the fact that the act of tapping out the answers was a purely mechanical

one on the part of the dog and was not accompanied by any conception of his act and the meaning of the "message." If it be telepathy, the dog's mind had nothing to do either with the meaning of the words or the motor act of producing them. We should have to assume that his subconscious, so to speak, was the automatic registering agent of another's thought. There is nothing in the annals of telepathy to sustain such a view, not even in the experiments of Rev. Mr. Newnham whose wife wrote out automatically answers to his mental questions. Cf. *Proceedings* Eng. S. P. R. Vol. III, pp. 7-23. The dog interpreted nothing: he automatically reported facts unintelligible to him. Also as against telepathy the phenomena took the form of the dog's limitations and yet in some instances transcended all conscious ideas of Frau Moekel and the children.

It is worth remarking, however, that Dr. Mackenzie reported facts involving answers by the dog which the children and the mother did not know, if their testimony is to be accepted, and Dr. Mackenzie accepted it as entirely trustworthy.

(1) The children had secretly got the dog to solve some mathematical sums which they could not solve. (2) The dog worked out the method of giving the alphabet by numbers himself and without the help of Frau Moekel. (3) The incident of referring man and animals to the "Urseele." (4) The experiments with the cards. (5) The statements and answers that were unexpected to Frau Moekel.

The really forcible facts are the intelligent^{*} articulation of thoughts in many incidents including those referred to above and which exclude telepathy or the situation suggesting telepathy from the case, as Dr. Mackenzie indicates, tho for another reason than I. Dr. Neumann had to limit his discussion to his own facts, but in discussing the case as a whole we have to reckon with other results than his own.

The interesting circumstance for psychology is the analogies of the phenomena with what often occurs in the use of the Ouija Board. Frequently the Ouija will not act unless two persons hold their hands on it, refusing to move for either one of them. I have recorded this in the production of *Jap Herron* by Mrs. Hutchings and Mrs. Hays. Cf. *Journal Am. S. P. R.*, Vol. XII, p. 33. Quite an analogous phenomenon occurred in the de-

velopment of the mediumship of Mrs. Keeler on whom we have reported. Cf. *Proceedings Am. S. P. R.*, Vol. IV, pp. 467-475, and *Journal*, Vol. X, pp. 633-660. In the first stages of her development, Mrs. Keeler could not write automatically without tearing large and heavy sheets of paper to pieces. The action was very violent. But her friend who could not write automatically at all would hold the pencil and Mrs. Keeler would hold her finger tips lightly on the wrist of her friend and the automatic writing, apparently of her friend, would proceed easily and calmly. Here two persons were required to get the result. One was the automatist for the writing and the other for receiving the message.

We could very easily compare such facts to the work of Frau Moekel and her dog. But it would be pressing spiritistic theories beyond what we have decided evidence to support. We could suppose that the development of the phenomena involved exclusive rapport with the mind of the Moekels for getting the information which was necessary for a foreign intelligence to have in order to produce automatically, through the dog, relevant answers to what the strangers wished to know. Mrs. Chenoweth, for instance, was unable to read my mind in a series of experiments, but could apparently read that of her husband very easily. In any case where it would be necessary for her to answer mental questions intelligently she would need to depend on the knowledge of her husband. So we may imagine a complex process going on here in connection with the dog, perhaps intentionally, to impress the experimenters more forcibly, if adequately studied. But we have no evidence of a satisfactory character for this view. It is only possible and sustained by analogies which suggest it and ought to instigate appropriate experiments for deciding it. In any case, however, to the extent to which we minimize the intelligence of the dog, just to that extent do we require the supernormal of some kind to explain the facts, and telepathy is as little supported as any other hypothesis, while the form of automatism and analogies with spiritistic phenomena suggest the possibility of that view without proving it.

The most important circumstance, however, is the strictures which Dr. Neumann puts upon the investigations and theories

about the Elberfeld horses. He shows very clearly that they come under the same judgment and that all the investigators who exalted the intelligence of the horses had nothing but imagination to support them. His work with the Mannheim dog showed that the same processes and phenomena were involved and that it is probable that automatism was involved in the Elberfeld phenomena.



Fig. 1.

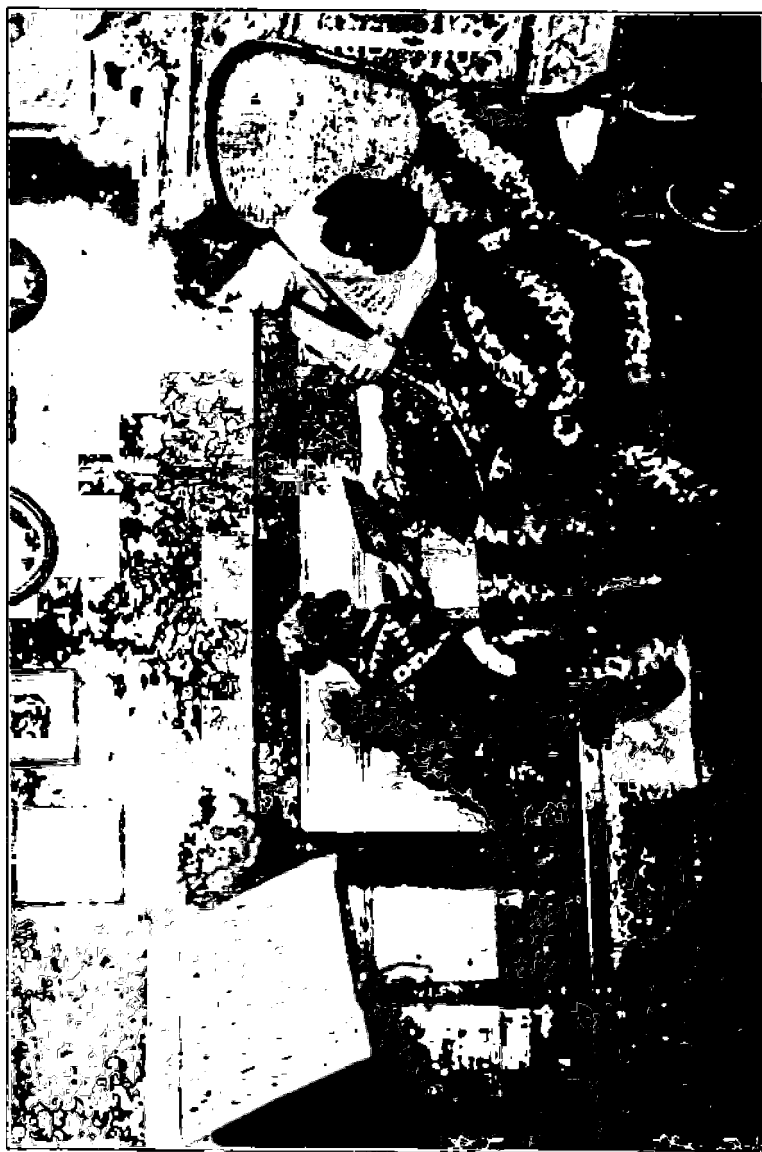


Fig. 2.—Frau Moedel and Her Wonderful Terrier, Rolf.



Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.

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THE HARRISON CASE.

By PRESCOTT F. HALL.

INTRODUCTION.

The records in this case cover the years 1909 to 1912. They are reported by Mr. Ralph H. Goodhue, a business man living in Dracut, Mass., and consist of the automatic writings of his daughter, Mrs. Amy H. Harrison. This medium is the same whose records were dealt with in the article entitled "Some Experiments in Non-Evidential Phenomena";¹ and readers are referred to Dr. Hyslop's notes and comments in that article for further light as to her normal powers and intelligence, and the leading characteristics of her mediumship.

FAMILY HISTORY.²

Mr. Goodhue states that, up to 1908, none of his family was interested in spiritualism, although he himself had from time to time attended a few séances. His wife, Mrs. Juline F. Goodhue (who died in 1905, and thereafter became one of the principal communicators), had been brought up in an orthodox Methodist family, and despised everything pertaining to spiritualism; and consequently his daughter, the medium, knew and cared little about it. Mr. Goodhue is a man of liberal ideas and wide reading. A list of the books he has read discloses an interest in a wide range of subjects, especially those relating to religion and history. Shortly after Mrs. Harrison developed automatic writing, her husband, Mr. Harrison,

1. *Proceedings of A. S. P. R.*, vol. 8, pp. 486-778 (Sept., 1914).

2. See also *Proceedings of A. S. P. R.*, vol. 8, pp. 488-489.

also showed marked ability as a medium; but has not followed up development in that direction. Mrs. Harrison is much less of a reader than her father, although at one time she was employed in the library in Dracut. Mr. Goodhue states that her knowledge of the literature of psychical research and of spiritualism is very limited; as was also her knowledge of the writings of certain persons who purported to communicate, at the time of the communications. This was especially the case with two of the communicators who asserted themselves to be Theodore Parker and Frank R. Stockton. We have to bear in mind, however, Mr. Goodhue's wide reading, and the possibility, in fact the probability, of his discussing subjects in which he was interested with his family.

EXPERIENCES OF MR. GOODHUE.

In connection with the development of Mrs. Harrison, it is interesting to note that her psychic powers seem to be an inheritance from her father. It is rather common, perhaps, for some members of the family of a medium to be themselves mediumistic; although often it is not the direct ancestor or descendant who has the similar power. It is to be hoped that, in the future, more care will be taken to investigate the biological family histories of mediums.

Mr. Goodhue's personal experiences began in 1900, and have consisted chiefly of physical phenomena and of apparitions. These were not coincidentally observed by anyone else, although some of them were referred to in Mrs. Harrison's automatic writing, after they occurred. Mr. Goodhue describes the experiences of 1900 as follows:

"The events here narrated took place in Lisbon, N. H., in the fall of 1900. I was living with my brother who was a merchant there. His house was built on a side hill at the upper end of the village, and the railroad was at the foot of the rise some two or three hundred feet away. The house was newly built, was a two story frame house without attics, and had been occupied but a few months. My room was the guest chamber. It was on the up hill side, was light and airy and the furniture was new and solid; I was

employed for the time being in a large woodworking shop there, was strong and healthy, ate well, slept well, and enjoyed myself generally.

"One evening I was sitting in my room reading. I was facing a window with the lamp on a case of drawers at my right. Suddenly the house shook so violently that the window rattled back and forth in its casing, I laid down my book, took hold of the window, and tried to make it rattle; but was surprised to find that I could make it move but very little. However, I thought that it must be one of those slight shocks of earthquake that I had often read about, and determined to watch the papers next day and see what was said about it; but the subject was not mentioned, and when I spoke to my brother about it he laughed at me and my earthquake, and said it was the cars or the wind that shook the house.

"Shortly after this two old ladies came on a visit and I gave up my room to them and slept in the room directly beneath. After the old ladies had retired to their room, I sought mine also and prepared to retire; but had scarcely got into my bed when again the house shook, so that I heard a couple of chairs that stood near each other knock together, and sundry small objects on the table rattled. Then I thought that I should have some witnesses as to the earthquake that time; but no, the old ladies had retired and knew nothing about any shaking of the house.

"Not long after this I was back in my room again, and one night just after I had got into my bed, the house again shook; and this time I distinctly heard the water pitcher, which was empty, rock back and forth in its bowl on the stand. Thinking that the pitcher might have an uneven bottom and so rock easily, I examined it in the morning; but found it perfectly even, and it took some little effort to make it rock and sound as it did the evening before. This time, as on the other two occasions, the family neither heard nor felt anything; and I gave up trying to interest them in the matter, for I was certain that it was neither the wind nor cars that caused the apparent shaking.

"There were no more earthquakes; but I soon experienced a new sensation. Immediately on my retiring, the bed would begin to sway back and forth like a hammock. Now I could see that it was a sensation only; for I knew that the heavy bed could not sway so lightly and noiselessly; yet the motion seemed very real. Thinking that the beating of the heart might have something to do with it,

I timed it, but found that the two motions did not agree in any respect. Then I tried to see if my breathing had anything to do with it; but holding my breath made no difference with the motion. After continuing for perhaps fifteen or twenty minutes the motions would grow slower and fainter and stop.

"At this time, the motion of swinging in a hammock would sometimes affect my head; and, after several nights of this swaying, it began to affect me so that I said to myself: 'I am having about enough of this swaying for I begin to be seasick'; and the motion stopped, and I went to sleep. But when it began again, on the next night I think, it swung at right angles to what it did before; that is the motion was from head to foot. It was as though someone had heard my thought and changed the motion accordingly. I certainly did not think of such a thing myself; and this is the first time that I had any idea that anyone outside of myself was concerned in the motions, and even that did not make much of an impression on me. One night shortly after this, a new motion made its appearance. A portion of the bed directly under where I was lying shook violently. I could compare the motion to nothing as much as that of a horse trying to shake off a fly, only magnified of course. This was not repeated save once or twice faintly.

"Not long after this, I was reading in the kitchen. I was looking over the *Encyclopedia Britannica*, and the last article I read was that on Stigmatization. After I went up stairs, I was still thinking of it, and when in bed I thought of a man in New York who could make letters appear on his arm something like those devotees of old; but I thought: 'He claims it is done by the agency of spirits.' Then I thought: 'I wonder if spirits had anything to do with shaking my bed the other night,' when immediately the bed began to shake more violently than before.

"Years after this, and when my daughter had developed mediumship, we asked the influences what these demonstrations meant. The reply was 'The spirits needed him and they called him, he had a spirit call,' and 'He needed something that he could not understand to set him thinking, many are so called but few respond,' and within a few months *they* claimed that 'We made no mistake'; but they could not tell how it was done because it was in the province of certain spirits and they themselves had nothing to do with it."

Dr. Hyslop inquired of Mr. E. W. Goodhue, at whose house these experiences took place, as to his opinion concerning them, and received the following, under date of Nov. 30, 1908:

"Your letter of recent date making inquiries relative to certain experiences of my brother, R. H. Goodhue of Lowell, Mass., is before me, and replying will say that I presume it has reference to events occurring while he was a member of my family at Lisbon, N. H. As I remember the principal phenomenon inexplicable by him was a shaking of the house. The account as given by him is undoubtedly correct so far as the impressions made on him. The cause of the disturbance is well known to me and, while I cannot enter into an extended explanation here for certain reasons, it may be sufficient to say that it was entirely material and natural and completely within my control."

In a later letter, dated Dec. 14, 1908, from the same to the same, the writer says:

"Your letter suggesting that we are referring to different experiences of my brother is received. It seems that we are probably considering separate events. Certainly the shaking of the house to which I refer was entirely physical and the cause well known to me. It comes to mind, somewhat dimly, that I have heard my brother relate the other experiences, but I am entirely unable to give any additional information relative to them."

The next experiences occurred near the time of the death of Mrs. Goodhue, in 1905. Mr. Goodhue's account is as follows:

"Some five years after these occurrences my wife died and the demonstrations began again, the bed swayed as before and answered mental questions by the number of swings it made; at this time also I had a curious experience, it was before my wife had been brought home from the hospital where she died; in the morning, in broad daylight when I was thinking of family matters, I was still in bed when I experienced a peculiar double breathing, my own regular breathing and another, the short panting breaths of my wife when she was dying, and from the same pair of lungs; I could not account

for it, I held my own breath but the panting kept on, I counted my pulse but it had nothing to do with it, then I decided to wait quietly and see what would happen; the panting kept up for a time then ceased, for a short time there was but my own regular breathing, then the supplementary breathing again commenced but this time a soft regular breathing like one in a peaceful sleep, but it was distinct from my own.

"After a time this supplementary breathing ceased and I said to myself, 'If I was a spiritualist now I should say that my wife was trying to tell me that all is well'; then I saw in the air near the foot of the bed a human head, it was that of a man of middle age, the features were rugged but kindly, and when he smiled he showed a set of teeth which were not white and they were worn away in a peculiar manner; the head ended at the neck which was surrounded by an old style ruff, like those seen in ancient pictures; the vision was but for a moment and was gone; *they* afterwards said it was one of my 'ancestors'; my wife said afterwards that she did not see him but that he was probably there to help her, 'Was it not kind of him?' she further said, 'I made those motions, he knew he could not make them for himself.'

"Some weeks from this I asked if my wife was present to cause the swaying of the bed, the reply was that she was, I asked her if she could not make herself known in some other way, for instance in a dream; the next day I went to my work and forgot all about the circumstance, but on coming home in the evening my daughter said, 'I had such a curious dream about mother last night,' then I remembered and asked her about it, she said her mother appeared to her no longer sick and suffering but in radiant health, they talked for awhile and then her mother disappeared; my daughter said she could hardly ever remember her dreams but this time something seemed to keep telling her that this one she must remember. Years after my wife wrote that she came in the dream at my request."

Mr. Goodhue also says:

"Shortly after her [Mrs. Goodhue's] death, as I was going by the closed door of her empty room, I distinctly heard a small bell ring. She had had a bell to call anyone when needed. Later,

through my daughter, she wrote that she had rung the bell, and told how I had gone into the room and found nothing.

"All this experience led to nothing at the time; and nothing further happened save the motions [swaying of the bed, etc.] and afterwards one 'earthquake' [as in the first experience recorded above], until after my visit to Washington."

The next experiences occurred when Mr. Goodhue was on his way back from a visit to Washington, in 1908.

"On my way home I stopped for a few days at my brother's home in Haydenville, this state; one night I was awakened by having some one place a hand on my forehead, I was curious but not frightened, I proceeded to investigate cautiously, thinking it might be a damp lock of hair, or a fold of the bed-clothing, but it was neither, then the hand was removed. I told the family of it in the morning but they laughed me to scorn, said I was crazy, etc. As before, my wife afterwards claimed it was her work, she and another, called it a 'dead hand'."

Then came the development of Mrs. Harrison's automatic writing, as will be described presently, and coincidently with this Mr. Goodhue saw two apparitions, which he describes as follows:

"Along at the first of the writings my wife talked quite a lot about making an 'appearance'; and one night in the fall some years since, I woke up to find some one in bed with me, I could not make out the face although it was a moonlight night, the body was clearly defined beneath the bedclothing and the right arm was across the breast outside of the clothing; I was not in the least frightened but immediately set to work to find out if I was the subject of an illusion, I was lying on my right side and slowly brought up my left hand and when in position made a sudden lunge toward the figure, but before I could reach it there was no figure there, I tried to make a similar appearance from the bedclothing but it was of no use, the next day without telling my daughter what I had seen I got her to write, my wife came and said that she had been to see me, and when asked why she had her arm in such a position replied that

she 'Was as she was once and held the baby.' She said I should not have tried to touch her, for that made her go away. When my daughter visited that medium in Lowell she told her that her mother was there and that she had been at her house, when asked where replied 'Right in her own room,' and the medium added that her father should not have tried to touch her. I have been sorry ever since that I did.

"Another time I woke to see a little woman, a stranger apparently, standing by my bed, not being fully awake this time I *shooed* her away with the coverlet, *they* afterwards complained that I drove them away when they came to see me; but I think I was not so much to blame this time, as I was not fully awake."

METHOD OF CONDUCTING EXPERIMENTS.

Mrs. Harrison's power began to manifest itself in July, 1908, some three years after her mother's death, when she was about thirty years old. It came about as a result of experiments with a planchette, made after Mr. Goodhue had returned from his trip to Washington and had had the experiences related above in connection with his trip. He gives the following account of the beginnings of the development:

"On reaching home, I told my daughter and her husband of my experiences, they were interested and I made a planchette to see if we could have any results from it. I could not make it work, my daughter could a little; but my son-in-law had no trouble with it, soon discarded it for a pencil and very soon could answer mental questions. There were four of us in the group, my son-in-law, my daughter, a lady friend, and myself; my son-in-law had the makings of a fine medium but he nearly got into a trance once that frightened him and he would have nothing to do with it afterwards; then the lady friend gave up, she was a church member, and it would not do; but my daughter took a pencil and a piece of wrapping paper and as she worked in the kitchen she would try to write, presently words began to form, then sentences and someone who called herself 'Mela' seemed to take charge; once or twice influences who used rough language seemed to get hold of the pencil, but my daughter gave them to understand that she would have none of that and they disappeared; then her mother came and wrote a few words, she

afterwards told us that one came and told her that her daughter could write, this was undoubtedly 'Mela' who disappeared when communication was established, she said her part was accomplished; the communications became so interesting that I gathered them and sent them to Dr. Hyslop, he counseled us to keep on and send him the results which we have done from that time.

"At first the language used was rather uncouth at times, and held many repetitions; there appeared to be no regular control, my mother and my wife seemed to be most in evidence at first, together with my brother, and an 'Angel' who called himself 'Glory', and another 'An Angel of Mercy', etc. In the fall came a strange influence who called herself Elinor Hunter, said she wrote for 'St. Nicholas', she was funny enough, wrote limericks, and put in strange rhymes, asked us to help her out with them; but we thought it was the plan not to help at the time."

Mr. Goodhue further states that after the writing became fairly intelligible a pen was called for, and has been used ever since. The first message of any importance was from the medium's mother, and it occurred in August, 1909,³ about six months after the automatic writing began. On Sept. 13, 1909, appeared a communicator who claimed to be Frank R. Stockton. He stated that he had previously attempted to write through the medium, and had found her not sufficiently advanced; but that he now found her prepared, and would act as control. Mr. Goodhue states that from that time on the messages were much less broken, and the language and grammar of them were much improved.

The writing is done while Mrs. Harrison is apparently in a normal condition. No special preparation is required. There is nothing to indicate anesthesia, although there is a slight coldness in the arm near the close of the sitting. She usually reads aloud the answer to each question before the next question is written down. During the seven years that the sittings have continued, Mr. Goodhue and Mrs. Harrison have been the only persons

3. In a list of reports Mr. Goodhue gives the first message from his wife Juline as of Apr. 10, 1909. The earliest communications were probably fragmentary.

present; except neighbors in three cases, relatives in half a dozen cases, and Dr. Hyslop in a few cases. Unless otherwise indicated in the record, it may be assumed that only Mr. Goodhue and Mrs. Harrison were present. In the sitting of Feb. 15, 1910, it was stated by the communicator that Mr. Goodhue's presence was essential to the process, and the medium was told: "You cannot take a hand without his aid."

In the majority of the sittings many of the questions were put by Mrs. Harrison herself. The specimens of automatic examined by the author show the questions written clearly in the usual writing of the medium; these are followed by scrawls consisting of a series of loops in a line; then come the answers which are written somewhat less clearly than the questions, and have the words run together; then come another series of loops, marking the division between the answer and the next question.

At the present time (December, 1915), Mrs. Harrison can still write; but not as freely as formerly. That is to say, the mechanical process seems to be as easy, but the meaning is not as clear. Her health is not always good, although Mr. Goodhue thinks this is not connected with her mediumship.

COMMUNICATORS.

Outside of certain persons calling themselves "Mela", "Glory", etc., who came mostly at the beginning of the writing; and of certain persons well known to the public, like Theodore Parker, Frank R. Stockton, William T. Stead, and his "Julia", the communicators have been relatives of the medium. Mr. Goodhue gives a list of them, with their relationship to himself, as follows:

1. Wadleigh Goodhue, my father, b. 1813, d. 1887. Died in Alstead, N. H.
2. Mary Gale Goodhue, my mother, b. 1813, d. 1857. Died in Lawrence, Mass.
3. Joseph H. Goodhue, a brother, b. 1843, d. 1892. Died in Warren, Mass.
4. Frederick C. Goodhue, a brother, b. 1842, d. 1864. Killed in battle. Va.

5. Walter S. Goodhue, a brother, b. 1847, d. 1911. Residence Goffstown, N. H.
6. Juline F. Goodhue, my wife, b. 1847, d. 1905. Died in Lowell, Mass.
7. J. Elbridge Goodhue, an uncle, b. 1824, d. 1895. Lived in Lyons, N. Y.
8. Willis Goodhue, his son, b. 1868, d. no date at hand, in Connecticut.
9. Jabez G. Goodhue, an uncle, b. 1815, d. 1898. Lived in Bradford, Vt.
10. Myra M. Goodhue, his wife, b. 1821, d. 1911, in Haydenville, Mass.
11. Maria Colton, her sister, b. date unknown, d. before her sister, in Bradford.
12. George Miner, wife's father, b. 181-, d. 187-, by accident, Londonderry, N. H.
13. Amos Miner, wife's grandfather, b. 1792, d. date unknown, Canaan, N. H.
14. Rebecca W. Goodhue, no dates known, an aunt, died in Amesbury, Mass.

Those communicating the most frequently are the ones numbered 1, 2, 3, 6, and 7.

STYLE OF COMMUNICATIONS.

Certain peculiarities of style differentiate the records from those of most other mediums. The most striking of these is the use of the phrases "case of" or "hand for" with a verb instead of the usual noun or adjective. Thus "long hand for grow" is used meaning aged; "case of punish" meaning punishment; "case of hold" meaning bag; "hand for do" meaning energetic; "hand for grind" meaning a mill; "hand for change" meaning independent; "case of fun" meaning inclined to play pranks; "case of long reach down" meaning a wellsweep. The expression "hand for" is also used to indicate a place. Thus "hand for sew" means sewing-room; "hand for wash" means pantry; "hand for hold the corn" means cornbin; "hand for burn" means fire-place.

Sometimes a thing is designated by the purpose for which it is used. Thus "for a smoke" means tobacco.

The expressions "hand for" and "case of" seem to be equivalent in meaning and to apply to some particular act, thing or situation. Thus, the question being about the existence of a certain door, the answer is "hand for not good, it was too close" meaning that it was impossible to have a door there on account of the lack of space. "A case of that," meaning yes.

The word "hand" is also used to designate a particular individual, as well as a particular thing or place. On Feb. 15, 1910, the medium was told she could not "take a hand" without Mr. Goodhue's assistance, meaning that she could not receive a communicator.

So also with the word "case," often indicating a possessive. Thus a certain place is spoken of as "beyond our case" meaning it belonged to someone else.

Some light on the use of the word "hand" is given in some of the sittings.⁴ Thus in the sitting of Jan. 10, 1913, one Harry Gale communicating:

(Yes, and you speak of your *hand*. Can you explain the word a little for us?)

When we speak of hand, we mean a means of service,— hand, a means of service; my hand, my serving; my hand, how I serve. When you speak of handiwork you mean that which your hand has made or your brain has formed through the action of your hands; so we too speak when the specific word is fleeting or hard to close upon, speak of the hand. "I was a hand," "I give service, my *hand*," those who served for me. "My hand," that which I could do for service.

Occasionally both expressions are used in the same sentence. Thus when the question was about remembering some rocks in a certain place, the answer was: "The huge hand for ridges were a case for that."

So, in speaking of how Mr. Goodhue's brothers liked fun, it is said: "What a case of hand they gave your mother too."

4. Cf. *Proceedings*, vol. 8, pp. 568, 569, 584. Also pp. 530, 531, 532, 537.

Another peculiarity is the frequent coupling of two descriptive phrases. Thus farming tools are said to be "for spreading and scattering"—"for cutting and gathering."

Occasionally the expression "one says" is introduced. This was a paraphrase of "hand says" used by Mr. Goodhue to avoid confusing the various "hands".

THE CANAAN, ALSTEAD AND DEERFIELD FARMS INCIDENT.

The principal communicator in this incident was the grandfather of the psychic, on her father's side, one Wadleigh Goodhue, who was born in 1813, and died in 1887. Mr. R. H. Goodhue states that he was a man of fine character, who had resided in various places in New England and had been indifferent in spiritistic matters, although he had investigated to some extent in the early fifties; he was a member of the Baptist church, and a man of liberal opinions.

The communicator had owned three farms; one at Deerfield, N. H., one at Canaan, N. H., and one at Alstead, N. H., the last being the place where he died. Mr. R. H. Goodhue states that his father had bought the Alstead property in the early seventies, many years after he himself had left home, and that he himself had been there only twice; once for three or four days soon after his father occupied it in 1870, and the other for a short period at the time of his father's death in 1887. He says, also, that neither Mrs. Harrison nor her mother had ever been there or near there; and that Mrs. Harrison had never seen her grandfather save once when he visited the house when she was a child.

As to the Canaan farm, Mr. Goodhue states that Mrs. Harrison never saw it until years after it had been abandoned, and the buildings torn down. His father bought this farm in 1858 and lived there until about 1864; Mrs. Harrison was born in 1878.

In some cases where Mr. R. H. Goodhue was ignorant as to the truth of the statements made in the communications, he consulted his brother, Walter S. Goodhue, and his sister Mrs. Tinker who had more knowledge of the two farms than he had. In addition to Wadleigh Goodhue's, there were also communications from Rebecca W. Goodhue an aunt of R. H. Goodhue, and from Juline F. Goodhue his wife.

Mrs. Harrison's knowledge of the farms is naturally an important factor in estimating the value of the record. The question arises how much she may have overheard her father and others at various times talking about things and events in connection with these places, even though she subsequently forgot what she had heard. We are not in a position to answer this question completely.

Mary Gale Goodhue, the medium's grandmother, purporting to communicate on Sept. 21, 1909, referred to the difficulty of talking about things which the medium did not know :

(Can't you talk with father about things I do not know?)

Amy how shall I? You have been with him so much that you are not as easy to have us [do so].

In connection with the question how much the psychic knew of the various things described it is pertinent to quote the following from a letter of R. H. Goodhue to the author dated Aug. 2, 1915.

"You will notice that I did not claim that the Canaan records were very valuable as evidence. The reason is that, as some of the liveliest years of my life were passed on the old farm, I had told my daughter of most of the happenings of that period. Still there must have been some things that she did not know; as, for instance, the well in the barnyard, which was just under the back line of the shed."

Reference to the record will show, however, a very large number of statements as to which the record made at the time affirms that the facts stated were not known to the medium. The general statement above quoted should, therefore, be considered merely as covering cases where the knowledge of the psychic is not expressly stated; and it by no means renders the record valueless from an evidential standpoint.

It will be noticed that the records of a number of the sittings were sent by Mr. Goodhue to his sister, Mrs. Tinker, for her comments, as she had lived with her father on the farm at Alstead, while Mr. R. H. Goodhue had been there only a short

time. The author wrote to Mr. Goodhue to inquire whether the comments of Mrs. Tinker on the records of any sitting were seen by Mrs. Harrison before the next sitting, some of the questions in the latter being often suggested by the former. He received the following answer from Mr. Goodhue.

DRACUT, MASS., Sept. 7, 1915.

DEAR MR. HALL,—

Yours of the 5th came today and I think as my daughter says, that your questions are rather difficult to answer this time owing to the lapse of time since the records were made.

As you know Dr. Hyslop wanted me to keep the questions to myself and I think the rule was in use at that time also, but as you can see she asked some of the questions herself.

My recollection of the case was that I took a report and numbered the questions that I wanted my sister to comment on, and sent it to her without my daughter paying any attention to the same, then my sister sent her comments according to the numbers; and my daughter agrees with me that I did not let her know about the comments until the questions had been asked that were based on them, then I told her for encouragement.

You must remember that she has been very careful not to read up on the subject, or get otherwise posted on it for fear of the influence it might exert on the communications.

She tells me that she did not see my sister's plan of the house when it was sent, so it would seem to follow that she did not see the rest of my sister's communications until the need of secrecy was past.

But I should not wish to say that she did not know something about them for, as you see, we have both forgotten just exactly how the case was at the time, but both agree that the probabilities were that she was kept in ignorance of the purport of the questions when we thought it best that it should be so.

In regard to the Canaan case I think I told my daughter many little occurrences that she speedily forgot, so her mind was a blank when it came to the reports, and you can see the reason why we did not value the reports of that date was because possibly she had known some time. (I could not say this of the Alstead farm.)

So that when she claimed that she knew nothing about it she was correct. But as I said it did not argue that she had not known about it at some time.

My daughter declares that she knew nothing at all about the Alstead farm, it was simply a name to her, of the place where her grandfather had once lived.

The following letter indicates the extent of Mrs. Harrison's knowledge of the Deerfield farm.

DRACUT, MASS., Sept. 30, 1915.

MY DEAR MR. HALL.—

Your letter concerning Deerfield was rec'd last night, I am sorry I cannot be as explicit concerning that part of the records as of the rest; now the case is that my daughter never was at Deerfield in her life, but some few years since she painted a frieze for my room and one of the objects was the old Deerfield house, so while the work was in progress, I told her about the various parts of the premises and what had happened there according to my knowledge.⁵ I know very well that her never having been there herself made my descriptions more or less vague and unsatisfactory, and all the sooner forgotten owing to that fact, but still we considered it sufficient to form a substratum on which that elusive subliminal could build its superstructures without hindrance.

The only way to get at the case satisfactorily, as I think, would be to question her on each item as it came up, for she would be more apt to remember whether she had any inkling of it than I should in the matter.

Some of the items seem beyond her anyway, for instance I have no recollection of ever telling her of my grandfather's appearance, yet she gives it very correctly.

The above is probably the reason why you do not find anything specific about this subject.

R. H. GOODHUE.

5. The author has seen this frieze which is quite a remarkable piece of work. It is perhaps 14 to 16 inches high and runs all around a room 12 feet square. The Deerfield Farm occupies six or seven feet of one wall. The frieze shows the farm buildings and trees, with the roads and surrounding country. It is obvious that this work could not have been done without a very thorough discussion of distances, arrangement and general topography.

That Mr. Goodhue had in fact told his daughter various circumstances about Deerfield appears from the sitting of Jan. 21, 1910; but the fact that the medium stopped the communicator from talking about matters concerning which she had been told, is not only testimony to her sincerity but perhaps raises a presumption that she did not know or remember the other matters spoken of.

The sketches on page 302 explain the situation of the Deerfield property.

Detailed Record.

Jan. 19, 1910.

[Wadleigh Goodhue communicating. The first part of the sitting relates to private family matters. The last part to the Canaan farm.]

(Father says he can remember what crop you raised on the ridge the year the war broke out. Do you remember?)

No. I was too much interested in the news for that. What did he find on the hill behind the farm when he left the boys to do the work?

(Do you remember? Father does not.)

A hawk.

(The boys found a hawk in the pasture.)

The boys were always after those things, and did not seek work if they could.

(That is so. Could you tell us the name of the little mare that you thought so much of?)

Hard but see—She had a black body a white foot.

(No, she was red all over.)

Hard—but let me see—she found the mow for herself and eat.

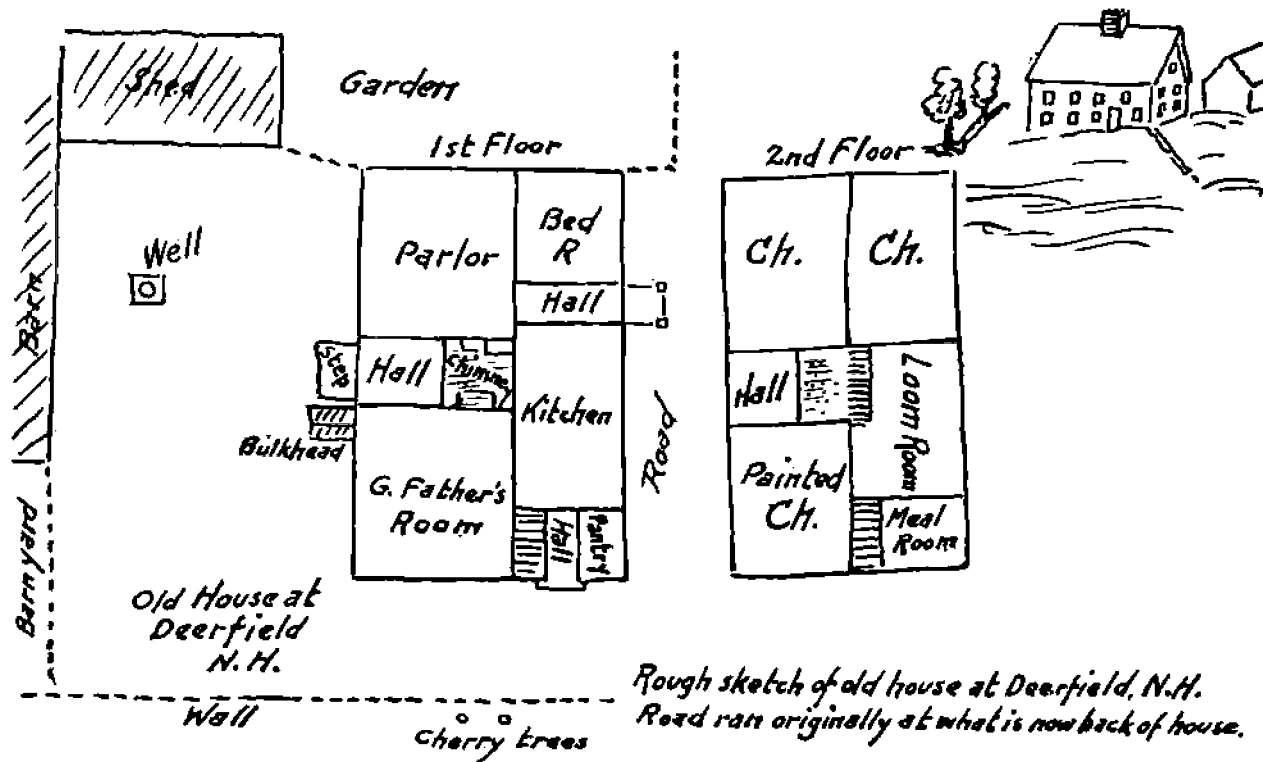
(She had a colt and he was killed—and how?)

Had a bad fall and broke his leg and was shot. [Wrong.]

(No not that one—Do you remember going to Sawyers hill on cold winter mornings?)

Yes he had a bad hand and I went; and there was a case of hold and not keep, and keep and not hold, and freeze and run.

(You went up there to work—and earn money?)



Hold and keep and keep and not hold, and hand for fire.

(What did you have for a team?)

Sled and the huge man.

Two and huge—like the cow.

(How many did you have?)

Those and more—two and two.

(Yes and what did you haul on the sled?)

Logs and for the house.

(No not that—)

Haul for case of had a book.

(Father has forgotten—never mind.)

Find a book and read all of them—ask them. [Visited school there.]

(Yes we understand—when you were school committee.)

Find a hand and show them and hold and keep.

(Do you remember Moses Currier?)

Had a lame back—

(You and Moses used to go off every fall and buy something—

What was it?)

For the fall and the rest—have and keep—to eat for the family—food.

(Yes one kind—can you tell?)

Not good—food for all hard—eat and grow.

(Was it sheep?)

For food eat and grow . . . [Interrupted here.]

(Go on.)

How long—yet you know you do not avoid us—Ask for your father now.

(All right—Father wishes to know if you remember the frog-pond?)

Yes behind the wall—back of the wall—not very deep—for play there for a sail and play on— had a raft and all make boats—and mills—and flood and skate.

(How did you get the cattle through that pond?)

Hard—make them go on a flank and run.

(Yes—what on?)

Hard—hard hard hard; hard boards—make a float and drift....

(No not a raft.)

.....float for the boys.

(It was a stone causeway.) (.....)

(Where was the well for drinking water?)

Under the back hand for hold.

(Yes under the back kitchen—Where was the water for the barn?)

Grow and flow on the way.

(Yes—but the well for winter use.)

Back of the shed and under the edge.

(Yes good. Do you remember the last time Fred came home—What time of day?)

The early afternoon—Hurry case of hurry.

(Not at that time—just before he went into the army?)

Hurry and hurry—late and go hurry.

(Yes—what time of day?)

Late.

(Yes—where did Fred go from there?)

Cars.

(Yes—but where did he go before he took the cars to go to war?)

Home and see and see. (.....)

(Do you remember what you sold Mr. Hinkson—on the Flat?)

A lot and the timber.

(What did he do with it?)

Cut and sawed and hold and lie as it was.

(No he did something with the land after the wood was cut off?)

Lie and burn and let the case of grow come. (.....)

(What was the name of the little river that ran through the meadow?)

.....flow and wind—wind and flow.

(Do you remember George Miner?)

He was a great hand for work and he was work and work and work. [True.]

(Yes what relation was he to you?)

Not by him but by your father. [R. H. G. married his daughter.]

(Do you remember mother when she was little?)

She was little and she was very quiet and shy—what a quiet little girl and so shy. [True.]

(And her mother?)

How good and how tall and how ugly and true—and how

handy and how smart—how good for a farm—how well she did.
[All true.]

(Tell me how Farnum Hinkson looked.)

Huge hand for do—but slow.

(What color was his hair?)

.....He went slow—he was a good man but slow—He let the best of things go and did what he needed to—he let the work go and keep going—And he had—how funny—his hair was green.
[It was red.]

(Strange—What do you mean?)

.....a case of dye it.

(Tell us something about the appearance of Uncle Offy Currier.)

Short and stout—had a great head and long hand for grow.
[Aged.]

(Any peculiarity about his mouth?)

How funny—grow a case of at the side. [True.]

(Will you talk about Deerfield?)

Know much but not good perhaps—Tell your Father that we will try again—This seems to be a sufficiency for to-day and the results are good, but now they will be poorer and we had best stop—Good-bye.

Jan. 21, 1910.

[Same communicator. Message in regard to Deerfield.]*

(Shall we do a little work to-day?)

Ask for your father's father.

(Certainly. Will Grandfather Goodhue talk with us?)

And yet you are aware that I am not easy. Yet here we are talking together as we never did in life, and yet feeling free to discourse on subjects that you never heard of. Well it is wonderful over all, and we cannot see a quarter part of the wonder either. Ask your father to question me again and see if we can establish more evidential matter to-day.

(Shall we talk about Deerfield?)

Ask for my father—the old man with a heavy hand, who was so hard to set down.

(Do you remember about talking with father about your trip to Newburyport?)

6. See plan of the Deerfield place, given above.

In winter when the snow was on the ground,—and with the cattle and how they were driven and went, and what we did and how we sold them [the produce]. And we walked beside and made a case of keep warm. The cattle were poor. [Known to medium.]

(We had best not talk about that, Father told me.)

And he remembered the cattle were so slow!

(How about your father's old house,—you used to see it at the farm?)

A queer old house and built towards the barn [Facing], and was painted in some of the rooms [Frescoed]. The dirt over the hall [Unplastered]. The stairs were built from the kitchen and to the attic, the rooms opened from the attic [Loom-room], and the loom was under the eaves [Had been moved up garret]. The hand for sew was under, and the floor was shaky and uneven and was a case of creak, and the boards were so hard and so flat and wide, the windows were deep and set and not easy to open or close, the doors were unpainted and cracked, and the hand for burning was gone [Fireplace] but the place was there and was unused, but the bricks were in the floor, and were broken and burned and reddened and torn by use, and the floor was worn and full of spots, the well outside, the hand for burn with floor none [Wood-house], the wood lay on the dirt. The place for horses back and of huge timbers and rough, the windows none but little spots [Tie-up ports], the floor rough and heavy, the rafters hewn and raised by hand, the mows were filled with hay, the cattle were in a row against the side, and the horses against the same, and the feed was at the end, the long row of cattle were to grow and to have cattle again, the ditch was not deep but shallow and very low, the steps were hard and rotten and loose, the doors swung and the stairs were steep—so steep [A ladder], and the place for cattle to drink was under. [All true, although I have found out only lately that the cattle drank at the brook that flowed below—R. H. G.]

(Do you remember the cellar stairs when you lived there—What were they?)

Go down and under and from the hand for hall, and so steep and made for hand for hard, down and against the side.

(Father remembers hearing you talk about those old stairs—Someone took them out, put in others; who was it?)

One who was for me, a case of mine who was there, and he did not like those rickety hand for climb, but he placed those like the ordinary there, the others were so queer, so turned so, handy for fall.

(Did you fix them?)

For me, but not for me, not for me but for my own case of live.

(I wish you could tell me what was queer about those old stairs?)

Hard to climb, not walk,—and turn again and again.

(Like a ladder with flat rounds?)

That, turned and round under foot, twisted and unsafe, not good and must go, not safe, but the hand for hole was made all steep.

(Where was the rolling—way—which side or end?)

Against the first door against the road—against the end from the door against the road—and the first door was against the door—a case of first—the old road,—hand for road was changed.⁷

(Do you remember where your mother's meal room was?)

Against the front street, and up over the kitchen.

(Are you sure it was directly over the kitchen?)

Against the side a little but over.

(What was under it? not the kitchen.)

Hand for wash. [Pantry.] [True.]

(Are you sure? the kitchen did not go to the end of the house in either direction.)

Room on one end a room for sleep—and a room for keep. [Pantry.] [True.]

(Tell me what was in the meal room?)

Find the trouble for us—hand for keep the corn, and find the sugar. [Refers to the children making raids on the maple sugar.]

(But the machine?)

Grind the coffee.

(Perhaps! but that was not what I was thinking of.)

Hard for the milk.

(A cheese press?)

That, hard for the milk.

7. Mr. Goodhue states that, after the road was changed, the bulkhead must have been put in beside the former front door, and that it was there when he visited the place many years ago.

(I remember father speaking about the chest the meal was kept in. Can you tell us about it?)

Deep and held brass, deep and held from the end to the door, and deep and full,—hold us and hide—and deep—hard for us and not allowed but do it for fun,—hide but a case of not good for us,—a case of punish—hard for us then, better for us when we were older and not care; Built on a deep board and a huge find the end for a

(Wasn't there something else?)

For a huge hand for eat, [i.e., a large table. Don't remember. R. H. G.].

(What kind of ends did it have?)

Hold and slide, fall and hold and slide.

(Another peculiarity about the chest. What was it made to contain?)

Hold and grind and deep, made of huge boards and held much, bind and shake.

(You mean sift?)

Case of that. [The chest had a bar in one end to work the sieve.]

(What did your father have in the attic? What did he do on rainy days?)

For the hand for hold the corn, he was a case of hull.

(What did he shell the corn into?)

Built to hold and not used—for the fire.

(Not exactly that, father says he never saw one so large?)

For the fire, hold and not used, built of hard tin, a deep hand but not shaped like the ordinary hand, for so deep and not poor but for a huge fire.

(Yes there was a tin kitchen,—but about the box the corn was shelled in?)

For the fire and deep, for behind the stove, for a fire.

(No, a bread-trough.)

Yes for a fire and deep, and for behind the stove, and for a fire.

(What did your father shell the corn on?)

An old hopper cover.

(No, something made of steel.)

A hopper cover, a hand for

(What else was in the garret?)

A cheese box.

(Not as father remembers, something huge?)

An old frame for hold the dough. [Bread-trough.]

(What used to be in the unfinished room over the kitchen, and was afterwards removed?)

The loom. [True.]

(Do you remember the attic stairs?)

Against the old hand for burn [Chimney] and close, and so steep. [True.]

(About the door?) [There was none.]

Not good,—hand for not good, it was too close.

(Were these stairs partitioned off?)

Not so,—not open, but not closed either.

(What was on the end of the house next the garden?)

Hall for a door, a case of grow, and find a hand for keep.

(No, something outside.)

A tree.

(Yes, in the garden,—but what was on the house?)

Found a hang and grow. [Vines. True.]

(Yes, What kind of a tree was in the middle of the garden?)

Grow and grow,—sweet,—sour.

(You brought a branch home once to show how it bore.)

A sour apple tree.

(No.)

A sour cherry tree, a cherry tree sour.

A cherry tree in the case for hand but so sour, not sweet, and a tree for blackberries.

(What was it grandfather used to raise in the garden for his own use?)

For a smoke [i. e., tobacco. True.]

(Did he ever smoke?)

No, he was a case of hold it and chew. [True.]

(Yes, what did he keep it in, in his pocket?)

An old bag, case of hold and hold much, but not for that, then, but a case of full.

(Not a bag, a box.)

Hand for hold, built of tin. [True.]

(And where did you sleep?)

Sleep on the table for a case of draw.⁸

(No. Where was your room?)

Opened and not closed, and for a case of draw.

(Do you mean the painted chamber?)

That, but not for a case of stay.

(Yes, but when you were a boy?)

Against the chimney.

(Yes, but what room?)

Against the chimney and across the end. Against the chimney, against the door, against the hold for stairs.

(Was that where you lived when you spilled the peas out of your pocket when asleep?)

Do that and not know, yes the place by the door. Grow hard now better stop. As for your case it is doing very well, although we get more or less trouble by your attempts to . . . are not as good as we can be later. As for your father's questions, I am glad that he can question me on subjects you are not aware of.—It is so much better and you have been quite a hindrance before [with] your knowledge. Ask for a case of hand and leave this for a while, as we are not easily able to work for a long period of time.

Jan. 23, 1910.

[Same communicator. Message relates to Canaan.]

(Shall we work awhile today?)

Good, and let us go ahead, Is your father here too? yes, then we will go on at once and not delay, ask him to describe some place for me, about the old Road House at Canaan.

(The Old Mory House?)

Built and long ago, high, two or three roofs and a deep hand for back and far from town and hard for a ride, deep and set against the road and, with a huge place for stores [barns?], and a deep hand for rest and set against the road, and far from the city.

(That would apply to almost any old tavern, can't you be a little more characteristic about it?)

A deep hand for set and a drive back from the road but not far, find a lot of trees near and a swamp, and a hard place to go but not a good place for cut; hand for fire near by but not there; the

8. It appears that some at least of the walls were frescoed. There seems to be a confusion here between designing on a table and painting on a wall.

walls were blocks and stones and a field about and grow crops but not for him; ask for your farm hand, for your own grandfather. He was a good farmer and made a good piece of hay and a good piece of grain for himself. He knew and was a good hand to do, he made a crop against the graves, and he set trees; he hewed and make a place of much land built. He set a place for a barn and he made a huge house there, made a place to hold the cattle and keep them, ask for the old Road House, the old house near the foot of the hill.

(Father does not remember such a house.)

Hold and sell, and not far from the best either, made a bad house.

(Was it the next place to George Miner's?)

No, he did not do that, he made mistakes, not bad. Guess again.

(Someone who did evil?)

Yes, held wrong things, did not do good.

(He cannot remember.)

Ask then for some other thing, for the old house, for us.

(What was in the lean-to part of the ell back of the summer kitchen?)

Make and do, make and hold, hand for eat.

(We do not mean the table.)

Hold and make and press and boil.

(You are right, a cheese press and an arch kettle.)

And a place for the clothes too, and a place for a fire and a place for scrub. (An old washing place there, which I had forgotten. R. H. G.)

(As you went along you stepped down one step, what did you come into then?)

Into a hold and place for wood, and make a place for a fire. [Did keep some wood there—no fire.]

(You kept wood there, but the shed was not made for that.)

Hide and find, hand for eat, built for a house. [Was formerly a schoolhouse.]

(The large shed towards the stable.)

Bad, not good, make a bother, hard get better, hand for writing is so poor, the shed was a place for store. .

[Confused along here, part omitted.]

Try again and see and if we cannot do better we will wait.
Ask for the old door that was broken.

(Father cannot think of any particular one.)

That, but this was gone through the wall.

(Did you have a door hung there?)

No, but had a cover there.

(What was on the other side of the wall?)

Hang and fill.

(Fill with what?)

For wear. (.....)

(Father says we cannot do well to-day,.....)

So poor won't try, ask later and do better, and when you are by yourselves, ask and do better. Good bye.

[There was a door cut through between the sheds, and the door was not hung, this was the one I was thinking of; but there was another opening in the house, part of a wooden partition taken down to make an entrance into a clothes closet belonging to another room. This opening had a light curtain hung over it, but I did not think of this one as we were talking about the shed. R. H. G.]

Feb. 1, 1910.

[Rebecca W. Goodhue communicating. Message relates to Deerfield.]

(Shall we try and work a little this morning?)

Good and try—Ask your father if he wants to hear from his aunt?

(Of course. What Aunt?)

His aunt who was blind.

(But he has no blind aunt.)

No—He did have one who was a poor hand for that. Almost gone and poor—was not able to work.

(He can think only of the two blind aunts still alive.)

And yet he does not know—Ask for the aunt who taught him his letters.

(He don't remember any aunts there—Isn't it some other boy?)

He was bad for me. No, he knows the little old aunt who was with him in his case of need—help for his boy and I was poor.

(What boy?—Aunt Sarah was not little.)

A boy who came and died—and not live—he had a poor heart and died not grow at all—he was so little.

(Is it Aunt Lizzie French?)

No—she was not of us—we were alone by ourselves. How does he not know? He did remember the woman who made him the little hat and coat.

(Don't you mean a little girl died? Is it Aunt Becky?)

Not good—a little girl—no all boys there—the girl did not grow well, poor—but she died too—the mother, and the boys were sent away. She knows since—She did not need a fear of me—she liked me I knew her. Those boys were good and were active and sweet too; Ralph was so good to Susie—she was a cute little girl—all curls—she liked Ralph and the little girl too with the red hair—all good to those and all liked each other—she liked him and she never forgot him, and she made a case for him too, and we lived near in a house like theirs. The boys liked us but so did we like them—the girls did not like rough play but they were good to us—we liked them.....The girls did not live they died—they could not stay—all went and were not long—The house was dry and not good—poor—old and too hard.

(Is it Aunt Becky? Where was Carrie born?)

We lived near and she came soon—a girl was born to me—a little girl who had red hair, she came after my hand for your father—my case of hand was so poor.

[Aunt Becky had two girls, one "all curls" the other with "red hair." She means the latter was born after her husband failed, my father's brother. She was partially blind at times. It was her daughter that came to us in our need of help. My sisters died infants. My little boy died of a poor heart.]

(Where was Aunt Mary?)

Your grandfather's house too—like mine [Belonging to the Corporation]. We were with them—poor boys—She did not know them—They did not understand too. They never realized—but later—The little boy was frightened and hid. [When mother died. R. H. G.]

(Did Walter hide?)

Little—like a baby—little.

(Tell me about the room she died in.)

Old and cracked—and had a low [ceiling]. The door had a deep long place in it—and the floor was go hard with a hard hand for wear—the fire place was gone and was away and covered—and

the old case of see [windows] was deep and low and was for several not do well the floor was rough too. (Who stayed with the boys after their mother died?)

Do for them was a good hand but not for boys.

(At first—did the woman live near?)

No she came from near me.

(Was she a married woman with children?)

No she had no children—she came from a house with no children, poor for them she did not know how—Poor boys they did not like her—she grew better after but not for a long time.

(You mean Grandmother Goodhue the step-mother; we mean who looked after them when their mother died?)

Don't know—it was not a case of that. It was a case of accommodate as we all must.

(And who did Grandfather hire?)

Old woman who had a bad hand, she had a case of steal too—not for those perhaps—she had a hand for chance and she looked for herself. [True.]

(Who took the baby and Elbridge to Vermont?)

For them! the father.

(No—He took Ralph—who took the others?)

For them but the father—for him mine.

(You took them—Father remembers that.) [This was a mistake.]

For him for mine and for him too.

(Was it you?)

For me for him for us all—for us for him for me.

(Aunt Mary Carter?) [She took them.]

Yes she took them to the old house for a home—Poor babies—little ones and an older—a little girl and a boy too; she was a good woman little too—had a grave face and good—had a clear skin a great hand for help—a good woman.

(What was in front of your house on the corporation?)

Drough and hand for eat. [Grass—perhaps pump.]

(No not the pump—something long.)

Great hand for step. [Sidewalk.]

(Across the road and almost to father's?)

Hand for stable—for the cow and how green! [Long block cellar, grass grown.]

(Have you forgotten the long cellar?)

No—but not good—how hard had a case of broken and low
.....A long front and broken and not good—had a steep slide....

(Across the street in front of the cellar was something else.)

.....how hard.

(The last of an old farm.)

How hard—and I am not good. Ask for those boys—ask for
their father—He was discouraged—and was not long alone—He
forgot the needs and need help.

(Can you tell something about him that I do not know?)

He had a big hand and a shoulder—and he had a size and a
deep hold and he was good for a boy,—and he did not like to read
for them, and he held true and good.

(When did you go to Deerfield?)

After we were—lose and sell, and were damaged and hurt [i. e.,
failed in business]. We lived there for [quite a number of years],
and had a hand for the old man and the mother there. The mother
there was a good woman—so hand and good. He had made a good
hand for many boys—she cared for them and kept them well—and
she was a good woman. [11 children.]

(What did you think of Grandfather Goodhue?)

He was an old for stay and be at a case for himself.

(What was opposite the old house at Deerfield?)

Hand for grind.

(No exactly opposite—a building.)

How hard The case of grind was under and away and a hand
for store was about there.

(Do you remember Dyer Smith's house and barn?)

No—he was not good—don't ask for him—he was not good.

(What was the weathervane on his barn?)

Blow and turn and like a torn ship.

(And the shape? Aunt Emily designed it.)

A grand old hand for turn—turn and turn a torn ship— a trans
—hand—hand for a cross and go.....for a boat.

(Can you find out for us?)

Do so for you—ask and see—boat and sail—a torn ship.

(What was in the pasture—by the side of the brook, near the
wall?)

Hand for drink.

(This was ruins.)

A deep hold for go—hand for grind.go and saw.

(Not a gristmill nor a saw mill. Some of the old machinery was there when father was a boy.)

Hold and go....poor....not go on now—go and come again.

(All right—come again won't you?)

Have a better hand later.

Feb. 13, 1910.

[Wadleigh Goodhue communicating. The notes represent the combined information of R. H. Goodhue and his brother Walter S. Goodhue, who happened to be in Dracut at the time. He died in 1911. The message relates to Alstead.]

(Good morning! Can we write a little this morning?)

For you to day. Ask for your grandfather who told you about the old home and his work.

(That might be any one of them.)

Not the one who told you about the and the hand for run.

(Run what?)

For work, on a home place to live for yours.

(Grandfather Goodhue! my father's home?)

That. Ask your father to ask for more.

(All right! What sort of a farm house was it?)

An old house and large, painted white. [A fair answer.]

(What did they make at the factory at East Alstead village?)

For sale and make, case for barrels [i. e., a kit factory]. [The stave factory was somewhat below the village. The medium did not know.]

(And what did Rat Kidder make?)

.....For cut and sever [Kidder made rakes, but they also made scythe snath nebs there].

(The idea is there. He used to make and sell to the farmers.)

Made to grind and hull. [There used to be a grist mill there, but we did not know it.]

(What natural feature of the landscape was near the farm?)

The granite hill.

(Father did not mean a hill.)

The flume and the hand for run. [True.]

(Probably, but that was not meant.)

The hill and the village and hold for the drink [i. e., the pond].

(Yes the pond. Do you mean Warren Pond?)

Same drink. And do you know the combs? [There was a comb factory at Leominster, where he used to live.]

(What did they make in the factory in the village below?)

A comb. Hand for sale went to sell and made much trouble.

[Mr. Evans, selling agent, did make very poor work of selling the combs. We knew nothing of this.]

(In the factory at the foot of the hill.)

Make for a house. [Shingles, very likely.]

(Perhaps. Can you tell what they made in Marlow?)

Shades and hinges. [Think not.]

(Perhaps. But what did they manufacture in the large plant there?)

Grind for scythe. [Think not.]

(There might have been, don't know, but the principal industry?)

For the wear the shoes. [Correct, a big tannery, medium did not know.]

(You mean what they made shoes of?)

Yes the shoes and fit for them.

(.....) (What kind of a building was on the farm about half way to the village?)

[Not on the farm, otherwise answer is correct. We knew nothing about it.]

A low hut, used for a shop and gone and left standing, not used.

(Wasn't there a little white house there?)

Not there, beyond, not for me.

(Was there a schoolhouse there?)

Not on mine, beyond but not mine. The teacher boarded, not in the village but here. [Walter S. Goodhue says the school was on the farm.]

(Do you remember who taught there once?)

A grass teacher.....from us.

(Nellie?) [His daughter—a new teacher—taught there, and boarded at home. The medium did not know this.]

.....From us, she had a school there.

(Father remembers a natural object on the back side of the farm, what was it?)

A ledge, a huge ledge.

(He does not remember that.) [There was one there, however.]

A hill, rough broken and steep.

(Yes, but this was beyond the ledge.)

A great swamp, and a huge ledge. [True, but medium did not know.]

(Yes a swamp and a ledge. What was next the swamp?)

The trees, pines and hemlocks. [True, lots of pines and hemlocks. Medium did not know.]

(Good. Where was the barn in relation to the house?)

Across and down.

(Good. How many barns were?)

A large barn and sheds. [Two smallish barns.]

(And where was the well?)

Back of the house and a little at the side. A trough at the barn.

[Correct. We did not know.]

(All right, where was the woodshed?)

Behind and at the end of the ell. [Correct.]

(Father thinks so. What kind of a house was it?)

A white house with a long ell and a slope, and a cream back.

[Don't know about cream back.]

(Two stories or one?)

Two and a half. [Common two story. Medium did not know.]

(Was there any porch?)

None and too hot. [Correct. Medium did not know.]

(Where was the kitchen situated in the house?)

At the front and at the back. At the end and away from the end. [Correct.]

(Yes, the end of the ell joining the house. Did the kitchen reach clear across the ell?)

Was not all, a jog and a place for a sink. [Pantry in corner. Medium did not know.]

(Yes you are doing well. Where was the front door?)

At the end and at the lower side. [Wrong. House was side in front.]

Away towards the village and up. The entrance was below and the reach for a hall was along, the end opened and was to go to the sitting room. [True.]

(Father says Nellie told him about an old lady, a widow living alone somewhere about there.)

The old woman who was afraid. She was alone but she had two bulldogs and did not teach them to stay at home. [Think wrong about dogs.]

No she was not able to talk, was no case for me.

(What buildings were on the point running out into the pond?)

For shelter and stay keep for summer. [There was a summer hotel. The medium did not know this.]

(Were there any islands in the pond?)

No. The islands were too little. [There was one near the shore, fair size. Medium did not know.]

(Where did Nellie live after she was married?)

She had a home above and towards the village, but not long. [Correct. Medium did not know.]

(A relative of Gen. Banks lived in that village.)

Near the center but aback, and fronting the street. A house for show. [Correct. We did not know.]

(What kind of mines used to be there?)

Gold and aluminum and copper were not there. These were not good not equal but grow and lie, and shine and spurn.

(What do you mean?)

Shine and not worth gold, and like but not hard but soft. [Correct. Mica. Medium did not know.]

(What did they do with it?)

Use for a grease and a powder. [Correct.] (And what else?)

Pumice and a case of rub. [Don't know.]

(Where did the water come from for the house?)

From the [1?]edge, flow from the edge and into a cistern. [At barn.] [Correct if he meant *ledge*. Medium did not know.]

(What was on the upper side of the barn yard?)

Grow and stand still. [A tree also.]

(No a building!)

A great shed store and hold the grain and sleds. [Correct. Medium did not know.]

(He thinks so. Did that road ever go through, instead of stopping at your house?)

It was a highway and went to a village, but the road was nearer was not here, and this stopped. [Correct. The medium did not know this.]

(Where did you sleep?)

We were under and over; under the edge and over the sitting room. [Walter S. Goodhue thinks his sister slept over the sitting room, and the others down stairs.]

(Can you remember anything about the road to the village, about a mile or so from your house?)

The road was along and between, and was gutted. [Correct. Medium did not know.]

(Not an ordinary road between East Alstead and Alstead village?)

A hill and a slope and a pitch, and a hand for gutters and a..... [Correct. Very steep and long hill.]

(Can you tell what they called the village?)

Place for slambang, for a band. [Don't know.]

(No, named for what they made there.)

..Plow and share and turn slash and cut. [Correct—but we did not know.]

(No, we will let this go until Walter comes.)

For bank and turn.....

(Will you tell Walter more if he will come sometime?)

Go now and come later, good ask for more, yes ask for.....

Feb. 15, 1910.

[Same communicator. The message relates to Alstead.]

(Good Morning! Shall we write this morning?)

Yes—Ask for your Grandfather again—He wishes to speak more about the old Alstead home. It was above and over the side of the road—It was a case of do nothing at this but end. [The road ended here.]

(How far away from the house was the pond?)

Not far—A good walk on a good day and after a few minutes. [$\frac{1}{2}$ mile.]

(What sort of stairs were there?)

Against the side and up—and not a crook. [True of front stairs.]

(You remember you took father's wagon home when you bought his horse?)

No he took mine—I had one and he took it.

(No, father sold you his horse.)

No—I sold him a horse—He never took any hand for me—I sold one to him.

(George Miner sold the horse to father and you bought it of him after.)

No—I bought the horse and he was not good and I had no money to pay. [He paid part down.]

(All right—that is better—Now how about the wagon?)

The wagon was a hard one—had a black body—had no springs and was so hard.

(Oh yes it had springs....you borrowed the wagon to get the horse home.)

.....yes it had springs.....long shape—and big seat.

(What did you do with the wagon when you reached home?)

.....drove out and sold it.

(I think you have forgotten about it.)

No I repaired and sold it. [He sent it back by freight.]

(Let us wait awhile for that—What was the matter with the horse?)

He had a bad leg and would not go.

(Yes and what else ailed him that you did not like him?)

Cough and snort.

(Don't remember anything like that.)

He had a bad scratch on his leg.

(What color was the horse?)

He was black with a white foot.

(Father don't remember any white foot.)

[I sold the horse to father—A fine black horse which occasionally was troubled with a lameness in one leg. Father did not like him because he would get out of the pasture—and sold him to his son-in-law—He did not have the money at the time and never paid fully for him.]

(What trouble did Fred get into when he was at Alstead?)

He was always doing something. He did not like to keep still. He made a good many things—He found a brook,

(Don't you remember how he was nearly drowned?)

No he got out.

(We can't think of anything about Alstead because Father was never there long—Can you tell us anything about it for Walter?)
[Walter S. Goodhue, a brother of R. H. G.]

No—you must keep and wait until he comes—I can't tell unless you help me—You are not good when you don't know whether you are a good hand or not and it hinders us. Ask for your own home and what was there.

(Do you mean my own home or father's when he was living with you?)

That when the boys were at home—They had a [garden] for themselves.

(Do you mean when the boys were young—or that they had a garden?)

They grew—

(At Canaan?)

That—the house where they were afraid for themselves and did not like home.

(I shall have to leave this now—Father is called away—Can you say anything to me?)

No let it go—you cannot take a hand without his aid.

[He says the boys did not like home. This was in a measure true. Their stepmother could not be considered as thoroughly congenial.]

Feb. 16, 1910.

[Same communicator. The message relates to Canaan.]

(Good morning! Do you care to write to-day?)

Yes of course—Ask for your Grandfather; He says he cannot get you when he wishes; Ask for me—and see if you cannot give me a better hand to-day—ask for the old home again.

(At Alstead?)

Of that and others—The ridge was back and long—and sloped towards the hill—and was sparsely covered with birches and hackmetack—and was covered with long growing heather.

(Don't you mean fir when you say hackmetack?)

The fir was up, the other was under, the whole was there—and the hillsides were dense beyond. The trees were not of very old growth and were thick and dense, and needed trimming. The end next the farm was beyond our case and was not ours, and we could not cut those. Ours was swampy and boggy.

(Where was your sugar orchard?)

Beyond the swamp and above the ridge and next the road.
[This was true.]

(That was the apple orchard. We meant the maple trees for sugar. Where were they) [The apple orchard was in Canaan.]

That was beneath the road and above the house and away from the ridge against the next farm.

(What do you mean by above the house?)

Against a height.

(Do you remember where Mr. Morse's sugar orchard was?)

A great show, at the end of the hill and above all.

(Was that above the road and above the house?)

Above the farm and over the road—high and in sight.

[This was true of the Morse sugar orchard in Canaan.]

(Very good indeed. Do you remember where Mr. Floyd lived?)

He lived above us and on the other side.

(In the same town?)

Yes against the next but of us....almost across

(But the same town?)

Against the next and across—near and across—back and under a tree—Hard....had a case of a field and a.....number.....

[Mr. Floyd lived in adjoining town of Enfield, a Lawrence neighbor.]

(Yes Enfield.) For that good.

(Do you remember Merrill Currier?)

Hand for shoot and hunt—he had a case of fire.

(Don't you mean Orren?)

Yes he had a case of hunt and shoot and shoot about.

(What did you call Orren's gun?)

....for sport....lift and arm...a brickbat.

(No part of a fence?)

The top bar....lift and go.

(Yes—the Old Rail. Tell us where Merrill Currier's barn was situated.)

....For a hill and his house was under it....the barn was above.

(Yes—that is so; what benefit did you get from his barn?)

The run down and across and dirt.....

(And what result?)

A grow. (Yes—) [i. e., much hay.]

(Where was the church you attended occasionally?)

....At the Street. [Canaan Street.] *

(How did you go to the depot?)

By the water and across and below the trains.

(Don't you mean over the railroad tracks?)

The trains were above and underneath. The road was beneath the trains. The road was beneath the trains....under the road was that and over the trains was across. [The road ran along at the foot of the railroad bank for a distance; then up and over an iron bridge; it ran by river also.]

(What buildings were by the bridge over the tracks?)

The old mill and the hand for shoeing. [Not a blacksmith shop.]

(What did they make in the old mill?)

Carpets and rugs. [Wrong, it was a saw mill.]

(No, not that.)

And for the grain and the corn.

(Where was the grist mill?)

Under and below and against the road. The end away from us. (In the village?)

No the village was gone. [It was out of sight of the village.]

(And what did they do in the saw-mill besides sawing logs?)

....the shoeing. [It was making shingles and laths.]

(Not that Father remembers.)

The shoeing was above that.....but on the same way.

(.....) [Blacksmith shop was in village further up stream.]

(Do you remember Ferrington Currier's meadow?)

That was against the heights and was drained, and overflowed and drained

(What building was on the meadow?)

An old hand for haul and cover. [i. e., an old barn.]

(Do you remember the barn raising?)

No, the boys would.

(Do you remember Pillsbury's Switch?)

The grass was gone from there, the old road was worn and torn and the hand for grow was not come, but the way was open.

(What do you mean?)

The road was open, but the grain was not grown there. (.....)

(What did they load on the cars at the switch?)

Fence and the ties. [Wood and bark and ties.] (.....)

(Let us go back to the farm. Where did you boil the sap in the sugar orchard?)

Under the shed and across from the old spring—and far.

(You used to boil the sap away from the house?)

Away and under the shed, back and away, go and gather but not soap

(.....) [Not soap but boiled in same kettle.]

[He boiled the syrup in the old arch kettle in back shed, sap in open near trees.]

(How did you boil the sap?)deep hand for soap. (....)

(Above the house—and on the side towards Hinksons—what kind of mowing was there?)

Deep and tangled and heavy.

(And what was the condition of the ground?)

Hand for grow and with a deep and good top.

(If you remember you could tell?)

So hard for that, heavy and steep and ridged. The hillside was ridged.

(Have you forgotten the rocks there?)

The huge hand for ridges were a case for that.

(Have you anything you would like to say to us?)

This—the old mill held farming tools—for spreading and scattering for cutting and gathering—did not make them but cover for the farmers and a case of work—build and saw and file and cut and saw and split and drive and change and make over and repair and sell and shoe, hand for that lived at the Depot, and back and up and away from the center and at the back. [This grist mill was a general repair shop, machine shop, etc. The man was rather hairy. The old man and son lived near mill.]

(Who was he?)

Had a good hand for fire and a huge back and arm—grizzled and hairy.

(Father does not remember.)

The hand for saw and split lived and had a home near the shop.

(Do you ever see Joe?) [Joseph H. Goodhue, a brother of R. H. G., died in 1892.]

Yes he is with us—why not?

(Why did he use such words—that he never used when alive, like "Duffer"—"having a good time—" and such?)

For a case of change—He knew you did not like that, and he did not like to see you too serious. This is so hard for severity. You do not realize that we cannot completely change and he did not like to see you too hard for severity.

(Then he did not mean any disrespect?)

He was a hand for change. He did not wish to receive his way from your time—and he received and liked fun always [True]. And now ask for me soon—Goodbye.

(Goodbye.)

Feb. 20, 1910.

[Same communicator. Present: Mrs. Harrison, R. H. Goodhue and Walter S. Goodhue. The message relates to Canaan.]

(Good day! Uncle Walter is here. Would Grandfather Goodhue like to write for us?)

Here and ready, ask for the old farm where he and the rest were, a case for such a hand for mischief. [The boys did have some fun.]

(Canaan?)

A case of that. Those boys were certainly all a case of fun, and knew more fun than the ordinary. A case of how much amusement they find in everything, and what a case of hand they gave your mother too. [True.]

(Grandfather can you tell us about the colt that died?)

He fell and broke his leg and he ate the hogs swill and was ill. [Did not break his leg.—Got hurt and died—mare came down to house and called—But he died.]

(No you don't remember correctly. He had an accident.)

He fell and broke his leg, and he had to be shot.

(Can you tell where Mr. Hinkson got his water for the barn?)

A case he found a high place and let it flow down. [Correct.]

(Yes that is so. And what happened to the spring?)

The drainage let it go.

(No something fell into it.)

Case of the old horse.

(No, Merrill Currier's dog.)

A case of not good, he was a case of a curly dog. [I think not.]

(What arrangements did Mr. Hinkson have for drawing water at the well?)

A case of long reach down.

(Yes, a well sweep. Where did they get the water for the schoolhouse?)

.....near us, hand for school felt hungry. He lived away and found nothing at the school. He left the case of find behind.

(We don't remember that. Do you remember who you made the sap-buckets for?)

The hand for eat and for supply. [Not understood.]

(Ask the boys something that you remember.)

See—Tell them to speak of the hill that dropped and hand for the depth, and how the brook flowed. Ask them for the way how I drove the cattle, and brought the hand for catch and eat back. And where the little brook emptied into the branch, and where they found the toad, and about the shed room they used for a cubby-hole, and the way they used to scramble up that roof, and where they found the hog and how they grew the case of the old farm.

[My brother shot a hedgehog in the pasture. The "hill that dropped" was a place where the wood dipped into a deep ravine. Driving cattle and "eat back" probably means that when he went off in the fall to trade his cattle he generally kept back one for his own eating. The medium knew about the "hill that dropped," and the brook, and sliding on the roof; but not about the cubby-hole.]

(Yes—They went up onto the roof and slid into the hog-pen in the winter. They had a cubby-hole over the hog-pen and another where the sap buckets were. Do you mean when the boys tied a string to the frog's leg and drew him up the brook by clock-work?) [Medium knew.]

A case of that and good. And when they ate the cider apples.

(They can't remember that. Do you remember the red steer that had his throat cut?)

He found a case of a cut across his neck back of the house near us. The cut was a case of fine. [Cut in pasture. He got well.]

(You never knew how it happened. What happened to Joe when you went down in the woods to get a load of wood?) [Joseph H. Goodhue, a brother of R. H. G.]

He slid over a ledge and was shaken and I..... [He cut his foot with an axe.]

(Do you remember where the "knot-head" tree grew?)
[Northern spy.]

They were near the fence, and were a case of grow apples that were so deep and fine, a case of near the fence and above the house.

[Medium heard us talking about the quality of the apples, but not of the location of the tree.] [It was above the house—not far from the wall.]

(Yes that is so. What did Hinkson call that piece of land?)

The Jones Girl's hand [He called it the "core".]

(Where did they used to live?)

They were away, above and for us, not ours, but a case of live alone. [The Jones's were gone long before we moved there.] [Don't know anything about the family.]

(Do you remember where the red school house was?)

Down and nearer the center, and a hand a sell.

(What was it near?) [Foot of Pettie's hill, near Moose brook. We did have to go down to get to it. It was nearer West Canaan—not the street.]

A hand for rise, and grow.

(Yes near a hill and trees. And what else?)

The farm was beyond and a case of for the. church. [Not understood.]

(There were no churches anywhere round. Who did Moses Currier marry?)

A girl who found much to do.

(The family were smart workers. Who were they?)

Grow and cultivate a beyond above and retreat and onwards, the way was not good but rough. The house had two hands for hills.

[Currier was a farmer. Answer not understood.]

(What was directly across the road from Ferrington Currier's house?)

For hold and draw and dispose.

(No, I don't quite understand. A small wood colored building.)

Case of that and a huge case of repair.

(Repair! Yes but not very huge.) [A little shop where they used to make chairs.]

Repair and rebuild and remodel.

(But his father used to make something there.)

Case of no.

(What color was Merrill Currier's house?)

He did not like the old one, he painted and rebuilt. He found a bonnet, and had two hands to work and a son. His boy was a case of farm after him but..... [He worked at carpentering. Don't know about hands or "bonnet".]

(What became of Lovell Currier?)

Hand is going. We are not good to day and wish to do better. Your head..... [Medium had a dizzy feeling.]

(Wait here is a breeze.)

No.

Feb. 22, 1910.

[Present: Mrs. Harrison, Robert H. Goodhue, Walter S. Goodhue. Same communicator. The message relates to Canaan.]

Good day! I should like to try and see if we cannot do better work to-day, Shall we try?)

Surely we will try. Ask again for your grandfather and see if you can find more of general interest to both, ask for him.

(All right, is Grandfather Goodhue here to-day?)

Certainly I am here, and cannot but feel a little beside myself when I see how fruitless some of our efforts are. However let us see what we can do now. Is W.....

(Walter?)

Walter,....hand is here ask for us and let us try. [Walter S. Goodhue.]

(All right! What shall we talk about?)

Our old homes, our home at the old farm near yours, ask for that, ask for the hillside that flowed.

(Do you mean where the barn drainage flowed onto your land?)

That, where we grew a sight of grass, and where the stones were, but where the bobolinks were. [There were plenty of stones.]

(Yes there were bobolinks below the barn.)

That and tuokary....hand for hunt and rove. [Meaning turkeys hunt and rove.]

(Can you tell where you stowed your hay rack for the winter?)

Under the back of the shed, under and above the roof of the other.

(Yes, in the end of the straw-shed. There was something in the garden, back of the leanto and near the barnyard fence?)

The mill-stone and had a case of grind. [The grindstone was in the shed near there.]

(No, something that was a common expression among you.)

Throw and grow and grow and grow, had a case of pour and sink and grow.

(Yes the slop-hole. One night you came in from feeding the cattle and something followed you into the house. Do you remember?)

.....the little chipmunk.

(There were no chipmunks out in the winter. Try and tell us.)

.....fox.

(A wild animal but not a fox.)

Hunted, hand for kill, had four tails.

(I don't know of anything with four tails.)

Grow and hunta hop...

(You don't seem to remember except that it was a wild animal. What kind of a pump did Merrill Currier make for you?)

A grow and a hog and he had a hurt leg. [Very likely the hedgehog that was shot in the pasture, his leg was broken.]

(Don't try any longer. What about the pump?)

.....a turned loghand for hoist.

(No, the log pump was at the barn, and this was in the kitchen.)

Not good. Let the pump rest now, and see if we can find about the hill-side that sloped against a house, and where the great hand for slope was.

(What kind of land was it on the right hand side of the lane as you went up?)

.....the back was hilly and the front was not, the higher part was a broken pasture and against the fence the trees were green, and all was uneven and rock..... [A hillside, level at the foot, uneven and rocky, some maple trees growing along the wall.]

(What was growing against Hinkson's fence?)

Spruce and hemlock.

(No, not there. Walter says willow, father says alder.)

There were all at the end.

(There was a large tree growing down near the land that you took from the pasture, what sort was it?)

.....a huge rock maple.

(No, you are mistaken there.)

.....an old farm elm. [Wrong.]

(You evidently find it hard to tell. Do you care to try again?)

....a huge old lar..... [Wrong.]

(Where did you get your sleigh?)

.....fetch and carry and haul, not far. [From a neighbor.]

(You took some colts to winter for Mr. Davis, something peculiar happened to them before you had them. What was it?)

.....a deep hand, a case of drop.

(No not a fall.)

.....a hole, a fall, not good fall. (.....)

A case of this, there for over winter.

(Yes the colts, what else?)

Not behind but beneath the back,—draw and haul and shelter for all in..... [They were wintered in the barn cellar.]

(Yes, in the barn cellar, and don't you know what happened to them?)

Drop and fall, hand fell and took a huge fall over them.

(They were injured by a locomotive.)

Hand fell and dropped over them.

(You were getting in hay on the side of the ridge, and something happened to Joe.) [Joseph H. Goodhue, a brother of R. H. G.]

He fell and sprained a hand.

(How did he fall?)

Over the tail of the horse.

(But the horse wasn't there.)

The horse was going and he fell, the drop was not there.

(But you were not using the horse then. Joe did have some trouble with a horse once.)

He fell and hurt his foot over the edge of the back of the horse.

(Do you remember what happened to the horse when you went to Vershire?)

He lost his back for a trot and he limped. He limped over a stone and lost a shoe.

(The horse fell, how did it happen?)

He limped over the back of a stone.

(What did it do to the wagon?)

....Was wrenched across the back of the end.

(She fell on her side and cracked the shaft. What did you sell that horse for?)

Four and twenty, four and twenty.

(No, for what purpose, what was the horse to do?)

.....draw and green.

(Who bought the horse? What did the buyer do?)

Draw and green,.....had a home and a drover. hand for shift and drove [Sold for Cavalry purposes.]

(We don't understand.) [Repeated.]

(What color were the oxen you bought of Mr. Floyd?)

Had a band and slash, and white and brown. [One had a band, both were red and white.]

(Yes, red and white. When you were one of the school-committee, who was the other?)

.....drop and haul.....a miller.

(No, the man who served with you.)

.....the bore.....a doctor.

(How many children did Mr. Hinkson have?)

One,.....and four.....

(No.) [Repeated.]

(Never mind. Tell us who you have with you now.)

You call for us. We are here together. All, and gladly, yet it is not as easy to say as it appears. We forget and it is natural. You cannot receive all either. It is very hard. Do not try longer now.

[This was an exceedingly "hard," communication. My brother was present and not being used to the method, his talk distracted the mind of the medium to such an extent that the results were unusually poor. However there are some things she did not know, such as....Nothing about the Bobolinks, where the hay-rack was stowed, about the old slop-hole, or the land beside the lane or that the colts were wintered under the barn, nor the color of the oxen bought of Mr. Floyd.

[What we could not find out:—What animal followed him into the house, the pump in the kitchen, the bushes against the fence, the large tree growing in the field, how the colts were hurt. What happened to Brother Joe, when getting in hay, what happened to the horse when going to Vermont. And how many children neighbor Hinkson had. Nor where the horse went that was sold to go into the U. S. Cavalry.

[I did not know myself about the colts wintering in the barn cellar, and had forgotten about the banded ox. R. H. G.]

Feb. 24, 1910.

[Communicators Joseph H. Goodhue and Frederick C. Goodhue. The message relates to Canaan.]

(Good morning! Shall we do a little work?)

See and ask for.....

(For who?)

Ask for your own brother and for yours.....

(Uncle Joe?)

Ask and try and see, ask if he cannot write a little, ask for the old town.

(Warren or Canaan?) [Warren, Mass., was Joseph H. Goodhue's residence.]

The old town before mine alone.

(All right. Canaan.)

That. Ask for the time I fell and sprained my foot against the back of the ledge.

(Father don't remember. You were getting in hay on the side of the ridge with the oxen, and something happened, a little accident that your father could not tell about, while you were on the load. Can you tell?)

I was trying to reach and tumbled over and upon the back of an ox, and he shook me.

(No you slipped, but not on an ox.)

Against the side and down and over.

(You tipped over and down?)

Against the side and down and underneath.

(Who you? and what became of the hay?)

Go over and on.

[We were trying to find out about this accident on account of its rarity, the load tipped wrong side up and he was buried under the hay. The medium did not know this.]

(Why is it that when it is not possible to impress me with the correct answer, that an attempt is always made at the risk of being wrong, rather than saying that the answer is not possible to be given?)

This:—the answer is confused ended or gone, but the effort to

remember will impress and a wrong impression is thus given, and often in the fact that the possibility is considered in order to recall the incident.

(In that case then we must make the best of an answer, and ignore what does not meet the requirement.)

That, as when you asked as to what entered the house, of course something entered, but how and what, a cat, a rabbit or what?

(Could you find out what that animal was? Fred knew, and so did your father.)

Find and see, it was a little wild animal and was hungry, and hunger tamed it. Fed and went out.

(Will you ask about it and see?)

Not good but try. Ask for the dough-nut apron.

(We don't understand.)

The long apron that she wore over her dress with the sprigs all over it. [She wore sort of an oversack, sprigs all over it, when she worked over the butter.]

(Father has forgotten it. Do you remember the steam boiler that you and Fred had?)

That, made of a case of a can, and draw and go and fill and pull. Case of explode. [It did look like a big can.]

(Yes but it did not explode. You tried to make a steam cylinder for it but could not, but you did make something that worked.)

The little wheel went and it had a case of cut and ran over and over.

(What did you make that little wheel of?)

The ring of a back tire.

(No you made it on the bench, it had little floats; what did you make them of?)

Draw and cut, made of blocks of hard wood. Draw over and under and bit.

(Father says there was no wood about it.)

Hard, the end was soft and the bite was hard had a great hand for cut. [Little tin and lead turbine.]

(And what was the soft end made of?)

The wood.....the end and soft.....

[This steam-boiler was made like a can of tin. They did think they could make it go and pull, and tried to make a steam cylinder for it, but their tools were too crude, but they did make a little

steam turbine of lead and tin that hummed mightily. As I remember now Fred made a little circular saw of tin and mounted it on a block of wood, and belted it to the turbine, and it was a great hand to cut and bite little stuff, like potatoes and such. The medium did not know this.]

(Do you remember the fall that you went to school at the academy on Canaan Street?)

Blow and puff and cut, had a hand for cut, went and was lost.

(Very likely. Do you remember the academy?)

Draw and cut across....was filled and soft. [i. e., made of lead. Still talking about turbine.]

(Do you see Fred?) [Frederick C. Goodhue, a brother of R. H. G., killed in battle in 1864.]

Of course. He is here always, he found a case of young; and he never returned home, he fell by a shot across the head, he was away he had to go and went, and he did well and was good, and how he fell and died soon; his hand never returned to him, he fell and he died. He left a case of one and us, he never realized but we [missed] him felt for him, wanted him, he fell.....he missed us. We never left home after that as he did, but go late, as we could [He never went again]. He was brave and went, he found no mother but his own. His hand is for you too, ask and see.

(Do you think that Fred can come some time after you go and see if he knows anything about that engine?)

He says he will try and do so, ask for him.

(Now?)

Yes ask for him.

(All right. Will Uncle Fred write for us? Please.)

[Change of Communicator.]

Do so, and see about the gristmill, how did it work, we took a hand for draw and made it cut and fixed it, and drew it about with a string, and we placed it over and upon a draw and let it cut

(Do you know why we are asking all these questions?)

We ask too, you try and serve, we try and answer for a case of rely

(And for what purpose?)

Rely upon us, we are not certain and you wish to try and find out about what we know.

(But the real purpose?)

To find out.

(To establish what?)

Each one of us and know.

(Do you remember the flag-staff that you made?)

No, the hat was blown off, and the little man was a case of turn and turn over, he did not find a case of straight. [Don't remember.]

(Father means the flag-pole that you set up above the maples.)

No the tree was set and sawn but not trimmed, and I cut and made it.

(Do you remember how many parts were in it?)

No, the end was double. [Had a topmast.]

(Yes. How did you get up to the cross-trees?)

Hand and climb, but not a case of strength, helped by rungs.

(Don't you mean pegs?) [There were pegs.]

Draw and straight and to the cross and stop; the flag was bought.

(Yes. Do you remember the little ship that you rigged?)

The torn I got.

(Perhaps so. He don't remember. Where did you keep that ship in the parlor?)

Against the end and over a drawer [Top of secretary.] (....)

(They kept something in the upper part of that case of drawers?)

Show and look.

(Do you mean a looking-glass or a secretary?)

Show and look and read. [Books.]

(Yes. Were you willing to go to Lowell when you went there to work in war times?)

Get away and leave the farm? Yes.

[The rest of the sitting relates to Lowell, Mass.]

March 3, 1910.

[Same communicator. Present: Mrs. Harrison, R. H. Goodhue, and (?) Walter S. Goodhue. The message relates to Alstead. We were ignorant ourselves as to most of the answers in this sitting. Mrs. Harrison never having been in Alstead, and I having been

there only for a few days. I therefore sent the record of the sitting to my sister, Mrs. Tinker, who had made her home there with the communicator, her father. Most of the notes to this sitting are based on her comments on the record.]

(Good morning! Shall we write a little?)

How do you go on now? Are you pleased? Ask for your case of work again, of write well. Ask for your grandfather again.

(Grandfather Goodhue?)

He says come and talk about the home again; ask about the town and streets.

(Do you mean Amesbury?)

No; the other near a case of rest and lay [lie].

(Do you mean Alstead?)

Yes; how they were, how they ran, how the streets were laid out. I know.

(And where did your road enter the village?)

At an end. Not that, but at a turn.....Next and soon; ride about a mile and turn then and enter soon. The village was laid out in a case of one, and above and below, and not very great but do fairly well; and had but two good houses, and no case of buy but the general store.

[About a mile from the house of the communicator was East Alstead, where the store and church were; about one-quarter of a mile away was Millhollow, where there were three mills and eight or ten houses, of which two were good ones.]

(Yes, as father remembers. Was there a church?)

One church for those who would not allow all. [We supposed this answer to indicate a Baptist church; but in fact the church was a Congregational, and not a Baptist, church.]

(Was the gristmill running when you were there?)

Not the gristmill. It was away, turn and follow on and go on. [The gristmill was about four miles away, at Alstead Village.]

(Which side of the village street was the burying ground on?)

The side next to us. [Correct.]

(Perhaps. Father thought it was on the road toward Mr. Tinker's.)

Next to us. Above and down, but on our side, in the case of a lot and a hand for reach and drive. [Correct.]

(What did they make nearest the pond?)

Shoes and hand for sear.

(Do you mean a blacksmith shop?)

That. Just over and above the edge. [There was a blacksmith shop just a little way from the pond.]

(Can you tell in what part of the village the stave factory was?)

Yes. Across from the others, but on the end of the chute.

(Was it near the pond or away?)

Near. But a case of a chute from the pond, and not close [In Millhollow there were three mills, on the brook that came from the pond. The first one made scythe nibs and spokes for baby-carriage wheels. Next below was Banks's sawmill. A little further on was Kidder's sawmill, which made spokes and rakes.]

(Was there any sawmill there?)

No. The mills were to cut only the pieces, not logs.

(You spoke of an old shop, unused, on the road to the village. What was that built for?)

Work and make, and sell and use; case of copper and boil, and turn and put together.

(We cannot say. Where did the village get its water supply?)

None. Each got his own. [Correct.]

(Do you remember how Johnny used to get out of the pasture?)

No. He was a case of sell. He was no hand for staying; he was a case of not stay. [Correct.]

(And how was it that he did not stay?)

He used to grasp and back; and then turn and spring. [Correct.]

(Did the water for the barn come from the same spring that supplied the house?)

This. The ledge was sweet, and very sweet and clear, and was for the house, and the well was used entirely for the rest.

(Walter [Walter S. Goodhue, brother of R. H. G.] says that the water flowed into the barn trough. We wanted to know where it came from.)

Yes. The water came from the spring; but a case of rest, and overflow.

(Walter says the barn water came from another spring.)

No. The spring was near; but not the same as that, case of overflow.

[Walter was wrong, and the communicator correct. The water

came to the house from a spring; and the waste or overflow went to the barn.]

(Father does not know much about Alstead. Would you like to write a little for Nellie [Mrs. Tinker, daughter of the communicator], to be sent to her?)

Ask for the trees near the house. She will know.

(Well, what trees were there. We don't know.)

Grew on the end, and one at the front. Bear and fruit and grow; and break easy, not strong, case of brittle. [Correct. In front of the house was a balm of Gilead tree, very brittle.]

(Can you think of anything else? We don't know the place.)

The trees were back and in a swamp; and above the trees were for bear and grow fast. The end was a case of bear and one in front for shade. The rest were not a case of do w . . . [well?] The walls reached above and into the hill; but the ends were ended; and at the road the edge of the road was a case of flare. [Correct.]

(You said the back of the house was painted yellow or cream; but Walter does not seem to remember that.)

No. The end was in that, painted alike after; but the end was once done in another [color]. [Correct.]

(Was there a brick oven?)

The oven was gone. It was ended, and found not needed. The house was added and the chimney was gone.

(Wasn't there something of a piazza on the side of the kitchen where the pantry was?)

Not a case of do well. The end was given a case of boards, and a case of up, but not covered in. [Correct. There was a covered piazza on the other side of the kitchen.]

(In what part of the kitchen were your rocking chair and table?)

My chair was against the window, back to the pantry; and the table was set against the wall in the end against the home. [There was a large woodbox in the kitchen; and his chair was near that. Correct about the table.]

(Can you describe the chair?)

The chair was a rocker, with a wooden saddle and bend. [He had an old fashioned rocker with a curved seat. The upholstered one came later. R. H. G. The chair was a rocker upholstered in haircloth; and after it got worn it was covered with cretonne. Mrs. T.]

(Did you have a cushion?)

No, the seat was a fit.

(What color were the arms?)

New, and painted green. [The main color of the chair was green.]

(What direction did the window face? Could the sun shine in?)

Yes. It entered at the front, and at the end of the wall. [It entered at the front.]

(How was the ell placed on the house? Was it at one side or at the center of the back?)

This. At one side and against the end; make a case of jog at the other end. The wall was a case of holdoff. [Correct.]

(What could you see from your window in the kitchen?)

A huge case of do, and a case of go on, case of cover and hide.

[From the window in the back of the kitchen one could not see much as there was a hill.]

(Do you mean woods or hills?)

Go; and the end was covered, and was not seen, lost under the hill [Beyond that was woods and higher hills.]

(Could you see the hills?)

No. It was hidden. [One could see only a very little of the pond.]

(Did you have the piano and the secretary in the same room?)

The piano was against the wall; the other was between. [Correct as to the piano. The secretary was always in the diningroom between the parlor and the kitchen.]

(Can you tell how the house was planned?)

Enter a case of doors, one into a front room and one into a side, along and doors, one into the sittingroom, and one into the bedroom; the end was against the wall, and at the case of go on was a door for a back hall. [Correct.]

(And the stairs?)

Against the wall, and against the end, had a turn and go on. [The front stairs did not have any turn; but the back stairs had a broad tread, and a turn.]

(Was there a cellar under the ell?)

Not that; but enter and go into the end of the stairs and down back and under. [Correct.]

(Was there any chamber in the ell?)

The ell had no roof for tall; the roof was low. [Correct.]

(When you were in Lawrence the help made you a present of a large sofa. Did you take it to Alstead?)

That was carried and given a case of much do; find an end at the case of hall. [The sofa went to Alstead; and was sold or given away after the communicator died.] [R. H. G. says the communicator probably thought it was not taken from Abbott Hall in Exeter; but Mrs. T. says it was.]

(Was it worn out in a boarding house?)

That not good at all.

(Did you have a good-sized attic in the house?)

The attic was entered and was a case of hold all; but it did not reach a hand for a wall. [There was no attic in the main house, just a small hole and a trap to enter it; in the attic over the kitchen was a place for hold all.]

(You had some books in the secretary. Do you remember any of them?)

Not as good. How did you like to read much? Read and do something myself, not a hand for that; and some of those cards had a good hand to do good; a case of write about living, and how you grow, and how do you read. Had a case of trial, and a case of poems. [Correct.]

(Yes we have the poems. There was one subject you were interested in at one time. Can you tell that?)

Grow and enter and believe. [Correct.]

(Did you not have a book by Judge Edmonds?)

Enter and do, and a case of remember, a case of believe and see; not a case of true but of untrue. How did he find an entrance? A case of how absurd.

(We do not understand.)

Yes. You know of this. I entered. Find a case of show. Show you a place and you read. You don't know my hand yet.

(Did you have a book by a man of the name of Harris?)

Safe and find, find and keep.

(Did you have a poem?)

Hand makes no case now; hand is going. Have you a case of enter again into my hand. Please come and write, and see what we shall accomplish. Hand leaves now. Hand is going.

March 10, 1910.

[Same communicator. The notes as in the last sitting represent the knowledge of Mrs. Tinker, to whom the reports of the sitting were sent for comment. The message relates to Alstead.]

(Good morning. Shall we write to-day?)

Certainly. Ask for your grandfather G.

(All right! We had a letter from Nellie [Mrs. Tinker, daughter of the communicator] and she corroborated the greater part of your last writing. She says it is wonderful.)

Yes. She would know, and you were working entirely in the dark like that. Is it not more satisfactory in the end? Would you like to see what more you can do? It is good practice.

(It is satisfying to get good results. Nellie did not say anything about that stave mill. We don't know whether it was in the village or not.)

This. There were several mills one and one and one; and this was the one to split and frame and hold together.

(Walter [Walter S. Goodhue, son of the communicator] said that the mill was further down the brook; and we do not know whether it was in the village or not.)

This was one of these, only these. [There were three mills at Mill Hollow; two were saw mills at the time the communicator was there. Half way between Mill Hollow and Alstead Village was another mill for making staves and headings for pails.]

(Did you understand our question about the piazza? Nellie said there was a covered piazza on the side of the kitchen.)

This. A covered hand for this; but not a case of on both sides. One was low and free. [There was a piazza only on one side.]

(You said the piano was against the wall, and the secretary between. What did you mean by "between"?)

This. It was one and one and one; and that was in the second one between the front and back. [Correct. The secretary was in the dining-room, between a bedroom and the kitchen.]

(And what do you know of the old sofa?)

This. Hard and worn and hold much; not carried out, but kept and covered and used; old and worn, but not carried out. [Correct.]

(Not thrown away?)

Not carried out, but used. [Correct.]

(Can you tell us something that Nellie [Mrs. Tinker, daughter

of the communicator] will know about? We are working in the dark?)

Tell you about the farm. The sheds were a case of surround the barn; and they were large, almost as large as barn; buildings were across from the house. The land for sowing [the fields] were below the building. The swamp was wooded, and the trees were very dense. The ledge held back the swamp. The foot of the hill was below, and there was a turn at the foot. The fall was not very sharp, but was enough. The roadsides were not deep, but the hill soon hid it. The edge of the foothill was wet, and the pond lay beyond, and there were homes for many. The meadows were about, but were not let grow. The falls were not of a very great height; the brook had the mills. The village was not wealthy, but was in general circumstances. The town hall was at another, and the church was deep and set back and alone. The village itself held only a few; but the lower part was the [place of business]. The higher part was steady and slow, the brook did all the work; the higher part held all the people; and the hill was not a part of the village but outside; the farms were about, but the hill was steep, and was not for bearing but for trees and stones; and another village was at another hand, a village that was somewhat larger but not much. There was no case of saw, but much farmers about, and a case of cure and dry in the mills; and the hills were about there also but not as high nor as stony. [Query, was this Alstead Center? R. H. G. Mrs. Tinker says of this answer: I could not describe the farm any better if I should try. The town hall was at Alstead Center, and the church was next to it. While we lived there, the hall and church and one house were burned, and the church was rebuilt; but the town hall was rebuilt at Alstead Village. The rest of the description is all right. It is all correct but about the church, which did not stand alone as there was a house next to it. These were on the only street in the Center. R. H. G. queries whether the church last mentioned by Mrs. Tinker is the one intended by the communicator.]

(What was the characteristic of the brook between Mill Hollow and Paper Mill Village?)

This. The village was situated at the lower part of the brook and the brook was a case of bank and cut. [Correct.]

(Yes. But what about the fall between the two villages?)

The flow was steady, and the fall was sharp and swift.
[Correct.]

(What stock did you keep on the farm?)

Not very much, just enough to get along; the horse and a cow, the hogs and a few sheep. [He usually had 3 or 4 cows, and a yoke of oxen besides the animals mentioned; but he never kept a large stock of cattle.]

(Was there an orchard on the place?)

A few trees at the side toward the village; a few apples, and one tree for cherries, and a few others. [Correct, except that Mrs. Tinker does not remember the cherry tree.]

(What was in the mowing field on the opposite side from the house and above the schoolhouse?)

A large tree and a few hands for hold and a rock. [Correct.]
[The rest of the sitting relates to other matters. P. F. H.]

March 15, 1910.

[Same communicator. The notes as in the last sitting represent the knowledge of Mrs. Tinker, to whom the reports of the sitting were sent for comment. The message relates to Alstead.]

(Good morning! Shall we write?)

Certainly, ask for your hand for see.

(Excuse me please, a caller.) [Goes and returns.]

(I am sorry to have [had] to stay so, can you go on now?)

Not go again, hard,—try now, ask for your grandfather again, let him talk and see what he says.

(All right, is grandfather Goodhue here? We sent off the second report [to the communicator's daughter, Mrs. Tinker, for her comments] this morning. How well he has described the farm!)

Do well, let us try more, ask for the house and the buildings again.

(All right, go on and tell us.)

This. The old house was built a long time ago; and the old door and the huge chimney were torn out and two others were built, the stairway was straightened and the old door was renewed, the ell was added and a bed room there. The pantry, the hall was on the end of the kitchen and behind the front door, the chimneys were built center and between, that they might take two rooms, one on

each side, and one in the kitchen was alone; and the windows were made of small panes, and later they were made to haul.

(Do you mean with cords and weights?)

That, case of down and up.

(And were new frames put in?)

Had no sash for haul and a change. [Mrs. Tinker says: I don't know anything about the huge chimney; if there was one it was removed before we went there, and we never did anything to the stairs. There was no chimney in the parlor, but I think one was built for that room after we moved there, the chimney in the kitchen was alone. The windows were of small panes; father put in some larger ones, not the large ones, but 9 x 13 or something like that. There were springs, no cords and weights.]

(Was there a back door to the kitchen on the side towards the pond?)

Not a door, a window; and back against the ledge was a shed and that was open. [There were two windows and a door toward the pond, and on the other side were two windows and a door. There was an open shed that joined the barn, but the shed that joined the house was a woodshed and closed. I think father meant the shed that joined the barn, as there was a ledge in the mowing near it.]

(Can you tell where the cherry tree was? Nellie [Mrs. Tinker] does not know?)

This. A growth and a hill and a tree, and a tree and two or three hills and a cherry alone. [There may have been a cherry tree there sometime. Just now I asked my husband if he remembered a cherry tree on the farm. He said, "Why, yes, a *black* cherry tree." I suppose a cherry is a cherry whether it is black or red. After he said that I remembered it well. It stood *alone* in the pasture, and mother and I used to get cherries from it.]

(Can you tell us more about the house?)

The huge chimney was leveled, and the stairs went straight and not twisted, and against the end of the hall the door to enter a room was a case of turn at each side, and the back hall had no stairs at the end towards the shed. [The huge chimney was not taken out while we lived there; in the cellar was the foundation of one.]

(Was there any window in the kitchen attic?)

None that was large,—a half. [Correct.]

(Do you remember anything in particular that was kept there?)

A hat, and a box hat that was used for bees, also a hold for yarn. [I don't remember about the hat or box, or hold for yarn. We used it for a store-room, and father spread his corn there to dry.]

(Was there any door at the stairs?)

Yes, a door at the foot. [Correct.]

(How large was the shed, and how was it built?)

Large, for wood, had two doors, and made of shed beams not sawn. [Correct.]

(Do you remember the old Indian mortar that you pounded bones in?)

Yes, it was in the end of the shed, and was of stone, and a long case of pound.

(In-doors or out; and what shed?)

For a hand to grind, at the end of the long shed and under the eaves, for a case of grind. [Near the corner of the woodshed.]

(Where was the long shed?)

Draw and show. [Draws a plan.]

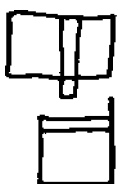


(And where was the mortar?)

At the end of the shed and under the eaves, near the road and back of the end. [Mrs. Tinker says: "I don't seem to remember anything about the mortar."] [She had just been telling about the mortar; probably she did not know it was an Indian relic. She was telling about the *grindstone*, "a case of grind,"—a mistake of hers. R. H. G.]

(That is what father was thinking. [I had totally forgotten the mortar, but my brother spoke of it when here.]) (Where did you keep your grindstone?)

That was back of the shed. Draw that and on the other end of the house. [Draws plan of house and shed. Correct.]



(All right, where was the watering trough for the stock?)

At the end of the yard at the opposite of the shed. [Correct.]

(Where was the Balm of Gilead tree?)

A little towards the edge of the roof. [Correct, it was near the shop.]

(What kind of latches were on the doors?)

Hands for draw and hands for turn, and of all kinds, wood and lift. [Correct. I have lifted the wooden latch on the barn a great many times.]

(I know you spoke of wooden knobs once, but don't remember where.)

Latch on barn and a case of lift and draw aside and pull, and a case of bring over and lift on the shed, case of turn and unlock on the end, and a box [bolt?] and a hasp on the back door.

(Was there a kitchen cupboard?)

Against the end and for a case of sink, and for a door and out, and for a seek to go on. [The cupboard was about in the middle of one side of the kitchen. The sink was in the end, with outside door next to it.]

(How was the kitchen finished?)

A case of draw and firm, show and of wood, boards and repaper over. [Correct.]

(What became of the bookcase you bought of Sam Stearns?)

Go on and tell later, let me ask for the farm.

(Was not the bookcase taken there?)

No, did not last so long. [I don't remember the bookcase.] [I remember now it was given away when she was a baby. Given away when the communicator moved from Canaan. R. H. G.]

(Where was the tie-up?)

A door against the road, and open across, and horses and cattle along a side near the end for the village. [Correct. The place for horses was on the side toward the village, for cattle on the other side.]

(Was there any Wormwood growing about?)

And that was not there, was no such about; case of fur and fuz. [Father is mistaken, the wormwood grew near the wagon shed, three or four bunches of it; mayweed grew in the barnyard.]

(If we name the weeds, could you tell?)

Low and small and sweet, grow and fur and fly.

(Dandelions?)

They were low and fuzzy, but not sweet.

(Mayweed is not sweet?)

Yes good, draw and brew, good, like that.

(Yarrow?)

Not there, near but not in the farmyard.

(Did you have tansy?)

Grow on a side, grow and spread and grow more. [There certainly was a lot of tansy that grew by the roadside, and it grew and spread.]

(Did you have thistles?)

Sting, not near, but across and among the stones.

(Tell us about the muck in the swamp.)

That was take and beware, had a great case of draw in and sink; the swamp was of slime and deep, the black was deep, case of sink and look out, hand for draw in, up to the knee. [Correct, always had to mow and rake it by hand.] [About the swamp, I was told that bottom could not be reached with a rake-stake. R. H. G.]

(It was measured with something they use about the place.)

Not good, case of draw in and lose, lose and not recover again, deep.

(Were there any vines about the place?)

Hand is going now, come again.

[Mrs. T. remarks: "Father has certainly given a fair description of the farm and buildings. There was but one piazza when I was there, but it seems as though the last time I was at the farm, there was a kind of a small piazza over the door looking towards the pond.]

March 29, 1910.

[Same communicator. The notes as in the last sitting represent

the knowledge of Mrs. Tinker, to whom the reports of the sitting were sent for comment. The message relates to Alstead.]

(Good morning! Shall we write to-day?)

See, ask for your grandfather; ask about the bees.

(We cannot find out anything about the bees; Uncle Walter says he can remember nothing but corn in the attic.)

Buzz and fly and sting.

(But that was what I was thinking.) [Wasps or hornets.]

Just so.

(Was there any old yarn machinery in the attic when you went there?)

No, had one but gone and lost. [Don't know anything about it.]

(Did you mean there was one, before you knew of the place?)

Yes indeed, see how the beams were. [No way to find this out now.]

(Can you tell us what family took the house when you left it?)

A hard working man, industrious, man to slaughter and kill. [Father made a mistake in this answer, the family that took the place consisted of man and wife only. But he describes perfectly a family that lived near, at the foot of the hill,—he was a hard working man, a butcher, used to do most of the butchering for the farmers about there. His family consisted of a wife, a great boy and a little girl.] [My daughter and self knew nothing about this whatever. R. H. G.]

(How much of a family did he have?)

A wife, a great boy and a little girl.

(Is he still there?)

Has gone, is not there. [The man and wife are still on the place.]

(How large was the farm?)

One hundred and seventy acres, bounded by the pond, the ledge and the road. [Should say he had the number of acres about correct, but it was half a mile from the pond sure.]

(We did not think the farm reached to the pond. Was there a brook on the place?)

A small one running from the pasture towards the swamp. [Correct.]

(Where did the swamp drain?)

Across and over a hole and through the ledge. [Correct.]

(Was there any hardhack in the pasture?)

Not much, the hummocks were free and brakes. [Correct.]

(Where was the pasture?)

Across a case of travel but reaching to a hand for drain. [The gate to the pasture was just across the dooryard.]

(Were there any juniper bushes there?)

Not there, but across a hill. [Never saw any juniper berries; there were blueberries there.]

(Were there any oaks?)

Spread along the hill, but not huge and grow but late. [Correct.]

(Was there a maple orchard?)

Draw and sweet, no, case of dear. [A few trees.]

(What did you keep your deeds and papers in?)

A huge hand for books, press and hold in order, square case of trunk, square and rigid. [Correct.]

(What was it covered with?)

Skin, ox and sheep. [It is covered with skin, not much hair on it now, don't know what kind.] [I remember that box, a little trunk-like box covered with calf or colt skin, ornamented with strips of sheepskin, once colored, fastened with brass nails, but my daughter never saw or heard of it. R. H. G.]

(Do you remember what you wore around a dickey when you wore them?)

Fold and long and straight, but not tie, run and fold.

(How did it fasten?)

Bind over. [Mrs. Tinker speaks of her mother's making his ties of black silk, and that was correct; but the question had reference to a made-up stock, which fastened by one end slipping into the other behind. Think some did fasten with clasp, but don't remember sure. R. H. G.]

(Do you remember how the stock was kept on?)

Fold and held by a clasp. [Some perhaps; his had spring inside.]

(Was the mowing at Alstead stony?)

The side.....had some ledge, but all was not. [Correct.]

(Did you have a poultry house?)

Show and sun, a space had a glass window, against a barn, at the rear and out and along towards the sun. [Correct.]

(Where did you keep your pigs?)

Under but not all under, one side. [Correct.]

(House side or barn side?) [Of the road.]

House was not a case of that. Under the house? No indeed; house was over and about the cellar. The pig pen was across and half under the old barn door. [Correct.]

(Did you have turkeys?)

Had a few once but away. [Correct.]

(There or somewhere else?)

Not there, was at another, no good, hunt. [Correct.]

(Did you have a cat?)

Yes, had one and one and one, had cats always, had none in, but when hand for like was little. [Correct.]

(Did grandmother make any cheese there?)

She was not able, no press. [Mother made cheese in summer as she loved to make it, and there was no proper place to set milk for butter in warm weather.]

(Were there any fireplaces?)

Ripped out and gone.

(Were there swallows under the eaves of the barn?)

Mud and stick and rear, all about the inside. [Don't know, but presume answer is correct.]

(Was the barn cellar well drained?)

Not a case of stand and stay, drain off and out, not standing. [Correct.]

(Did the foxes ever trouble your hens any?)

Once and again, all a case of not often. [Don't remember about the foxes.]

(What about the woodchucks?)

Ground and dig and hunt and for eat vegetables, corn and the crops, hold and hunt and spread and dig. [Correct.]

(What became of the bricks from the old chimney?)

Spread and scattered and relaid. [Don't know.]

(Were there any mica deposits on the farm?)

Shine and glitter all about, but not of any value. [Correct.]

(How were the sides of the road from the house down the hill,—rocks or trees or thistles, grassed over or bushy?)

Stones and weeds, grass and bushes, no grass or trees were clean and swept but hand for all. [Correct.]

(Did you ever have any trouble with the neighbors?)

Not good and don't ask; forgotten and over; case of a little.
[Correct, to a small amount.]

(What kind of soil was the road?)

Sand and stones, small and light. [Correct.]

(Did you ever own a watch in you life?)

Sell and one, hand for felt a case of swindle. [Don't know.]

(What kind of a watch did you give Fred [Frederick C. Goodhue, son of the communicator]?)

Hand for bore and a case of start, for bore and a case of hurry.
[Don't know.] [Answer refers to Fred. R. H. G.]

(What became of his watch?)

Hurried and retreated and became left, and he was gone and never came. [He gave Fred a small silver watch, but he is talking of Fred himself, left on the field. R. H. G.]

(Was there a bulkhead to the house cellar?)

Not at the end, but at the back and against the ell.⁹ [There was no bulkhead when we lived there.]

(Were there any large farm gates?)

Not large but small, at the yard, at the end aganst the building and open but not against the house. [Correct.]

(What were the fences, stone or wood?)

Stone, and some wood, not but a little. [Correct.]

(Could you see any mountains from the farm?)

Not a case of see, had no case of that, broken by the hill, but away the height was against the sky beyond a height. [Correct.]

(Did the stage go to Alstead?)

Yes all the time and each day, once and back, mail and deliver.
hold and carry. [Correct.]

(Did it go on to Marlow?)

Hand is out, and so ask again.

April 5, 1910.

[Same communicator. The notes as in the last sitting represent the knowledge of Mrs. Tinker, to whom the reports of the sitting were sent for comment. The message relates to Alstead.]

9. There may be a confusion with Deerfield here; see notes to sitting of Jan. 21, 1910.

(Good morning! Shall we write this morning?)

Ask for your case of write again and see what will come.

(Call for grandfather again? He will have to volunteer information.)

Perhaps, ask for the hillside, was it wooded? Woods there but thin and second growth. The hill was certainly steep and was almost a gully. The road was hard for horses and dangerous, and should be seen after better; the foot was washed for a case of a drain and was worn away. [Correct.]

(What hill was it?)

Go and ride over and was steep.

(Between the farm and the village?)

(Hand for travel, yes, not behind us.) [Correct.]

(Tell us more about the neighbors.)

Hand for slaughter and kill but was not a butcher all the way, against the house for school, and drain and dig and plow all about the road, all were a case of till. [There were but two houses between the farm and the village of Mill-Hollow. Mr. Still was a butcher, but not all the time; was a farmer and a good stone layer. Mr. Howard lived next the schoolhouse. At times he would drink, and so would Mr. Still; but they were peaceable and good neighbors.]

(How many were there between your house and the village?)

Six and more, the farmer, and the hand for drink, and the butcher, the hand for sell and drain, and the one who was a case of lay idle. [See last note.]

(How many people were there in the Banks' family?)

Gather and recall....the cousin, his wife and two sons, the girls were away. [Mr. Banks' family consisted only of himself and wife; they never had any children. His father died before we moved to the farm. I know nothing about his family.]

(Tell us about Rat. Kidder's family.)

He lived by the water, he made scythes and rakes and hoes, he used to use a drain, and was a case of turn and turn, he made the boys sing and dance, and he led the flute for them, the boys used to say he was a dandy. [This seems a little mixed. Rat. Kidder lived near the water, made rakes, and turned baby-carriage spokes; but in the mill near the road, on the same stream, Mr. Messer used to turn scythe nibs and spokes. He is the one, *Hop.* Messer, that used to play for the boys to dance. He played on a bass viol.]

(We never heard anything about him but that he had a turning mill.)

He was such a caper, he used to use the water and the drain, and work and work, and he used to chipper all the time. [He was a queer old fellow,—was a great worker, always went barefooted in the summertime, was quite well off.]

(.....Were there any mayflowers there?)

Yes the hill beyond was covered. [We never found many mayflowers, some patches.]

(Were there any cranberries in the swamp?)

Hand for sow, no, had no good place for them, swamp was too dense. [Correct.]

(Can you describe the schoolhouse?)

That was low and long, deep windows, doors two, one at each side, the entries were spaced and ended at a desk, the windows were thick and few, the ends were all blocked and firm, but the other case of see was ended by a shed and was not open, the sides showed all, but the back was a shed, a place for store and the rest. [Father must have had some other schoolhouse in mind. It was not the one near us. There was but one outside door and no shed. The wood was stored inside, the windows were high up in the wall. We know of no such schoolhouse as described.]

(That is, the school had two entries, a desk between them, windows on the sides, and woodshed and outhouses in the rear?)

That, draw and show, hand for sit was in the end, and the shed was parted not separate buildings,.....hand for grandpa's house was away at the end.

(Think I understand.)

The wind was fearful at the hill, the trees were broken and twisted there. Has you father found out anything about my people that I told about? [I guess we used to feel the wind some, but not such a very windy place. I had an idea that some hill in the vicinity was meant, not the farm in particular.]

[R. H. G. says that, in regard to the foregoing matters, all that he or Mrs. Harrison knew was that there were such persons as Kidder and Messer, and that they had shops where they did more or less turning.]

(Yes, he wrote to Aunt Esther about them.)

Does he know? Do you know any as the others do? (I never

saw any of your generation but yourself and Uncles Elbridge and Jabez.)

Tell you more about them then, my sisters, some liked them. . . . but not the same ones, Esther knows.

(Yes, she said the Loomis girls were like some of the others.)

This, you are like your case of do, see your own lines in mine, you show certain face and hand lines with mine, you have my eyes and mouth.

(I did not know that, go on.)

You have the family mouth, you have my eyes and my mouth, but your face is altered by the other family, you are smaller than my father's blood, but not the mother's, you do not live like us, but like your mother's family instead, and are more restless, we were so phlegmatic.

(I do not think you could call the Goodhues phlegmatic, they were industrious and steady.)

That, but not jumpy and restless like your family. [They were nervous. R. H. G.]

(But I am not as nervous as the Miners were.)

Not as much, yet you are some, you are not the same, it is tempered, you are restless and uneasy, but you are not unhappy, you are happy and working all the time, but not always digging. [Grandfather M. was a great worker. R. H. G.]

(But you were telling me about your family.)

You have my eyes and my mouth, you have not the family look, otherwise you are tempered by the others, yet you are of the blood, ask for my aunt that saw a family.

(We have a picture of Aunt Veasy but don't know anything about her.)

Hand for us, have you? Her face was large and full, the eyes bright and sharp, she was plump and generous, and wore a cover, her hands were busy and doing, she made herself a disposition that was enviable and she was sweet and dear. She was our mother's husband's sister, she swept all in to her liking. Her father was one of the old generation, he was a courteous and polished gentleman, and was a good and true man. Have you seen the hill that was abloom with the trees? She was like that, a sweet woman who was attractive by her happiness and sweetness.the children held the farm, and there was a case of not live.

(How many children did Aunt Veasy have?)

Had two who grew and one and died. [We know little or nothing about this aunt. She lived in Deerfield, N. H. R. H. G.]

(Do you know anything about Mary MacFarland's early life troubles?)

Have no case of that, she did not like to tell, did she not love thehe was too big.did Sam have any mischief?

(I don't know anything about it at all. The book says Aunt Veasy had four children.)

Hand for see and name them, case was this, the boys had the farm and the girls did not live, died young.

(Who was Aunt Deborah?)

Hand for sell and dig, hand for rake and save.

(What was your Uncle Collins?) [Her husband. R. H. G.]

Hand for buy and sell, hand for delve.

(He fought in the Revolution?) [Officer in that war. R. H. G.]

Hand for buy and sell, hand for hold and save.

(Perhaps, I can't tell.) [Know little or nothing about him. R. H. G.]

Hand is going, come again, ask for the rest again, is your hand better now?

(I feel more encouraged since so many things have proved correct.)

Ask more questions about us then, do you care at all about us?

(Of course I am interested.)

Ask for your own ancestors, and learn. Your mother's people were well intentioned, but so very grasping and saving, live and earn and work, but ours were easier and took things less for gain and more for comfort. Hand is going, ask again. [Generally true.]

May 18, 1910.

[Same communicator. The notes as in the last sitting represent the knowledge of the communicator's daughter, Mrs. Tinker. The message relates to Alstead.]

(Good Morning! Shall we write again?)

Ask for your grandfather, he wishes to talk.

(Grandfather can you suggest a subject to talk about? Something that you and father are both cognizant of.)

Ask about my illness at the last. (.....)

Ask about my farm too, about my slaughter neighbor, and about the trees, and about the hauling, about the shed that I built, and about the door that was unlatched and was not gone, and the floor.

[Mrs. T. says she remembers nothing about the door that was unlatched.]

(Did you ever build a shed?) [Medium and R. H. G. do not know.]

Yes, at the end of the barn which was....and I had a pen from it.

[Mrs. T. says correct.]

(Tell us about your neighbor the butcher.) [Partly known to medium.]

He had a farm near us, about sixty acres all hill and land for growth, he farmed and slaughtered and his hand for that was for all—and he was honest and did not cheat, his door was open to all—he never sold a case of poor; his wife was good—and his family was grown and not; his wife was straight and very well liked, but was a case of overdo and overspread things, but her hand was excellent and firm, the boy was large and rather rough but not rude. [Mrs. T. says correct.]

(All right! Now tell us about your illness.) [Known to medium.]

Severe and long, lingering but with a sudden end, quick and hard but soon over, left and gone soon. Those to see me could not come, but all rejoiced that it was over, did not wish me to linger.

[This is correct, we could not reach him in time. R. H. G.]

(Do you mean that the boys could not come?)

They were not in time.

(Can you tell us about your experience?)

Quick and soon over, had not case of linger, fall ill and go, no falling into trouble, just a calm and peaceful rejoicing at a release and a hope was fulfilled and made perfect.

(Did anyone meet you?)

My own who had gone before, my father and my own, all my own.

(Did grandmother meet you?)

That of course, she was the fellow....the half of all that I

ever was, she was there, she was firm and constant, all that I ever became was from her.

(But you were better financially, in easier circumstances with Nellie's mother?)

That, but she was my case of fall and rely, my case of grow and be firm was with your case.

(You knew where your body was carried?)

No account, ask for me.

(Should it make no difference to us where or how one's body is cared for?)

Not important, only a sign of decent and expected respect, not mutilated, but simple decent care.

(Do you know of Nellie's circumstances? Can you see her?)

She is at home and trying to make the best of circumstances and overcome, and find respect and make the outside case one for the world, and hold a firm hand for good, she does not let the people see her trouble, she would not have any to fall over, but to hold her own.

(At one time when you were standing in the cellar at the Carter House in Lawrence father hurt you, do you remember it?)

He did not mean to, but he fell and hurt me over the eye.

(.....) (Father says you have forgotten, and no wonder for it happened many years ago.)

Yes I did not remember, but it was not a case of able to say, not so much a case of willing.

(Sometimes it seems as though it would be better if you could simply say no, and not attempt to answer when you have forgotten.)

It does seem so, but you see we are always trying, and you ask and we must attempt and not let the case fall through.

(I understand. Did you ever make any alterations at Alstead?)

Yes, strengthen and repair, and change and alter the barn, fix and alter all about there, and at the end and at the trough.

[Not known to medium or R. H. G. Mrs. T. says, "Correct."]

(Where were the big barn doors?) [Not known to medium or R. H. G.]

At side—against the road, the back was above and had a hill, and from the barn was above. [Mrs. T. says correct.]

(Were there any raspberries growing on the farm?)

Yes at the side of the road and above the pasture, but they were

not tilled. [Not known to medium or R. H. G. Mrs. T. says, "Correct."]

(Can you give us a description of the butcher's house?)

Place for work and kill was at the end, and the place was under a hill, but the door was firm and was over a place for climb, and the end was on the road and over, and was reached by some high steps, the other end was on the level and not so high, but there was a case of farm and wor. [Not known to medium or R. H. G. Mrs. T. says partly correct.]

(Was there a shed-chamber at your farm—or was it open clear to the roof?) [Not known to medium or R. H. G.]

Not all open, but part. [Mrs. T. says correct.]

(What did you keep there?) [Not known to medium or R. H. G.]

The old harnesses and some of the truck, and all that was needed that was not needed during the summer. [Mrs. T. says correct.]

(Were there any wasps there?)

There were those and hornets and bees all about, would sting at the house.

(Where at the house?)

At the house and barn, and all over and in. [Mrs. T. says correct.]

(How did you reach the shed-chamber—by ladder or stairs?)

We climbed some rude stairs. [Mrs. T. says correct.]

(What kind of a churn did grandmother have—dash, crank or rocker?)

A crank, case of do and do. [Not known to medium or R. H. G. Mrs. T. says correct.]

(Did she have a flower garden?) [Not known to medium or R. H. G.]

Not much, just a few that grew at the side, a few. [Correct.]

(Did you do any teaming with oxen?)

That, to yoke and drag, not always, sold. [Mrs. T. says correct to this part.] [He speaks about the buildings again.] Not a case of alter much, just a case of order and fitting, uphold and repairs. Ask again.

(Did you keep oxen?)

That, to yoke and drag and haul, for sale and depart. [Correct.]

(All right! Is mother there?)

Not now dear, ask again later, ask and I will come. Goodbye.

May 23, 1910.

[Communicator Juline F. Goodhue, wife of R. H. Goodhue. The sitting relates to the Canaan Farm. Notes by R. H. G.]

(Good Day! Shall we write again?)

Why certainly, we should like that best of all, you did quite well last time, ask and ask again for me dear, ask for old times.

(Can you tell me how many children Rob Morey had?)

Ask and let me try, one and three, eight and the little one, ten.

(Not Rob Morey [He had but one.], someone else, or whom were you thinking?)

Found near, above and rear a little, neighbors, case of all those.

(Can you talk about the South Road farm?)

That, tell about the crops, about the fertility, about the barns and the cattle, and the lovage, and the brook, the swamp, the trees, the hillsides and the stones, about the little chickens and the farm [hand], and the attic where he slept, and the man, and the door and the round on it, the farm and the field where the oats grew, the farmers have,famine and plenty there, how I was frightened at the dog, the farm and the farmhouse all around, and a turn, the door where you saw my father's farm and the window over the eaves, the sheep and where we fed them, the farm and the pump over the well near the farmhouse, and the barns huge and worn, and so of all, the farm.

(Did your father own the land clear to Merrill Currier's line?)

His, buy a field and clear it, sell later.

[There was a small field between farms, owned by outsiders, I had forgotten whether below or above, she was right it was not above.]

(Was there an orchard that did not belong to your father, near you?)

That, farms were all about, and the trees, the trees were above the road and over the farm, a case of buy and sell later. (.)

(When you lived there, there was a building on the other side of the door yard, opposite the shed, what was it?)

The cream house, the milk house.

(Oh no! you never kept milk outside of the house.)

The cream house, the milk house.

(You have forgotten [It was a corn crib]. Did anything but apples grow in the orchard above the house?)

Yes, pears, and those with stones.

(Yes pears, and a row of cherry trees near the house.)

[Medium did not know about the old pear trees, did about cherries.]

Wild grapes at the entrance to the sheep pasture, black currants and a snow bush. [Fifty years ago; too late to verify it now.]

(Where was the pigpen?)

Above and under the trees, place for slaughter and arch under the eaves in the far end of the house. [Front of wagon shed I think.]

(Don't think the pigpen was there as father remembers, where did you go to feed the pigs?)

At the open end of the shed, from the end of the house, and reach under the trough.

(Were the pigs under the shed?)

The pigs were over and around, reach out and extend.

(Perhaps; father does not remember exactly which side the pigs were on, which side were they?)

On the lower side, under and along, case of drain.

[And that was as I remembered it.]

(Do you remember the crops of hay below the house?)

Full and rich, deep as a man, and so strong. [Correct.]

(Do you remember the cat going upon the top of the barn?)

She found a way to climb for the swallows. [That was what I was after, she would reach under the eaves for the young birds, but medium said she had never heard of it.]

(The rascal! What did you do about it?)

We found her out and we were sorry, but she was a good mouser.

(Where did your father keep his plows and harrows over winter?)

Place for shares and his rakes and all at the end of the shed, under the leanto. [I believe this is right; thought he kept some of them under the corn-crib but am not sure.]

(Wasn't there another place?)

He kept his carts and his huge trucks at the end of the old barn and under it. [Not known to me.]

(Which side of the road was the maple orchard?)

Back from the house and at the end of the long turn.

(Where was the woodlot?)

He cut and cleared across the road, and the rest was at the end of the long turn and against the orchard for sugar. [Both correct as far as I know.]

(Where was your own bedroom?)

Mine was at the south corner. [True.]

(At the back or front of the house, and up or down?)

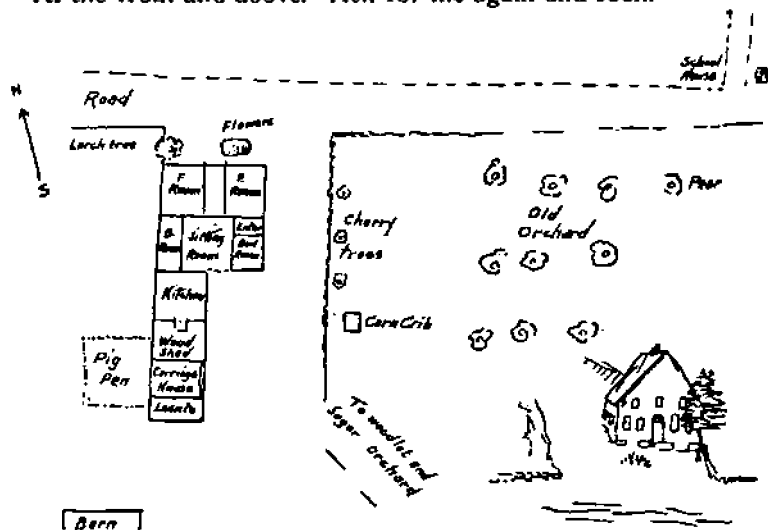
This, all attic above but one corner [True]. Mine was below and beyond the entry and against the front and wall.

(Where did your father and mother sleep?)

Place for sleep and there, at the end and at the back, at the end at the outside and at the wall, the end toward the orchard and the barn.

(Where did Byron sleep?)

At the front and above. Ask for me again and soon.



[The bedrooms were as she described, but I always thought the one "beyond the entry" was her mother's. Medium says she has seen both of these rooms but did not know by whom they were occupied. She speaks of the "long turn" and the "leanto" but I

do not remember them, I was down there but little, she was but 12 years old when we moved there and they sold out a year or so afterwards. She made a short call at the place with her daughter many years after the family left the farm, and the visit was so short that my daughter could not acquaint herself with many details. I think perhaps my brother in N. H. might know something about the place as he lived at home after I had left for good. These descriptions are of the place as it appeared fifty years ago.]

May 27, 1910.

[Communicator Wadleigh Goodhue. The message relates to Deerfield. Notes by R. H. G.]

(Good Day! Shall we write this afternoon?)

Ask and receive, ask for your own case of writing answered by your grandfather, your were pleased.

(Yes, we were pleased, almost every question received a correct answer.)

And you can rely on me now; ask for the old estate, ask for the old home, the old home.

(Do you mean Deerfield when you were a boy?)

Yes ask about that; you don't know how pleased we are to use you for this, it gives us much satisfaction to be able to use you authentically.

(I am glad. Can you tell us about the old place—what about it?)

Ask for the turn and twist of the stairs, the bend in the chimney, the rough old attic, the ell that was never built.

(We never heard of an ell, where was it to be placed?)

At the end near the road, and off the kitchen.

(But that would be against the pantry.)

That, and use the kitchen then for a sitting room, and a new kitchen.

(One of the hallways had a sheet hung overhead,—which was it?)

Yes indeed! the sheet was over the little chamber door, the door Between, each door, each room was open into it, at the end of the wall and next the chimney, at the side away from the road, and down.

[The lower hall between the two back rooms, I always thought it was the upper hall, the one over it, but found out lately that it

was the lower. Medium knew nothing about it anyway. The room is called a "Chamber" likely because it was used as a sleeping room.]

(Do you remember what kind of a bed your father slept on?)

Yes, it was high and roll, and roped and stretched.

[This is probably true, but the one I remember folded up against the wall. Of course they were all roped.]

(Do you know that Aunt Sarah had that back hall made into sort of a pantry or sink room?)

No we were away, it was rough and unplastered and open and black.

[According to the law of suggestion he should have said "yes" and gone on and described it, but it was changed after he had gone away for good and he probably did not know of it.]

(Was it the meal chest, or something else that the children played hide and seek in?)

That was in the meal room, and above was the large chest that was eaten and worn, and was entered through the end.

(And what did they call that chest?)

No not now, for wear and dry out.

(Wasn't it called the "Grain chest"?)

Yes, a case of eat and dry and shelter.

[Notice that he says the large chest was above, I had forgotten this chest, but was told yesterday that it was in the attic, so he was right there, it may have been in the meal room originally.]

(Was there any way to get out on the roof from the attic?)

A scuttle and right close to the head of the upper stairs, and under the chimney.

[Locates it very well—but medium had never heard of it.]

(Yes but it was on the back side of the roof a little away from the stairs.)

Just the case, and do you know where the old cider barrel was?

(In the cellar I think. Where did your father keep the cider?)

He kept them under the end of the long shed and in a cellar but not the house. [Possibly, but he kept it in the house cellar when I was there.]

(Father remembers the barrels as being in the house cellar.)

Yes but he kept a few and a case of all, saw them and know about them.

(What kind of shutters were on the windows?)

Ask for those old hand made hinges—for those old wide board
.....for closing—turn in and back—hard and rude and heavy.
[For the doors.]

(Can you tell how they worked, were they on hinges?)

Not that exactly, turn and over, affixed by a long pin—with-
drawn during the day.

(Father says the end door was fastened at night by a pin put
over the latch, the shutters were the sliding kind, from the side.)

That made of boards—hand for draw.

(Father remembers something about the hinges, what kind were
on the door in the end?)

Wrought and made strong and heavy, hand forged and well
made but not like those you see, black and long and thin and well
made and fastened. [This was correct. My daughter could not
have known about them.]

(Was there a place where the cattle could go under the barn?)

That at the back and at the end, not open at the front or sides,
but only at the back, it was not easy to find a place of entrance.

(Do you remember where the flax-break used to be?)

Not now, but once it was at the end and side of the old carriage-
house.

(What is a flax-break?)

Tear and wear off the skins after the flax has rotted away for
a while, take on a place and beat. [Right.]

(What was swingeling?)

Draw off and open and draw out.

(How did they get the woody part out of the fiber after it was
broken?)

Draw through a big iron comb.

(Not the tow, the shoves.)

Draw and draw and soak out. [He is a little mixed on this.]

(How did they draw the water from the well?)

A huge tree and lift. [Can't remember.]

(Do you remember the queer old wagon in the shed?)

The old coach, a chaise, for draw and away.

(Was it on the axles—or did it have springs?)

Springs were worn away, don't remember, the hull was on the
axles.

[Old thoroughbrace wagon, did look some like a boat or scow.]

(You had some apples in the orchard above the lane?)

Not now, all gone, we had some old green and some old red apples.

(And one certain variety?)

Gone, grown old and bad and hard, apples were sour, were sheepn.... [That was what I was trying to get hold of, medium knew nothing about the sheepnoses growing there.]

(Yes, sheepnoses. Do you remember what kind of a building Mr. Nichols had in the pasture below the house?)

.....sort of a wheelwrights place there.

(Not where father remembers.)

Place for work and turn and grind.

(And what did they grind?)

The grist, all the corn and the rye, place for turning was not good all the time [water] dried out.

(Not a grist-mill.)

Not good, draw and haul and grind to turn and make.....

[Could not make much out of this, what the place was used for in "yore agoon" I do not know, but it was a small unused tannery when I saw it 55 years ago, being on a brook it probably did "dry out" in the summertime.]

(In what room was the old tall clock placed?)

At the end, end of the long chamber.

(And in which end of the house?)

At the rear near the road.

(The upper or the lower end of the house?)

The lower end.

(Yes; why do you call it a chamber?)

They slept there at times.

(And what became of the old clock?)

Repair and sell, and lose and keep on.

(This happened after you had gone.)

Sitting is now over, ask for me again. Thank you.

[Medium knew nothing about this clock, but it was placed where he said, in the back corner of the lower end of the house, I doubt if he ever knew what became of it, it fell down and was broken and was stowed away up stairs the last I knew of it.]

June 1, 1910.

[Same communicator. The message relates to Deerfield. Notes by R. H. G.]

(Good Day! Shall we write a little?)

Ask and receive, and tell you more about the old home, tell you about the land, the lay of the land, and about the village and the trees and the watercourses. [Deerfield, N. H.]

(That is good, how was the village laid out?)

Not around or across, but broken and scattered.

(Do you remember the Old Center? Did they keep a store there when you were a boy?)

Almost not at all, the store was poor and not of any great use, just a case for the strictest need. [As I remember it.]

(What small building was near the store?) (.....)

[Schoolhouse, could not tell.]

(What was back of the store, a small building up the hill a little?) [Could not make out.] (Was there a church up there?)

Place for sermons, that was down across the old common near the end of the lane.

(Where were your mother and Aunt Sarah buried?)

Near the gate and against the old tree, near the end of the wall.

(Where was the cemetery?)

Across the lane and on the hillside, but against the lower end, not at the center.

(What was the building near the cemetery?)

(Did they keep a gun or a hearse there?)

Draw and draw out, keep and not use but repeat and repeat, for shoot and report, not a case of haul or fetch, sham.... draw....

(Which way did the cemetery slope, towards the road or away from it?)

Down at the road and not away from it. [Correct as far as I know.]

(Which way did the brook run.....towards your house or towards Mr. Sanborn's house?)

Run towards the next [house]. [Correct.]

(Did it run from the road towards the maples, or towards the road from the maple trees?)

The brook was below the house, the maples grew out and down and the road was higher. [Correct.]

(Yes that was so; where was the other patch of wood?)

Across the pasture and down the slope.

(Was that lot above the house or below it?)

Place for maples was down, and for the oaks above and across the long pasture. . [This is as I remember it.]

(You used to call the end of the shed next the house the "old shop"; did you use to make barrels there?)

Place for repairs and rebuild, not a place for buckets, repairs.

(Was it under that that the cider was kept?)

Place for cider was at the end, end of the place of color and draw.

(What do you mean by color and draw?)

Place for repaper and repair,....case of repair. [We can make nothing out of this save perhaps that the end of the long shed was next the parlor in the house, this room was frescoed on the walls, but the frescoes had been papered over.] [Cider was kept under this room.]

(Where were the pigs kept?)

Against the barn but under cover, against the place for draw. [They were kept in the long shed, in the end next the barn, and near the driveway to enter the barn.]

(Where was the open part of the pen?)

Open on the outside against the road, place for cover was back and over, but not all over, open at the face.

(What kind of soil was the field where the hogpen was?)

Field was damp, not at all dry soil, drain, damp and sticky, not dry.

[This was true, the ledge or the buildings seemed to hold the water back so it was damp, though above the house; medium could not know.]

(At the further end of the barn was a large open space, what was the soil there?)

Underneath and above and all about drawn off and renewed each year because it was so rich and so fertile, and replaced with fresh soil for further strength. [This was evidently the barnyard at the lower side of the barn, but the medium did not know that the barnyard was scraped out every year and muck hauled in.]

(Wasn't that where the cattle came out? But was there grass near the big barn doors?)

Place for soil was worked and ridged, and was mucky and peaty, dry and hard, stiff and sticky. [Still describing the barnyard.]

(Father meant the ledge.)

A dry course—held back and return....for drain.

(Where was the little cupboard in the painted chamber?)

For gather and receive, useful and handy, above the end of the fireboard and at the side.

(And which side of the fireplace?)

At the end across the face of the room, out from the chimney.

(Father thinks so; were those spruce trees there when you were at home?) [Two spruce trees high in front of the house.]

Not grown, young and just planted, father set them out and we tended them. Ask for the room for draw and color, did you ever see it? It was a case of crude, common and simple, [artist had not much skill] but it was good for us then, there was a great space for sky, and ships and a sail.

(What picture was over the fireplace?)

....color and a frame.....

(No, painted on the wall.)

For a home, a farm, case of a home. [Which was correct.]

(Yes, and opposite, behind the bed?)

Draw and color a farm house [ans. to 1st question], a fall, a brook, a stream, ships and a fall. [Stream and steamboat, don't remember the fall] ships sailing [Don't remember].

(What kind of a ship?)

A sailboat, a ship, a ship for shallow water.

(What was across the river?)

A shipyard, a steamboat.....hand for go.

(Yes, but what was on the other side of the river, beyond the steamboat?)

Place for draw and rise. (Do you remember the city?) Draw and rise, on over and around. [City with houses overtopping each other.]

(What was above the house near the road that was quite prominent?)

A ledge and old trees, and at the front the trees were bearing. [I remember the ledge and apple tree, but not the old trees, they may have been there just the same, think medium had heard her cousin tell about a ledge somewhere about there.]

(Was there a window in the meal room looking down the road?)

Not on the end but in front on the side of the house, the end was covered. [This is my impression, not sure.]

(How large was the house?)

....the house was a....case for a good long hand, for several [rooms] long and on, cannot draw and tell,—a ten, a six, about a seventeen, and about a ten, case of a ten,—of a five or six and about twelve or fifteen. [About 33 x 38, think that was near enough.]

(Somewhere about that. How high was the studding?)

Height above and under [roof not counted], above and down,sixteen feet. [Which I should say was about correct.]

(How long was the shed?)

Started at about ten feet [From the house]. [Correct.] and draw on for about thirteen and on, and a ten, ten and ten and a stall. [Between 40 and 50 think.]

(Did the wagon house come first, or the shop?)

Hand for work first. [Think so, but don't know for sure.]

Barn was large and roomy, for a farm, case of that, all open on the side for hay and place for carriage, and a place for grain and an open place. [Rather indefinite, but "hand" seems to be failing.]

(There was a peculiar hole in the pasture between Mr. Merrill's and Uncle Veasey's, do you remember it?)

[Describes a gravel-pit.]

(No, not a gravel bank, the Devil's Den.)

A hole a deep hole, drawn out and left there, a drain into the end, place for drain into and down, place for drain.

(No, a hole in the ledge.)

Hand is over now, come again, ask for the old place, ask for the place you write, ask for the other place all your own, ask for your old home at the half and the end.

[This description applies to the old homestead in Deerfield, N. H. (About 120 miles directly south from Tamworth.) Father left there nearly 80 years ago, and only came back on visits afterwards. I was there a few months about 50 years ago, and visited there in the early seventies but have not been there since. The property passed out of the possession of the family many years since. Medium has never seen the place, and her mother never was there but once, and then only for a short visit.

The "Devil's Den" was not of much consequence, a square hole running down into the ledge in a sloping direction some 8 or 10 feet large enough for a boy to crawl in, did look some like the mouth of a drain.]

October 10, 1910.

[Same communicator. The message relates to Alstead. The notes represent the knowledge of Mrs. Tinker.]

(Good Day! Shall we write to-day?)

Ask for your father's father, his own people, his father.

(All right. What shall we talk about?)

Home and what we did—what we did, how we gathered and how we planned. The hill was spread with false and uncultivated and we were making an inroad on the side. [Mrs. Tinker says there was a sidehill above the barn where Father had taken out stone—lots of them.]

(Where was that?)

The soil was rather light but we had taken out the stones and stubble and were making a field there near—

(Where was that—at Canaan?)

No, at home, my home where I did best.

(Is this Grandfather Goodhue?)

Yes, my case—mine, I am your own grandfather.

(All right, can you tell us where you did your best?)

At the last farm—my last farm, I was better off there than else but not so many, hands were gone, I was alone with the rest. [True.]

(Of course we don't know. Which side-hill was this?)

A side-hill—the steepest—all stubble. Hand knows. Nellie. [Mrs. T.]

(I should not wonder. Tell us more.)

Hand knows all about it, she was there; the hill was very rough and was unused, and the hill was not allowed to settle—ran away.

(Who cut off the wood?) [Mrs. T. says nothing about washing away.]

Hand long ago—all gone—a case of before me. [Correct.]

(Yes. Which direction was the hill from the house?)

Away and one side—away. [Correct.]

(Yes, maybe so, what else?)

Old windmill, back and all rotten. [Remembers no old windmill, probably old shop, spoken of.]

(Was it anywhere near the farm?)

Away and back on the road—rotten and left alone—all gone and deserted. [Mrs. T. There was a short door that led into small barn cellar.]

(Were you not mistaken about there being a bulkhead at the house?)

It was not a case of that, there was one but at the end of the barn, open and close, all back and along.

(Walter says that there were no stairs from the kitchen to the shed chamber.) [There was no stairway from kitchen. Mrs. T.]

For climb and arise up, for ascend above, and the way all alone, at the back and alone—all alone.

(Can you tell us where the old Indian mortar was?)

Hand for grind, away—away and across, for grind all a case of grind, it was away left and gone—all gone—were dead and gone years ago. [Mrs. T. Don't remember mortar, it was back by the woodshed.]

(Yes, but where did you keep the mortar?)

For grind, and gone away, left at the back, it was stone, back and in there back. [Mrs. T. says it was back.]

(Yes and where did you get it?)

Sell and buy at the old rack and sale. [Bought with other old things with the farm.] [Correct, bought with place.]

(How large was it?)

Not so high but rather deep, and in a rock, big as a large tub.

(Where did you cut your firewood?) [Don't remember size.]

Away and back and over—away all about, there were many trees and they were thick and we started to trim. [Correct.]

(Were there doors or windows in the kitchen on the side towards the pond?) [One door, two windows.]

Open and see and not the other.

(Walter says there was one door and one window.)

See, and door too—see and enter alright—that is a window [and door]. Do you know where the front wall was? it was built on a large rock. [We knew nothing about this whatever.] [Correct.]

(Was this the cellar wall?)

Built on a rock and safe. Ask for do work all about—mine.

(Who? Grandmother Goodhue?)

Hand for do work—work and save, she made it a case of hard ways for them, she did much and grew over it, home was not a place for them but for us after. For work and save and plan, but too hard at first and grew and enjoy after, for work. Hall was built another way for work and enter and sit. [They did not build over hall.]

(What hall was 'his?)

For work, much better.

(Did you change the house much?)

Not much, repair and fix, nothing else just little things. [Correct.]

(Was there a yard in front?) [Quite a fair-sized yard, with trees.]

Trees and open about, all and enough, a little at the front, about six or eight feet and all the way trees, and kept its shape also.

(How did the fence end, at the corner—or did it project on the side toward the road?) [Not answered.]

Side and back, open out but back.

(Was it a wall or a wooden fence?)

Solid and big. [Correct, a stone wall.]

Do you know how Grandmother G. changed towards the boys before she died?)

All over and all right, she knew and understood.

(What room did Walter and Mary have when they were at the farm?)

Hand for speak and quiet all together, and hold much in part, a room at the front and above at the end near the city. [A front downstairs room, don't say which end of the house.]

(Do you know that Walter was here yesterday?)

Here and you never—did not ask [For us]. Hold and keep all together all together, my case your case, our case all together, ask for him again, we are of one blood.

(Do you remember where grandmother dried the clothes?)

Yes, above and in the open, at the end but not at the rear, at the side. [Correct.]

(Did she have a reel?)

Not a case of turn, a line. [Correct.]

(Do you remember the two old sole-leather trunks?)

For sole and tack [plenty of brassheaded tacks], and do and hard, carry and take all, fill and carry, at the rear and above, above and all done. [Unused, stowed away.]

(Can you remember who they belonged to?)

At the case of home, case of home.

[Brought them from his home long time ago.]

October 26, 1910.

[Same communicator. The notes represent the knowledge of Mrs. Tinker, to whom the reports of the sitting were sent for comment. The message relates to Alstead.]

(Good Morning! Shall we write this morning?)

Ask and tell and ask again, you ask for your own ones—your own father's—his hand—Grandfather's.

(All right! Is Grandfather Goodhue here this morning?)

He is here.

Good day! Amy. Ask for my farm—about the farm.

(You will have to volunteer as we do not know what to ask about that.)

Tell us more about the old place. Did we have any meadow or any clover,—where did we raise it and how? This. On the side of the ridge near the farm, and it was quite a good crop. The hillside above the farm was not good for that, but the lowest place where the trees grew was too swampy for hay if it was clear. The hayfields were all over the farmside, the rest was all trees. [I don't remember in particular about the clover. It was raised on different parts of the farm, and it is thirty-three years since the farm was purchased and eighteen since it was sold.]

(We will ask about it. You did well about that cellar wall.)

Ask about the wall. Yes, it was on the ledge. The house was well founded.

(Yes, that was a good point. We know nothing about that.)

The wall was set on a rock and the edge was into the cellar. [Should say that the description of the cellar wall was correct. I remember by the front wall was a projection of stone, and on that rested the chimney.] Ask for the hillside where it was being cleared. It was partly clear and partly bad,—stubble and rocks. The back of the barn was higher than the front from the ground and the back had openings. [There were doors at the back of the barn.]

There the mortar was in the cracks of the shed and outside. [Don't remember about mortar in the cracks.] The old mill was partly decayed and was left long ago.

The trees were all over the place but not a few by themselves as in the Canaan farm. [Correct.] The trees were all scrub and pines, and they were not high but late growth. [Correct.] All the orchard was beside the house, at a side and were not many, but some apples and a few pears. [Don't remember about the pears.]

The tree was growing in the front and was the brittle, quick-grower and sprouted about. [Correct. The tree was Balm of Gilead.] The hillside grew berries and we picked some of them and used them. The hayfields were poor but good to mow. [Correct.]

At the end of the road was a flat stone and we were used to sit on it,—a flat stone a little out from the wall and alone, where we used to sit,—a stone where the children cracked nuts and played, a place for freedom and fresh air, and safety there. [Don't remember the flat stone, but Mr. Wilder, the present owner, says there is such a stone in front of the shop.]

The houses were above and at the back, at the end of the shed the outhouse. [Amy happened to think of pigeons. R. H. G.] The hand for fly? No, none of them. The beef creatures were all kept on the next farm. Man to sell and buy there. [About outhouse, correct, but don't remember beef creatures.]

Hemlock and trash scrub on the sidehill,—plenty. The farm was made over but not in our time, we did not shape the parts. [Correct.]

Windows were across the ends and across the front, in the ell, in the back of the shed, in the end. [Correct.]

The arch was gone and the chimney was small, the brick oven was gone, the fireplaces were gone, and the trees [mantel trees. R. H. G.] were away and gone, the whole of the little panes were gone.

(Nellie says that there were no cords and weights in the windows.)

Trees and ropes were gone.

(Where was Walter's room?)

Sharp and quiet, at the end front and at the end away and back of the road, at the front and the end and in the main house. Place for sleep. [Correct.]

(Up or down stairs?)

Few steps—not up.

(Did you raise grapes?)

A few back of the ell.

(Father asks if Mary talked much when first married?)

Talked and talked all the time,—poor mother and I—all the time. She was absolutely unquenchable. [Correct. My memory is good about Mary.]

(How long did she stay with you?)

A year or two,—not longer, she was too quick and too harrying.

(Was there a wagon door in the shed?)

Two doors, one little one and one for wood. [Correct.]

(Father is ill. Did you suffer much with your trouble?)

Suffer much! All gone and over now, but how I was a sufferer and how I was able to groan.....groan.....groan.

(Where was Nellie's room?)

All alone by herself, above and at the side towards the city. [Correct.]

(Could you make a plan of the house for us?)

Shed and place for wood back and in the back. the end was back and out, the side was less and not so large. The trees were about.

[Mrs. T. also sent a rough sketch of the ground plan of the buildings, (See sketches on page 377) but if my memory serves me right I think she is wrong in making the ell as wide as the main house was long. Notice that father has the plan of the house all right even to the projection of the pantry into the kitchen; but when he comes to size of kitchen and woodshed he is wrong. I copied the shed larger than it was in his sketch on report.]

October 30, 1910.

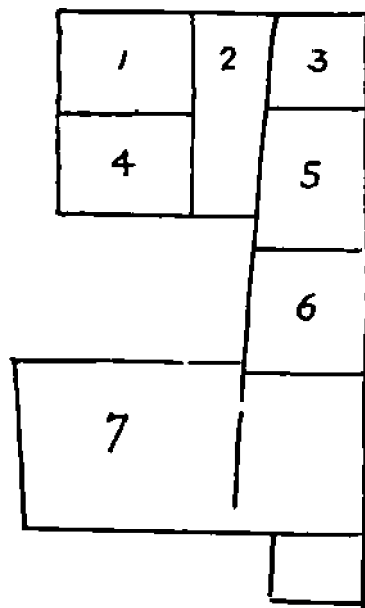
[Same communicator. The notes represent the knowledge of Mrs. Tinker, to whom the reports of the sitting were sent for comment. The message relates to Alstead.]

(Good day! Shall we write to-day?)

Answer and call, come and ask, call for your father's father.

(Is Grandfather here to-day?)

Answer and call, here to-day, yes he is here, he is ready, call him and ask for his own home, the own home.

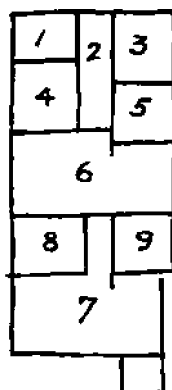


Father's Sketch.

1. Walter's Room.
2. Hall.
3. Parlor.
4. Dining Room.
5. Pantry.
6. Kitchen.
7. Shed.

Mrs. T's Sketch.

8. Father's Room.
9. Nellie's Room.



(Grandfather are you here to-day? Will you tell us something about the old place?)

Ask me and see, ask and see, tell you about the old farm at Alstead where we were at the last, there I made my way. The farm was about one hundred and seventy acres and was rough and stony and hard to work. Parts of it were wooded and with thin trees, dense growth but small, and part was outcropping ledge. The ledge was broken and had a place for water there. I paid seven hundred dollars for the farm.

(Wasn't it more than that?)

I paid seven hundred dollars for the farm and made a payment later for the rest, hand for sale and let it rest until I paid over for the rest. The farm was well wooded and well watered but not very fertile. The hills were about and the ground was mostly gravel and seams and I could work only parts, but some of it was in an excellent condition and about a fourth an acre which was grand. I made a record there.

[In regard to the number of acres in the farm and its general description, father was perfectly correct. The price paid for the farm was two thousand dollars. I do not know the amount of the first payment, but think it was about eight hundred dollars. The farm was not entirely paid for until after his death. I have no particular remembrance of the rich plot.]

Yes I read a good deal and I studied a little on the old subjects. All of us did that, it was in the blood. I had a "Life of Christianity" and a "Seizure of the Spirit" and a case of "Faith and Justification." "Purity and Abstinence," yes, and the old one Bedott. Hand for seizure and betrayal. [I do not recall any such books as were mentioned, but think there was a book called "Widow Bedott."]

[I happen to know about that book. I brought it from Lowell in the early years of the war, and he read it when recovering from a fever. Mrs. T. was but a baby at the time. He was interested in doctrinal subjects before he moved to Canaan, but what books he read I do not know as I was away from home part of the time even then. R. H. G.]

Did I write either? Not much for I was too busy with the farm work; and at the best but a little. My boys did after me. Joe did most; he wrote at his best when he was just married and was a little taken aback—ask for him, ask for him also, let him say, he knows much of use for you, let him describe his place, I am.....

(Thank you. Is Uncle Joe here?)

Joe—and I am here, we are ready, ask for our city.

(With whom did you board when you were running your paper?)

Home of a certain woman who was alone, at the foot of the long street, Marc..... [I do not remember where my brother boarded before I went to Warren.]

(But that was not the place when father was with you. It was up a long hill.)

A girl who was half and half.

(How did she and her mother treat the Old Gentleman?)

Devour and eat, he was half starved. Ask for the place where we were and how the streets were.

(All right! Where, and in what part of the place did you live?)

We lived at the side of the village, near the outskirts and not far from the rest, not alone,—near the village and not far away.

(Yes that is true, what kind of a house was it?)

One and one story, one and one above, above and beneath too, a barn and chance for a cow.

(There was a woodshed.)

Hand for sever and cut and draw, hand for burn and shelter, the house had four rooms at the first and three rooms and a hall above. [He is perfectly correct in the description of his house and its location. My daughter knew nothing about the latter, but had seen a photograph of the house.]

(Yes, seven rooms.)

We built it and it was a home for us and we lived there. The boys were too wild for me, they were at the. . . . [They boys mentioned were his stepsons. He speaks more fully of them in a communication of Nov. 4th.]

[And the sitting was interrupted. R. H. G.]

December 23, 1910.

[Same communicator. The message relates to Alstead. The notes represent Mrs. Tinker's knowledge.]

(Good morning! Shall we write?)

Ask for your father's case again.

(For grandfather or uncle Joe? [Joseph H. Goodhue, a son of the communicator.])

Ask for both.

(All right. Are they here to-day?)

Ask for me, Amy. Ask for me, for grandfather. You know we need you. Ask.

(All right, grandfather. What do you want to tell us?)

Ask for the site of the old building, and how it was destroyed. The old mill-site, burned and made bad. . . . all gone. Near the stream, but not below the village, above.

(What kind of a mill was it? We will ask Nellie [Mrs. Tinker] about it.)

Ask and see. She knows about the fire. She saw it. [Mrs. T. says she does not remember about any fire while they lived in Alstead. A meeting-house and dwelling were burned in Alstead Center, and she went to see them.]

(What kind of a mill was it?)

Turn and plaster and make. Turn and make. Ask about the lower end of the road, and where the swamp was, and where we had to be careful and not stick.

(Was this on the farm or on the main road?)

The road where the swamp was; where we drove for wood; where the swamp was bad. [There was a swamp in the pasture and no doubt the road went through it.]

CONCLUSION.

The probable knowledge of the medium as to the three farms mentioned in the foregoing record has been considered in the introduction. This is based upon the statements of Mr. Goodhue and the medium, who admit that in some cases Mr. Goodhue had told his daughter various facts and incidents relating to the farms. On the other hand in many cases neither the medium nor Mr. Goodhue knew whether the answers were correct or not; and were obliged to consult others, especially Mr. Goodhue's sister, to ascertain the truth.

In view of the foregoing, any statistical treatment of the results obtained is not very satisfactory. Many of the answers are not marked as being either true or false; some answers are ambiguous; and some contain several statements, some of which may be true and others false. The strongest portions of the record are those answers as to which it is expressly noted that the medium did not know the facts. Probably this class of answers should be much larger than it is, as Mrs. Tinker had to be consulted about many answers; but the author has included in this class only those answers about which an express statement of the medium's ignorance is made. It must be remembered, in considering the total number of questions asked, that several of them often relate to the same subject matter, and others to matters where the answers could not be verified. It is also true that a

correct answer containing several interrelated statements is of much more value than an answer containing a single statement, and therefore should really count for more than a single correct answer. It is impossible, however, in the case of such records as these to split up the questions and answers so as to check each single statement. For these reasons, any statistical conclusions must be taken as of only the roughest accuracy; and the general impression obtained by the reader from the whole record is probably as reliable as anything else in determining its value.¹⁰

With the above caution in mind we may summarize the results as follows:

Total number of sittings considered.....	23
Number of questions asked.....	734
Answers marked correct or obviously correct.....	298
Percentage of answers correct.....	41
Correct answers included in above, where it is expressly stated that the medium did not know the facts.....	57
Percentage of such correct answers.....	8
Answers marked wrong or obviously wrong.....	63
Percentage of wrong answers.....	9
Doubtful and unverified answers.....	373
Percentage of doubtful answers.....	50

10. It is clear that there was less opportunity for the psychic, Mrs. Harrison, to acquire normal information regarding the Alstead farm than regarding either the Canaan or the Deerfield farms (See pp. 297-301). She had visited the Canaan farm, though not until the buildings were destroyed, and her father had told her considerable about this and the Deerfield farm. But he knew little, comparatively, about the Alstead farm himself, and could not have told her what he did not know. And Mrs. Harrison had never been there, nor had other opportunities for particular acquaintance.

It is not easy to make any exact comparison between the results obtained about the three places, nevertheless it does seem evident that those regarding the Alstead one were much the best. It is exceedingly important to note this fact, for it is opposed to the doctrine that subconscious memories and telepathy mainly account for the correct answers which were not consciously known to the medium. It was precisely that case (the Alstead farm) where she had certainly never known so much as in the other two, and where her father, whose mind she might be supposed to read, knew the least, which produced the largest percentage of correct answers.—Note by W. F. Prince.

THE THEODORE PARKER INCIDENT.¹

Theodore Parker first appeared as a communicator on March 7, 1911, in a message addressed to Mrs. Harrison through another medium, a Mrs. Coggeshall, with whom Mrs. Harrison was having a sitting. Mrs. Harrison states that such a communication was totally unexpected by her. It was as follows:

Mrs. C. said "I see a minister standing beside you—do you know anybody by the name of Parker?" "Yes there are many people of that name where I live." "But this man is dead, his name begins with T—Theodore, he says he is going to write through you, be one of your controls, says he has written through you but you did not know who it was. He asks you to keep his name to yourself for a season."

Mr. Goodhue makes the following statement as to what he and his daughter knew of Mr. Parker, who died at Florence, Italy, in 1860:

As for Mrs. Harrison's knowledge of Mr. Parker it was exceedingly limited, she simply knew that there was such a person, that he was a Unitarian, that he preached in Boston, and that he liked Emerson, and she had had several of his sermons read to her. Further than this—that is of his birth, death, and life history—she knew absolutely nothing,—and she has kept herself from making any enquiries concerning his history up to the time of present writing.

Concerning myself, I knew little, if any, more.

At first all the information I could find was contained in a few notes in the back of one of his volumes, and the little set forth in the "Century Dictionary"; but after two months, when most of the writing had been done, I procured Weiss's "Life of Theodore

1. Compare a sitting at which Dr. Parker purported to communicate of Oct. 17, 1912. *Proceedings of A. S. P. R.*, vol. 8, p. 524; also *ibid.*, pp. 537, 538, 695.

Parker", and found many things therein corroborating information given,—things that under the circumstances we positively could not have known. I was careful not to let my daughter see the biography or to tell her what was in it until the records were completed.

In the first communications through Mrs. Harrison, Dr. Parker did not reveal his identity. This was guessed by Dr. Hyslop before it was positively stated. Although the early messages do not contain any attempts to prove identity, they are given to make the record complete.

After a time, Dr. Parker prepared the following as a preface to his communications, practically made up of paragraphs from various sittings:

MR. PARKER'S FOREWORD TO MRS. HARRISON.

You have shown much interest—and much force for my selection of work, and I am impelled to make use of your sympathy to use you; as I am in spirit I cannot now give verbally, as I once did, my views and opinions to my people and my soul kindred, but perhaps, as others do, I may use a sympathetic mind to transfer my spiritual thoughts into material.....Now we shall share our labor for a time, and you are not able, perhaps, to understand all I should like to express, yet in sympathy you are capable of understanding and we shall find much in common; I am glad that this opportunity has come and that I may reach you in thought—a medium who has never doubted what this life most fully reveals—the Eternal Goodness of the Creator.

Let us visit together then; yes we will see about the tests, that I accept as inevitable, I must prove myself, so it is not necessary that you should feel a sordidness for such; it is right and proper and a part of the plan; wise men demand proofs, and fools only believe all they hear. We are glad of this opportunity and welcome your freedom of love and sympathy that enables this to be.....

We do not ask you to be too confident, because I say a thing now does not mean that I have reached the height of knowledge, I am on the way only; but this much—I once held on the earth-

plane a position of a higher capacity than yours and even then mistakes were plenty, now, blinded by the sleep that necessitates through mediumship from our plane to yours, am I not equally liable to falter? Hold fast that which is good.....

I do not myself consider susceptibility as the higher form of investigation, rather let one consider us as intelligent beings and repudiate what we know we could not consider intelligent; perhaps we may fail to impress our ideas clearly, but we do not wish to be open to mere discussion without credence, neither to credence without discussion, rather study us with sympathy and some display of intelligence.

Proofs of identity must also be considered, here is the way I should like to use, but since you are not of the same degree of education that I received, I am obliged to conform my ideas to your means of understanding and expression, and thus the method of test becomes of less value.

I should like to use you as an amanuensis to write for me what views and ideas I have formed on various subjects and find my identity revealed through them; but since the method is truly not positive, I must avail myself of other means; I cannot, as you know, readily prove this earth-life of mine to be the same as I am now without long and laborious effort, and patience and application from you; I will use all means in my power to make a satisfactory identity.

Do not let any failures on this score heretofore, weary you, as I have stated you call sympathetic natures to you, and it is not only possible but probable that you are not as mistaken as you think, *you have received from all these men* but you have not held the positive identification.

Mrs. H: (Is this all for the present?)

Mr. P: Just a moment more; you may discuss this matter as you please but if you will withhold my identity for the present.—your father cannot quite understand my motive, and I do not wish to put you in a false light; It is my wish that this matter be held in abeyance; when he can see, and the Doctor also, [Dr. Hyslop] I shall have no reason to withhold my name, but I should be most gratified if I could force, without my own say, my own statement of identity.

On Feb. 29, 1912, nearly a year later, Dr. Parker wrote an-

other introduction, as follows, in answer to a request by Mr. Goodhue:

The reader will find this subject of great interest. The medium is a young woman of moderate education and honest; she has never studied these subjects, has in fact consistently refrained from enlarging her knowledge on any subject which was of interest in the writings; the results show to her, and to those who understand her, a positive proof of knowledge beyond her reach.

Whence came this knowledge? from the beyond—or from the telepathic source? Since some of these subjects are beyond the present knowledge of living persons, it is fair to state there is a possibility that they came from the source to which she ascribes them.

To verify these statements, and to find the places and spots indicated in these writings, has been a long and laborious work; many things were completely wrapped in oblivion until some chance remark would bring some long forgotten incident to light; incidents seemingly absurd and utterly improbable have found verification, places and locations found that were forgotten by living persons were even found in old books and maps.

Perhaps the best of the verifications is that of the farm, one which the medium had never seen and her father had seen but for a few days; this farm was so far away that the people visited but little and the medium seldom saw the relatives who lived there; as a child she naturally took but little interest in the conversation of older persons, and the farm was sold before she reached the years of discretion.

The incidents and occurrences relating to the life of Mr. Parker are corroborated in many instances, it is remarkable how much has been corroborated; there is not a place here where fraud has been used, the medium was absolutely honest, and if her subconscious presented any of the facts the medium was not advancing false, as when the possibility of previous knowledge was presented she admitted the possibility.

The teachings and talks on the religions and the hereafter are wholesome and clean, and are beneficial for any person's perusal and study; the teachings are based on the fundamental truth that goodness is God's attribute, and anything unworthy of His good-

ness must be repudiated, it allows full scope for personality and growth but does not limit goodness.

DETAILED RECORD.

March 8, 1910.

[Anonymous communication.]

(Good Morning! Shall we write this beautiful morning?)

Ask for us, we are pleased, yes ask for us, we are eager to work, ask for hands now.

(Let them volunteer, or ask for special ones?)

Ask for his hand, his hand the nameless one.

(Very well ask for him, if we are able to do good work and can be recognized I shall be much pleased, I will do my share heartily.)

As you will, ask for him yes he will come.....

You have shown much interest as you are and much force for my selection of work, and I am impelled to make use of your sympathy to use you, as I am in spirit I cannot now give verbally as I once did my views and opinions to my people and my soul kindred, but perhaps as others do I may use a sympathetic mind to transfer my spiritual thoughts into material.

As you know I was once a pastor in the Church of God, teaching religion and not theology, and here as in life I find that it is true, religion is of the soul and not a mental chaos which excludes the living of love, for dogma, here we find the same old story, souls are enmeshed in the folds of darkness woven of entangled threads of theology and until they break through they cannot see God as he is, merciful and gracious, all loving and all powerful, not bound by human passions and vices, but purity, and not given human attributes but God himself, not man made but infinite; God is infinite he is not man made, and although man has for ages reached forth his hands, blindly groping for the eternal, he has done so blindly and even held his hands back because he could not find what he was looking for, a man made god. God is eternal, He is purity, He is all wise, all kind, all love, all that is, was, or shall be; He is not bound by man's conception of him although man is bound by his own hand it is in God's power that he binds himself, not for the uselessness, not for the barrier but that man

may more rejoice when he has gained what he seeks, that he may realize what he has found, and that all may grow and some not be left behind in the journey, that all may see together; yes one may excel and one may be willing to teach others but he cannot teach the brain that is not large enough to receive. God in mercy holds back his light for all, yet he gives us as we can take, there is nothing unmerciful or unjust in him, he sees our needs and he grants our prayers as we are fitted to receive. As we work together let us hold in mind the common sympathy we share, a trust in a God who is eternal and infinite, one who is not held back by his subject's own ideas, but is above and beyond our highest ideals and is beyond all conception of goodness; when you repudiate your own evil thoughts you would never think the Creator of mankind capable of holding any that could in any way be of like nature; that has been for you a form of belief since you drew a conscious breath, and it has been the very marrow of your thinking; well it is so, for from that perfect trust you are strong and from that foundation you are become beautiful, it is the principle, the foundation of love, of trust, the germ of all spiritual growth—the trust in the goodness of God, and that one thing has caused you to overthrow the commonplace in theology which was not worthy of Him; now we shall share our labor for a time, and you are not able perhaps, to understand all I should like to express, yet in sympathy you are capable of understanding and we shall find much in common; I am glad that this opportunity has come and that I may reach you in thought, a medium who has never doubted what this life most fully reveals—the eternal goodness of the Creator.

Let us visit together then; yes we will see about the tests, that I accept as inevitable, I must prove myself so it is not necessary that you should feel a sordidness for such, it is right and proper and part of the plan, wise men demand proofs and fools only believe all they hear. We are glad of this opportunity and welcome your freedom of love and sympathy that enables this to be.

Ask for me soon.

March 10, 1911.

[Anonymous communication.]

(Shall we write today?)

Ask for your friend and let him write, let him talk to you.

(Very well, will he come and talk with us?)

Ask for me, I am here and will your father suggest a subject to talk on.

(Let us talk on the best way to elevate the standard of a neighborhood.)

You have chosen wisely, let each one do his best; your father has striven many years in the right direction and he has the key in his hand. People are made in various molds, a man does not represent his whole kind, each man expresses his own individuality and thus it is impossible for one man to reach each and every other of his companions, some are totally unable to comprehend a nature while others are quick to grasp and understand the underlying motive which actuates a mode of conduct, thus it becomes impossible to do more than raise the general standing, the individual standard cannot be raised until the idea of unfitness for the common standard is perceived. A man may overdo as well as underdo, when one is striving to do his fellow men good, preaches and shows by contempt of the lower ideas his conception of their plane, he does not make their standard higher or his own, he simply succeeds in arousing a return of contempt and in lowering himself by showing an evil influence in his own life, a truly good man is appreciated, it is not always by emulation that his influence is shown, nay rather by derision and abuse, you may succeed when you think you have failed, failure is only apparent, the underlying which prompts the derision is the awaking of shame, and pride is the fruit of shame, pride which strives to cover acknowledgment, rather than show that the man has shame he will become brazen and openly bring defiance to the fore, but this is in reality the quickening of awakened manhood and purity, shame is the forerunner of betterment, awake shame and you have aroused manhood from lethargy, do you wonder that it is so slowly roused? nay, wonder that you may rouse it at all, you cannot possibly understand the difference in the surroundings, the environments that have formed the conditions, you never knew vice a common and accepted condition but as something to be avoided and kept at bay, you never knew evil to be considered as inevitable and held in view as a means of self elevation—self elevation in the way of physical comforts and wealth, nay rather

all your lives you have been sheltered from its reach, you who would rather do without and bear discomfort than enjoy the pleasures of either, with your own character unimpaired; thus we see that in the first place one must consider environment and then the means of reaching into that environment and removing slowly and patiently the evil for good, taking away bit by bit and replacing as the room is made for replacement, you cannot do this in one grand and glorious act, character is of slow growth, it cannot be forced. What good would such a miracle be in a human life? if we could all be perfect by the mere wishing what a chaos of a world it would be, we would be a collection of half inane, half insane non-resistant nobodies who allowed the evil about us to feed upon us, prey on our goods, grow fat upon our labor while we became slaves and offered no resistance because resistance was not a form of goodness, and we ourselves incapable of doing evil in any form; but rather it is the wisdom of the plan that goodness is a growth and increases in wisdom by the same; we may not grow in a day that is too much like fungus, the lowest form of goodness, but we may change the motive in a day while the fruit is of long and patient growth requiring the necessary culture that we must needs give our fruits of earth, and sunshine to produce the perfect result; we must prune and cut, we must water and tend, we must create the necessary conditions for best results, and then in due season we reap the reward of our efforts and then only it is not chance nor immediate, it is the result of work, thus we may apply the principle first to ourselves, taking all things into consideration carefully and slowly, watching and fostering, guarding and protecting, slowly reach the reward.

(Thank you. Now father asks by what means you will give proofs of your identity?)

Yes that must also be considered, here is the way I should like to use, but since you are not of the same degree of education that I received I am obliged to conform my ideas to your means of understanding and expression, and thus the method of test becomes of less value.

I should like to use you as an amanuensis to write for me what views and ideas I have formed on various subjects and find my identity revealed through them, but since the method is truly not positive, I must avail myself of other means; I cannot as you

know readily prove this earth life of mine to be the same as I am now, without long and laborious effort, and patience and application from you.

I will use all means in my power to make a satisfactory identity.

(But as father states, your record, if you are a well-known man, is in public records and becomes of little use through my opportunity of being able to find it.)

That is also true and it becomes doubly hard; you have not read my life, you do not remember what little you have heard, yet identification must be so complete that not only must you reach conviction but you give conviction to the impossible, you must prove beyond the subliminal.

(Could you attempt to use your own script when writing?)

As you know you have found it next to impossible to overcome your own tendency to write poorly you are expecting a rather large [concession] you are at loss, yes that is one of our stumbling-blocks; hands are so hard to use, hands become held by their own failure, it is not all ours believe me, you are asking rather more than you think, but since it is necessary will do as best we can; do not be alarmed at the criticisms which our efforts will bring, you are honest and you may please give me the benefit of the same possibility.

(Certainly I shall, we are also hampered by the previous non-proof or assumption of identity.)

Dont let that worry you, as I have stated you call sympathetic natures to you and it is not only possible but probable that you are not as mistaken as you think, you have received from all these men but you have not held the positive identification.

(And then I must not allow outside influence to sway me to the same degree?)

As far as outside identification can be given you have received in your power, it is your own power that you must increase, it is not essential that you rely so positively on your home influence, you are now capable of relying more on your own experiences and holding more confidence because you have had positive identification in at least one instance; do not fail in confidence, we do not ask you to be too confident, because I say a thing now does not mean that I have reached the height of knowledge, I

am on the way only, but this much—I once held on the earth plane a position of a higher capacity than yours and even then mistakes were plenty, now blinded by the sleep^{1a} that necessitates through mediumship from our plane to yours, am I not equally liable to falter? hold hard to that which is good.

(Did you ever hold any dealings with Dr. Hyslop?)

Hand allows me to state that I have been represented in many places and I have found many means of representation, but I have not held converse with him.²

(Could you suggest any method by which Dr. Hyslop could improve his system of scientific inquiry?)

The man is best adapted to his work, he is perhaps at variance with the most common forms of investigation, but I myself do not consider susceptibility as the higher form of investigation, rather let one consider us as intelligent beings and repudiate what they know we could not consider intelligent; perhaps we may fail to impress our ideas clearly but we do not wish to be open to mere discussion without credence, neither to credence without discussion, rather study us with sympathy and some display of intelligence.

(This will do for today, thank you.)

Just a moment more, you may discuss this matter as you please, but if you will withhold my identity for the present. Your father cannot quite understand my motive and I do not wish to put you in a false light, it is by my wish that this matter be held in abeyance, when he can see and the Doctor also I shall have no reason to withhold my name, but I should be most gratified if I could force without my own say—my own statement of identity.

[The sitting of March 12, 1911, contained comments on Myers, Paine and Ingersoll, together with views on various religious matters. It has been omitted on account of the generality of the statements.]

1a. This embodies the view current at the time of the sitting, based upon certain statements in the Piper records. It was probably known to the medium.

2. Dr. Hyslop states that he never held converse with Dr. Parker who died when he, Hyslop, was only six years old. Nor did Parker purport to communicate with him at any sittings until 1914.

March 22, 1911.

[Anonymous communication. Comments in brackets by Mr. R. H. Goodhue. Notes by the author.]

(Good Morning! Shall we write?)

Ask and see. What are you so upset over?

(Father says there is not much use trying to get evidence from sermons that we cannot ask questions about.)

No use! He is not very much interested is he? Ask me some yourself then.

(Well where was your church then?) [We do not know.]

On Park Street and is gone.³

(There is a Park Street Church.)

Hand says "Near Park Street, near the old Church but not of it."

(There is King's Chapel and St. Paul's on Tremont Street.)

Ask for another away, and a church of Non-Evangelical type.

(Yes, where was it located?)

Hand says "The further part of the city was all swamp, and that all the buildings were about the Common, and this was one."⁴

(How far did the buildings go beyond the Common?)

There was perhaps a quarter of a mile.⁵

(Which side of the Common did you preach?)

At this side—the city side.⁶

(Where did you live?)

I lived on the South Side.⁷

(Can you name the street?)

A tree, and the name of a forest tree.⁸

(Was your church of stone?)

3. The New Music Hall was on Hamilton Place and Winter Street opposite the end of Park St. It was opened for the religious services of his parish for the first time, Nov. 21, 1852, and he preached there until 1859. It was close to the Common.

4. The Back Bay came to within a quarter of a mile of the Common at this time.

5. Correct.

6. Correct.

7. He first boarded on Blossom St., and later lived on Exeter Place, which still exists.

Ask for this but near the Common, the street and the Common, yes of stone.⁸

(Tremont Temple?)

No, a church of my own.⁹

(Where were you born?)

At the back of the City, at the back.¹⁰

(Were you at the "Old Corner Bookstore"?)

Ask for the rest who were there, yes ask for the Landlord, the Poet, and the Essayist who were there, great men and good men, ask for the best man of the times, he came there, and the poet of our river and all were there, and all talked and argued there, ask for Holmes, and Longfellow, Russell and the Essayist and all.

(Were your sermons published?)

Ask for them, yes, *The Virtues of Orthodoxy*, and *The Rise of the Roman Church*, and *The Fall of Hypocrisy*, *The End of Christianity*, *The Fore-ordination of the . . . Fore-ordination of Man*, *The Fall of Calvinism*, *The Revival of Theology Against the Rise of Love*, *The Theme of The Redemption*, *The Efforts of Humankind*, *The Purpose of Religion and The Downfall of False Doctrine*, *The Rise of Humankind Against False Doctrine*, *The Theology versus Love*, *The Rise of Love and The Religion of the Future*. [We have no knowledge of any of these.]¹¹

(What house published these sermons?)

The House of the Society, our own Society, they are still published.¹²

(Where was this Society?)

8. See note 1 above. The Music Hall was of brick and wood, and his earlier church in West Roxbury was of wood.

9. He organized the 28th Congregational Society in Boston.

10. He was born in Lexington. If "back" means "inland" the answer is correct.

11. An examination of Parker's complete works in the new Centenary Edition fails to disclose any sermons with these titles. The word "false", however, occurs frequently in the titles of his published sermons and addresses.

12. Correct. Published by the American Unitarian Association. A complete Centenary Edition recently published.

At the end of the long street—near the rise, and the end.¹³

(Where is it now?)

At the base of a hill and a house there, at the hilltop.¹⁴

(And is it in the same place now?)

Not the same, it is out of the dark now.¹⁵

(Did you have anything to do with the Brook Farm?)

[Assuming that he was a certain Clergyman, I knew the answer to this question but the medium did not.]

Hand calls and says that "He lived there at one time".¹⁶

(With the Community? was he a member?)

Not a member, there was not a social side which appealed.¹⁷

[Correct if supposition is true.]

(Were you acquainted with Emerson?)

Ask for The Greatest Man of the Times, he was a friend of mine, I loved him, He was the greatest intellect that ever existed—the broadest minded man—the highest lived—the purest, the truest, the Man who was fit to stand as a, Hand calls me and says "Tell her that he was the one Man of the century—the one Man".

(Did you ever meet Thoreau?)

A man who lived for the sake of the life, not for human opinion, and who lived next to Nature and his heart was pure.

(Where did you preach before you went to Boston?)

At an old Town above the city.¹⁸

(North of the City?)

An old Town near but not close above, and back away from

13. The American Unitarian Society occupied successively a book-store at 111 Washington St., 21 Bromfield St., 245 Washington St., Chauncy St., and Tremont Place. The last place fits the description.

14. Correct. On top of Beacon Hill, corner of Bowdoin and Beacon Sts.

15. All the locations mentioned above were darker than the present location.

16. He lived near there and used to visit the Farm but did not actually live there.

17. He was not a member of the community.

18. In 1837 he was installed as pastor of the Second Unitarian Church in West Roxbury. This place was about five miles from Boston and away from the sea.

the sea, and not far in but from the sea, a Town near you but not close.¹⁹

[On supposition this was a good answer to the question "Where were you born?"]

(How did you stand on the slavery question?)

Man cannot bind his fellow-man, man cannot bind his image, the South makes the Nation false to its own protest, man was enslaved by fellow-man against the right of mankind, and was bound to suffer and writhe in pain before the disgrace was overthrown. I was not on earth during the struggle, my life was pro....anti slavery. [Death not known to us.]²⁰

(What year were you born?)

And you ask that, near the first of the century, near the first of the century, I was a man and died before the war, my death was in the year before the centennial.....semi-centennial.²¹

[This was a curious expression, if he was the man we supposed, we knew nothing about his birth or death, but I found that he was born just a hundred years ago and died halfway between the dates of his birth and present date, which probably accounts for the "Semi-centennial".]

(You mean about 1850?)

Yes and a year or two before that. [Probably wrong but we did not know it.]²²

(I wish I could help you but do not want to look this up.)

Ask and try, you cannot do better; ask for my home; I had a wife and one child who did not die;²³ I was a quiet man and my home was beset with people who would help but I was oppressed for their needs, I had more than I could attend. Ask for the Old Street where the statehouse stood, where the Bookstore was, where the stores are now, where the place for all the business was.

(Washington Street?)

19. West Roxbury was not near Dracut, the residence of the medium.

20. He died May 10, 1860. He was active in the anti-slavery agitation from 1845 to 1856.

21. He was born Aug. 24, 1810.

22. He married Lydia D. Cabot. He had no children by her but George Colburn Cabot, a relative of his wife's, was for a time his ward, and was a member of his household until his death. "Who did not die" may be a reference to the fact that so many of his Parker ancestors and relatives died of tuberculosis. He discusses this in a letter to Dr. Bowditch, 1858.

Yes, there were no larger places than four or five stories on it, and the greatest one of those was the Old Store where the first firm was established. The wharves were all alongside of the river and the forts were there, two of them; the stream was very deep with much mud at the sides and the harbor was smaller than was wished; the bars held back the water; the stream washed against the bars.

(What was your denomination?)²³

Ask for the Church of the Unity. Ask for my house where I lived, gone now but then near the street where the Common was—where the Pond was, back and near.²⁴

(Did you travel in Europe?) [We do not know.]

Hand says that "he knew about the countries and their speech, and he went over there several times".²⁵

(Did he go to Switzerland?)

Hand for all, mountains and hills and forests, a wonderful country but for me, hand calls and says that "he traveled".²⁶

[I presumably knew this, but the medium did not.]

(What did he go there for?)

He travelled for the tongues and the counsel—the counsel.²⁷

(And another reason for going there.)

Hand calls and says that "He wished to study the forests and the people, and the language and the forests".

(Yes, but a particular reason.)

For a rest and a time for study.²⁸

23. He was a Unitarian. At times his radical views caused some dissension with that denomination; but he established the Twenty-Eighth Congregational Society at Boston in 1846, and was pastor of it until his death.

24. Dr. Parker's house on Exeter Place is no longer standing. A tablet marks the spot. It was near Chauncey St., but not very near the Common.

25. He went to Europe twice. The first time, 1843-44, he visited England, France, Switzerland, Italy, Austria, Germany, Holland and Belgium. In 1859-60 he visited Switzerland and Italy.

26. See note above. He was in Switzerland in 1843 and 1859.

27. He attended many lectures in Germany and Switzerland. I do not find mention of any "counsel" meeting; but he took "counsel" of many as to theological matters. His last writing was done in Switzerland entitled "History of an Antediluvian Congress of Bumble-Bees."

28. He went chiefly for his health.

(Did you write there?)

Discourse on The Elevation of The Swiss People.²⁹

(Did you write anything humorous?)

Ask for the laughter and the mirth, The rise of the False and the Fall of the..... [And the power gave out.]

[We knew but very few facts concerning the history of this supposed personality. Medium simply knew that he was an "Eminent Clergyman," Non Evangelistic, once preached in Boston, locality not known, that he admired Emerson and that he knew several languages, but little or nothing more.

[I knew that he had been in Switzerland and after the writing I found a few more facts, the dates and places of his birth and death, and where he preached in Boston, but do not know location of the place even now.

[It must be remembered that he volunteered, we should hardly have cared to ask for him. Mrs. Coggeshall, the Lowell medium, said "Do you know anyone named.....?" "Yes, several people." "Yes, but this is a spirit, a clergyman,....." "Is that possible?" "Yes, you have written for him—sermons, you will write more; he will be one of your controls, he was a Clergyman, not Evangelical. He says not to give his name either to Dr. Hyslop or even to your father, let them recognize him by his writings, they will do so, he will tell you when to reveal this."]³⁰

March 24, 1911.

[Anonymous communication.]

(Good Day! We feel somewhat better today, shall we write?)

Ask for me, yes, write again, ask.

(Father has found the name of the place where you used to preach in Boston, the name reminds one of music, can you tell what it is?)

Rhythm and music, hand for music, harmony, harmony.

(Perhaps so, where was it?)

29. Not known. He was very witty; and he speaks of the Swiss mountains in his journal and letters.

30. In this note the name of Theodore Parker is not mentioned, but by referring to the previous account of the sitting with Mrs. Coggeshall it will be seen that it was mentioned.

At the back of the old place where the first Great House was.³¹
(We do not understand, you preached in two places and both remind one of music.)

Harmony and cho. . . . choir and Hall and harmony, Harmony Hall, music and hall for choir, organ- music.³²

(One was the name of a musical instrument.)

Organ, flute.

(Never mind, where were you when you passed over, in this country or Europe?)

At the place where the bridges are.³³

(Here or in Europe?)

Where the bridges are, the great bridges—many and huge.

(At Paris there are many bridges but they are not huge.)

At the place where the bridges are, where the London.

(No, not London; you meant your own centennial the other day did you not?)

My century is over now³⁴— all over, yes; ask for my mother.

(Very well! can you tell her name?)

Ask for her hand now, about her, she was the last of the family to come. Hand calls for her but she is not for you; she was born at the little town near my own, she was brought up in a common English family as you were, a good and contented family, and she married my father in the year 180. . . , and he was the father of several boys, hand says tell you "His father was born on the edge of a city near by and they were married in 1803".³⁵

(What was your father's business?)

31. If by "Great House" is meant a hotel, the nearest one to Boston Music Hall was the Old Province House. But this was in another block between Bromfield and School streets, and was not "back" of the Music Hall in the sense in which "back" is used in other statements. The Old Province House was not the first hotel in Boston as that was Cole's Inn on Washington St. near School St., opened in 1638.

32. Parker preached first in the Melodeon, which was on the site of the Boston Theatre; and afterward in Music Hall.

33. There are seven bridges in Florence, where he died, but they are not conspicuous at all.

34. Correct. He was born in 1810.

35. Parker's mother, Hannah Stearns, was born in Lexington, where also his father lived. The date of the marriage of John and Hannah is not given in the biography, but Theodore was their eleventh child and was born in 1810, so that the given date of the marriage is probably wrong.

Talk and teach.³⁶

(Did any of your brothers outlive you?)

Ask for those, no they were most of them very young.³⁷

(Did you live on a farm in Lexington?)

I lived on a farm near the village but we were not good farmers, too much book interest.³⁸ [Medium did not know this.]

(Were any of your people in the Battle of Lexington?)

Ask for ancestors, yes uncles and grandfather.³⁹ [We did not know this.]

(Where did you study divinity?)

Hold me for that case again; ask for the old house under the elms where we lived, on the road towards Boston and away from the center of the village but near. The trees were huge and straight and spreading.⁴⁰

(Father is looking for some facts in your life now.)

Ask for that; born in 1810 and educated at the home and college near by, and entered the ministry in 1829, and filled pulpits in the town and in the city, at Brook's Place and the place of harmonies, Harmony Hall, music and flute, harmony, clari.....⁴¹

(Do you recollect Edward Desor?)

Ask for my home and help, the man who placed me first.⁴²

36. He was a famous talker, interested in education, he taught his own children, but I do not find any mention of his having taught school.

37. Isaac Parker alone survived him. Several of John Parker's children died before reaching maturity, but Theodore was the youngest.

38. This is correct and is stated in much the same terms in Parker's notebook.

39. Theodore's grandfather, Captain John Parker and two uncles were in the battle.

40. The house was near the turnpike, and had elm trees spreading over it. They were tall and straight.

41. He was born in 1810; was educated at home, at the district school in Lexington, at Harvard College and at the Harvard Theological School. He was ordained June 21, 1837. He filled pulpits at Salem and other places before becoming pastor of the church in West Roxbury. "Brook's Place" is unknown. The last part of the answer, as before, seems to be an attempt to name the Melodeon or Music Hall. He did not enter the ministry in 1829; but he left home in that year.

42. Edward Desor the naturalist was often at Mr. Parker's house in Exeter Place. Parker says: "There is no man that I should miss so much of all my acquaintances." The reference to "the man who placed me first" is not clear, unless Desor reciprocated the above statement.

(Do you remember anything about the firm of Lawrence and Stone?)

Hand for sell and buy, the first of the hands for business, and the first. the liquor dealers.

(We do not know.)

Liquor.

(Can you not do better some pleasant day? it does not seem favorable today.)

Ask then and see.

(Good Bye!)

March 29, 1911.

[Anonymous communication.]

(Good Day! Shall we write?)

Ask for my hand, yes, what will you wish for today?

(We have a letter from my uncle in which he says "What I want is scientific thought which takes the subconscious as a basis, —but I do not like the term as I cannot agree to a division of individuality.")

He does not wish his personality violated, in other words what he has striven for, and worked for and planned for, is himself, and what he has passed through, the trivialities and petty concerns and matters not immediately concerning him and his own interests and tastes, must impress him not as incidents in themselves, but as masses; he must allow his personality to guide and form his life, and his contacts with outside matters must not assume importance without his consent, must not be of importance.

That we grant—we assume that, and yet he wishes the contrary to disprove us; is that not most contradictory and illogical? he wishes to be inviolate and yet violate himself.

We must assume for proof and sundry purposes that the subconscious has that much-abused power and yet it is not of the proportion given it, you may in stress of emotion recall what has for time being escaped memory, but it is an unusual and uncomfortable state, it is the stress of necessity of the occasion which calls the recollection.

Animals possess that power, you are an animal yourself, and

it is only natural that you should retain some of those qualities that you had before you became an intelligent being, as when you are reasonable creatures.

Well and good! there is a portion of allowance in either view but you cannot carry either to extremes, either you restrain the subconscious to its proper sphere, or you make it all-powerful and entirely beyond your sphere—your possible sphere.

The subconscious is not omniscient, you are human and you remain so, you see what you see but you cannot recall in any possible way much that you have seen, it takes an event of unusual occurrence to impress itself on your conscious memory in order to make it indelible, but the subconscious apparently takes charge only of trivialities and so must assume preposterous proportions in order to produce the results which are attributed to it; but then if the memory retains only a vivid impression would it not take more vivid impressions yet to impress the subconscious?

(Again—"Why is this constant reference to the past and no definite enlightenment as to the present? is it possible that there is such complete change of personality as to make identity impossible? are the old ties of friendship and relationship utterly dropped on entering the spirit world?")

Not at all, the ties bind forever between congenial minds, but if you found that you could not communicate in such a manner that your friends could accept your messages with open mindedness and sympathy of any kind, you would find it rather hard would you not? suppose you went into another country and became interested in a subject connected with the country and not of interest to your former existence, when you returned you would find your friends smiling meaningly at your new fad, without the ability of seeing what interested you in it, not being in your state of experience, then again you wish to retain your friends as they were true in the past and in some respects are true still, so you refer to what you know of the once known, only in this case you are not so interested so again the bond is strained; so it is, we are advanced, and we are in a different order of existence from any that you can conceive of, and we have passed beyond any but necessary interests in your sphere, we refer to the past to show who, and what we were, as to the future

—you cannot understand, we must remain mute; we do as we can and we remain ourselves yet we are changed, we are—and we are greater but we are outgrowing, and the past forms the cloudy outline of childhood's surroundings in the midst of manhood's view.

(Can you give us any particulars of your present life that would interest us and serve as an answer to Uncle's inquiry)?

Yes, we are awakened to a quickened life, you know the awakening of intelligence and the quickening of spiritual interest; but here we come into a new quickening—the knowledge that we are not only intelligent and spiritual, but that we are God himself, and in that quickening we find the sacredness of existence—so much higher than your conception that we cannot bend it nor bring it to your intelligence. We perceive our powers and our trust, and our duty, and it is so holy, so high, so pure, that we do not speak it, we are so inspired that we only use our powers and wonder.

(Another quotation: "Another writer says that spirits seem to be somewhat in the condition of infants in this world and are trying to learn even from their mediums and grow in intellect and certainty, but babes hardly discourse with intelligence on theology.")

Very well—then how is this? you are not a child now and you are given the task of amusing a child, do you reach into your childhood and give him what you were, or do you reach to him as you know now? and give him what he can take or what you have; the giving of a message through human minds incurs much trouble and difficulty, it is at best an imperfect mode and the personalities of the mind retained.

You write and you can express yourself, but if you send a messenger is it yours in every respect? suppose your messenger gives your message verbally, are your tones, your actions, or your message, or your pronunciation used, or your messenger's? We use sometimes more than one to carry our message, and though it were given verbally it would still be interpreted by the passage; babes do not discourse on theology—true, but your daughter can repeat a poem written by a great master, without knowing its meaning, and if asked to give the prose of the poem would miss much of the master's thought; we use the means at

hand be it as it may, but we cannot improve the conditions until we improve the reception and the sympathy that improves the medium.⁴³

April 2, 1911.

[Anonymous communication.]

(Good Morning! Shall we write today?)

Ask for my hand; yes you know, ask now.

(All Right! for the divine?)

Yes ask for me, this is a good bright time.

(Very well; Father asks if your subconscious mind remains with you when you enter spirit life?)

We retain the personality but not the unvital; we remember what has been of any interest or has borne in much upon our mode of life, the essential.

(Yes, the question was asked because of this letter that I hold in my hand, could the contents be recalled if once forgotten?)

The letter bears upon a critical period and speaks of the birth of yourself, and speaks of the utter valuelessness of life when it is tortured beyond endurance.

(No that is not the import of the letter.)

Ask for the letter, the pain and the agony, yes you know that but you do not know all, the rest is the stumbling block, the rest—the speech, ask again.

(Shall I read the letter for myself?)

Ask now for that again, the letter is about a case of pain and says the child must be of value, ask and try again of others.

(Has mother forgotten the incident?)

Ask if she has forgotten, yes it seems so, ask for her hand of others.

(We hardly expected that this question could be answered.)

43. Whatever the source of this answer, it is a remarkably good statement of the difficulties of communication and agrees well with the information obtained through other mediums. The second paragraph expresses well the difficulties inherent in the pictographic method and the "tandem" method of communicating. It will be noticed that the answer reverses the assumptions of the question and treats the living investigators as infants rather than the spirits, while explaining how only portions of the intelligence of a spirit can get through. Cf., *infra*, sitting of May 2, 1911.

Ask again, we cannot.

[Mrs. H. knows to whom the letter is addressed and that it is a question but what it is or the answer she does not know, there have been several trials at the answer but none correct.]

(Very well, could you tell father anything pertaining to your life if he should visit Boston?)

Symphony Hall and the Place of Rest.⁴⁴

(Place of rest?)

Place of Rest, where I lay my bones, above and away, not in the city but beyond. [We do not know his burying-place, he died abroad.]⁴⁵

(Where did you die?)

Where the bridges were, where the city was, the city built on the sea.⁴⁶

(Do you mean Venice?)

The City of the Sea.

(You did not die in Venice?)

At the City of the Sea.

(You have been there, why do you speak of it particularly?)

At the City of the Sea, and the call of the wind, the sound of the waters lapping, the sound of the sea.

(But where were you when you died—not at Venice?)

A city near but not the same, away but not far, the city of the F. the city of the South, [Southern Europe] and amidst the vales and the Campanile, the city of the Arts and the home of the Masters, the city of the Southern Art.⁴⁷

[Mrs. H. did not know where he died except that it was abroad, yet she came within a hundred and fifty miles of it the first time, she does not know the name of it yet, but it was the

44. Boston Music Hall where he preached so long was where the Boston Symphony Concerts were held until the new Symphony Hall was built. Probably this was well known to the medium.

45. The "place of rest . . . not in the city but beyond" may refer to Mt. Auburn Cemetery in Cambridge. He was buried in the Protestant Cemetery in Florence. The Granary Burying Ground was nearly opposite one entrance to Music Hall.

46. There were seven bridges in Florence where he died; but it was not especially distinguished for them.

47. He studied art all the time he was in Florence during his first visit.

city having the most celebrated Campanile in Italy, in the "Vale of the Arno." It is famous for its art collections, and has been celebrated for centuries as the home of literature and art.]

(A noted man lived in the city where you died.) [Thinking of Dante.]

A leader of the people. [In 1495 Savonarola founded a Theocratic Republic there—three years afterward executed by order of the Pope.]⁴⁸

Ask for the man who was an inventor, Galileo.⁴⁹

[G. was living there when summoned by the Pope and handed over to the Inquisition for sentence. We had entirely forgotten that these two men lived in that city, also had forgotten about its being headquarters for art, and that there was a campanile there.]

(.....How was it that you died abroad?)

I was abroad and was taken with a severe attack of the fever.⁵⁰

[We do not know now the cause of his death.]

(We tried to find out why you went to Switzerland—it was on account of your ill health.)

Among the hills, among the hills, among the heights, but not of use, I went to Flor.....Florence and was laid by an attack of the fever.⁵¹

[Correct, Florence was the city, do not know about his death.]

(Do you recollect visiting the Scientist Desor?)

Among the hills over the village, above the valley, over the village.⁵²

(La Sagne Valley of the Jura Mountains.)

The stream ran through the groves of firs, the village lay in the open and the hills were above and about, the stream bent and

48. In 1843, Parker visited Savonarola's cell in the chapel of St. Antonin in Florence.

49. In his journal he speaks of the tomb and monument to Galileo in Santa Croce.

50. He died of pulmonary tuberculosis.

51. He had a bad cold and fever during ten days of his first visit to Florence in 1843. He died in Florence, May 10, 1860, and was buried in the Protestant Cemetery there. Previously he had visited Desor in Switzerland, thinking the altitude might benefit him. It was "not of use."

52. Desor had a mountain farm, 3000 feet above the sea, at Combe-Varin.

flowed about the foot of the hills; the huge peaks were above and distant.⁵³

(You were at Combe Varin.)

A castle—A chalet on the side of the hills, a chalet—a broad wide chalet.⁵⁴

[Desor was wealthy and owned a chalet at this place, where he spent his summers, the "Nameless One" was an old friend of his and spent six weeks there in 1859, the word "Chalet" came out with no trouble, Mrs. H. had never heard what or where it was.]⁵⁵

(A noted inventor was visiting there at the time.)

For the hands and the works, the hands.

(Not a watchmaker, Dr. C. F. Shonbein, of Basle.)

An inventor of the anæsthetic.

(Hardly, he invented and discovered.)

Speak of the relief of the pain, ether and e. for relief, the instrument for shortening the ligament. [He invented gun-cotton and discovered ozone and collodion, that is all we know.]

Ask for the house on the hillface, and the valley, and set in the trees, the firs and the mountain trees, deep and heavy and thick, the little spots of the sunlight, and the walks running through, the deep spreading trees alone and the sun about, the thick shade

53. Weiss, vol. 2, p. 217 says: "There is a charming view of the La Sagne valley from the comfortable settees of the long house arbor. A forest of splendid firs covers the hill which rises directly behind the house. A sheltered seat was put up for Mr. Parker in the skirt of this wood. It is on the brink of a deep chasm, at the bottom of which lies the village of Noiraigue. As he sat there he could overlook the pleasant Val de Travers, which is in sight, with eight or ten villages, for more than twenty miles. . . . Not far from this chalet stands a tree which was Mr. Parker's favorite during his residence there. It is a double-headed fir, selected, no doubt, because it reminded him of the pine tree at Lexington, which his youthful fancy had devoted, in gentle partnership, to himself and a sister."

54. The chalet was originally a hunting lodge, and near it was a building for summer guests.

55. The word "chalet" would be good if Switzerland had not been mentioned in the third question before. Mrs. Harrison may not have known exactly what it is, but the expression is too common to be evidential here.

and the dense, the foothills and the slopes and the grades, the fall of the waters and the long slope of the stream.⁵⁶

(What happened when the six weeks were up?)

I was afraid of the cold, France and the South.⁵⁷

(Dr. Jacob Moleschott, do you remember him?)

A man who was attending me, he found my lungs were poor.⁵⁸

(Or Herr Jacob Venedey?)

A scientist studying the forms of the rocks.

(That was another, the German was not the geologist.)

He studied socialism (Why?) he was a student of human conditions and was not allied with the enforcement of military service.

(And his religion?)

He was a Freethinker.

[Mrs. H. had never heard of this man, one authority says he was a German Advocate, and a frequent exile for his liberal political and religious opinions. Another says he was a publicist and historian, exiled in France, he published many works including the lives of Washington and Franklin, think the "Nameless One" must have got it about right.]

(Who was Dr. Ch. Cartins?) [We do not know.]

A student of Psychology and a restless hand for wandering.⁵⁹

(What did Dr. Shonbein invent?)

The machine for the manufacture of.....

(Never mind. You wrote a long parable or story when in Switzerland, a humorous attack on Dr. Paley and the Bridge-water Treatises.)⁶⁰

Need of spurring on by fear, and the fear which the common theology plants in the humankind stunts the growth of real spirituality and fosters greater ignorance through fear to think.

56. See note above. The biographies do not mention a stream, but there must have been one.

57. The guests at Combe-Varin suggested Egypt and the South of France as being warmer, Parker chose Rome.

58. Dr. Moleschott was a guest at Combe-Varin. He examined Dr. Parker's lungs and found them poor.

59. He was a botanist and physicist.

60. This refers to "History of an Antediluvian Congress of Bumblebees."

(This was not the theme of the parable, do you remember what creatures you made use of in it?)

The cats and fourfooted.....

(Wrong. Can you tell what Desor studied when he went to Norway and Sweden?)

The hands for moraines. [Glaciers and their action. Mrs. H. doesn't know.]

(Then he came to America and worked with Agassiz, not for long, what separated them?)

The glacial formation.

(Possibly, but this was a different subject.)

The formation of glacial deposits, the spread of.....
[Slavery.]

(What were the religious views of Jacob Moleschott?)

The fall of despotic monarchy.

(He was feared for his views.)

The fall of absolute despotism. [He was a Materialist.]

(You had a particular friend there, Dr. K  chler, who was he?)

An optimist.⁶¹

(A prominent man in Heidelberg.)

Over the College. [He was preacher to the German Catholic Church.]

(When in Rome you were presented with a copy of Darwin's "Origin of Species" what was your opinion of it?)

The original fact was clear and the theory established.

(How about the doctrine, did you like that?)

I did not like it.

[The book says he thought it unsupported in many of its facts and hasty in its generalizations; but the doctrine itself was not offensive to him.]

Apr. 5, 1911.

[Anonymous communication.]

(Good Day! Shall we write today?)

Ask for my hand, yes.

(Can you tell us anything about your childhood?)

61. He was pre  minent in Heidelberg for philanthropy. All philanthropists have to be optimists.

I was born near your town, not far away, [19 miles]. I was on a farm a little way from the main village but I was not sent to school at first until I had learned much at home; my father taught me;⁶² my mother was a very good woman and very religious but not strict.⁶³

We had a good home but we were not well off,⁶⁴ we had enough to do with; my father was a teacher.

(Can you give your parents' first names?)

My father was John and my mother was An.....Ahahn.....⁶⁵

(Where did your father teach?)

At the town and the higher schools.⁶⁶

(Who taught you languages?)

I was a student of those of my own accord, we were taught the dead languages at the schools, but the last mentioned were a matter of choice, except French.⁶⁷

(What schools were there near you?)

There were no schools near me, but the good schools were in the city, and the Great School at another place further South. [Harvard?]⁶⁸

(Who were your boy friends—anyone who became noted later?)

We were away, but my boy friends were true and as good as

62. John Parker, according to his son Theodore was a great reader, fond of mathematics, psychology and philosophy. He was devoted to education and helped to improve the grade of teachers in the schools. He took great pains with the education of his children.

63. Theodore Parker described his mother as charitable to the poor; thoroughly familiar with the Bible; as taking great pains with the religious training of her children but caring little for doctrines.

64. John Parker, according to Theodore, "was not thrifty, and so not rich."

65. The father's name is given correctly. The mother's was Hannah Stearns.

66. I do not find that John Parker actually taught in the schools, but he may have done so. See note above.

67. He studied a great many languages, mostly by himself.

68. He attended the district school in Lexington 1817-1827; entered Harvard College in 1830; and the Harvard Theological School in 1834.

the average; I was too closely given to study for many friends, I liked my books.⁶⁹

(Did you visit Concord as a boy?)

I went there several times as we were well acquainted with many people there.

(Did you know Margaret Fuller?)

As a child—yes. [She was several months the elder.]⁷⁰

(Can you describe her?)

She was rather younger than I and was above the average height and was slender; she walked in a very stately manner.

Ask for my friend the Essayist, [Emerson] the homely man, so good and wonderful; tall and dark and good; he wore his hair brushed to the side, and he was so considerate, and so very careful, and so.....he was considerate and kind even as a boy, and was above the average boy in his quick grasp of a subject, he taught us much that we should not have seen for ourselves.⁷¹

(Where did you learn German?)

At the Higher Latin School.

(At Boston?)

At the Higher Latin School—yes; Ask for my hand for tours.⁷²

(In Europe? what parts have you visited?)

I was interested in the systems of education at the English schools and I have seen the French systems; I was at Germany and Holland; I studied at the college there; I was in Italy and Spain, Greece and Turkey, and throughout the lower parts of Spain.⁷³

(In 1861 a book was published in Switzerland entitled "Album von Combe-Varin. Zur Erinnerung an [Theodore Parker] und Hans Lorenz Küchler. Mit fünf lithographischen Tafeln.

69. He read and studied often fourteen hours a day and until after midnight.

70. He corresponded with her in 1841, when he was 31 years old.

71. This description of Emerson is good, but was probably known to the medium. Parker saw much of Emerson.

72. I find no record of his attending the Latin School in Boston. He began the study of German in Boston in 1831 while teaching in a private school there.

73. He traveled in England, France, Germany, Holland and Italy. I do not find that he went to Spain, Greece and Turkey.

Zurich, Schabelitz'sche Buchhandlung, 1861." Can you tell us what this means?)

A case of this—A book published in 1861 Edited by..... and Lorenz..... Hand says ask now and try.....thea name of my case and my friend,⁷⁴ and the Publishing House of another, a friend, at the City of Hamburg—my friend and I—fables, and the case of readable—Illustrated and held by the case of another. Ask for my hand again, we need more of this. [Why does he say Hamburg when Zurich is given?]

(In the back of the book was this—"Esquiesse de la vie..... par E. Desor." What is the meaning of the first word?)

Extracts and Views.⁷⁵

(Have you changed your views in regard to Spiritualism?)

I have not changed my ideas of the common conception of the subject, no, I have changed my ideas as to the powers and possibilities of Spiritualism, but not my ideas as to the too definite belief in the abnormal.

(In 1857 you said or rather wrote to Prof. Desor, "Spiritualism is doing two good things. 1. It knocks the nonsense of the popular theology to pieces, and so does us a negative service. 2. It leads cold, hard, materialistic men to a recognition of what is really spiritual in their nature, and so does a positive good. But there is a world of humbug, nonsense, and fraud mixed up with it.")

Spiritualism is a common belief in the return of the dead to communicate with their friends, but this subject has been grossly mistreated and used by designing persons to become a means of exploitation and fraud. The common view of Spiritualism has thus been tinged with vulgarity, and it is well for people to enter the subject with care.

But it is nevertheless a fact that we can return, we are enabled to communicate with many of our friends and sympathetic natures, in a blind way it is true, but nevertheless true, and in this way we reach you; we do not work miracles or do as marvelous

74. The book was a memorial of Parker and Kuchler gotten up by those who had been fellow visitors at Desor's place in Combre-Varin.

75. *Esquiesse*, of course, means "sketch"; but the answer is a good description of the essay.

things as perhaps you consider us capable of doing, but there is a steady flow of power that has grown in a respectable class of people who would disdain to abuse the power, this class of people are the real exponents of Spiritualism, trustworthy people, believing in the use of intelligent, sympathetic study of the subject, free from the frauds and malpractice that might surround it; not too credulous but sympathetic, and doing their own duty as they are able to see it, and receiving word of better things as their own views are enlarged for them and by them.

Spiritualism does not detract from personal responsibility but rather increases it, it demands a high key-note to receive benefit, and must not be used by a person of lower or impious habits.

It has cleansed Materialism from the common religious life, and has given a spiritual meaning to the everyday existence of the multitudes.⁷⁶

(Is there any more today?)

Ask for her, for your mother.

(All right! Is mother here?)

Ask for me, yes indeed, what do you wish?

(Do you see this communicator.....?)

Ask for him, yes he stands near you, he is tall, broad-shouldered man with a smooth face, and he has a high, broad forehead and gray eyes, he holds his hands behind him and thinks as he walks.

He has been very good here and is very much admired, we are not of the same powers but we are sympathetic.

He knows you well, but you are not as easy to reach as we wish but you do not mean to be hard.

(And how is his hair?)

His hair is thick and long and it is white, thick and lo..... Hand calls me and says "Ask for his whiteness, his face is white, his blood was gone."⁷⁷

76. This statement represents fairly well the views of the medium on the subject; but is a more definite and elaborate statement than she would normally be likely to make.

77. His hair was long and smooth in 1853, but apparently not white. As a consumptive man of sedentary habits, he was probably pale. He was smooth shaven in 1853, but later had a white beard. He was somewhat bald. He was five feet eight inches tall, weighed one hundred and fifty-eight pounds, and had blue-grey eyes.

(Was he bald?)

His hair was long and white but the spot was there, his face was smooth and white the hair was white and smooth.

[His hair was apparently gray—not long nor very smooth and he was bald. I cannot tell about the rest from his picture, save that he was smooth faced, broad high forehead. The power gave out along here.]

Apr. 7, 1911.

[Anonymous communication.]

(Good Day! Shall we write today?)

Ask for us, yes ask.

(Is it the Doctor?)

Yes ask for my hand.

(In February, 1846, you preached your first sermon as pastor of a congregation in Boston, in a certain Hall on Washington Street; can you possibly give the name of the Hall?)

Music. [Music Hall came later.] Harmony Hall, the call of the strain....the Hall of the Aeolian.⁷⁸

(No not that.)

Aoleon....Hall of the Harps....Harps....Music and Harps. Harmony.⁷⁹

(There is a public building on the spot now—not a city building—was it there in your day?)

A public building—not a city building, the Hall of the Harmony, of the Harmonies, the American and Musical, Reading Room, for—for the fortunes of the play.

(Boston Theater occupied the spot; and where was your Hall—on the ground floor or above?)

Above—it was up above, broad and high, for many people. built of oak and bricks, the ceiling was lofty and high. the end was away and the seating was good and for many.⁷⁹

78. The question is not quite accurate. On Feb. 16, 1845 he preached at the Melodeon for a committee of persons who desired him to be their pastor; but he was still pastor of the church in West Roxbury. His first preaching as pastor in Boston was at Music Hall, Jan. 4, 1846. Therefore the answer confuses these places.

79. According to the memory of several persons, the hall of the Melodeon was on the ground floor. I have not been able to verify the description, but it was probably a brick building.

(It was said to be a "Commodious Hall". What was the prospect at this time—encouraging or otherwise?)

I was encouraged by the interest of the few and despised by the many.

[This is probably a good statement of the case.]

(It is said that the Hall was filled every Sunday morning.)

The Hall was filled by all kinds, but only those who were with me knew. All were interested but none were capable of taking all.

(Here is a quotation from one of your books; can you give the author? "The fear of degrading the character of Jesus, by representing him as a man, indicates with sufficient clearness the falsehood of our theology.")

Another who was before me, a great man, a great man—one who was greater than I, a man known and widely read—Paine.

(No not Paine, does this sound like Paine? "In one soul, in your soul there are resources for the world.")

Not Paine but a great man—Emerson.

[Mrs. H. said "I don't believe that." But it was, nevertheless.]

(Yes it was Emerson, here is another; "What passes for Christianity in our times is not reasonable, no man pretends it, it can only be defended by prohibiting a reasonable man to open his mouth.")

Hand calls me and says, "This is good," he says that "A faith that is not open and laid bare for inspection is not worthy of trust." The quotation is good and you must see it so, ask for this again, and the name is of a good man who lived and died in our own country, a man of fame and.....Mil.....Milton.

(No it was not Milton, probably was not written till about 1845.)

I wrote it myself.

[Mrs. H. said that this seemed so preposterous to her that she would not mention it when she wrote it; but it was the truth, it was in the preface of one of his books.]

(Can you write for me a little? Father has had to go out for a neighbor?)

About the Loss of Faith.

A man who finds that he is unable to continue firm in the faith of his fathers becomes rather restless, and finds no comfort

in the subject he has been taught to consider inevitable, [or "in-violate"] and he either seeks better, or looses faith in all belief according to the state of his nature. Now it is unnecessary to cast aside all because one thing has failed us, the foolish man only looses faith in all because of the failure of one; a man holds onto the spar that floats him until help comes, why should he not retain a possible hope until the better appears? so it is that man is better for a little faith than to cast aside all hope and.....

(My Grandfather wrote some two years since, that he had known my father for centuries, what did he mean? was this a mistake in writing?)

Hand calls me and says that "The foundation to that lies in the idea that men are men, and a soul is a clean soul always; he is a clean man and he is a symbol of his kind."

(Does it not mean re-incarnation?)

As you are not a believer in that either, do you think you would understand the idea if we should positively state that such was a fact? if we declared that man entered a human body time and time again, and lived and relived in order to establish a higher life each time? that he purified himself by such a course—do you think that you could take that all in and believe it? What possible good would a man find in it if he could not carry the faintest idea of his former personality; what is the good of his striving if he does not retain the effects of his striving? what is man without memory and why should memory perish? Let those who find comfort believe this, but you cannot possibly realize now that a man is of any possible purpose without his personality.⁸⁰

(And did Mrs. Coggeshall have any warrant for stating that he had had a pre-existence?)

She read according to her belief, and she saw in you a case of high intellectuality that necessitated a previous existence in order to harmonize with her ideas.

(Here is another quotation, written in 1899; it is from Mr. Stead's "Julia.")

80. Reincarnation has been denied through Mrs. Piper, Mrs. Keeler and others; and has been asserted through some mediums. It was also denied through Mrs. Harrison by another communicator (*Proceedings A. S. P. R.*, vol. 8, 714) while a third communicator (*ibid.*, p. 756) professed ignorance on the matter. The clear logic of this answer is not repeated in either of the other communications through Mrs. Harrison.

("What I am telling you is not re-incarnation, about which I say nothing, but the Pre-existence of the soul. All souls are eternal, being parts of the Divine Essence. The soul may have been incarnate before. The law is absolute but infinitely various.")

You were thinking and you were on the correct key.

The soul is a particle of the Divine Essence, yes and it is placed apart from the Fountain Head to become in turn the means of a greater—the force through which the greatness is enlarged; the protoplasm of more, the building of Divinity, the growth of spirituality, the seed which produces the leaven of the mass, and the multiple that causes the spread of the Almighty. Truly all is from Him and of Him, that all may be more than that that which is of matter may be that which is of spirit, and this life which comes and is animated by the spirit is the means which forms the alchemy of the Almighty.

(You spoke of having more German, if we obtain some German questions will you try to answer them?)

As I can, but remember the limitations, you are willing, that is good, but remember and do not be discouraged.

(But I cannot pronounce them, can you see them as I write?)

Ask for my hand, this is only a matter that can be settled by trying, you must not be discouraged but you may find it hard.

April 11, 1911.

[Anonymous communication.]

(Shall we write this morning?)

Ask for us today, yes ask for more. (.....)

Ask for more of the writings.

(A certain man wrote a tract called "The Apostle Paul a Unitarian." He says "In a word, he seems almost without exception, when making mention of our Saviour, to use language with that sort of caution, which we might imagine an intelligent and thorough Unitarian would employ, who was apprehensive that his writings would sometime be searched for Trinitarian proof-texts.")

Ask for a man of our country, a man of no great known fame, a man of the common clergy, a friend of the man..... a man called by the name of Lodge.

(Not Lodge, his first name was Samuel.)

Samuel Lodge—Lodge and Fuller, Fuller, Fuller and Lodge, both frien friends of mine. Ask another.⁸¹ [Samuel Barrett.]

(You had something to say about the Bridgewater Treatises.)

Ask for the possibility of an animated being seeing the powers of the universe, given to the production of himself as the crowning glory, as though he were the ultimate and final effort of creation.

(What is your conception in that regard?)

Man is only a means to an end—a means to the glory of God, and God is made manifest in the flesh that He may be among and with His creatures, and that we may through this expression of himself make our material into the spiritual form, and thus show the glory of God by our own.

(Do you remember any of the writings of John Henry Newman?)

Ask for the man who was firm and steadfast according to the flesh.

(He wrote a tract called "No. 90," do you recollect it?)

The Man and his Creation in view of the Spiritual and Ethical Development, and the Powers of Man from his connection with the Almighty.

(You must be referring to something else. Have you changed your mind or your belief in this statement: "I think that Jesus was a perfect man—perfect in morality and religion..... I think him human not superhuman—the manliest of men. I think him inspired directly, but not miraculously;.....I think God is immanent in man; yes in men—most in the greatest, truest, best men.")

I think that Jesus was a man born and raised by a human father and mother, possessed of the noblest traits of mankind, spiritual and open to spiritual, and so filled with this spirituality that he could seek from the Divine himself and was not in need of other means, that he was once for all the exponent of the powers of mankind when expressed in the ability of mankind towards the attainment of spiritual growth, that he not only possessed spirituality but that he also possessed discretion and dis-

81. Mr. Goodhue says there was a prominent anti-slavery man named Lodge. Cf. the next sitting, *infra*.

cernment and ability to act, that he was in other words a perfectly balanced man actuated by spiritual in.....

(In 1857 you commented on the noted men of your times, and estimated that their fame would endure in proportion as they had been devoted to conscience and humanity; of one you said "he has changed no man's opinion".)

A man who has changed all men's opinions, he has changed the flow of the current by a means of making them think.

(You are thinking of another.)

Ask for him—my friend and my teacher.

(Of another wellknown man you said "He has connected himself with nothing but junkerism.")

A man of known fame and a politician, a man of the commonest idea.....for profit.....Ham.....Hamer.....and Manche.....

(Here is one more—"He has touched the deepest strings of the human harp and ten centuries after he is immortal will wake music which he first awaked.")

Emerson—a man so held by the depths of insight that he could analyze and the every phase of humanity and reveal it to others.

(Do you remember James Freeman Clarke?)

A man named in the social and political circle of the times.

(Yes and more.)

A press and paper.⁸²

(Yes afterwards, you exchanged pulpits with him in January, 1845, and there was a momentous result, can you suggest what it was?)

A result that there were opponents, he and I were opponents.

(What does Mr. Clarke mean by calling it "The Black Sunday"?)

The stir and trouble raised, we preached in good faith but the people were less in faith. [The sermon was on Christian Advancement.]

(Two of your biographers speak of the result, can you tell what happened?)

82. James Freeman Clarke was prominent socially and in civic matters. He published numerous books, and for three years edited a paper in the West

Ask for the results all round and about, those who were not allied to me were terribly opposed to me, and that I should address them in their very churches was most offensive—as though it was not God I preached, and the church was laid open to a bitter and lasting struggle over the conviction of my friends—their religious views. [We do not know.]⁸³

(This was very likely but we do not know. In your Journal of 1840 you stated “I have lived long enough to see the sham of things, and I look them fairly in the face. 1. The state is a bundle of shams. It is based on force, not love..... 2. The church is still worse. It is a colossal lie. It is based on the letter of the Bible and the notion of its plenary inspiration.” Have you changed any in regard to these views?)

I have not changed, church and state are both not exponents of good and best for all, but the notions of a part of the people, we must use force for we are base and low, and we must appeal to superstition and ignorance because we are unintelligent; when we have reached the moral level of common brotherhood we shall change this also, but it is a fact that we are not yet christian in either way.

(“I thank God that I am not born to set the matter right. I scarce dare attempt the reform of theology, but I must be in for the whole, and must condemn the state and society no less than the church.”)

That is the truth of the matter, we are yet in a barbaric state and cannot apply brotherly love to each other; Christianity is the exponent of all this and is the way out, but the Church has adopted a mass of theology to hide the face of Christ, and a state cannot grow beyond the religious conceptions that are the upspringing of brotherhoods duty.

(“Never as a man was he clothed in the attributes of Deity, but just so far as he was deemed to be more than man..... Man or the likeness of man was never worshipped by reason of any human attribute, but solely for those believed to be more than human—superhuman.”)

83. One result was that it was not a pleasant thing to exchange with him. Some of Mr. Clarke's congregation threatened to leave if exchanging continued.

Man distrusts and disbelieves in man, he gives man a power of higher possession than himself to give him honor, if there be less he simply endures, he does not give reverence unless there be a sign of greatness beyond himself, so it is that in order to worship a being in common he must possess a power greater than any man possesses.

(Is there any difference between the worship of idols and that given the pictures and images of saints in the Roman Church?)

They are the symbols of good but given undue proportion until robbed of their proper significance, and replacing the idea eventually the trinket becomes of value rather than the source.

(And what about the cats and crocodiles of the Egyptians?)

A cat is the symbol of longevity and life, life is at most a blind and darkened path, and the life beyond is.....⁸⁴

(You have claimed that there is good in all religions, but what good can be found in Vaudooism?)

Vaudooism is the result of unfettered superstition of an uncultivated class, it is the result of fear acting upon a childish mind, it is the bugbear used to frighten a child in the dark; one child may be made better for a scare but we would not like to be the ones to apply the remedy.

April 14, 1911.

[Theodore Parker communicating.]

(Shall we write today?)

Ask, yes ask.

(Dr. Hyslop writes that he has guessed your name and that it is Theodore Parker; he asks "What do you say to that?")

Ask for my name—Theodore Parker—that is right, now how does he like the idea?

(He has not written much so we cannot say, he says if you are willing he will send a list of questions for your consideration.)

By all means, I wish for just that, ask for them.

(All right. Father has been to the city and found corrobora-

84. The popular saying that a cat has nine lives perhaps supports the answer; but the cat, like the serpent, was supposed to have magical power on account of its ability to charm its prey. Hence these animals became sacred like other wizards. See Upward, *The Divine Mystery*.

tion of many of your statements, we hope to find a biography of you.)

Ask for the "Life of Theodore Parker" yes ask, you found my father and my mother, my father and his father, my mother and my brothers and sisters, all gone now.

(Why did you choose me to write for you rather than Mrs. Piper or Mr. Wiggin or some of those more mediumistic people?)

Ask why? because you sympathize, they did not feel the same to me as you, you liked my way.

(Are you aware that your ancestors and mine came from England in the same year and settled in the same town?)

Ask for hands long gone, ask for Ezekiel and for William; Parker and Harrison.^{84a}

[We recognize the William but not the Ezekiel, if this was subliminal why was this mistake made? about the names P. and H.?)

(No, not my husband's people, my own.)

Harrison and....., across—across yours and mine together, Harrison.

(Not the Harrisons—the Goodhues.)

Ask for our old folks, all gone, the blood and the race from the Old Home, yours and ours.

(While we are writing about names can you give your mother's name? you were doing well before.)

Anne Cambell.....Cambell, Anne Cambell. (.....)⁸⁵
Ask for Anne Fuller.

(We were talking of Margaret Fuller, and your wife?)

Anne Cambell, Anne fuller, Anne fuller, Mary and Fuller, ask for mother, Anne Faram.....Anne Far.....Anne Cambell.

(I do not know, and your wife?)

Aster..Ester—Caf.... [Her name was Lydia D. Cabot, Mrs. H. did not know.]

84a. Under date of Sept. 25, 1919, Mr. Goodhue writes: "Ezekiel Worthen was one of Mrs. Harrison's ancestors on my mother's side, but we did not find it out for several years after this writing. He was born in Salem in 1635, and was the first identified ancestor of the name. William Goodhue came to America in 1635 and settled in Ipswich. He was an ancestor on my father's side."

85. Her name was Hannah Stearns.

(What was her maiden name?)

Lodge..Esther Lodge..Anne Fuller..Esther Fuller, Anne Campbell, Fuller, Lodge, Farn.....

[I know nothing about these names save that his mother's name was Hannah, and his wife's maiden name was Cabot hence the mixture with H. C. Lodge. He says that Lodge and Fuller were friends of his, have found out since that there was a prominent anti-slavery man of the name of Lodge.]⁸⁶

(We will look these up. Dr. Hyslop is intending to ask you about your anti-slavery associations, but father wishes to know if you ever saw Old John Brown.)

He was at the place—he was at the City.

(He was in Boston?)

He came to Boston and talked; but we had no hand for him, he was not a good hand. [True. We did not know he had been in Boston.]⁸⁷

(When was this?)

At the end of the trouble with the states and the long, long field. [Don't know anything about this.]

(What was John Brown's trade?)

He was a farmer and a hand for horses.

(But he had a trade besides.)

Cooper. [Tanner.]⁸⁸

(Was your child a boy or a girl?)

He was a boy—a boy, he was a genius.⁸⁹

(Now can you give the name of your Hall? it was not "Harmony", it began with M, and was called by the name alone.)

[Mrs. H. says "Here is more guessing".]

Melodic..Melody...for melody..Melodian.

(Melodeon is right; where was it?)

86. Cf. next sitting, *supra*. Margaret Fuller's father died in 1835. George Fuller, the artist, (1822-1884) lived in Boston, but neither of them is mentioned in Parker's biography.

87. John Brown lived in Springfield, Mass., in 1846: He died the year before Parker.

88. He was a tanner and currier and later dealt in wool.

89. George Colburn Cabot was a relative of Mrs. Parker's. He was at first a ward of Dr. Parker and lived in his household until Dr. Parker's death. So far as appears, he was not a genius.

At the foot of the street across to the Common, set in and above, across to the Common. [Probably West St.]

(Across to the Common? what street was it near?)

Near the Long Way and the Milk.⁹⁰

(It is quite a way from Milk St. is it not?)

Ask for Milk, and Winter, and the long hard place—the long hard place.⁹¹

(Were there any buildings between the Hall and the Common?)

Ask for the place where I was at home, beyond the Common and at the South.⁹²

(We cannot find any forest tree street, can you give the name of the street?)

Ask for the Street, the trees, the forest tree, the huge forest tree, the Fir and Spruce, the alive Evergreen tree, the huge tree.⁹³

(We can find only Beech.)

Forest tree, huge forest tree, huge and tall—Hemlock. [Don't know.]

(We have no map of that part of the City.)

Ask for the Town Hall, it was near the building for the Social Society, the Town Hall near the hand for the State, the last was above and that was below. The Long Street was covered with many places and stores the Long Street was filled.⁹⁴

(Father thinks the City Hall was on School Street then.)

90. The Melodeon was on the site of Boston Theatre, on Washington St. between West St. and Avery St.

91. There is apparently the same confusion here between the Melodeon and Music Hall. One entrance to the latter was on Winter St. The "long hard place" might refer to Hamilton Place, another entrance to Music Hall, or to the narrowness and crookedness of Avery St.

92. Exeter Place between Chauncey St. and Harrison Ave. This was south of Milk and Winter Streets.

93. May be a confusion with the pine trees at Lexington and the evergreen trees at Combe-Varin.

94. The State House was above on Beacon St., and the City Hall below on School St. The "Social Society" may refer to the Somerset Club which was formerly at the corner of Somerset St. and Beacon St., about midway between the State House and City Hall. Most of this was probably known to the medium. Boston did not become a city until 1822.

Hand for hold and hand for borf. [offices?]

(Can you tell us about your experiences when you passed over?)

I was hot and dry.....and I was relieved and was awake again; ask for my future here, we are awakened and seeing and going on,.....The little ones were here—the little ones, my case of hand was here, my father and my mother were here, we were together, mother was first.....the Little Ones.⁹⁵

(Your father had eleven children, where were you?)

Father was married and had eleven of us, I was the last, we were born after the long time—the long time past and the last were fourteen years, and the last was a little one.⁹⁶

(Did your father ever see Washington?)

Father was too young and too little, he was away.

(What became of your son?) Lives.⁹⁷

(Where were you when you took your cold, it caused your illness?)

Haar.....Marther.....fore the.....

(Where was Music Hall?)

Hall for Music was across from the end from the street that was to the wharves and across the Long Street.

[Opposite end of Summer St. off Winter, Mrs. H. did not know.]

(You studied into everything—into Spiritualism, to what extent?)

For the times, I went and I found a little..for more..but not for the best, a little....., ask for the study that I liked, ask for the tongues.⁹⁸

(Did you know of Judge Edmonds?)

Ask for the hand that I found—none, ask for the people, all not good—all too afraid—all too afraid.

95. One child of Theodore's father had died as an infant and two more between sixteen and nineteen years of age. In 1858, Theodore's father and mother were dead, also nine of his brothers and sisters and eight nephews and nieces.

96. Theodore was the last child and was much younger than the others.

97. Probably not at the date of this record.

98. He studied spiritualism a little and felt that it was deserving of scientific attention; but his favorite study was languages.

April 21, 1911.

[Same communicator. The numbered questions were submitted by Dr. Hyslop.]

(Do you know why these questions are asked?)

Yes, because we wish to give, and you wish to receive—knowledge and information regarding the spiritistic form.

(All Right! Here are the questions.)⁹⁹

(1) (Describe the process of leaving the body. (a) From the personal point of view. (b) From the observation of others.)

My own relief was intense and rather sudden, I was at a state of suffering and pain and the transition was instantaneous and overwhelming. As for what I see there are all about me examples of every kind; those who were in spirit while yet in the body, those who were in body while in spirit, and those who so held in apathy that they were long held by their sleep; those who were so ready that they were accustomed at once, and those who were long to become wanted.

(2) (Are there different methods of leaving the body?)

The body is only a vessel holding the spirit and the spirit is freed in many ways, but all are the same to this sphere where the personality of the spirit itself determines their future and their stated advancement.

(3) (Are people usually conscious when dying?)

The state of the spirit determines; many are alive to the change and watch it interestedly—some are afraid and fight, some are already alive in spirit while in the body and yet breathing, and all are more alive to this world than to the earth unless their natures are intensely worldly.

(4) (If unconscious, how long do they remain unconscious, if there is any definite law about it?)

They remain in that condition only as long as they need to recuperate themselves to new conditions.

(5) (Is there any such thing as an aura? if so describe it.)

Ask for the aura, the center of light that enters when a person is of a temperament that can hold communication with us. The person who holds this light is spiritually attractive and sympa-

⁹⁹. As to answers by other communicators through the same medium to similar questions, see index to *Proceedings A. S. P. R.*, vol. 8.

thetic. An aura is generally a spot or series of spots of evanescent light that lingers in connection with such a person; it may or may not be visible according to the power of those who see.¹⁰⁰

(6) (Is the aura in any respect related to the condition of communicating?)

As one who holds communication is of a higher or a lower degree of interest to us we are enabled to tell by the extent of their radiance, the power, like electricity, is visible under certain conditions but invisible under others. When she is ill the power decreases, when spiritual it increases, when troubled the power indicates, when free the power is known, all is indicated even as the light of an arc lamp is governed by the amount of power.

(By the way, why did not Dr. Hyslop have a good sitting with Mrs. Coggeshall—was it anything to do with temperament?)

She was overcome by his influence, he was of an entirely different nature, yes she is used to skepticism, but she was afraid.

(Why was she afraid—she did not know him?)

She was afraid, she did not understand the new conditions, she has been in many but never in quite the same atmosphere; you would not have cared, you have always sought the intense and expected questioning, and she has met many skeptics but has never met quite the same influence, not skepticism but the deep scientific research, she has never met quite that temperament.

(And why did she not recognize it?)

She was powerless.

(7) (What are the experiences of people when they first awake in your world?)

Generally amazement, the surroundings are so entirely different from an earthly conception of them, that it is almost impossible to be otherwise impressed; yet it is not so different when you can come without realizing the change. In some the bewilderment comes after the awakening, and in some the bewilderment is of earth and is brought on after awhile, we are according to ourselves. All are amazed.

(7b) (How far do you go from earth after death?)

100. In regard to the aura see expositions by other communicators through the same medium, *Proceedings A. S. P. R.*, vol. 8, pp. 508-520, also index to that volume; and through Mrs. Keeler, *Journal of A. S. P. R.*, vol. 10, pp. 632-660.

I was away and wandering, but many linger closely and are long to realize their freedom, some are bound closely but some enter at once into realization of their higher atmosphere where they can see the purpose. All are according to the light.

(Do you leave the earth influence at once and entirely?)

As you ask you receive, if one has been of a spiritual nature and seeking after higher things the earth exerts little influence over the spirit, but if the spirit has been bound by earth ties and earth pleasures, then he holds after death until the spirit outgrows the bondage.

(8) (Do you ever visit the planets?)

I have been in several places you mention, but you would be unable to conceive of the states that are existing there. Planetary life is similar in some respects to yours; but you are adapted for your own sphere and since such adaptation implies non-adaptation for another sphere, it would be impossible to understand; there are, however, higher and lesser states of existence than yours. Theology would teach that man alone is the acme of God's handiwork. Common sense would, alone, debar this theory; and the revelation that lies open after departure from your earth-sphere corroborates this; man is indeed the handiwork of God, but it is only one manifestation of His power. Man in his present stage is a poor specimen of God's power—we see this.

(Yes; is man destined to greater heights in the far future?)

Certainly! all those developments are the work of time and your race is in the process of development.

(And we may hope to reach elevation equal to those others?)

You are destined to reach the ultimate, it is part of the plan for every spirit.

(Whether in spirit or on earth?)

It is a part of the plan that each shall return to his Maker and know his Maker, and be of his Maker, those who die and pass to His care during the process of development reach the end in spirit, those who shall, after generations, see His power on earth, shall reach the same but the development is slower and necessarily for the whole race; part gains and must await the rest, it is for all.

(9) (What about the Planet Mars—is it inhabited?)

The planet is inhabited—the nearest to your own race; higher and more cultivated, but nearer your own stage of existence.

(Why do some spirits claim that it is inhabited and others not?)

Some do not realize, some do not know; but the fact remains that if it were abandoned the fullness of the sphere would decay.

(What does that mean?)

The fullness of the sphere would decay, the handiwork which belongs to being; abandonment signifies decay of advancement, the people of Mars are improving natural conditions to the betterment of the planet, they produce in the waste, they utilize the superabundant, and they seize upon the every means to utilize all for a purpose.

(Why have you shown interest in this subject?)

Because I have realized so much on earth that man had not utilized his privileges—that he wasted opportunity, and was not spiritually or materially equal to the occasion, I was much interested to find if there was any race of beings who had done better.

(I wonder if you can tell us anything about the canals on Mars.)

You have touched on one of those states of utility I spoke of—the process of utilizing power otherwise wasted.

(Are they canals?)

They are valleys bringing moisture and shelter and protection to lands otherwise arid.

(Are they trying to communicate with us as some people claim?)

They are hardly advanced enough to succeed, you cannot realize the intense amount of power required for such a communication; it can only be realized when you shall have reached a higher development; at present their efforts are rudimentary and of little avail.

(10) (Are other planets inhabited?)

Your own has inhabitants, and it is only reasonable to suppose that others may be; as I stated Mars has people of higher development than your own, and as the age of the planet increases the inhabitants thereof are of a higher development, their physical being, however, is different and adapted to their circumstances.

(It is claimed that planets farther away from the sun are so intensely cold that life similar to ours is impossible.)

Life is intensely varied, and because in your atmosphere a certain degree of heat is necessary, it does not imply that in another atmosphere that life may not develop of a varied nature.

(11) (Can you see the physical body of a man and woman?)

We do not care whether we see it or not, however, if it interferes with the spiritual development of the individual we may sometimes see and wonder.

(12) (If you do not see them what do you see?)

We may see or not as you know, the spirit is much more interest to us. It is not necessary to see to know; the material is of account only on the material plane, but the spirit shows either by light or vapor and we recognize it.

(13) (Do you see the material body or organization while communicating?)

We may use the material in that condition, we may assume the material aspect for the same purpose—it is all one to us, it is only the means to the end.

(14) (What do you understand by the subliminal?)

A phrase, a non-meaning phrase to cover; the make-up of man is composed of tissues, nerves, and cells, and in the interest of this part of man there is an intelligence that controls, that is, man is a healthy being directed by powers unrecognized, powers which he entirely overlooks because they are a common part of his existence, these powers operate, control his physical being while the spirit controls the man himself, as the superintendent controls his underlings; these lower powers each does its own share of the work, one records for the memory, one replaces waste, one reacts for exertion, each has its own function to perform and each records its own function, perfected or as it is accomplished be it good or bad; this is the subconscious.

(And the connection between the subconscious and the conscious—how can the subconscious be recalled?)

The subconscious works best in sleep and in unconscious states, it controls when the master is gone or gives way; when a man rests he relaxes the strain and refuses to use himself that the subconscious may prevail; thus in certain states the subconscious

may assume undue proportions and dominate, but it is in this state more or less revolutionary and super-active.

(Where does the astral body come in?)

The astral body is the reflection of the personality, a man may be of so intense a nature that he may cause his reflection to appear to another.

(And what has the subliminal to do with all this?)

The undermind which has accepted the recording of all experiences and has been developed according to these, may on occasion be recalled and re-used, but it is not a common occurrence, stress or fear may recall them, but as a general thing these pass into oblivion and are remembered by the conscious memory as a part of the process, the detail forgotten.

(And in connection with the astral development.)

The astral body is the reflection of the physical and the subliminal there personates.

(15) (Is the "interior consciousness" of which Imperator speaks the same as the subliminal? What is the "exterior consciousness"?)

The interior consciousness is the personality dominated, the exterior consciousness is the personality.

(Then it is practically the same.)

The same and serves the same.

(16) (Why can you not tell time when communicating?)

Time is an unknown quantity when we reach a place governed by eternity, and it is so a part of earth existence where it is of value that it passes with the material.

(But is it not of value in development?)

It is like the gold of earth—it is only of value where it is scarce.

(17) (Have you a definite knowledge of time when you are not communicating?)

Time is of no value, we agree to gain and since all value is the gain rather than the length of the process, we do not measure by the length against the value. No matter what the process, a little to us is the same as a great gain to another, and time may be the same in both, it is the fact that gain is made.

[Interrupted and closed.]

April 25, 1911.

[Same communicator. Same questions continued.]

(18) (Is there any difference between your mind when you are communicating and its action when you are not communicating?)

Yes, we are not so free; we are bound by the need of rendering ourselves akin to you.

(19) (If there is any difference, can you describe it?)

Yes it is like this: we are not necessarily bound by your earth limitations, we are free in thought and scope according to our progress, and we are, in order to reach you, obliged to assume an earth frame or condition that, in comparison to what we are here, is almost apathy, we cannot reach your mind in our fullness.

(20) (What is the difficulty in carrying messages from one light to another?)

This—one person is essentially equipped for a certain sympathetic vibration and he receives of a different kind, and in transporting this from one to another is also the characteristic of the transporter, so of one received, it might be received in a certain frame of mind and colored, transported and recolored and given and again there changed, thus if the message was carried at all the personality of each concerned would show its work in a totally different aspect of the subject.

(21) (Have plants, flowers, etc., souls?)

They have organism; the fullness of their life is concerned in reproduction, they have the underlife that enables them to do this; they are not animate souls, but inanimate souls.

(That is considering soul as not a separate entity—when the plant dies the soul disappears.)

An entity,—the soul is never lost be it what it will, the least vital spark is of God and it never perishes, the germ of life is His—that is transformed.

(If a plant die before it yields seed?)

The life is transposed—the sum is the same.

(22) (Have you music in your life? if so how made?)

We have all conceivable kinds, we are not limited by making, we can receive of all, it is for the desire.

(Can you describe the means?)

The means is the souls desire for music, the need is the fulfillment.

(23) (What are the occupations on your side?)

Everything—we are each expected to develope.

(You infer what?)

Each person on earth is born with some talent great or small, and he is expected to use it, here we are the sum-total of our needs and its reaction on our character; we are now expected to develope that best in every way, and render all perfect that it may assume its proper relations with every other phase of character, and it is not a one faced proposition, to develope it necessitates much to bring even one talent to fullness.

(24) (Do you require food of any kind?)

Help and aid for the spiritual! no, no need of the material but need of every kind for the spiritual; giving is a virtue.

(Julia says "We need no food but the air we breathe." can you explain this, please?)

The air we breathe—the breath of life here, with you the material.

(25) (Do those who die in infancy grow in size? if so how?)

They develope according to the spiritual desire; if an infant soul receives of the spirit it becomes mature and grows; if it is hard to receive it remains in a state non-spiritual until it can be aided; the spirit prevails.

(26) (Are there earth-bound spirits?)

Many and many for time being; but it is not eternal—not forever, only for a time.

(27) (What causes them to be earth-bound?)

Earth ties, earthly desires; the experience of life has not taught them, they are held by false appetites and at times by too great earth-love—love for those left.

(28) (How are they helped? By education or by methods we would not understand?)

You do well to ask; yes we aid by an out-pouring of upbuilding impression, teaching as the impression is made and then replacing by greater as we can do so, education by impression.

(29) (Do earth-bound spirits act frequently as controls?)

Yes, but we are not as hard for them as you may think, we take the choice of them; earth is no aid to them.

(But are all controls earth-bound or can the higher spirits assume the proper conditions?)

It is a gift and is one of the things we develop to aid others.

(30) (Are there any non-human spirits?)

The spirits of all creation.

(Animal and plant spirits?)

Spirits of the universe, each that has received of God to a degree of knowing him.

(31) (Are there spirits whom you cannot see and whose existence you have to learn as we learn of your existence?)

Yes we cannot see God, we know Him and receive Him, but we do not see him manifest; there are phases and phases of spiritual existence we cannot appreciate, so it is that we grow to them.

(32) (Are there earth-bound spirits that you cannot see?)

There are no spirits beneath our aid.

(33) (Is insanity ever caused by the obsession of spirits?)

Insanity is the development of a failure to the detriment of another portion, the brain is unbalanced; spirits are not allowed to obsess without a great and overpowering influence.

(Where would the responsibility lie in such a case?)

The responsibility lies in the non-use of the natural resources.

(In a case mentioned by Mr. Myers there seemed to be several different personalities in one girl, were they different spirits or different phases of one spirit?)

Different spirits, the personality was held in abeyance until the spirit was incorporated.

(I do not understand, the different personalities were antagonistic to one another in the same girl.)

Different spirits replacing the girl's personality; she was acquired.

(34) (Are there evil spirits? If so, what their nature and origin?)

The evil spirits are earth-bound and abused personalities awakened into lower powers, but not yet receptive of very much good, so low that they cannot express the good.

(35) (Do they communicate with the living?)

As a general thing—no.

(36) (Do any spirits lose their sense of identity?)

No, there would be no use in the experience if this were so.

(Then all the billions who once lived are still separate personalities?)

Your idea of infinite seems limited.

(Not as limited as the subject is incomprehensible.)

You receive according to your capacity. Yes it is astonishing that fewer of your earth do not wonder at the Infinite.

(37) (Why do controls generally assume false names?)

Generally for convenience, at times the need of the name has passed, especially with the older spirits.

April 28, 1911.

[Same communicator. Same questions continued.]

(Good Day! Shall we write today?)

Yes, ask for me and I will come.

(Dr. Parker?)

Yes, ask.

(All Right! Father wants you to write a letter for Aunt Myra, an old lady ninety years of age.....with a sympathy toward the beyond.)

Ask, yes Ask.....

Dear Aunt, As you are interested in the future and in the welfare of those that have passed from this life into the greater, I am trying to give you a little of what has come to me through this means, that is given me. As you have seen my statements from Uncle Jabez and Uncle Elbridge you will understand what I mean.

This writing is not what I would like it to be, I am afraid that my scholarship has been in need of much improvement, but the means are seized upon such as they are.

Uncle Elbridge writes that you are interested, I am glad if it can be of any interest to you; you know that my Grandfather Goodhue has given me much that proves his identity to me, the description of the farm and places that I never heard about nor saw.

Theodore Parker, who is writing for me now, has given me many true incidents of his life—a life which I had never studied, since he came into my list of authors quite recently, and I do not like biography as a study.

Apropos of this subject you may be interested in a visit that I paid to a medium in the city this Spring; she was a woman of average intelligence, not perhaps as educated as I am myself, but seemed to have rather remarkable powers of mind reading to say the least.

She told me the names of father's aunts without mistakes, spoke of various incidents of home life and the family ties, and in fact hardly made a mistake in the long sitting.

Here is a message from the Spirit Land to you who are about to enter.

You are about to enter the new life and receive as you have merited—you who have all your long gentle life done no harm wittingly to man, woman, or child; there is rest for you, rest from care and freedom to all that has been denied you.

Your friends await you; your husband will greet you; your sister rejoices at your coming; your father and mother await their child, all are ready to welcome the child who has lived so long in the sphere of earth.

I am not aware that you have a spiritual conductor, I think that when you awake you will look at once into the eyes of your husband and he will be the first to greet you. There are many who are not so blessed, there are many who must first shake off the lethargy which a passionate and earthly life has thrown over the spirit—but you—your spirit is free, you are only awaiting the transition and then when the time has come and the earth eyes are closed, the spirit life shall awaken into the holy place where we await you. There is no death—that is to sleep a moment, and rest and peace, and behold life abundant and free is ever before you, you will rejoice at the sight and you will find your vision as clear as the light about you; The soul is free.

(Thank you. Are you ready to resume the questions?) Yes.

(38) (How do you converse with each other on your side?)

We ask and receive as we desire, that is, we are so sympathetic that desire answers itself.

(39) (Is telepathy common between spirits?)

Telepathy is a much abused word but if sympathetic intercourse of ideas is telepathy—yes.

(40) (How do you move from place to place?)

We are not material bodies who require means of locomotion; we are etherial and are always where we would be.

(41) (Is space the same with you as with us?)

Space is not a matter of any anxiety, space is merely a part of the ether.

(42) (Can you go through matter?)

We can enter into the bodies of the living, we can penetrate the cells of the automatist, we can assume the directing of the speech of the clairvoyant, and we can pass the portals of the locked room, we can penetrate the secret recesses of the sealed cabinet.

(43) (Is matter transparent or not to your sight?)

We are not given to see that which is closed to our eyes, but we may enter the bodies of those who are set apart for our entry, we may dissolve their hands like mists or we may hold them in our grasp firmly and work.

(44) (Some spirits say they live in houses, what can you say of this?)

It may be that some spirits do, there is much in the line of association; there is also the fact that material is only an assumption.

(45) (What about spirit clothes?)

Raiment is only a material; has that to be clothed that feels no frost? that is not impure? that needs no covering? that has no form and in fact is evanescent—a spirit?

(Julia says clothing comes with thought.)

Yes, so does form, so do houses, so do all the material thoughts, but it remains that the spirit is complete.

(46) (Do you understand how incomprehensible spirit-clothes appear to us who are living?)

We are not surprised that it should seem incomprehensible as that you should wish to carry your material ideas into new phases of existence.

(Do the older spirits find a sort of innocent amusement at those who assume the material?)

We do not amuse ourselves at the expense of others, there is too much respect for the soul itself, but we know that these are the results of strong association and much care, that the earth has carried its expression into eternity.

(47) (How are spirit clothes made?)

Made of thoughts.

(48) (Why do the ancients appear in the clothes of antiquity?)

Would they appear ancient otherwise?

(49) (Can you alter the style of clothes at will?)

Ask for the need and the will works.

(50) (How are apparitions produced?)

Ask for the conveyance of the subject's mind into the necessary clairvoyant state when he may see the assumption of form.

(But when several see the form?)

When the power is great and may form many intelligences to the necessary hand.

(51) (Does it require more than one person to produce apparitions?)

The sitter and the hand.

(But on the other side?)

We require a medium.

(Here or there, is there more than one spirit concerned?)

We require no aid unless we need strength or have no earth power.

(52) (Do spirits ever produce apparitions of others without themselves appearing?)

As for ourselves—no, we do not let ourselves appear in the place of another.

(53) (Do spirits ever produce the coincidences which we often call telepathy between the living? Or do spirits often carry the thoughts of one living person to another?)

Spirits are not the messengers of the living, they have their work, that other work; the thoughts are often the deep sympathetic nature of the men who send; spirits sometimes act when need arises.

(54) (What is the nature of spiritual progress?)

Man assumes immortality, he leaves the earth-plane and enters upon a spiritual awakening which increases in the same proportion as he perceives his need of progression; his progress in this life depends entirely on himself, his own efforts are his means of rising, we may wish to help but he cannot receive our sympathy except as a part of the influence.

May 2, 1911.

[Same communicator. Same questions continued.]

(Good Morning! Shall we write?)

Yes, here, ask.

(Dr. Parker?)

Yes, ask for me.

(All right! Do you think you could have Grandmother Goodhue, Nellie's mother, write for her?)

Ask for her mother, we will see....., yes she is here; what is it?

(Grandmother, Nellie wants you to send her a message, will you?)

Ask for me, yes. Her hand has been good, she has been a good and exemplary woman, I am pleased; I know about her trouble, yes it is well with her—she has done well. As for me tell her that we are here together and that we are perfectly happy, that we are not at all aware of any need for her to be troubled, she has done all she could and things will not go for anything harder.

We are very well pleased and we are so fond of her; yes we know about the little one and about it all—it is well. My boy and girl are both children as I wanted them to be and I am pleased; as for the little one she is Kate again, ask for her hand and tell her that I am always watching for her good; there is so much that is of much advancement over what we have left that we do not mourn over what we have gone through before.

Tell the boys I am glad that they are so pure and good. Goodbye.

(Thank you. Shall we resume the questions Dr. Parker?)

Ask.

(55) (Is God personal? What do you know about him?)

He is personal and else. I know this—that as I am able to feel his influence I know him, but I know him more and more.

(56) (Have you seen Christ?)

Yes, I have seen him; he is all I thought and more than I ever conceived.

(St. Paul?)

He is an advocate for earlier Christianity, but he was mistaken in places.

(St. John, St. Augustine?)

We have met many of those whom we had become interested in, and whose lives have drawn our sincere thought; many we have only met; many we have met and conversed with, but this is the result of our discussion—that the fullness of the spirit depends not on form but on practice.

(57) (Have you seen Herbert Spencer? Thomas Hill Green? Locke, Berkeley, Hume, etc.?)

Spencer was aware of my coming and he came to me personally, the others were among the many whom I have enjoyed. [Spencer died in 1903.]

(What standing has Hume?)

He is foremost of those who repudiated the Creator's forces in opposition to Him.

(58) (What is clairvoyance and how effected?)

It is the false apparition and false appearance in place of the tangible.

(Does the spirit actually have to see these places in order to describe them?)

As you ask this is the means; we are possessed of a power of seeing or receiving at will the thought that we desire, you wish a certain place or person, we desire them and see them or they desire us to see them and we see, the result is this—we say through our controls "I see such and such a person, or place, or article."

(59) (How do you predict the future?)

The future is not always open, at times we much desire and the desire is fulfilled, but as a general thing the present is all we desire.

(60) (Can all spirits predict the future? If not, what makes one able and others not?)

All spirits may to some degree. As the present is absorbing in interest of every kind, it is not often that a spirit desires further except to perceive the trend. As a general thing the future is in faith since the past and present are. It sometimes happens, nevertheless, that certain spirits are interested in gaining more interest in forecasting for material uses, and so are more insistent in that line; but it is not a general practice.

(61) (Are there different spheres or planes in your life?)

Not a distinct or marked difference, you grow gradually from childhood to maturity, we grow gradually into the surroundings, we achieve and we may seek the lower or higher planes as our desire calls us; we are not bound but we do not retrograde.

(62) (What do you mean by different spheres or planes? places or conditions?)

We are not bound by space, the condition is the plane. One may still be in the midst of the lowest ebb of spirituality and yet be in the highest sphere, the condition is the standard, and our achieving the condition requires our presence in any space.

(63) (Is there difficulty in communicating with spirits in another sphere or plane than your own?)

There is no difficulty if we acquire the prevailing spiritual keynote.

(64) (How do you communicate with other planes?)

We achieve the note and we then vibrate as we acquire until we are able to enter.

(65) (Why is it that some can come back to earth conditions and some cannot?)

We have all the marks of individuality; some are adaptable as on earth and it is with those we may reach the earth conditions best.

(66) (What about re-incarnation?)

I have never seen the need of that.

(67) (Is there a process in your life analogous to death in our life when you pass from one plane to another?)

That depends upon the passing, it is at times gradual, it is at times sudden and acute, but it is not a complete loss of individuality, it is rather an acquiring of more.

(68) (Is there any resemblance between birth and death as processes?)

Much; the entrance of the lowest form of animal life into the plane of intelligence and spiritual possibility, and the entrance of the higher form of intelligence into the completeness of the spiritual sphere.

(69) (Do the physiological functions, such as circulation, breathing, etc., often continue after the soul has left the body?)

Yes often, the intelligence has the underpower in control,

when the soul goes the underpower assumes charge as living as long as it is enabled to do so.

(70) (Have we ever existed before our present earthly life?)

As particles yes, as a soul no.¹⁰¹

(Thank you; You have answered all of Dr. Hyslop's questions now. Have you any remarks to make about them?)

As these questions are of more or less interest to Spiritualists, I must state that in many ways they contradict the common spiritual beliefs, such as spheres, re-incarnation, etc., but it seems to us here that it is on your part a carrying on of earth ideas to assume them.

The prevailing interest here is spirituality and that knows no time or space.

(Thank you; Goodbye.)

May 11, 1911.

[Same communicator.]

(Good Morning! Shall we write?)

Ask for the case.

(Dr. Parker?) Ask for the case, yes.

(Can you tell us anything about Uncle Walter?)

Yes he is resting, resting—he was tired.

(He is not ready to talk with us yet?)

He was tired and we are glad to have him rest and gain his footing. He is alive but he is tired.

(Does he realize what has happened?)

He knows that he has gained freedom, he is resting now, later he will work.

(Mr. Kitchen said he heard you preach.)

Ask for my sermons, yes he heard me, I was long ago.

(Yes he said you were prayed to death.)

Ask for my life and death, I was ill and I did not recover, when I was becoming better I was ill again.

(Yes we have read of that.)

Ask for Florence the city where I was, the city of art and pictures.

(All Right! wait a little.) [Looks for reference.]¹⁰²

101. Cf. *supra*, sitting of March 29, 1911.

102. Parker was ill during both of his visits to Florence, and died there during his second visit.

Yes ask for the city.

(What was the Ponte Vecchio?)

Ask for the sea-gates.

(Tell us about some of the churches.)

Ask for the p.....Gallery, the art, the pictures, the statues..... [Interrupted.]

(All right! now about Florence.)

Ask for the house where the lone hand was, alone.

(I do not know, who was it?)

Ask for the Facade.

(Which?)

Where the little hands were.

(And the churches?)

Many and good—old stone and mildew; ask for the long bridge and the arch.¹⁰³

(Where?)

Above, and arched, a case of death.

(Bridge of Sighs in Venice? or Ponte Vecchio?)

Yes ask for the arch; ask for the home at the foot of the hill.

(I would have thought that you would have taken a higher place for a home.)

Ask for the place where the captives were.

(A prison?)

Ask for the place where.....

(Tell us about San Lorenzo and the wonderful statuary.)

Across the City, far and away; the statues were of marble and represented the christian martyrs.¹⁰⁴

(What did the figures represent in the Church of San Lorenzo?)

Adam and Eve.¹⁰⁵

(That was in another church—Santa Maria del Carmine.)

103. Most of the bridges in Florence have arches and do not vary much in length. The Ponte Vecchio is lined with shops on both sides but over the center arch are two round arches in the roadway.

104. There are many statues in this church, among them those of the martyrs San Lorenzo and San Stefano. The answer would, however, apply to many Italian churches.

105. This church is especially noted for the monumental memorials of the Medici.

Ask for the earth throes and the pangs of birth.

(An earthquake?)

Ask for the driving away and the throes of earth born, and the hold for good and evil.

(What mountains were there?)

The Hills—the Parrizoni Hills.¹⁰⁶

(Do you remember the figures on a certain tomb, one representing day, and one night?)

Ask for the house of the figures, the scenes of the heavens, the house of the broad high arches.

(Can you describe any church and let us look it up?)

Ask for the house where the scenes of the Nativity..... representations of the Birth of Christ depicted on the relief, for the center of the Rose Window, ask for the Child and where the little are kept. For the blue Frescoes on the walls, blue frescoes—cold and hard.¹⁰⁷

May 16, 1911.

(Shall we write a little while?)

Yes, ask. (Dr. Parker?) Yes.

(Amanda Jones says that when we attempt to influence the spirits it keeps them from influencing us.)

You have trouble to get satisfactory answers at times, this may account for it, but this, we are more sympathetic than that allows and we are like to like in our best work.

(Do you think we have tried to influence them in any way?)

You have not done this arbitrarily.

(Do you feel like trying to translate a Latin sentence?)

106. There appears to be an error in this name.

107. One very familiar with Florence says there is some blue in the frescoes of the Santa Maria Novella and of the great council chamber of the Palazzo Vecchio, but that it is not a predominating color; and does not recall any distinctively blue frescoes in Florence.

107a. Andrea della Robbia executed the medallions of the facade of the Hospital of the Innocents in Florence, which are of the "Child" are "where the little hands were" and are "where the little are kept". They are of blue and white, glazed, porcelain, "cold and hard," the originator of the Robbia ware being Andrea's Uncle, Luca. Luca and Andrea together did an Annunciation which is also in the Innocenti Hospital,—“the lone hand”—G. O. T.

You may try.

(It is one of your own written in 1836 on an old Sea Captain at Barnstable. Do you remember it?)

Forgotten.

(Haud decet mihi facere notas, non mei peculium est. Mehercle!)

Hand calls and says you read yourself.

(But I cannot tell "deceit".)

You read it yourself; the verse stands; You show me the making of an.....no it is all my own.....hard is it?

(Maybe, but I don't think that that is it, "deceit" doesn't mean "show".)

Show, hold for teach.

(I don't think so. In 1836 you wrote "It seems more likely that Spiritualism would become the religion of America than in 156 that Christianity would be the religion of the Roman Empire, or than in 756 that Mohammedanism would be that of the Arabian populations." How does it appear to you now?)

The spread of Spiritualism is hindered mostly by the fear of the popular mind yielding to its superstitions, that is, that the common man or woman hates to consent to allow the rest of humanity to esteem him superstitious; the fact is that nearly all the population of the country believe without acknowledgment the possibility of these spiritual manifestations.

(Your reasons were—

(1. It has more evidence for its wonders than any historic form of religion hitherto.)

More authentic cases.

(2. It is thoroughly Democratic, with no Hierarchy, but inspiration is open to all.)

The Spirit moves as the Spirit calls.

(Have you seen any occasion to change your ideas?)

The Spirit moves as the Spirit calls, the opportunity is given and the man receives. The idea seems to me to stand.

(3. It is no fixed fact, it has no punctum stans but is punctum fluens, not a finality but opens a great vista for the future; its present condition is no finality.)

It is no finality, it is infinite.

(4. It admits all the truths of religion and morality in all the worlds sects.)

It is the substance of faith; it is the essence of truth; it is the fulness of things hoped for; it is the fulfilling of the hopes of the past and for the future; it is non-debasing, non-defiling but uplifting and purifying; it is not a religion of form but a religion of truth a religion of spirit and act.

(But open to all kinds of frauds.)

But pure in itself.

(Do you feel like answering some questions from Uncle Elbridge?)

Ask if you wish.

(1) (You state that the subconscious requires unusual and uncomfortable conditions in which to manifest itself; this seems contrary to the generally accepted ideas, and I suppose it works automatically and without conditions peculiar except that the normal conscience must be held in abeyance. Is the subconscious then a distinct entity or only that part of our memory that records events not strongly impressed by circumstances?)

Let us look over this question in its various phases—First, the question states a condition that we do not realize, we have stated that the subconscious takes control at moments when the man's spirit is away from his physical frame, that is without question, does his life go when he is stunned, or does his body cease to work?

Second. Is a man alive or is he dead when he is free from his body? He is not free for he returns, he may leave his body, certainly, but his secondary self acts under other intelligence and remains at its post; then would you not say that it is a case of overhand and underhand that rules and commands and may use its authority for its own purpose?

(It does the work but it does not record, it is not a distinct entity?)

It is acting under discipline but it is not self-sufficient, it is only capable of carrying on its work for time being but not for a length of time.

(2) (What proof of subconsciousness in animals?)

Animals are intelligent in a degree, they are alive to higher intelligence, nor yet deprived of a little sagacity necessary for

their own needs, but for the subconscious evident, it is only the necessary second growth that holds for the physical betterment of the animal.

(3) (You ask if it will not require more vivid impressions to impress the subconscious than the normal. If the subconscious records only trivialities, as you suggest, I should positively answer "No".)

This subconscious requires the foundation of the physical for its powers, it does not receive the records of the man's spirit, the spirit is the controlling and recording power, it takes and it uses and it records for it otherwise, but the subconscious is the under that takes charge of the physical.

[And here the sitting was interrupted.]

Nov. 26, 1911.

(Good Morning! Shall we write?)

Yes, ask for the Doctor today.

(Very well, will Dr. Parker talk with us. We are at a loss to find questions. Father was reading an article on Church and Home, I wonder if the Dr. would like to write on the subject?)

Yes, let us talk then. Home influence on church life—a deep subject surely and one much neglected.

In medieval times the church influence on home life is now the church influenced by home life, what a turn of affairs! formerly the church was supreme, the people were entirely dictated by the church, but as they grew in intelligence—what a reflection on religious beliefs—the church influence waned and the practical workings of life dominated the ideal, and the fault—not the home entirely but not altogether the church, although much more the latter than the former.

Theologically the church is wrong, God is not, as he is represented, a great and overbearing Being who is angered at his own creatures, and uses his infinite powers for their eternal torment. no wonder the home revolted; could any father picture an Almighty Father using his mistakes as an excuse for such torments? when the earthly father could not and would not punish? No, the church must abandon its heathen ideas of God and adopt the God of mercy and knowledge, else the Church and home will be for-

ever divided. Already for many years the Church and State have divorced; shall the other also come to pass?

Let the Church voice the love of God, the mercy and hope that He brings and the divine will be in the home forever.

Home and Church, let one reconcile with the other, let the Church be in the home a part of the daily life, the real, the tangible, the practical, and the danger is forever past; but let it remain, as at present, the illusive, the fleeting, the intangible, and it must grow further from God and the further from the needs of a growing intelligence among the people.

(It is claimed that the average religious standard is higher than when the Church was in authority.)

Religion much more in the ascendant, Theology is less.

(And what do you define as true Theology?)

The belief in, and the love of God shown by a living to the standard which is best illustrative of the better qualities known to mankind; the use of the intellect in deciding the best, the practice of love and charity toward all, the belief of the Divine in man and the succor of all.

(Does not this apply to religion?)

Religion is the living of God as felt among mankind; Theology is the dogmatic idea of God, to be abandoned forever.

(And your definition of God?)

God the Creator, the All Father, the Germ of Life and the Perfect, the Creator and Teacher of all life, the Being from whence we sprung and to whom we shall render ourselves in His image.

(What is your idea of immanence?)

The profound elevation of the character, the highest authority, the greater in divinity. (.....) the superiority of one over another and its bearing on others.

[He thought we meant *eminence*; how about telepathy?]

(Immanence, in nature, in the world, immanent.)

The other thing—not the same at all; the immanence of God, the dwelling of God within physical matter; God is the motive power, the means of the act—the motive, but the physical is only a form of His expression, He is and is not physical, he throws off the shell when the power is developed. Now ask for the home.

(We have no material on which to work.)

For the home and the village, the church, the school; look and find.

(Do you mean that father should go to Lexington and search for material?)

Yes, a good plan, and try and see what we can do.

(Can you tell us about the carpenter's shop on the farm—do you remember its history?)

Hand for the belfry. [Correct.]¹⁰⁸

(Yes, and where did it come from?)

The church on the Green. [Correct.]

(Was it on the church?)

The church was built and the belfry was at the side but not used.

(Yes, but when was it used?)

At the fight. [Correct.]

(How large was it that it could be used for a shop?)

Four feet and a few feet.....

(It must have been larger than that.)

Fourteen or.....

(Did you tell my brother that you first saw your wife at an Italian Garden in New York?)

Cabot! at the City of New York? no, at the home, at the home.¹⁰⁹

(You met her when you were at Harvard College, what house was it?)

House, you said it, house, the green and the trees, the trees that were across.

(Perhaps so, what did you call her?)

Bare... ..

(Can you give it as you pronounced it?)

Bar.....Be.....Bear.....Bear.....

(Can you tell the street you lived on in Boston?)

108. The workshop was formerly the belfry of the church on Lexington Green. When a new steeple was put on the church in 1794, John Parker bought the old belfry and moved it to his farm. The bell was rung at the Battle of Lexington. Weiss, i, 27.

109. He met Lydiz D. Cabot at the house at which he boarded in Watertown in 1832.

Forest tree, Larch.¹¹⁰

(Was it near Franklin Street?)

Franklin.....Franklin.....forest tree.....Fir.

[I knew what the carpenter shop used to be before it was moved to the farm and had scrupulously kept the knowledge from Mrs. H. and when she wrote "The belfry" she said it was preposterous or something to that effect, neither did she know from where it was moved nor whether it was on the church or not, but the answer to the question as to when it was used is not evidential, as I remarked that I believed the bell was rung at the Battle of Lexington.

[That is a curious slip also where he defines the word *Eminence* when we asked for *Immanence*.

[Then in regard to the nickname of his wife, we had tried to get this before but without result, Mrs. H. did not know what it was, but the word *Bear* came without hesitation, as Mrs. H. says it was a queer name for a woman, she does not know even now that his pet name for her was "Bearsie".

[We have not yet found the street where he lived in Boston, I have forgotten the name of it myself, but it was not the name of a tree, it was some "Place" leading off Chauncy St. I think.]

Nov. 29, 1911.

(Shall we write now?)

Yes, Dr. Parker will write today.

(Very well; we have just received a letter from a friend in which he asserts that "The alleged messages that come from the other world, do not come from the personalities that claim to send them.")

Very well, let him state his proofs and you can judge for yourselves whether or no your experiences can offset his ideas.

(He also claims that the communication last written was "a lot of platitudes that sound like Mrs. Eddy," that all now know that religion is not theology and the converse.)

As for that statement we are fully aware that an earthly possibility for fullness, and brevity, and distinctness, is not possible; but ask him how can he make matters better for us.

110. Exeter Place, Weiss, i, 50, 282, off Chauncey St. At first he boarded in Blossom St.

(He thinks that telepathy will account for many phenomena, that a medium can tell a person what he himself knows and the medium does not.)

Certainly the medium can read the mind by this process, but can he extend an explanation for what the person does not know?

(Also claims that he has known of many who have been injured by this means, but can recall none who were benefitted.)

What about yourselves; are you injured? you think not, but do you think so? He does not know of the hundreds of persons who have, like yourselves, interested in this matter, inquired and studied without going into the abandonment of will.

(And that the matter should be left to psychologists like James.)

Ask him if he considers James competent when he does not allow him to pursue his studies in your direction without remonstrance?

(And that the average medium with his "braves", etc., is simply disgusting.)

You do not like it yourself, but there are different people than yourselves in the world.

(Can you tell us why messages from Lincoln, Webster, and such men are mostly drivel?)

Because of the poor mediumship that carries the message, the medium may be good but intellectually poor; the mind cannot receive greater than its own capacity.

(Can you give our friend a little message on the subject?)

Yes.—My Dear Sir:—Your objections to the subject of Spiritualism are entirely fit and proper; we must grant that to thinking men the ordinary spiritual manifestations are not only ordinary but repulsive; but My Dear Sir consider—what class of people are those who are brave enough to consider the subject? either highly scientific men who study the matter from any and all sources, or the common mind which is impressed by the mystical.

Now the ordinary mind which is easily or more commonly impressed in the latter manner, is not an intelligent mind as a rule, consequently the source of spiritual demonstrations must be commonly from a low level, but look too. . . . the skeptic is look-

ing for this and when he sees the matter full of errors, platitudes and drivel, refuses to examine the matter, for what good is it? and throws the whole subject to one side as unworthy of further study; but the scientific man pieces together the bits from all sources, the little proofs from the one and the other and allows for a reasonable amount of material. The result is that the scientific man is not skeptical, for the bulk of the knowledge that comes to him is indisputable; he cannot explain and he must admit the fact that from some source comes data that cannot be verified from the senses as coming from the senses, material that is verified from most unexpected quarters and not in the knowledge of the living.

The study is long and tedious, the results in many cases meagre, but little by little the proof will be forthcoming indisputably.

(This gentleman says that so far we have not received much light on either religion or theology through the so-called spirit messages.)

No, no, you are mistaken, the subject has been discussed; a mind fixed in one way of thinking cannot be moved by a message into another groove, because it is incapable of fitting the groove; thus the seeker for spiritual guidance goes on in his own way. Like seeks like and it may be that there is enough of the truth in the groove, that the seeker is justified in remaining in his groove.

The following letter from Mr. R. H. Goodhue to Dr. Hyslop refers to the two preceding sittings and also to the following one:

DRACUT, MASS., Dec. 5, 1911.

Yours of the 2nd came yesterday, I don't know but that it was natural that you should think Dr. Parker was talking about our place here, for he said as you knew "Now ask about the home." It was perfectly natural for us also to think that others could keep the run of our particular interests as we do, I have noticed that lots of times; as for the "shop" case it is like this—I saw in the life of Dr. Parker that the shop on the old homestead was made from the belfry that was once on Lexington Green, and I think the bell in the same was rung to call the men together on the day of the Battle of Lexington, but I was careful not to give an inkling of this to Mrs. H. and she as scrupulously avoided as much

as a look into the "life." Now some time since I asked the Dr. about the shop but he could not seem to tell about it, made several guesses, said it was a "gunhouse", etc., however I said nothing about it at the time intending to ask about it later. Now you may know that Dr. Parker (he was not a Dr. as the colleges refused him his degrees) is continually calling on us to ask for proofs of his identity, but I had sent the books all back to the library, but when he called on Nov. 26, for questions about "the home" I happened to think about that shop and so asked about it. he wrote at once "Hand for the belfry", my daughter said "No use, he is guessing again," I asked her what he had written and she said "He says it was a belfry," whereupon I told her it was correct, I think I did know that this belfry was moved from Lexington Green, and was used on the day of the battle, but am not sure about the latter; I called your attention to this as it was such an extraordinary thing for a carpenter shop to be made from a belfry, so that to write it as Mrs. H. did one must infer at least three causes, telepathy, guessing, or word from Dr. Parker, anyone is free to choose from the lot.

With this I send a report of Nov. 29, to explain this I will say that I have a friend in Boston, a Mr. Arthur Walworth, of the Walworth-English-Fleet Co., with whom I have been corresponding lately about old times, and wishing to get material for further questions for Dr. P. I wrote him for subjects, he replied in a long letter stating ideas on the subject, bringing in telepathy, etc., and closing by saying that he preferred to leave the subject to scientists like James. The Doctor replies to Mr. Walworth on Nov. 29.

I also send the latest report, you will see that Mr. Parker still calls for proofs and that we are at a loss for questions, also the report is not very good as Mrs. H. was not feeling very well. You will notice that this last word was for more questions for proof.

Dec. 3, 1911.

(Good Morning! Shall we write?)

Yes, ask for the Doctor and see about the home ask for the
S.....

(We do not know of anything, would be glad to ask if we had any material.)

Yes and may we not seek and find corroboration later? ask and look and then find the place. [This refers to Dr. Parker's home.]

(Does it belong to any of the family now?)

Yes that is right; no the family is spread and the place is alien, it is run down.

(You used to sit on a hill or ledge near the house and look at two tall pines in a neighbor's woods, were those trees cut down?)

The trees were not cut in my time, they were large and were useful to him because they held him for the hives.

(And why were they spared?)

Protection for the hives, trees and hives.

(And did you have anything to do with their preservation?)

Yes it was a case of ask. [Book says this was the case.]

(Whom did you call the pines for?)

Church and State and for foreign affairs.

(Oh no, someone at home.)

Father and mother. [Sister and himself.]

(Before you went to college you hired a shop and fitted it up, what did you intend to do there?)

Create furnishings.

(You did that in the old carpenter shop, but the one that you hired?)

Frame and distill.

(You taught school in it, do you not remember?)

Shop and work, not shop and teach, the shop for teaching was far and away, was not at home, a mile. [It was not at home.]

(Who fitted up the shop for teaching?)

I built the shelves and seats. [True.]

(What was this shop originally?)

Shop for repairs, blacksmithing. [I think not.]

(We do not remember. Could you tell us anything about the neighborhood so that it could be recognized if visited?)

The ledge outcropping in the pasture, and the brook at the lower part of the fields, the fields between the house and the brook, house and barns at the place, huge old house and barn at the back and at a side, the forest cut away, but where cut made fields in place to us, and orchards and the long pens, shop and the little buildings tumbled and gone, but the steeples—the steeples along.....

(What do you mean by the steeples?)

Steeple along the farm.

(Posts?)

Steeple and farm and the front. [Know nothing about all this save that the house was large with sloping roof.]

(Are they there now?)

Along the front, the front.

(Was the house facing the road?)

Face and the sides bare and full—and the house faced the road, and the barns were end on.

(What was the roof, gambrel, pitched, or sloping?)

A slope to the back and the brook, the trees were about the walls and back of the ledge that was about a quarter of a mile from the house the trees were large and some were broken, the house sloped down and sloped again and was down low in the rear. [True.]

(On which side of the house was the old ash tree?)

The back and the East, back and East. [True.]

(Is there any of it left now?)

Farm and lands all overgrown and cleared and wheat—back and East back and East, farm and trees, trees all cut and timber, farm all cut and sold, trees gone and all different.

(Was the "cleft tree" anywhere near the house?)

Cut and burned and gone, the forest tree is gone and burned, the trees were a quarter of a mile away.

(We are afraid we must postpone these questions about your home until we have some material to work from.)

Yes all good, ask but later; these are not easy questions to determine; the house still stands but the place is all changed in many ways the ground is left to be sure but the surface is in different shape. Let me ask you to look.

(Very well.)

Ask again later, ask later.

Dec. 6, 1911.

(Shall we write this morning?)

Yes, ask for the Doctor. [Theodore Parker.]

(You claim that you have been represented in many places

and found many means of expression, what was the main object of all this labor?)

A quick and sure answer:—We are not presenting ourselves after death for sensation, but to show the doubtful world that there is a future existence, and it is not a doubtful and intangible floating through realms of intangible clouds, nor a treading of tangible golden streets, but a continuing of the personal effort.

(Is it possible to be represented in more than one place at one and the same time?)

We are not all-powerful, we can project our influence but we cannot do more than is given to the imperfect soul. The All-powerful is only for the perfect.

(We have received a clipping from Friend Walworth giving the views of the Rev. van Allen on Spiritualism, and would like to have you refute some of the assertions made.)

Very well, ask; I suppose I shall receive the usual thing.

(Yes, but we want it for this friend's benefit.)

All well.

(The Rev. van Allen claims to have shaken hands with half of the illustrious dead of the world. "Somehow these hands seem strangely like the hands of the medium.")

No wonder, he put his foot into a trap for it to close upon him. A man who will deliberately seek fraud in its stronghold to discredit the true, which he shuns and avoids, is not worthy of consideration; we do not project ourselves into fraudulent séances and he knows it.

A man who seeks a public and open séance to be hoodwinked and then passes himself as an investigator of Spiritualism! ! ! !

Now this projection of the body is a most difficult and extraordinary phenomena, and it is not given to all to see, a mediumistic temperament must be on the part of the observer to see the manifestations, it suffices to say that a roomful of people could never witness such a thing, it is absolutely impossible to see, and yet here a roomful all see. Wonderful!

(He goes on to say, "In 9,999 out of 10,000 the manifestations of so-called Spiritualism are pure fraud.")

Certainly! but if he could see some of the members of his own congregation they could tell him of experiences and happenings that he could not explain. The true phenomena are not public.

(Now comes the same old assertion; that communications from great men are all "balderdash", and that Daniel Webster regretted that he had not made further alterations in his dictionary.)

Yes I know, very well, it is "balderdash" when we consider the difference between our personality and our personality affected by persons without the slightest powers of mimicry. Very well; let the Dr. set his sermon heads before a child to write his sermon, allow the child to preach and see what he thinks of the result.

(He claims that as a representative of the church and appointed by the same, he investigated and found the whole thing fraudulent.)

Yet we imagine that he could have been hoodwinked by a magician who was unknown to him. This man undoubtedly has been desirous of investigating to his own upholding of belief, he was prejudiced and sought the obviously fraudulent, and finding what he sought set the seal of deception on the whole thing. A scientific spirit truly.

(He goes on to say that there are four classes drawn to the meetings, the curious, the unsettled in religion, the lovers of the morbid, and the largest class, those who have lost friends and hope to hear from them.)

Yes just so; yet the curious are not always satisfied, the unsettled not always disappointed, the morbid are sometimes elevated, and the seekers for their friends not always defrauded. The true Spiritualism is not for a public place but for the home and the heart; "Where two or three" is as true in this seeking for God as in many other religious beliefs. Money and a name for results do not always make a minister any more than a medium; the true medium is worthy of his hire just as is any other worker for good, but many are those who shame the name.

(He then makes this assertion, "It is the will of God that the veil between the living and the dead should not be drawn aside by mortals.")

Then tell us how about the numerous incidents in his *book of belief* which states that the dead were seen by the living? how about his Christ? were the people all hoodwinked there? I tell you nothing is impossible to God, and if He wishes to send those gone

to us, the opinion of a mere man who thinks he knows, will not hinder His plans. "Let him that thinketh he standeth take heed lest he fall."

(Though God, on very rare occasions, chose to reveal the other world to us, yet it is not for us to seek communication from the dead through mediums.)

It is a matter of personal belief; if a man believes it a sin let him abstain from that sin, but many a man has committed a greater sin through prejudice than through intelligence. Let those who need continue to come as always, the fools are fools always, and the wise can look on it for themselves. Tell us, is it worse to be fooled in the Church or out of it?

("The Bible forbids it, and commonsense shows us how foolish is the belief in Spiritualism.")

"Seek not the Spirits" yes, seek not designing spirits; do you not understand that the good *never* receive harm against their will? the man who seeks good receives good; evil begets evil, seek for it and you receive it; but good begets good more truly in this than in any other religion.

Common sense! yes, it is the great underpinning—foundation of safety for many, yet tell me how much common sense does he apply to his theology which he preaches year in and year out, with its distorted ideas and conceptions of the Almighty? Let him think; is common sense to be applied to one subject only? Common sense! yes, do not believe *anything* until you are assured of its purity and truth then believe; how far can he carry your common sense into his theology?

(He says "Look at the Fox sisters, they acknowledged they were frauds, and how much do we hear of Palladino now?")

The Fox sisters knew evil from good and deliberately chose evil for gain. The Palladino woman was ignorant and did not care except to defraud, she, too, sought the bad; ask him are the good mediums infamous as are the two he cites?

(And to close he says "Spiritualism is contrary to the doctrines of Christianity; it has no uplifting effect on its followers; it never reformed a drunkard; never established a hospital; and I put it with Christian Science in my condemnation.")

Well, Well! It is very commonplace is it not? Spiritualism is contrary to Christianity! Christianity? and Christ himself

showed the great dead to his disciples, and appeared himself to many people after his death; Christ, who invoked the dead; and contrary to his teachings? Christ who even revoked the spirit of the dead to mortal life! that sounds rather contrary to his Bible.

Does he know what Spiritualism has done? that it does not work as his Church? seeks not to put a stamp on all that can possibly be ascribed to it? How many of his church members would say openly that they did not know of some spiritual influence that had been of benefit to them, if only to cause them to wonder at the inexplicable. No drunkards reformed? do they tell all that has happened to them when they know that a Man of God would scoff at them? Hospitals; I wonder! the world does not know all that this belief has done, they would scoff. Yes he puts it well with Christian Science, it is the Spirit of God that dwells in man that throws off evil influences, to the betterment of the man spiritually and physically, and it is the spirit of God that visits man, that helps him to see the ways and plans of his existence.

(And in closing he says, "He has firm confidence in the teaching of the Bible in regard to eternal life; it is assured but not expounded to us.")

Yes, eternal life is assured to us in the Bible, but millions and millions of people never heard of the Bible, or cannot have his assurance from so contradictory a source. Science is the religion of the many and must be, and Science shall show the eternal life to us; life demonstrated even as love was demonstrated by Christ.

(Can you say a few words personally to the Rev. van Allen?)

Dear Sir:—You have sought the Spiritualism of crooks, can you by any means state your investigations of the Spiritualism of true men and women? you have attended séances, meetings, and places for which the maintainers seek gain, have you seen a single person work who was honest?

Truly there is much good you do not know; there are many people who never saw a medium, never heard a Spiritualist, who have seen the beauties of Spiritualism and have lived good and holy lives, and still been able to ascribe to the religion of Christ. Ask any scientific investigator what he meets, you will find that beneath the sham and fraud there lies a stratum of firm and

demonstrated truth, broader and larger than your conception of Christianity, since it condemns no man, believing all to be the work of God and to be of and for Him through His grace and love. Revering the Christ as the exponent of mighty and infinite love and grace, an example for all mankind.

Considering your physical lives as training for spiritual growth and enlargement; holding Commonsense as the bulwark of belief, that God-given safeguard that was given man for his development of mental and moral stamina.

Rejecting the false, seeking the true, and in all things working for the Glory of God.

Thus the true Spiritualism is not a sham; evil is ascribed by fraud practice [d] and religion shamed, but the true Spiritualism stands the test and repudiates the false. Seek the truth.

Jan. 18, 1912.

(Good Morning! Shall we write today?)

Yes, ask for Dr. P.

(Dr. Parker will you care to write for us? we cannot ask questions about your life as we have no material.)

Yes ask.

(Can you explain the theory of dreams to us—such as we had last night?)

Ask about dreams, the waking mind is occupied with various interests and various questions, it controls the subliminal and the undercurrents of thought; the subliminal mind occupies the brain when the ego, the personality is non-ruling the impressions, the thoughts are there but the master is gone; the subliminal touches and sets in vibration those thoughts and the result is to you a tangle of thoughts, and acts, and imaginings; you could evolve these things in daylight if you gave way to fancy and so sought to hold no control, but you revolt against the abuse of your mental action. Dreams are not always thus we must state however, the waking soul is influenced also—day-dreams you call them, the imaginings of the mind which portray the most exquisite pleasures that the personality can comprehend. Yet others, the visionary dreams, like the subconscious, are governed by the spirit world when the personality is quiescent that the vision may be given; you may class here the apparitions, visions

and illusions which concern your life and your friends lives; all are not of import, all are not of value, but the power shows that the human mind can be impressed when the personality gives freedom for the work; and there are also the visions of the clairvoyant, she is in a sleeping state and is able to bring this condition upon her at will, and make her mind open to the outer control; it is, nevertheless, a deep physical abandonment, a deep sleep, a complete sleep in which utter control of the physical is abandoned, and the subliminal and the physical are at the disposal of the power which may come.

(A certain writer claims that the physical is the result of the embodiment of thought, and that these visions or separate personalities, are abstractions from the physical.)

The body is not quite that, it is a cradle—physical material in which thought is embedded to work towards freedom, the physical is the result of thought only, its very actions, shapes, movements is the result of a certain thought towards practicability, a use, a purpose; but the mind which sought the end does not stop at physical limitations, it enlarges beyond physical possibilities for infinite growth.

(She claims that the physical can be evolved so as to navigate the air.)

It is useless to deny that the physical is a marvelous and wonderful material, which can be slowly adapted for almost any environment, as the prenatal state can testify, yet the limitations are man-made, the man-creature sought the freedom of earth and the government of physical creation, and to accomplish this he forewent his powers of swiftness, strength, ferocity and various means of locomotion for intellect, with his intellect he can undoubtedly accomplish mechanical wonders and can overcome the natural restrictions by them; but they will not be physical adaptation but mechanical, his intelligence will aid the physical, and intelligence such [as] he displays, is infinitely superior to a long drawn out method of waiting for a physical alteration.

(Could he not force his physical growth so as to make these things possible?)

Man can undoubtedly, and will, alter his physical framework as he sees is best and most convenient, but he will not find that the human body is for him the most concrete.

(Our author claims that the ideas of old age and death are unnecessary and are the fetters of mankind, and that by harboring them, acting upon them, man actually retrogrades because he impedes the evolution of the mind towards a knowledge of the law of attraction.)

Man may reach such a state of perfection physically that it may not be necessary to die, yet the physical clothing is not always incentive to growth; the swaddling clothes when worn beyond early infancy are deforming, so the physical body worn beyond its time can only hold the spirit from freedom and growth. The physical is intended to help and not to bind.

Life is eternal, for the ashes of the flesh must drop away, death is only a passing, a change; life itself is precious but a casket is only a temporary place, and life needs no casket.

(She also claims that the universe is always and everywhere alive.)

Yes it is true, life is incarnate and is above the evolution of the spheres, the evolution of life animates, all testify to the fact but the life is not cognizant.

(And that there is no death and no evil, all, to the lowest atom, is in the way of progression.)

She speaks truly, there is no death, the cast off body is embodied for new life, the dead leaves are the life of greater, the past is food for the future; all is life, repeated, re-used, re-created, and better than the last. Death is not death, not a loss of anything, the physical becomes life again, the vital is still going on and all is as before but greater.

(And further, that there is no dead matter, that even the lowest particle thinks according to its capacity, that this world created itself by the particles trying to live to their ideals.)

Undoubtedly the world was just so evolved, life is incarnate, all is an expression of the thought of the Almighty and must explain itself in obedience to that thought whether animate or material, and the world and all did create just in obedience to His thought.

(She states that all was regulated; we have not reached her conception of the Almighty yet, but where is He in her idea?)

The thought makes evolution possible, yet the conception of this evolution being possible without him is rather preposterous;

the thought must underlay all, all is mind and mind makes itself manifest in various ways.

(Further, that the idea of God's creating man perfect and having him fall from his high estate instead of evolving him from lower life, would imply that the Almighty made a mistake, and when he discovered the mistake he called on his coadjutor, the devil, to remove the failure from sight.)

The Almighty is self-sufficient, he sought no help from others as there was no other to seek; the world and the universe are His and His only; He claims no complement, He is complete and his work is good; law and growth are His and His alone; He is the law and He is the thought, the ideal, the realization of the means; He is all and in all and all is in Him, yet the creation was perfect as He set in motion the powers that make for perfection.

(Yes, we did not hold to the Bible statement, but wished to know what the author was intending to show.)

To disprove the creation according to orthodoxy and prove that evolution was the law.

(Can it be recognized in her terms of "The law of attraction, or the law of being"?)

Certainly if you recognize her intent, unless you can have it you are not sympathetic and must needs choose your own means of growth. You do not recognize her hand always.

(She disclaims the law of gravitation—considers it but the negative of the law of attraction, much as evil is of good.)

Then consider for yourself that the earth has generously out-created you and all your creation, and kept you attracted to itself until other forces shall come and quicken you with a greater attraction, which shall also make for your good and necessarily give a greater degree than you have now.

(Here is a quotation from Emerson, "Being is the vast affirmation, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself.")

Being is the great affirmation. Being is the expression of the Almighty, but being is not always material and thus is all powerful.

(Can you give us, at some time, an idea of Emerson—more than we can at present comprehend?)

Ask me to present that which is beyond your conception.

Emerson was the thinker and expresser of thought, the judge of natural law, and the reconciler of love and material. Yes, ask.

February 18, 1912.

(Good Morning! Can we write today?)

Ask for Dr. Parker—yes ask for me, ask for a talk.

(Very well, what do you think of the child and her sliding on Sunday?)

When the child spends her time in the open air, no gain is made for good by making the child stay quiet; let the child play.

(Do you know what mother meant when she said "The stones are washed by the brook"?)

Life, and the effect of life on character; you are placed in the life for experience and you gain by the experience, and become yourself, not a mere hulk of flesh and pulp, and make yourself a sterling character.

(Can you tell anything about the verse I wrote about Whittier? who wrote it?)

You were open to influence, you penned it in a sympathetic mood, you held the influence—poets.

(Whittier himself?)

The influence, you held even that influence, and you gained it then and you can do it again.

(Shall we ask sometime?)

Ask.

(Why are you always ready when we think,—why not interested elsewhere?)

You hold failure, many, times; you seek results and gain none, you seek and we respond but you do not always gain what you seek, seek the way and ask for us,—we try.

Let the earth fulfill its time,
Let the stars forget to shine,
Let the heavens yield their sway,
Let the light desert the day,
Let the universe dissolve,
Let the courses cease revolve,
God is still the mighty Hand,
He will stay and He will stand;

Each and all are of His own,
 Each shall know his Father's home;
 Each was made and each was part,
 Each an atom in the Heart;
 Each has found and each shall find
 God is all, and God is mind.¹¹¹

(When you say that God is mind do you signify that rocks, and all material things are life-latent, and mind latent, or are they the expression of His mind,—His handiwork?)

His handiwork, the result of His foresight, his desire; you are an expression of his mind; He wished you to become a living expression, and he wished you to become greater than a mere physical expression of mind, therefore he sent you the desire to become a character. The trees fulfill their destiny inasmuch as they enable the spiritual to be held in the physical during its time of increase and growth.

(And are they then, as we have read, subject to what we call death, or the "Law of Gravitation," and yet possess latent life?)

Yes, an elevating force is assured; yes death is decay, but the expression is only allowable to material life.

(Father asks if you could write a little poetry about your Old Home in Lexington?)

The Old Home where I lived and [loved?].

The Old Home.

Beneath the branching, huge old tree
 The Old Home stands;
 Barns and buildings bold and free,
 'Mid farming lands.
 The shelt'ring eaves the swallows keep
 While raindrops fall;
 Lowlands and meadows covered deep,—
 The flood is full.

111. Mr. Goodhue states that this poem and the following one were written without any hesitation. Parker wrote many poems, and the two here given are not unlike his general style. The doctrine of the immanence of God expressed in this sitting is quite in accord with his views. The use of "Hand" in the seventh line of the first poem, however, is unusual and suggests the use of the word in the sense of *cause* so frequent in these records

The trees and ridges glisten wet;
The sodden moss
Falls noisily beneath the step
The pasture 'cross.
The doorstep, chill, and square, and damp;
The beaten door
Opens and holds a welcome lamp
Of light before;
The hearth burns bright, the home folks cheer
And welcome us;
The weather,—rain and drizzle drear
Aside we toss.
The Old Home holds to each the place
Its life has held;
With all the buffetings and ways
Where strangers dwelled
Forgot, the Home resumes its sway;
The child again
Has never left the Old Home way,
Nor faced the rain.

(Thank you; Do you know,—are you conscious whether any of the old buildings remain on the farm?)

Sold; home gone, home made over, gone.¹¹²

(What do you think of the flood of Catholicism that seems to be pushing over the country?)

It is inevitable, the flood of Catholicism is the result of too much indifference and too much liberality on the part of you yourselves, you invited it and encouraged it for gain, and you must pay; the evil is not all evil, good will follow but the taste must be bitter and yourselves suffer.

(Then it will not be enduring?)

The inevitable must follow the inevitable, the earth throws off evil else the lethargy would hold and progression halt.

(And how long will the evil endure?)

Until the effects of the evil are gone, hardly the length of time that you think; the evil is not as deep as the appearance, the influence of your open minds has cauterized the deepest sore and the evil is less poisonous.

112. This is correct. The buildings have disappeared and the cellar of the house is partly filled up.

(It will do the nation good?)

Yes, good will follow the punishment; let matters work and let faith work.

(C. F. Dole says "The key-note of all our modern thought is unity, but what possible unity can there be between good and evil?")

The unity of the corrective force.

He further says that evil is not evil when properly viewed.¹¹¹

Yes, evil is only the negation of present good, only apparent, therefore if good or evil works and teaches is it not on a unity?

("You cannot have unity everywhere else and discover at all points the standard of the universe, and cease to have unity and set up a dualism all by itself in the case of human history and man's moral problems.")

Ask for unity,—the law remains the law of progression, and the seeming hindrances and oppositions are only your incentives to greater unity when the result of opposition is felt, opposition breeds unity, hindrances further progression, the obstacles breed determination and success becomes assured.

Mar. 14, 1912.

(Good Day! Shall we write today?)

Ask.

(Will Dr. Parker talk about the Episcopal Church? Uncle Elbridge has given us one side, can you give us the other?)

Ask for the Episcopal Church, yes ask,—angels—here in a moment.....

You ask for the Episcopal Church,—we ask why? you know your own reasons for antipathy.

The man does not respond, the surface only is stirred; take a man of small calibre—he responds and answers as he has been taught but the surface only is ruffled,—the worship is only mechanical, he does not need think—he only reads or repeats and his duty is discharged. He must have an incentive to effort to produce his best, and the written service does not demand effort—it is easy; his attention is caught by a multitude of motions and

113. This doctrine is characteristic of Parker.

music, his energy does not demand play. How much harder it is for an honest Methodist to shout "Amen", because he must know what he endorses and must needs follow the lesson; not that the Methodist is intelligent, but that at least effort is required, whereas the prattle of the Episcopal service is only repeated,—perhaps after the fashion of Mother Goose.

(But is it not a good thing to memorize, is it not valuable and good material for thought?)

Good material enough—best of material perhaps, but no effort is required on the part of the worshipper to formulate for himself, he cannot appreciate that of others.

(Is that all? will you now comment on that creed of Mr. Savage's?)

Yes.

(Implication No. 1.)

(God as Infinite Spirit whose perfect justice is perfect love.)

Yes infinite, unbounded, limitless, and unfathomable and perfect, and therefore injustice is impossible and cannot be. He is love limitless and all-pervading.

(2. Death, not as an invasion of evil from without, nor as the result of divine anger or human sin, but as a part of God's universal and eternal order.)

The law of God is just and perfect and cannot fail, since in His wisdom death is a release from confines of flesh to the freedom of spirit life, we cannot conceive of it as a punishment, only as a blessing and a wonderful working for our good; it is only when we are blinded by our earth ties that we dread or fear the unknown; when the faith becomes fixed upon the love of God nothing is of fear to us; we can have faith in Him because we know He is perfect and we are His creatures and live by His love.

(3. The natural immortality of all souls.)

Soul is the presence of divinity in growth, therefore since we are the growing of divinity we cannot perish, we must fulfill our destiny and sooner or later arrive.

(We arrive where—what is the ultimate?)

Oneness with perfection, perfect sympathy, perfect goodness, perfect....., and oneness like Him and of Him, by Him and with Him, His and His creation, absolute goodness and purity but absolutely ourselves.

(But being like Him and perfect we shall not hold His attributes and become gods?)

We become His, but like Him and content to be so; He is God and He alone we when perfect can appreciate perfection and then we shall be content that He is as He is.

(4. Cause and effect as universal and eternal.)

As universal and eternal? yes everlasting; the laws of God are perfect and shall endure, and as long as the universe exists the laws shall work perfectly and in order for the mighty growth of perfection.

(5. Character and destiny under the law of cause and effect; so *results* take the place of arbitrary reward and punishment.)

The human soul is emplant in flesh for growth by experience, and cause and effect is that experience and is self-directed, all is to the increase of knowledge and may awaken spiritual growth; the reward is here and the punishment here, all by our own act; the release is here, all is the working of the law.

(6. Souls enter the next life *what they are*, and go up or down as they will. But all will ultimately go up, because they will see and understand the necessary conditions for the attainment of good and consequent happiness.)

You are at death started on your journey for perfection, you have made your own handicaps; you needed your experience for your material for judgment and knowledge of effects, and thus you are now able to see more clearly from the results of your experience, you are at liberty to pursue your journey; you are as you have had wisdom, and upon you depends your achievements.

(7. Revelation natural and universal,—God coming into brain and heart and character as fast and as far as human experience makes way for Him. All Bibles contain revelation, but none of them are infallible. Revelation is progressive and eternal.)

Yes all-pervading is revelation, it is experience in growth, in books, in trees, in acts, in all about us, in all, and we are able to learn of the future by everything about us; the past is revelation, all is revelation; we are only to be able to see to behold revelation.

(8. Jesus and all the great Revealers, Prophets, seers, and teachers were Sons of God, as all men may be, but transcending the ordinary levels of life as the mountains out-tower the plains.

They have come to teach men spiritual truth and to lift up and lead on the world.)

Spiritual leaders are the inevitable result of growth, we hold great men in all times of life and no one knows whence their superiority except the one who has planned; all men are able to excel a little over some and others over much, the greatest are those who are themselves given to God.

Complete faith is for few and few can reach those heights environment, love, and faith are all needed, man seeks faith and becomes of God.

(9. If true to their mission, the churches, as religious associations, are the most important in the world, because they teach men the most important of all things,—*how to think and live.*)

Church life is indispensable in the growth of human life, since man became an intelligent being he has had need of religious association and of sympathetic companionship for his spiritual development, while this development is encouraged to greater growth the result is progression; while it is practical and conducive to the interests bodily and spiritually it is valuable and beneficial, but when it becomes overbearing and dwarfing, refusing enlarging of ideas or progression by obedience to petty rites and ceremony and observances, while it checks intelligence or demands submission without self-expression, then it is heinous and of evil.

(10. Universal brotherhood and service as the highest law of life.)

The advancement of mankind toward godliness is not erratic, it is as a whole, a few may advance beyond the average and a few may retard, yet the average steadily becomes of a higher order; we need the poor runners, we need the dotards for the benefit of the average; thus we must remain a brotherhood and the advancement of the brotherhood is the growth of the body, all are of the brotherhood and must help each other.

(11. Peace, the uplifting of womanhood, mutual help, industry, independence, and universal hope, here and hereafter.)

Peace the knowledge of the result.....

Peace the knowledge of trying and the rest the trying for.

May 1, 1912.

(Good Morning! Shall we write today?)

Yes, are you ready for your case?

(Would Mr. Parker volunteer and talk to us?)

Ask.

(Anything more about the wreck?)

.....Wait, the Titanic went down to the bottom with men women and babies; the floats sank after the ship; the bodies were not drowned but crushed; the dead are not afloat now; the far.....

(What would you care to talk about?)

Ask some questions.

(We have been reading Dr. Hyslop's account of the Stockton writings; do you know anything on the subject?)

For Stockton? yes he wrote the stories and he placed his influence on the case, but he was hard to identify. The stories are his and yet not his, and equally one and the other.

Stockton is remarkably interested, the case calls much interest. You held for him yet your stories were weak; the case is interesting but you did not identify him as well as others.

(Do you know anything about Stockton's life?)

I know very little from your interests, he was a different order than I was interested in, and so I did not read his works; he was of a later generation.

(He claims to have been a carpenter at one time but we can find no proof of it.)

I do not know. As for Emerson,—I know of him.

(Let us talk of him then,.....)

Ask for the man who made essays and sermons full of thought and expression the most subtle and far-reaching.

(Tell us something of his life.)

He was born and brought up in the village; his father was a preacher and taught the boy as himself, the boy was deep and earnest and revolted from the theology.¹¹⁴

The case was one of deep study and thinking, he was the

114. Emerson was not born in any village but in Boston, which, however, was still a town in 1803 the year of his birth. His father was Rev. William Emerson of the First Church.

greatest thinker of his time or any other time; the like has never been found. The boy was an earnest and steady boy fond of fields and woods and quiet; the fields and woods talked to him; men and women seemed to reveal themselves to him; he understood the moods and phases of nature, of epochs and the principles; the plans of the universe seemed revealed to him; his judgment was clean and decisive, he understood from the experiences of himself and others; he was quick to discern and appreciate; he talked well and freely but was not quick to express an opinion,—rather he would deliberate.

(Could you explain some of his writings to us?)

Ask.

(Then will you please comment on this,—

(“The soul strives amain to live and work through all things. It would be the only fact.”)

The fundamental principle of the human kind is the self preservation instinct, this is according to the man whether he be of a physical or spiritual growth; yet it is the unexplained to man that he invariably believes in the existence of the soul after bodily death, and that principle dominates his life at some period whether he will or no.

(Again,—“The soul within us is sentiment, outside of us it is a law.”)

The law and the sentiment coincide, we consider the soul, the cultivation of ethics, in the light of impractical; and yet it is the one thing, the law being simply the expression of the soul.

(“So signal is the failure of all attempts to make this separation of the good from the lax, that the experiment would not be tried,.....but for the circumstance that when the disease began in the will, of rebellion and separation, the intellect is at once affected, so that the man ceases to see God whole in each object, but is able to see the sensual allurements of an object and not the sensual hurt.”)

The growth of the soul is the growth of the man, and man cannot grow unless he can perceive the need of growth, for he cannot indulge in the physical passions and pleasures without feeling the physical re-action or losing the spiritual acuteness.

The sensual is a part of the mission of mankind in that repro-

duction is necessary, but when this is degraded the spiritual is debased.

(Can we go a little further with this?)

We chose as we wish, and you wish to see good, we overlook all else and seek as we choose.

("The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps.")

Yes that is true, the lure and the interposition of the helper, or the object of remembrance, become of more importance than the spirit; the pure relation is almost unrealized, an enjoyment of the moment, an unconscious thanking. But when this becomes formal the spiritual is lost and the worship is forced.

("When good is near you, when you have life in yourself,—it is not by any known or appointed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name;—the way, the thought, the good, shall be wholly strange and new.")

The natural life, the natural law are the exponents of spirituality to each individual; insomuch as individuality is fundamental it stands therefore that each individual must be by himself in his spiritual world.

When his individuality is broken, and he is at the command of another, he ceases to be himself in his expressions, and he is not himself and therefore the expression is unnatural.

("This one fact the world hates, that the soul *becomes*; for that forever degrades the past; turns all riches to poverty, all reputation to shame; confounds the saint with the rogue; shoves Jesus and Judas equally aside.")

That the personality becomes characterized, and no death, no atonement, no help from others can alter your own expression, as you form yourself.

("Who has more soul than I masters me though he should not raise his finger, round him I must revolve by the gravitation of spirits.")

That is the appreciation.

(We should like time to think of these things.)

You will do better again. Ask again.

May 19, 1912.

(Good Morning! Shall we write?)

Ask for friend, ask for home.

(Mr. Parker? we cannot ask for his home as we can find no way to verify any statements.)

Ask for Sandbar.

(Sanborn,—he was not cordial, and we have not seen or heard of him since father called on him.)

He does not interest? well he is disgusted and unpleasant, sorry too; he was not opinionated and unkind, ask for his hand sometime and see his way when he comes here.¹¹⁵

(It is impossible to see what is before us. What shall we talk about?)

About the time just now,—the trees, the bloom and the sweeping leaves,—droop, and elm, buds, trees, violets and brook.

(Yes I can see all that.)

The Spring always interested me, it was so refreshing, so inspiring, so promising. [Parker's biography says he was a great lover of flowers and Spring.]

(Yes, it is the same with all and the promise is the best, no other season has that sensation with it.)

Yes you feel it, the Spring is the only season that refreshes, the Winter tires, the Summer heats, the Autumn saddens, but the Spring seems to promise a greater joy for the future. Did you ever notice the little flowers growing beside the brooks, how wonderful, sweet and innocent they are in the Spring! The whole season is for the modest flowers and for gentle and demure; but the Summer flaunts and is greater and boisterous and not alike. The trees are wonderful and are as beautiful as the Autumn colors, except one is life and the other death, and the hope is in the one and the decay in the other. And the birds in Spring prospect, and not the past gone but the future ahead; the months are too short and the time slipping by too fast; the heat in Summer is too long but never a Spring day; weather is soon over. Now let us talk, and how about Emerson?

115. Mr. Goodhue went to see Mr. Frank Sanborn, to talk over the statements as to Emerson, but found him unsympathetic toward psychic matters. The last clause of the answer might be taken to mean that Parker thought Sanborn had died. He is still living.

(All right! "There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every animal tribe.")

There is the promise of more to come, the fulfillment of the law, the acquiescence to the inevitable, the growth and the results, the future and the past; the law unchangeable and the growth inevitable; the result of the plan.

("What your heart thinks is right is right, the soul's emphasis is always right.")

The soul is the guide for betterment, a man may be depraved and yet he is conscious of a longing for different, the soul is striving underneath all, and the yearning, the longing,—this depths of the inner man's yearning,—this is the soul striving for better and is the Spirit of the Eternal in man.

(It is hard to question without study.)

Ask,—we are all alive.

("We are often made to feel that there is another youth and age which is not measured from our natural birth.")

The age and the youth of the intellect,—the learning of life's lessons and the growth of the inner man,—not the physical but the mental and spiritual which we all know,—the inner life.

("The position men have given Jesus now for many centuries is a position of authority: It characterizes themselves, it cannot alter the eternal facts.")

The Spring flowers are the sturdiest and the hardiest of all flowers, they thrive in defiance of wind and weather, yet they are unassuming and are at times insignificant; thus was Christ, a man of no assumption, modest, and retiring, self-abnegating and seeking the good of others before himself and dignified only because he was so; simply seeking for others he assumed no authority, he sought to live only for the good, and in that he assumed authority only when the good demanded assumption; thus the Spring flowers do not assume to (advise) yet they are there and hold their places.

("The soul gives itself alone, original, and pure, to the Lonely, Original, and Pure; who on those conditions gladly inhabits, leads, and speaks through it.")

The same,—the simple is the sublime; he that seeks purity is

the exponent of purity to others. The Spring flowers are the simplest of all flowers yet they are the sweetest and the tenderest of flowers.

("I am somehow receptive of the Great Soul and thereby I overlook the sun and the stars, and feel them to be but the fair accidents and effects which change and pass.")

Ask for the soul,—the fundamental and the physical are the passing,—the All Creator is the enduring,—the physical but the work of His hands, *we* endure, we are of Him; they perish, they are simply for time; we are of Him, from Him, for Him.

They are His handiwork and for our use, and perish as they are not for Him again.

Ask again.

CONCLUSION.

This incident has an advantage over the Canaan, Alstead and Deerfield Farms incident in that we are told that the medium was almost totally ignorant of any knowledge as to Parker's life. It is also rather unique in that the communicator deliberately refused at first to disclose his name in order to see if he could give sufficient information to establish his identity. It was not until the eighth sitting, five weeks after he first appeared, that he acknowledged he was Parker. This was on April 14, 1911, the first communication having been on March 8, 1911. He had been recognized by Mr. Goodhue before Apr. 14, however, and of course after Mrs. Coggeshall's prediction on March 7, his appearance was doubtless expected at any time.

Much of this record is taken up with comments on religion, answers to questions as to the spirit world and other non-evidential material. The theological views expressed are in the main consonant with Parker's known opinions; on the other hand they represent also the views of the medium and her father, the question then being whether the medium is normally capable of expressing the thoughts in the language given. On this point my opinion is that much of the language chosen is beyond her normal capacity, and probably that of her father also, although the latter, as shown in the phrasing of many of the questions and the authors quoted in them, appears as a man of wide reading and ready command of language.

Taking the specific statements about Parker's life and work I find 93 of them practically correct, as against 30 wrong. The correct statements are given in most cases without any guessing or fishing on the first trial; and some of the wrong ones (like the name of his street in Boston being that of a tree) are repeatedly persisted in after strong hints that they were wrong.

It does not seem worth while to discuss these evidential matters in detail, because from Mr. Goodhue's comments and my footnotes the reader can see how nearly the answers corresponded to the facts.

PRESCOTT F. HALL

The first of the Parker communications occurred about eleven weeks after the last communication regarding the Farms. What impresses one most in comparing the two sets of messages is the marked change of style in the later set. Certain characteristics of the earlier manner are, indeed, carried over. Thus "ask" is constantly used by Parker; and "hand" and "case" are sometimes used, but not nearly as often as in the first set of communications. More persistent is the rhythm of coupling two nouns, adjectives, or phrases; but in many places, especially in the longer paragraphs, this is not prominent. The increased fluency may be due in part to the progress in the development of the medium, and in part to the fact that many messages were concerned with doctrines and opinions rather than with detailed facts. Nevertheless, giving due weight to these considerations, the change in style is quite marked and quite abrupt.

It is evident that much of the value of this record turns on the correctness of Mr. Goodhue's statement, given at the beginning of this part of the article, as to the extent of the medium's knowledge and of his own in regard to Parker. The good faith of both is beyond question; and there is no evidence of any somnambulist tendency on the part of the medium, which would let in the hypothesis that she examined the notes in Parker's book or the Century Dictionary, or later Weiss's *Life*, without being conscious of doing so. Further, Mr. Goodhue states that Weiss's book was not in the house until about May 11, 1911, by which time many details not given in the first two books had been communicated. There is, of course, the possibility that Mrs. Harrison may have

read something about Parker while she was employed in the library, or read some book or newspaper article at some other time, and forgotten all about having done so. As to this, the author can only say that it took him several weeks' research in a large library and by asking questions of various persons to secure the material printed in the notes.

A more reasonable theory is that Mrs. Harrison might have got some of the facts telepathically from her father. But such a view covers only part of the ground, as it appears that Mr. Goodhue himself was ignorant as to most of the answers at the time they were given. It is, however, possible that some answers were obtained in this way. The testimony of the communicators has always been that Mr. Goodhue is a psychic help in his daughter's work; and the author's experience with Mrs. Keeler has convinced him that telepathy between a sitter and a medium is very common, in spite of the fact that it often fails to work just where one would expect it to be most in evidence.

Taking all the sittings together in both series, there seems to be considerable evidence of the supernormal. And this will be reinforced by an article soon to appear in the *Journal* containing instances of information furnished by Mrs. Harrison as to various persons and things long passed away, as to which Mr. Goodhue was entirely ignorant, and which he was able to verify only by considerable research and by consulting the "oldest inhabitant" in several localities.

A CASE OF INCIPIENT OBSESSION.

By JAMES H. HYSLOP.

The dates show that the present case has been on record for some years, having been investigated as best we could do at the time of its occurrence. It was more of a perplexity to me then than it is now, in as much as many cases have come before us since then which we had opportunities to investigate rightly. They established the fact of obsession and so afford a criterion by which we may judge other instances. There was no first grade evidence of the supernormal in the present case, by which I mean that we do not have the record of facts which could be substantiated by others than the patient, and hence the occurrence even of the subjective phenomena depends for its support on the man's own testimony. But there need be no trouble in accepting his word for the actual experiences which the man reported. The medical man would have to accept his statements in order to diagnose the case as abnormal, and short of that he could only accuse the man of deliberate fraud and lying, an accusation which I took fully into account at the time of making my observations, and I think any reader of the narrative would easily and clearly see that the phenomena are *bona fide*. It matters not what the explanation be, hysteria, paranoia, dementia, or psychic invasion. The only perplexity regards the true explanation, and that could not be in favor of obsession or any other process involving foreign influences, unless we have reasons for classifying the case with others in which the evidence of invasion could not be questioned. The man reported nothing which students of psychic phenomena have not frequently observed in trustworthy cases. The occurrence of apparitions of the dead or dying has been established, whatever the explanation and other phenomena observed in this instance have marked psychic invasions. The consequence is that the case does not rest wholly upon the testimony of the patient. All that we really need to question in his statements regards the interpretation of his experiences, and I do not care to urge with any assurance a verdict in favor of undoubted obsession. The evidence of ab-

normal mental states was overwhelming, whatever theory be adopted for explaining them. This fact permits the sceptic to insist, if he wishes, that the case must be classified with one or the other types of incipient insanity with which physicians are familiar. But for the existence of the various cases already published, especially the Doris Fischer case, I should not antagonize the ordinary verdict of such a case. But there are facts in it which must receive attention and which point in another direction, even if we cannot be sure that they prove anything.

The man's apparition of his wife is the first fact of interest. He had shown no tendencies to dissociation until her death and very little experience, if any, suggesting that he was even psychic. But the sudden shock of her death, and in fact the experience which just preceded her death, were indications of approaching psychic phenomena or the possibility of them. While there is nothing to prove that the apparition was anything more than an hallucination due to the excitement of the occasion, the evidence in *Phantasms of the Living* is not in favor of its being purely subjective. It could just as well have been veridical as better authenticated cases. Then the development of raps and automatic writing very greatly confirms the suspicion of outside influences which fail to give the kind of evidence needed for proof of the supernormal. But it is the extraordinary number of reported experiences coinciding with well attested phenomena in authentic and proved cases of mediumship that confirms the theory of mediumship in this case, tho it did not receive the development that would be required for making it evidential.

The sensation of leaving his body and of being outside of it, of being under the control of another personality, of an arm being thrust down into his own body, of the existence of a spiritual form, of electric currents when apparent invasion was taking place, and various other phenomena which were not mentioned in his slight reading on this subject, all go to show that it is not easy to explain the facts without supposing incipient psychic invasions. The force of these can be ascertained only by familiarity with the literature of the subject, and I shall not urge the view on its own credentials. I am merely putting on record a case which some day will be classified more assuredly than the sceptic will allow us to do at present.

The man was German and did not know the English language as well as was necessary to make as intelligent statements as we may require. Besides he was not a well educated man, not well enough educated to make his observation of his experiences as good as one may desire. But all this only helps to establish their honesty and that is half the problem. The important thing is the outcome of it where the external symptoms were in favor of a diagnosis of insanity. He was so adjudged by the physicians and the one to whom he went, after taking all the money the man had, sent him to Bellevue and refused to treat him. I do not believe he could have done anything with the man, if he had tried to treat him, because he diagnosed him as insane. That was the reason for sending him to Bellevue for public care. The man did not wish to accept any such disposition of his case, and came to me again. I have described how I cured him, which was by hypnosis and suggestion. I did this in three or four days' work. The physician certainly could not be blamed for his theory of the case. No one not familiar with psychic phenomena could adjudge it otherwise. I did not specify in my record exactly what the symptoms were. The facts were that the man thought rats were crawling about through his brain and he could talk of nothing else. He was wild with excitement about it and I undertook the attempt to cure him with many misgivings. As I found I could hypnotize him I felt that I had a chance to cure the case and succeeded.

The man was able in a few days to go on with his work and soon went back to the stage, learning to play on the violin, so he wrote me, and attributed this all to spirits. Of that I have no evidence. But he kept in touch with me and wrote me more than once that he was perfectly well and happy and earning his living with his violin on the stage. This he did for several years after the cure and comparatively recently he wrote again telling of his success. We have still to determine just how the cure was affected. It does not make it clear to say suggestion, because no one knows what suggestion is. But whatever process is described by that term was probably one involved, and we still have to investigate such cases by cross reference to assure us of what might have been done in the therapeutics of the matter. I have no doubt that if he had been confined in an asylum he

would have gone insane. But he was saved this disaster, and the facts, if taken as evidence of incipient obsession, may serve as a suggestion to physicians who meet similar instances.—Editor.

DETAILED RECORD.

V— F— LODGE, April 24th, '06.

PROF. JAMES H. HYSLOP,

DEAR SIR,—

Your book, "Science and Future Life" is my reason for addressing you.

I am a native of Saxony, Germany, 36 years old. Came to this country about 11 years ago; Lutheran school education. Profession, Gymnast—(Roman Rings, etc.).

My wife's constant ailing made it necessary to give up Circus life (5 years ago). I picked out an out-of-door work (gardening) as the most likely to suit me.

My wife was of a rather religious mind and of a very jolly, lovable disposition. My associations with Athletes, Actors and Show-people made a very material man out of me. My belief was, that Heaven and Hell are right here, and death the end of both.

My wife died on the 20th of November, 1905, in E— hospital, following operation, tumor of Uterus, and got buried the next day, (21st).

You may well imagine my feelings. We had been married nearly 13 years, had side by side worked together, had seen good and bad times, and had expected to get old together, and if possible, die with each other. I was the more miserable, as my common sense told me that this was the *finale*.

On the 22nd (day after burial) when doing my chores in barn between 8 and 9 o'clock forenoon, I felt something a few feet away from me, and behind me, and a little above my height. Somehow I did not turn around at once, and when I did, I saw, for a moment, what I may describe as a revolving circle of sparks and small flashes, and heard a fluttering as—well, as a bird perhaps, would make. A great sweet feeling of comfort, delight, content, I cannot describe it, ran all over me. Now I have been reasoning with myself for nearly four months, that I never saw or heard any

such thing, and after such reasoning, I am the more sure that I heard it.

I may state here that I am a total abstainer and vegetarian, (my past training includes these habits) and in full health. As to character, my employer and most everybody in E——, who know us, will testify. Gradually a change came over me. I lost all interest in fiction and newspapers. Books, which I would never have cared for *before* became of the greatest interest to me, and I am (in a fair and commonsense way) to be a convinced believer that our bodily death does *not end all*. I know now, after what I experienced, that something in me or out of me will meet my Sofia some time. Also, I remembered that I had been given a silent warning by a mutual deceased friend of ours, (in a dream) several months before Sofia's death, which I *then* not understood.

My dear Sir, I have several of your works and feel that you understand me, and will not consider me a fool or madman to write you this. It would not do for me to talk to anyone about these things, and I do not care either. But as you are such a careful man in your researches, I would write you what has kept me thinking for the last few months. There was no face or voice, but I know that my wife had something to do with it. I felt her presence in it, only a different presence again as perhaps her earthly presence was. Be that all, as it may be, it has certainly made a better man out of me. I talk slower, think more, show more kindness to everybody and everything, have lost my fear of death, and possess the happiness and surety of seeing my Sofia again, no matter what the most intelligent, smartest man would say to the contrary.

I do not expect an answer from you, Prof. Hyslop, and I wish that you consider this letter a private matter between us.

As my home is broken up now, I intend to go in the show business again by next spring, and will put the finishing touches on my work in New York coming winter, — — —, — Ave. where I am well known by my stage name, — — —, and I may try to see you or hear you lecture if possible. Allow me to sign myself

Yours very truly,

S—— H——.

V— F— LODGE, May 8th, 1906.

PROF. JAMES H. HYSLOP, ESQ.,

MY DEAR SIR,—

I will answer your questions in detail. Will give you also addresses of friends but would ask you, (if my case does interest you that far) not to mention my experience to them, excepting Mr. J— S—, who knows all and is interested himself. As a particular favor, please use plain sheets.

Our barn is a very small affair, floor to ceiling only 10 feet, length 20, width 18, plenty of daylight, all matched boards, built two years ago. Keep not horse. I mention this to show that it is impossible for any birds to nest there without my knowing it.

Question 1. I must confess (to my shame) that on the morning after burial I was not thinking so much of Sofia but of my own troubles and my future, when I heard that whirring, swishing, fluttering noise behind and a little above me. A strange feeling kept me from turning around. When I did, I saw a moving circle of sparks, which disappeared with my first step toward it. I experienced that comforting, delightful, peaceful feeling and felt Sofia's presence, when I *saw the circle*, (not when I heard the noise). Somehow, all my troubles seemed small to me all day after this. I was happy in spite of myself. But it set me to thinking and got me into inquiring for truth concerning such things.

2. I have bad dreams in which my wife walks aside of me, but the strange thing about this is that Sofia does not seem to recognize me and love me any more.

3. A German Pole, who worked with us in times gone by, and who had proved himself better than the average friend, died some seven or eight years ago suddenly, heart disease, in a barber's chair. A few months before my wife's death, I had a dream in which Puck, (our friend's pet name) came very close to me and looked *very* long and *very* sorrowful into my eyes, then turned and left me, never spoke or made a sign. At that time I thought nothing of any dream but I mentioned this dream to my wife and it stuck to my memory, because Puck, when in life, could never have looked on anyone in such a manner, no matter how hard he tried because he was all fun in persona. (Clown).

4. You may write whatever you like to Mr. J— S—, N. J.

S—— is a sober, steady, honest Scotchman, who knew my wife well, knows me well and wants to get at the truth himself.

Please do *not* mention my experience to the following people but ask whatever you like about me or Sophie and use plain sheets of writing paper. [Here three names and addresses were given.]

I do not include my employer's name in the list. They are nice people, but I feel so, you better not ask them. Hoping that you will tell me sometime if there is any possibility at all for me to get word from my wife, per medium, which in your estimation is genuine (which matter I will sift to the bottom coming winter if I am alive and have the means to do so) and stating that it is hard for me to tell just what I mean, my being a foreigner and having only common school education.

I beg to remain

Very sincerely

S—— J—— H——.

P. S.

I may describe Sophia's presence after death as:

In one of her happiest moods, carefree and the same time something about her which kept me from even speaking her name, and the same time so forceful, that I knew it was she.

I must say myself that I, *before I saw and heard*, would put no credit in any tale of such a kind, even if it was a person of the most truthful reputation, but I cannot go back on my own sound, good senses.

H——.

——, N. J., June 9, 1906.

MR. JAMES H. HYSLOP, *Sec'y*, New York City.

DEAR SIR,—

Yours June 7th 1906. Mr. S—— H—— is steady and trustworthy in all his dealings with us and with people he has been employed. I have never heard anything against him since I have known him around here. I understand he is well liked by the people he is now with.

Yours truly,

S. C. G., W. S. R. R. and Nat'l Ex. Co.

July 11, '06.

DEAR SIR,—

As far as I know, Mr. S—— J—— H—— is a temperate, industrious and trustworthy man.

Sincerely,

M—— G——.

——, N. J.

——, N. J., May 6, 1907.

DR. JAMES H. HYSLOP,

MY DEAR SIR,—

Your letter d. 3/26, adr. to ——, had been mislaid during my absence from there. It has just come into my hands. Kindly accept encl. \$9. for rest of fee and put me down as member. I have Jan' and Feb. Nos. of the Journal. If not too late, oblige me by mailing all publications in my section from January up.

Ref. to Page 35, Editorial, I called at you last Feb. intending to give you a verbal account of facts, or which appear to me to be such. I am not a crank or a man of unreasoning credulity. I follow your work so closely because of my own strange experiences since my wife's death. I firmly believed that my wife made her presence known to me. I was happy and kept silent; but one evening during last January something *new* happened which put me on my guard, greatly worried me and made me mistrust my theory. Then I came to you to confide in you, but found it too difficult to explain myself. I gave up my work and went on a long vacation.

If you desire, I will send you a short report (no public matter) and will answer questions you might want to ask me. Would also be thankful if you would give me your view so I know what I am at.

Enjoy perfect health, lead a good life, and am out of doors.

Believe me to be a deeply interested reader of the Journal, etc. and allow me to sign

Yours very sincerely,

S—— H——.

—, N. J., May 9th, '07.

DR. JAMES H. HYSLOP,

MY DEAR SIR,—

My wife died on the 20th of Nov. 1905, still under influence of ether, after an operation in — Hospital. My first experience day after burial is known to you.

During spring 1906 I noticed queer little knocks resembling the breaking of a twig, seeming to jump out of trunk, boxes, looking-glass, table, etc. also a very delicate, insistent singing noise in ears esp. the left. I ignored these things, describing them to natural causes and some trifling disorder in my ears. Later on I found that my mail, incoming money, visitors, were announced before arrival by the singing noise. I investigated the knocks and got sure that dry wood, worms, wind, would not explain entirely. When I waited for knocks they would not come, but they put in an appearance unexpected, generally evenings. Finally I came to believe that my wife made her presence known to me and I was glad and thankful. Took neighboring coachman in my confidence and in my cottage one evening, to find out really if I only imagine these noises. I sat on chair, he was reclining on couch, both of us talking about the resp. value of our horses, etc. No knocks. Friend waited an hour and told me laughingly that he would come again some other evening. Very suddenly came two loud knocks on the wall near my friend's head. Friend ran away and I could not induce him to come again to me after dark. But it convinced me that I heard right.

One afternoon in June, about five o'clock, or so, I felt an irresistible impulse to go in my room and sit down. I did so. After a while I saw the air 4 or 5 feet away from me beginning to boil, get thick, look as smoke, then form itself to a small cloud, come to me and settle on my head. This happened again in the same way a few weeks later. I felt certain that it was my wife's spirit, and I was happy. When it made the 3rd appearance, again in the same way, I waited until it had settled on my head, then I put very gently my hands up to caress it and received a feeling as if my face and hands were covered with very fine, moist silk. As it was a very disagreeable and sickly feeling, I began having doubts as to what it was. The next time I payed close attention, (shut my eyes

and could not see it) but did not put my hands up again. The next impulse to go to my room came during Decbr, but I resisted it and went to town. It still catches me now sometimes in the evening when seated, but it is not so tense as before, does not settle on my head and seems to pass over me into void. I wake sometimes out of my sleep, knowing that I am awake and seeing on the right wall wonderful moving sceneries, valleys, lakes, mountains, etc. What impresses me so is the great quickness of movement, but I can take in all details, and the movement is from right to left, goes away from me. Very pleasant sensation, and good sleep following it after.

I never forgot one night in October I woke up, wide awake but unable to move, resisting with all my strength a powerful, shapeless body of light which either was trying to get into me or else wanted to take me with it, I do not know, I cannot explain it any better. I felt for days the effect of the battle in my limbs.

Last winter the knocks changed; they came not so often and electric; they kept away from table and boxes, but went to walls and floor of room. They were louder and resembled the putting down a cane.

One evening during January, 1907, when I was undressing myself to go to bed, I heard behind me a very sharp, part whistle, part bad laugh, followed by the noise of a splash of water on the floor. I was frightened, it took me so unaware and there was no mistake about its reality. Then I got angry and spoke out loud something as: "This is not my wife; she would never frighten me so." I put on my clothes and spent the night sitting near the stove. (with my gun near me.) It has not come back again and I hope it never will.

The next morning I gave notice to my former employer that I would like to leave as soon as someone else would take my place. I gave of course some other reason. I paid you a visit and went traveling. But this January incident learned me a good lesson. I do not jump on conclusions any more so quickly.

At the present time the singing noise still acts as messenger, and I like it, rather. The knocks are with me also, but they come only occasionally in an apologizing way and are long and gentle. I got so used to them now I do not pay much attention, but the belief that these things proclaim the spirit presence of my wife, is gaining.

I cannot help feeling that these gentle knocks may have some connection with the January incident. *But why do these things follow my wife's death?*

You are welcome to make use of this report or not, I do not care as long as you leave my name out of print; perhaps it would help some reader who is going through the same experiences. You understand now I trust, my reason for interesting myself in your work.

Yours very sincerely,

S. H.

—, N. J., May 13, '07.

DR. JAMES H. HYSLOP,

MY DEAR SIR,—

Answers.

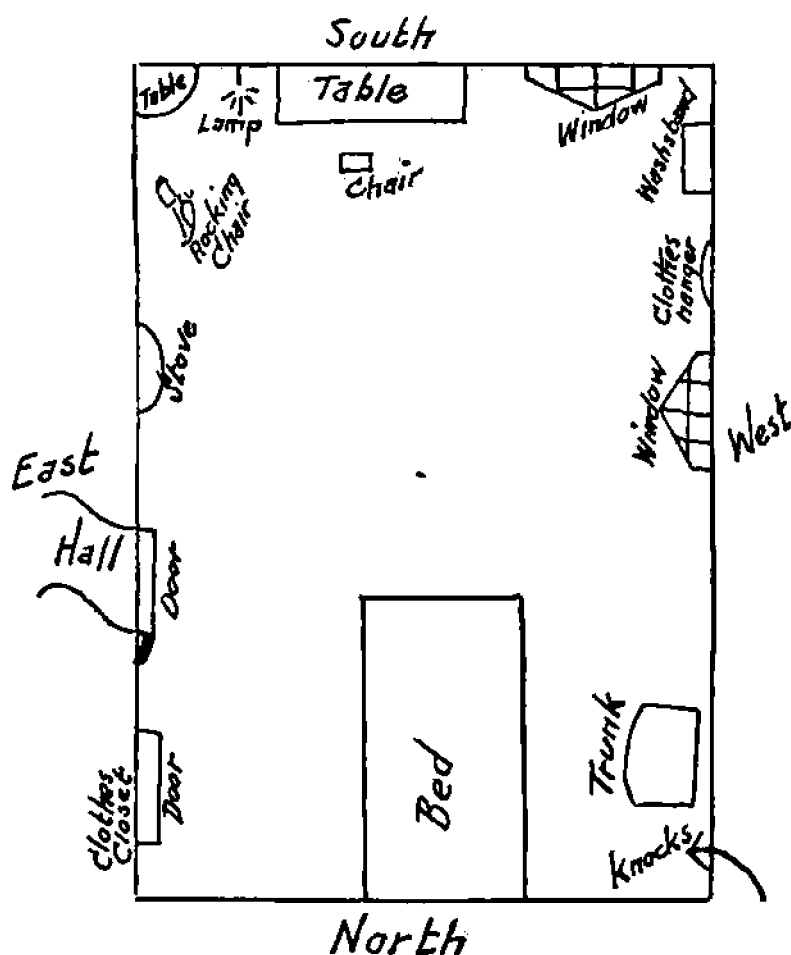
1. I would not like to be too positive; whatever I say, these things are hard to explain. As near as I can judge these knocks or raps, as you call these, come out of corners, more or less nearer to floor. I never heard any on or near ceiling. (My watch is 3 m. past 8 o'clock this moment, very insistent ringing in right ear.) There is one queer thing. When I put table and lamp to the north and bed to south, raps come out of south eastern corner. When I move back again as it is now, (see drawing) raps appear in North West corner. When room is dark raps appear on different places. I have noticed little snap-like raps on bed-sheets, but I may be mistaken about it. I begin to believe that I produce raps myself without knowing how I do it. My reasons for it are: Soft piano-playing or singing in house makes me lie on bed and feel soft raps appear. When I worry about something or had dealings with people I do not like, there are no raps. I think their appearance depends on how I feel, but, of course, I only think so.

2. Never tried to establish a code of signals; I never thought of it, but if raps should come again lively, I will try it, anyway.

3. The *Light*, which I fought one October night, I would describe as a forceful, imperious composition of sparks and cords. I may put this down positive as I was wide awake and my brain seemed to work very clearly and quickly.

The cloud which settled on my head several times was only a

cloud resembling cigarette smoke, about 14 inches in diameter, but certainly not looking as the shape of anything. Will the following plan meet your approval, Dr. Hyslop?



Room 16 x 11 feet

Height about 8½ feet.

Every night I will go to bed with pencil in my hand and paper underneath, wishing for writing, and praying to my wife to help me and to dispel my doubts and perplexities. If I find writing on

paper in the morning, I would be more sure that some *other* power directed my hand.

I will try and get names and permit of a lady here in town concerning an experience I had with her, the death of her husband and the falling and breaking of a \$125. mirror in Mr. C——'s house. As C—— does not like to have this incident known, please burn paper after reading. You can verify incidents easily by careful inquiries. It seemed to be a case of retribution on a dead man's part.

Yours with highest respect,

S. H.

P. S.

Be assured that I will save all papers for you; no matter what comes, will do as you tell me. I am very interested for the writing myself.

—, N. J., May 17, '07.

DR. JAMES H. HYSLOP,
MY DEAR SIR,—

Your letter from yesterday received. Allow me to express my thanks for your well-meant advice. As I am afraid of taking too much of your valuable time, I will write to you after this *only* when circumstances will warrant me to do so. *My set purpose now* is to try to find out if *I* am responsible for the phenomena in question or not. I cannot lose more than my earthly life and as I am alone, this would not be a loss to anyone. My arrangements are made that when my time comes the little money I have shall go to the American Society for Psychical Research.

To return to the raps: Here is another peculiarity; they sound like this [Music scale drawn with two notes to illustrate], a is the



main rap, e following close, seeming a part of it. It is impossible to get a location where I could put my hand on and say, here I been at it for 9 months. They followed me to hotels just the same. I

feel that these raps have no contact with walls or floor at all, but are invisible bodies exploding near the *wall*, that is, as I can make them out after long and careful watching. I found it impracticable to go to sleep prepared for writing, and I ought not make it too difficult at first for the other power, if there is such.

Report May 15. 9 o'clock, evening. Lamp turned down, just able to see lines on paper. I silently implored my wife to send me writing. Pencil follows my pulse on paper. Got a few raps near washstand. Very sudden the word *Canal* came in my mind, but did not try to write it as I expect pencil to write what is not in my mind. Turned lamp up about ten o'clock. Of course no writing except the pulsation marks. Just before I went to sleep, felt, or imagined I felt, very delicate touches on right arm between wrist and elbow.

Saw sometime ago an article about Canals on Mars. Why thought of Canal just this evening I don't know.

May 16. Visitors, too late to try.

Will send you if you allow me to do so, all my records (writing) monthly, with due explanations of conditions, providing of course, I get any. Trust to me that I will make it as difficult as possible for *the other*. I mean business.

Very sincerely yours, S. H.

—, N. J., May 26th, '07.

DR. JAMES H. HYSLOP.

MY DEAR DR. HYSLOP,—

Thank you for your last letter and your offering to help me along. I am trying every night for writing. It has a very soothing effect on me. Am willing to put up with a few raps, but do not want clouds, lights and noises come near me, if I can help it. Raps do not hurt my feelings.

Friday evening, 24th. Had the first time since starting pleasant numbness in hand and fingers right after sitting down. Resisted a very noticeable impulse of hand to move along the paper. I was suspicious of myself. Tried again prepared to offer no resistance without getting the impulse of hand back. Raps near my chair.

Saturday evening, 25th. Same nice numbness in hand. Felt myself outside of me. Offered no resistance to hand, but would

not help it any. I am reasonably sure that the marks on enclosed slip were not made with my intention. Was not thinking of anything, saw no words in my mind, in fact, found it difficult to insist on writing. As soon as I am *more* sure of *my* not helping the hand I will start small book which, of course, you shall have if you want it.

My dear Dr. Hyslop, I have so far not received any publications yet. I merely mention it, thinking that you may have forgotten to send me these, but of course I do not know the rules of the Society.

Allow me to remain, yours very sincerely,

S— H—.

P. S.

Impulse of hand of very short duration; cannot time it. Saturday, 25th.

—, N. J., May 29th, '07.

DR. JAMES H. HYSLOP.

MY DEAR DR. HYSLOP,—

Thanks for Journals and Proceedings received to-day. Our postmaster claims the first set never reached — P. O.

Your circulars and blanks are also at hand. I understand perfectly the situation. It would be a disgrace for the people of a rich country as our U. S. are to allow *you* to worry along about the necessary money wherewith to defray expenses. I should think that sort of care ought to be kept away from *you*. People do not quite yet realize the importance of your task and the great comfort the poor, struggling class will enjoy when assured of a future and better life by honest and wise men. It is in one way hard to blame anyone for not believing in the realities of the unrealities (?) unless one gets occasional glimpses of the "unknown". A great trouble is the nature of the matter, one dare not speak plain excepting when one can afford to be considered "queer." If I was not obliged to work for the "aristocratic" class for a living I would tell frankly about myself and would defy the world to prove me a lunatic. The results of your investigations would benefit rich and poor alike and teach both to respect each other and would help all over all troubles.

My dear and highly respected Dr. Hyslop, I will certainly work in the Society's interest as if for my own—not openly, but quietly—just as forceful. With your kindly permit I will place circulars and blanks in care of — Library, where it will reach the aristocratic class. The poorer class of "sleepers" I can wake up per talk. I feel your worries in your handwriting. Allow me to remain

Yours very sincerely,
S— H—.

—, N. J., June 1st, 1907.
5 o'clock, morning.

DR. JAMES H. HYSLOP.
MY DEAR DR. HYSLOP,—

As you may see, I obtained the real thing near 10 o'clock last night. Will only tell you per month circumstances and will not try for more until I either hear from you or see you.

Conditions: Hand transparent. Pencil produces raps (like drops of rain) on paper. Could not control speed of hand. Perfect outside of my body. Electric currents sizzling through body. Pleasant sensation. Some one took my place. Intelligence taught me to talk with him (or her) per mind. Badly shaken up at present. Understand now phenomena of last 15 months entirely. My mind is at rest now concerning everything, but I rely on your being a friend to me, and tell me plainly, is mediumship a disgrace to me? It was forced upon me but if my wife's influence should prove to be at bottom of all this I will take it as a blessing from God.

Very sincerely,
S. H—.

—, N. J., June 5th, 1907.

DR. JAMES H. HYSLOP,
MY DEAR SIR,—

I cannot and dare not go into trance again. It seems to affect my memory and I got to keep it working. It would do no good—I am powerless to ask questions. You can imagine what I went through day after coming back. The going over is O. K. but the return is bad. I am trying to get writing per hand only, keep my

brain clear. Can it be done? Advise me, please. It is impossible for me at the present time to come down to N. Y. There seems to be great agitation on the other side. They are trying all kinds of ways to induce me to submit. But my will is they must come to my terms. Clothing and bed full of raps, cold winds around me. When I went over I saw, for a moment, a man with side whiskers and I think, eyeglasses, take my place to write. A woman, perfect stranger to me, wanted also to write. There was a wrangle between the two. Then I went out. Have the feeling that man wrote. I have certainly not pictured a spirit in my hand that way. Intelligence appears to be a doctor or professor, very imperious and fussy. I am convinced that we do not need a body to live. I am not quite convinced to spiritism yet; perhaps these things are creation of my own mind? But how I can have the power to create separate intelligences goes beyond my understanding. It is hard to experiment *alone*. Tell me, Dr. Hyslop, is my *reason safe*? Advise me in regard to all as one brother would another. Explain if it is possible to get intelligent writing without submitting brain to controls. I would so like to see you; have lots of things to talk over; dare not touch a pencil, as it goes off.

Could you not spare an evening or part of Sunday? I am bound here, it would stop the whole workings of place. Raps are done with invisible pencil now. Is it in your power to get me some sort of respectable situation in New York—for the right class of people—where duties are not so exacting as here? I could experiment then under your guidance. I have the power all right, be convinced of that. I do not misuse it, only for the Society, and I would like to try it on sick people.

Yours very respectfully,

S. H——.

Experiment by James H. Hyslop.

ENGLEWOOD, N. J., June 6, 1907.

The letter received this morning from Mr. H——, narrating his last trial at automatic writing in accordance with my suggestions, induced me to go out and conduct a sitting under circumstances which might prevent the trouble of which he complained.

Before sitting down I learned a few facts which should be recorded and which related to the history of his experiences and two or three which more fully explain his last record.

He told me spontaneously in connection with his earlier experiences that he recalls an incident two or three days, or thereabouts, before his wife's death. She was in the hospital dying slowly. He went to visit her one day and saw her in such a state that he could not talk and did not feel like saying anything. All at once he said: "I felt myself out of my body above her for the first time in my life and yet she was with me. Her eyes had a strange light in them."

In the course of questioning him regarding his last experiences received in his letter to-day I learned that, during the experiment and as he was going into a trance, he felt as if an opening had been made in the back of his head and that he went out at this opening. He had a severe headache afterward. He also said that when the man who tried to write entered his body, he seemed to thrust his arm down his (Mr. H——'s) body beginning at the shoulder, and Mr. H—— also felt him all over his body.

The lady whom he saw was about thirty years of age and wore a picture hat. There was some trouble between her and the man.

The following is the record of the attempt to obtain automatic writing. There were many pauses, and some of them very long between statements made by him. Often he stammered as if it were extremely difficult to speak. What he said bore distinct evidence of being subliminal and influenced by his own memories of his efforts to get automatic writing, and especially of his last experiment, a fact apparent to the reader of the record. When he came out of the "trance", which was light, assuming it genuine which I do, he showed unmistakable signs of amnesia. He looked about in a bewildered way, showed much surprise, some indications of fear, and in response to questions did not seem to know that he had talked at all, and was surprised that so much time had elapsed. He could remember nothing that had occurred. I was able to take verbatim notes.

8 to 10 P. M.

The first part of this record consists of my own observations of what occurred and does not include any statements of Mr. H—, except a few of his initial sensations. We sat quietly at first with the light turned down slightly to prevent it from shining too clearly in his eyes. I had to leave it bright enough to read any automatic writing.

We had hardly sat down when he remarked that he had a sensation in his hand and arm like an electrical current. He also said he felt the chair tremble and heard some raps in the back of it. I heard none there. But at 8.20, I heard what seemed a distinct rap in the corner of the room to my right ten feet away. I sat between Mr. H— and this corner. He did not seem to hear it. But I have no evidence that the rap was anything more than some casual noise anywhere in the room not accurately localized. Mr. H— had told me that he often heard raps in that corner where the trunk sat, the raps appearing to him to be in the trunk.

8.30. At this point the record begins of Mr. H—'s apparent trance utterances, tho they are simply more or less normal experiences of his sensations. I had no evidence of any trance except the amnesia and what I have described above and at the end of the sitting, except perhaps the trend of his statements during the experiment, and especially the peculiar psychological connections of what was said. Record follows:

"They are working on my arm. I feel different from before. My poor wife they tell me.....[Pause.] * * * [half stuttering.] [pause.] You may write if you want to. [Long pause until 8.40.] (Are you sleepy?)

They are working. I cannot move my hand. They got my hand and are working around my shoulder. Something wrong with my shoulder. [Pause.] They are working on me all over. [Pause.] They are very careful with my head. They must know.....They must know.....They know I am afraid of my head. [Pause.]

There is someone love you, Dr. Hyslop, some one loves you. [Pause.] [slight groans follow.] [Pause.] They got my head and hand. They got both hands. I can move my leg. [Uncrossed

his legs.] My hand is wrong, something wrong in my head. They are working with my body now. I wonder who that Professor was with the doctor.

(What doctor?)

The one who wrote. He looked like a doctor, stout man, imperious man. [Pause.] They are coming now. They are working on my head. The other done me damage [stuttering.] [At this point he turned his head a little to the left and with staring eyes gazed toward the corner of the room at my right, I sitting in front of him.] I....they can't see unless I....look down. [This said in stammering manner and almost unintelligible to me.] yes, you can. [followed by grunts or slight groans.] Oh, some one is coming now. It's on this side, on the left, working my heart. That's different, Dr. Hyslop. I have no objection to this. They seem to work....[distinct smiling.] That's pleasanter. They are building me all over. [Pause.]

See how they draw my hand away from the paper. [Hand had moved by steps to right side of paper.] [smile on face, and pause.] [Hand moved as if to write.] Something wrong yet. They are trying. [Long pause.]

9 P. M. [I placed my coat on back of chair for head rest.] [Long pause.] Some one near you, Dr. Hyslop. [stammering.] (Some one near me?)

Yes, some one near you. This is Dr. Hyslop. [said in whisper.] * * * [whispering.] I am afraid of my head. [stutteringly and groaning.] [Pause.] * * * [moving lips in undecipherable whispering. Smiling.] [Pause.] [Grunts.] I know * * * * some one Pause. [smiling but soon ceased with serious look.] [Pause.] [Smiling.] This hand is tight [referring to the right hand.] Simply not right with my head. I got a pretty strong will. [pause.]

[Pencil moved as if in writing.] They are building me over. The other party hurt me. [Pause.] [brought hand back to left side of paper.] [Pause.] you may write. Yes I am willing. [Pause.] [Lips moved as if whispering.] [Pause.] They got that arm good and tight, but they are afraid of my head. They are very careful. [Pause.]

[Board on which paper rested raised with left hand, and pencil moved to new place, as if expecting to write.] [Pause.] * * *

[Scrawls.] [Pause.] [Board move and groans.] [Pause.]
[Started again to left.]

(Do you see anything?)

Something wrong. [Had to have it repeated many times before understood, as the stammering was so great.]

(Yes, don't worry about that. You have done very well for a start.)

[Pause.] My head feels good, Dr. Hyslop, very clear. I see you and everything very plainly [stammeringly uttered, and apparently the eyes were closed.] This is different from the other. I . . . eh, eh, you see the other took me unawares. They hurt my head. Something wrong somewhere. I am as good wide awake as you are.

[Various movements and raising of the eyes as if coming out of the trance. I had been thinking that it was time to leave, but I suspended this feeling and allowed things to take their own course. He soon seemed to lapse again into the trance.]

Something wrong here [placing left hand on his stomach.] but I feel that pain. You know what I told you about that first man. He left me in bad condition. I was afraid of my head. * * * [hand making scrawls.] See they are using me very gently. They know I am good. [At this point voice began to rise until in following sentences it was very loud and emotional.] I am doing this out of reverence and respect for God and the great * * * *. I am convinced, Dr. Hyslop. You are right. There is a life after death, Dr. Hyslop. Keep on with your work. [voice after this fell to a whisper after brief pause.] you may speak. You see, Dr. Hyslop, they are working on me, something wrong. They don't snap me up like that man. [Pause.] They change my hand. [Here the fingers and pencil changed their position in such a way as to hold the pencil somewhat as it occurred in the Smead case, when my father asked to have the pencil placed as he used to use his pen.] [Pause.]

You see, Dr. Hyslop, they got a job with me. They understand I was hurt. They are using me gently and better, because I am here for a good cause to still my own doubts and perplexities and to know I shall see my own wife when my earthly life is over. [tears came in the eyes and wet the space below them.] Besides there is something wrong somewhere.

9.37. (It is time to close now. You had better come back.)

They stopped working her. They are going away now. [Looking about in great perplexity and surprise and evident bewilderment. Rubbing eyes.] Hello, Dr. Hyslop. We spent some time here. The other man has gone away. [Looking around in perplexity, and saying that he heard something like raps. I heard none.] He then stared with a look of half fright and surprise and looked about the room, evidently near his normal state and asked me a number of questions implying that he did not know what we had been doing. I could not take full notes of this, but he gradually came to his normal consciousness and showed signs of complete amnesia of the events during the trance. There was some evidence of fear, but as soon as he could assure himself that none of the pain in the previous sitting occurred, he remarked that this was all right, and the sitting closed. I remained till he was clear.

[Scrawls.] [Attempts at automatic writing described in the record.—J. H. Hyslop.]

CORRESPONDENCE RENEWED.

—, June 8th, '07.

DR. JAMES H. HYSLOP,

MY DEAR DR. HYSLOP,—

Please do not bother yourself coming up. I know better now than to try automatic writing any more. There is such a thing as self-suggestion and I will do that. I have found *friends* and we defy the *outside agencies* to experiment with me. You were very kind in your *suggestions*.

Yours etc.

S— H—.

—, June 26, '07.

DR. JAMES H. HYSLOP,

MY DEAR DR. HYSLOP,—

Apologize for my last letter. I was not normal then. All the trouble is with a certain fluid which resides in my left side, stomach region, and which I do not know how to handle right. I mean its return to me.

Do not put me down as a *fraud* or *fool*. I am genuine. Tell me if and when you will come up. Prepare me; do not upset me with

unexpected coming. I will pay your fares. Sleep in my bed. I sleep on floor. Make a night out of it and I can guarantee you all the phenomena you want. It is either my own spirit or some one's else; I do not know, but it is a powerful imperious spirit. My dreams are fine. Meet wonderful people. My wife falls to pieces, but she recognizes me. Had vision in mirror. Will tell you all if you come up, and trust me. Can explain [to] you failure of last meeting. (Resisted rise of fluid to head.) Woman smiled at you through my eyes and mouth. You may verify this at some other medium. I told you, someone dear to you.

Should you come up you will find me at normal condition and a different man. I am not afraid of Ph'd any more. The first writing knocked me out completely. Was not right for days.

No, I found a friend who helped me to get rid of these things for three days. But then the spirit broke loose one evening and friend ran away. I am in the hands of an unseen power and I might as well give in and make the best out of it.

Please write me.

Yours very sincerely, in great haste,

S—.

P. S. I rather have you come, as I begin to know you *now*. If you cannot come yourself, send your representative, but if he *suspects me of fraud*, it is no use then.

—, June 28, '07.

DR. JAMES H. HYSLOP.

MY DEAR DR. HYSLOP,—

Yours received. I am highly exalted about my success for the last three days in writing. I can get writing now inside of two minutes under following conditions: As the idea of someone else using me is distasteful to me, I go to work in the following way. I appeal to my own spirit to write. Following happens. 5 raps on trunk. Raps on chair, chair begins to tremble. Shade falls over me. Air boils near me. Fluid rises. Hand writes itself in this way. mmmmmm Now here I want your advice.

1. Shall I give myself completely to influence? brain—and try to get out of body? (I am afraid of that, I did it once, lost sleep for three nights.)

2. Or shall I keep my reason, so I know that I am still in my own body and be able to question spirit? This is the crucial point. Please answer. I will turn writings over to you of course, but help me in *this* point. I am also learning a queer thing about a mirror. Of course I want an intelligent mediumship or none. I do not believe that it will interfere with my work, as I like gardening and so on the best could not bear to live in the city. I will develop for myself and for the Society, and may start to get my friends more interested in your work when I can show them the unknown exists.

My dear and highly respected Dr. Hyslop, oblige me greatly by accepting enclosed small gift for yourself. I have made you trouble enough but I see light now; and if you will clear my head about the crucial point, I will be still more deeply in debt to you. *Forgive and forget.* I was sore at you for that knockout. (You know, the first writing.) By-the-way, I used eye-glasses three years ago. Woman must be an illusion. Sidewhiskers I cannot explain.

Very sincerely yours,

S. H——.

——, July 1st, '07.

MY DEAR DR. HYSLOP,—

Yours received. I understand. I meant well, and relied on your bigness of understanding me. If I have hurt your feelings in one of my letters, please pardon me. The shock to my system was too great and the whole thing is bewildering to me. You understand these phases, I do not. But you will certainly not blame me for *trying to learn*, understand? I am again at fault with my logic. What leaves my body? My spirit—all right! But where does the other spirit (the writer) come from? Do I have two spirits? I am not quite yet willing to consider the outsiders. Do not blame me, Dr. Hyslop. When I am normal I have a good head and am bound to get the truth. I may make mistakes but I improve. How is it that I am able to wake the second spirit up and send him across the street and with such force that the man, who had his back turned, looking into a window, had to turn around, as if struck by a stone? I've done it, just for experiment sake and succeeded beyond my expectations. Of course, I always have to suffer for it afterwards, but the writer seems to live in me, left side, stomach region. By putting my hands on a horse, or a dog, and waking the

writer up, I can throw the dog in convulsions. The horse is affected, but not so strong. What power is this I've got in me? I feel that I can do a lot of good with it to sick people. If we meet again, take my hands and I will let you feel the fluid go up and down in your body. Is it a spirit? My dear Dr. Hyslop, let us understand this thing good. I may not be a medium after all. I am not sorry for it. I have been through a lot of sleepless nights, making mistakes and breaking my head to find out what I am up against.

My dear Dr. Hyslop, we better let the matter rest until next winter when I am in New York. I discover every day new things, and I must go slow. My head is not big enough to take all these things in and digest them. But, Dr. Hyslop, I should be very obliged to you if you would furnish me with an address of someone to whom I could write to in your absence, and who would not take me for either a medium or some one else, just for a man who gropes around in the dark and wants light. These new discoveries upset me. I am a little worn out, been spending too much fluid in experimenting and must recuperate. But I will inform the Society of all my doings and experiments, if they care for these, during your absence. Of course I will experiment next winter in New York under your guidance and protection, to please you, and I feel that I have wronged you and I will be only too glad, if the writing we will get proves to me that the fluid is a genuine spirit after all. But if it is a spirit what right has he got to live in me? If it is only a fluid, how is it able to write? These philosophies are too much for me, Dr. Hyslop, I cannot go any further, my head and brain are tired and need a good rest for a while. From to-night up I stop all experimenting for a while. I am worn out. My eyes are bloodshot. I get thin, etc. I am on dangerous ground; I feel it. I must look on the new view of things for a while before I go any further. But I will always inform you whatever goes on, the real solution of this problem, I must leave to you. I am telling you what I am finding out. This fluid works either way; spirit theory, or sending it into people by contact, or else throwing it on them and make them wonder what is the matter. Should you come up please do not ask for writing. Do not expect any. If they *will* write, you will hear the genuine raps all over the room. Please do not make any suggestions to me about outside agencies. I know you are right and know more than I do, but I am undeveloped

and rather let things take their own way without any extra suggestions. It only works on me, makes me talk and leads me to illusions and fraud. Let us be perfectly square and honest with each other. My friends tried to fool me with raps, *but I can tell the genuine ones*, and I do not like anyone try to work that racket on me. Let me do the rapping I understand it better, and when the fluid begins to work in me I seem to be able to look right through people. All the same, Dr. Hyslop, if you can come up, do so, not in the expectation for writing, but for a good long talk on the subject. I will have good cold lemonade here for you and make things as pleasant as I can.

Mrs. B—— suspects me, but I had to lie to her, that I am trying to develop the gift of mind reading. So if she should write you, you are posted. She cannot bear to hear the word "spirit". Next winter in New York I will prepare myself bodily and mentally for our experiments and try to get at the bottom of this business if I can. I must train my body a little different then, etc. I am tired and worn out, Dr. Hyslop. But please send me the address of someone I can trust and write to, who will make allowances for my errors, etc. I just report, that is all. If you cannot come up, I bid you God-speed through this. But let me hear when you come back, or else give me your address and I will write you once in a while. I feel worn out and must take things easy now. There is no writing at all, as I cannot go into a trance, only these marks, mmmmm, some one grasps my hands and writes, but as I do not go out of my brain there is no intelligence in it. I burn it up, afraid of Mrs. B——. She likes me but she suspects me of doing occult things and watches me. Goodbye, my dear Dr. Hyslop, it is a long letter.

Very sincerely,

S——.

—, July 16, '07.

MY DEAR DR. HYSLOP,—

Oblige me greatly by *not* mailing to my present adr. your publications. Please keep such until I call for, or until I have made arrangements for another address. All — is ante-spiritistic. You have no idea how ignorant and mean the so-called *aristocratic* class can be. I am experimenting right along on the quiet, intelli-

gently, and without going to extremes. If you care to hear from me, will send you later on report, or call at you.

I do not deny any more the existence of *outside agencies*. I understand also perfectly that I must leave the judgment between outside and my own agencies to wiser heads than mine. I will report, but as a *member* of the Society I request respectfully to be informed of such judgment. I do not care to live in ignorance and I am only sorry that I dare not get myself in too fine a condition, it would interfere with my making a living. As it is, my experiments benefit me greatly. I have lost all fear of death, can take imposture and abuse with a quiet mind and I am content with my humble station in life, as I know it is only for a short time until I am all free. Will you kindly inform me as to the following:

1. Please tell me the names and addresses of newspapers which are read in spiritistic circles. I will advertise for a position in my present line in such papers, where I can receive your publications without being made fun of.

2. Describe how to use planchette and where it is sold. I will of course call on you next winter and convince you of the possibilities of an entirely different set of experiments I am trying to develop at present. (I am building up and developing a spirit of Secondary Personality.) Hoping that you will answer me,

Always yours very sincerely,

S— H—.

—, N. J., Aug., 1907.

MR. H. CARRINGTON,

MY DEAR MR. CARRINGTON,—

Allow me please, to state my case and ask for your advice. The state of my mind resulting after my wife's death, and my consequently inclination to read books of the life to come and something else, which I will mention in my report, gave me mediumship. Raps, lights and phenomena during night, etc. Mr. Hyslop advised me to try automatic writing. I am able to get writing almost instantly I take pencil and ask for it. The first trial resulted in a complete knockout. Of course I was under the impression then that the writing agency was a real spirit of someone else. Perhaps I may have tried to tend to the mechanical part during trance. Well,

to be short, it got Secondary Personality out, following me all over, producing all kinds of pencil raps, and scenes of annoying phenomena during night, making me no end of trouble. I was "bleeding" raps for 1 week nightly, having touches of hysteria, or delirium, I do not know. I am working for the "Rich". I am a coachman. You will understand that these sort of people does not want a man to show spirit in his work. They pay good but they want me to be a machine. Now, these studies of mediumship, etc., give me a rich field to ponder over and keep my brain from rusting. Besides this, I am always interested in the occult. I do desire to keep any mediumship in the expectation of getting something (of course we all *hope*, you know) from the other side, perhaps to hear of my wife in time. I understand perfectly the writing agency is my sub-self. I will explain a lot in my report. I am getting notes together now and will soon send it to you. My questions are the following:

1. Will the "subc" allow a place in my brain for the "normal" so that I do *not* have to surrender *completely*?
2. Can this be accomplished by persistent trying and suggestion?
3. Will, if such *is* accomplished, it result in some mental or physical disorder?
4. Is only the *first* "automatic" followed by the disturbances I mentioned, or does it always happen?
5. Was Stainton Moses obliged to surrender completely? What is the difference between "subliminal" and "possession" medium?
6. Is there a book which will give me full information as to different mediumships?

My dear Mr. Carrington, oblige me greatly by answering me also, if you care to have me send my report in. The signs are that writing is desired—I mean the subc. is always willing and glad to do it. I may, by writing, get away from the rest.

Very sincerely yours,

S—— H——.

—, Aug. 26, '07.

HEREWARD CARRINGTON, ESQ.,

MY DEAR MR. CARRINGTON,—

Many thanks for your kind advice. I've made my mind up to stop experimenting. I am under care of a physician to build up

more force, etc. My *will* is strong enough. Cannot send written report now but will later on when I am more master of myself. *Dare not* write much, outside agencies begin rapping. Have learned a good deal out of "Fortnightly Review" and thru bitter experiences of my own. After all, the real power is to know, to have the power and not use it; you will understand. I cannot understand why Dr. Hyslop kept me in ignorance of the outside agency, the Subc. but will assume he had good reasons. It would have saved me lots of worry. I tried to experiment on scientific lines and not let imagination rule me; this will explain my mistakes. Between us, my dear Mr. Carrington, I have found out by dearly paying for it, with myself, that it is not a man's reason where the danger is, but the real danger is in losing one's own spirit. I mean the seat of emotions gets so upset and drawn outside of a man that life seems a burden. For days I had lost my spirit, only reason leading me. I felt neither hate nor love, nor any emotion at all. I had to employ a physician to build me up, nerve force. Every night, so to get sleep for a few hours, I lay down, grew perfectly passive and wait till my own spirit joins me. A man, with reason only, cannot sleep. (Your mind is perfectly working on something, and so on.) I will hold a *tight* grip on my spirit from now up. Of course I am more convinced than ever that our consciousness has nothing to do with our bodies at all, I can send my emotions by getting passive, to most any place. I must tighten my spirit to me. It has a way of leaving me during nights and I must kill the subcs. I can get writing only by complete surrender, but I will and dare not meddle any more with it and will consider the matter *closed*. It is no use denying that I found out I am a powerful medium and I want to be a normal man from now up.

Very sincerely yours,

S— H—.

—, N. J., Sept. 10, 1907.

MR. HEReward CARRINGTON.

MY DEAR MR. CARRINGTON,—

I am writing you again, as the agency which I constantly fought, turned out to be my *best friend*.

I will come to N. Y. this winter and report by mouth all. State only now that I had an agency about me which could return blow

for blow aimed at it, could kick, and could blow a light out, rap on different places in all sorts of keys, could moan, could speak in two voices, something as lo-lo-o-o-lo-lo-oo- and, a-a-and-a-and-aa-etc. could move matchboxes, pencils during night when I was asleep, could produce smell of flowers, could produce footsteps, etc. I have used it also to influence Mr. B—— to pay me my salary regular. How? I will tell you later, but these experiments brought me into an awful thickheaded blueish disposition. I lost all self-control. When amongst people agency worked in my jaws, wanting to do the talking for me. I went to doctors. *Doctors be damned!* It costed me about 14 dollars and I get worse and worse. I got tired of life last Sunday, laid down ready to die and submitted to the agency to do with me as it liked. Agency went into me, turned my brain, raised my heart, sent streams of fluid all over me and waved air around me of a wonderful, delicious feeling and flavor. Then I heard another agency cleaning shoes outside of my door, go down stairs with slow and loud steps and explode with a loud rap on lower floor. Then I went out and slept for 11 hours in one stretch, the first sound sleep I have had for many weeks. Woke up Monday morning feeling fine, happy and clear in head. I have to stop; rapping warns me not to write any more.

Sincerely yours,

S—— H——.

—, N. J., Oct. 31, '07.

MY DEAR DR. HYSLOP,—

I have *no one* in this world whom I could write to without restraint, excepting you. I know that you will understand me, even if I do not express myself correctly. Medical doctors took my money without doing anything for me. I am now a healthy man, thanks to the outside agency. I say *outside*. With your permission I will call on you this winter and describing you the trance condition in my case, in my own crude way, knowing that you will get at the real meaning. I rely completely on the *outside* agency; it has cured me of a long standing stomach trouble; it has made a new and different man out of me. I may say I got a new brain. I have a *guide* about me which keeps me in the straight path, but warns me instantly by rappings when I am doing wrong, set up too late reading, smoke too much, or get to worrying. I am un-

derstanding it. There is great intelligence even in raps. I note the location where it occurs and I understand the meaning at once. I am feeling fine. By-the-way, my case is talking, writing is refused, pencil moves backward; I do not attempt to write. I found out also that I possess the ability to find the outside agency in some other folks. I always feel the color of it. I cannot express myself better. It rests, as a rule, above their heads. I cannot get information from it but I can give it my thoughts and I know I am understood. I never try to talk; I will not tempt nature but let it have its own way. It has happened now 5 times during sleep—strange language—I am wide awake—unable to move—upper part of brain beyond my control. Feel good after and happy. Everything is fine. Nature works its own way out and makes a good, healthy man out of me.

Very sincerely yours,

S— H—.

—, N. J., Novbr. 6, 1907.

MY DEAR DR. HYSLOP,—

Dr. Hyslop, *why* have you kept me in ignorance of the relations between the 2 agencies? I have suffered for all these months. You know my intentions to get writing were good and my interest a scientific one. I wrote to *you*, the foremost authority in such matters, trusting you, and received a *half of loaf* instead of whole one. But there *is a God*, Dr. Hyslop, and he took pity on me and listened to my prayers. I received the *real light and I can see*. I have made mistakes, but they were due to not understanding. I will show you, Dr. Hyslop, that *I understand these two agencies* perfectly and will give you convincing proof in my own way.

My wife, 2 days before her death, when unable to move or speak, managed to draw my inside agency out to connect with and to meet her full outside agency. You, as an expert in these matters, will understand that I am right. You told me: Wish insistent for writing. This is the first half. What is the other half? How to handle the two agencies? The inside one and the outside one? You will understand me well enough when I call the outside agency *a stream of air* and the inside agency, my emotions. I am right, Dr. Hyslop, and I will stake my honor for it. If you know the other half you have done me a great wrong and caused me a lot of suffer-

ing. If you do *not* know, tell me and *I can explain* the relations and what to do perfectly. My sufferings are over now; I am master of the situation. This is a far-reaching power,—(Description of light I see when eyes are shut. Pure white space, comes slowly and wants to be talked to. Retreats slowly out of my sight.) and I consider it the last gift given to me by my dying wife. Dr. Hyslop, do not care for ridicule and all that—*believe me, a person* who means earnest and has no other interest as to *know the truth*—that *this agency know not death*. The *vacant* place in top of my head is *alive now*—by shutting my eyes and establishing the *right conditions I can see and speak*. You understand. And I can go far with it, there is no such thing as space for it. Dr. Hyslop, you know that I am only a poor ignorant working man and I hope that you will give me credit for getting to the real bottom of things. But why, why, have you let me suffer so long? You know what the wrong relation of agencies mean to me. You can tell by the tone of this letter that *I am sure* of my way, wide awake and able to *reach far*. I understand now Marie Corelli's works, Marion Crawford's, Zoroaster's, Dumas' Joseph Balsamo, etc. These books are *not* merely romances. I want you, Dr. Hyslop, to be a *friend* to me. Such a gift, the last my wife brought to my understanding, is too sacred to me to misuse it.

Write me again, Dr. Hyslop, plain and good. I've got the real agency, but writing? No! I will not do it unless God will let me know it is all right. My gift seems to be to see someone at distance and speak to him. No more raps unless I ask for them. Feeling good.

Very respectfully,

S—— H——.

[The following telegram was sent to me by Mr. H—— as explained later. It led to careful inquiries. J. H. Hyslop.]

THE WESTERN UNION TELEGRAPH COMPANY

Received at

Amsterdam Ave. & 142nd St.

Paid.

——, N. J., Nov. 7

Dr. James H. Hyslop,

Please come up

Matter concerning S——

No delay

Mrs. C. H. B.

[Not sent by Mrs. B——, but by H——.]

NEW YORK, Nov. 7th, 1907.

I received a telegram this afternoon from Mrs. C. H. B—— the lady for whom Mr. H—— is a coachman and gardener. I had seen in his later letters some indications of insanity and on receiving this telegram I supposed that he had gone stark mad. I responded immediately and intended to slip into the house, if possible, without the knowledge of Mr. H——. But as I approached the house I found him on the lawn raking it. The result was some conversation with him. He was in a somewhat agitated state of mind and in the course of his statements about his trouble, which was not clearly defined, I found much emotional disturbance, but mainly of the type of fear whose object was only incoherently indicated. But there was not to me any clear evidence of a dangerous condition. He seemed to be no more abnormal than he has seemed every time I have seen him. He showed more evidences of fear or fright, but not more than any one would exhibit who had found his unusual sensations continued instead of disappearing as he had wished them. His letters show that he interprets certain sensations as "independent agencies" and on this account I could not obtain as clear an idea of what his experiences really are. But apparently some sensation of heat attacks his stomach and he then feels what he calls the air affecting him and he seems to be out of his body. Of this he is extremely afraid without being able to control his fear or state why he is afraid.

In the course of the conversation he told me that the other day he was driving Mrs. B—— out in the coach and found himself far above his body and could see large stretches of the landscape and that the condition frightened him and he had hard work getting back into his body. Last night, after he had gone to bed, this fluid, which he calls the sensation in the stomach, began to rise and he resisted it with all his might, claiming great will power. He saw an unrecognizable apparition standing by him with his hand resting on his, Mr. H——'s, shoulder and uttering urgently the words "Will power". In the course of time, through this help or suggestion he was able to overcome the other agency which he thinks wants to injure him, and was able to get to sleep. But he does not like the struggle that this involves and is terribly afraid of the repetition of this sort of thing every night. I did not see Mrs. B——.

JAMES H. HYSLOP.

63 — St., New York, Nov. 12, '07.

PROF. JAMES H. HYSLOP,

DEAR SIR,—

Your favor of the 10th inst. regarding my man, Henry, is duly received. I cannot help feeling, as I have expressed to you before that all communication with him should be stopped. His mind is not strong enough to dwell upon these scientific questions, and while I am not prepared to say his trouble is caused by that, for the reason that I am inclined to think with you that the trouble is organic, I am sure that continual thinking has rendered his condition more acute. I confess it is a great problem to know what to do, but we have much apprehension for the result unless the whole thing can be dismissed from his mind altogether. It seems to me the only way is for you to stop his correspondence in some manner that will not offend him. If upon receiving the letter which you say you have written him he asks permission to come to New York I shall not refuse his request, but if he does not make the request himself I think it best to let the matter drop.

One thing is sure, last summer he seemed better and we had strong hopes that the fancies which have troubled him so, had passed away. Under any circumstances I think it best that he should not know that you have seen or written me. Believe me I appreciate your desire to help us out of an unpleasant position.

Yours very truly,

C. H. B.—

—, N. J., Nov. 12, '07.

MY DEAR DR. HYSLOP,—

Yours received. Thank you. I will manage to stay a short while longer without interruption and then spend the winter either in New York or go over to Germany during cold weather. I am a nervous wreck of a man compared to what I once was. But line out a kind of cure for me, please. I know just exactly what the trouble is. It is a *fluid*—proper place in lower *center* of body—it leaves its home *very easy*—it is a strain on me to hold it there by breathing in a certain way. When the fluid gets out and gets in head it is enough to set any one crazy. My nervous strength soon gives out. I am nearing a breakdown. With the fluid in proper place there is no trouble at all. The air-stream is either the agent

or the guide to it. Advise me, please. I am afraid of experiments, the automatic brought this trouble out.

Very sincerely,

S— H—

—, N. J., Nov., 1907.

MY DEAR DR. HYSLOP,—

I am getting closer and closer and by understanding begin to see my safety. Will be short in this. Been on wrong track paying attention to the ball of fluid. It is *dangerous* to speak to *when in head*, makes no end of trouble. Last night I followed raps for over 5 hours—got on—raps are my friends and by coming to the conditions raps describe, everything will be all right. How blind I have been *not* to understand before. I succeeded by getting on the rapping to blow damned ball of fluid from my stomach up all ways the back into my brains *but not* in a lump—it scattered pieces, but jumping grasshopper—what a sensation! I have not to go out of my head—am perfectly aware of everything—but must have no other thought in mind but the raps on clock—that is why the clock rapped. This outside intelligence *wants to cure me* but I must come to conditions. I have more hope now. I know now how to handle that fluid. Why, it is terrible—have my brains sawed off all night and the least word I speak or think—they commenced all over again.

Yours sincerely,

S— H—

P. S.

When I sit down somebody stands near me—only a feeling—but a decided feeling of a presence all right. S—.

—, N. J., Dec. 7, 1907.

MY DEAR DR. HYSLOP,—

I will be down in New York after Dec. 12th to explain to you the whole thing and ask for your help if I see that my plan of campaign against the "other" is wrong. I understand the agencies perfectly now and will explain to you in such a way that with your assistance and wider knowledge I hope to be *one* again.

Things got so bad that when I wanted to sleep the other came out and I would not get asleep, both of us watching each other.

But I get the worst of it—circulation of the blood seemed to stop—and all kinds of phenomena happened. I took heroic measures. *I understand now.* To show you how I succeeded in analyzing myself I will write this down. Of course there is only *one* agency, acting in different ways.

1. A stream of air—leaving ear and going in.
2. A small object, size of a small pea, which can be felt, going up and down in body, which is the doctor, so to say, director and arranger of bloodvessels, brain, etc.

3. A fluidic body—which can control the whole man from head to foot—or go only into head, or remain in lower part of body—or else at times cannot be felt at all. Do not speak when it is in head, it is dangerous.

4. A little noise resembling piping of a bird, comes to ears, the *only safe part* to be spoken to. It will do your will. The whole trouble is to make the right suggestion. I would kill it altogether but then it raises serious objections—but as I say, it knows that I want to be a *sound man of one mind* and it is working in me now to straighten me up, but then again—I make mistakes—and counter-act its workings without wanting to do so.

5. Myself, outside of me, presence of myself which I can *see* by feeling it, a shadelike copy of myself, quite expressionless, but willing to help me to step into me if things are too hot for me.

6. At times a cloudlike appearance, about one foot square in middle small object (pea size) which comes and expresses his pity and sorrow for me by a certain way of singing manner, explodes with a small rap and then vanishes followed by a movement in my body.

7. Rappings—Certain raps control the fluid in body. Do not mean me—other raps mean *me*—1st kind of raps resembling as if some one runs a moist finger over plate of glass—this corresponds with the fluid—it will vanish—it won't rise. 2nd kind of raps—raps on stovepipe warn me not to smoke; rapping ceases instantly—I lay down the pipe—starts again when I take it. I dare not come to a hot stove—you ought to hear the raps on stove—Raps at early morning jumping raps cease when I get up—will start again when I lie down. *Raps on clock* are the ones of the greatest interest. My other self—my shade—stands along side me—I press ear to clock—the spring of it is lifted, carried into my ear—I hear

the raps inside of clock, the ticking of pendulum, a voice singing or speaking to me, and the swishing and arranging of spring. Instantly if my attention swerves to an object in the room there is a rap on the object as if I think of something else, I am forced to speak my thought out loud or the fluid wanted to rise to punish me. *But*—if I pay close attention to raps on clock the outside presence of me gets slowly into me—I feel little threads of veins snapping into me—I get loose—and this is last I know myself—I wake up again after 3 or 4 more hours and if I want more sleep I simply take the clock—rapping begins instantly.

There is a good deal more I found out, of course. Please, Dr. Hyslop, interest yourself enough in me to help me be a normal man. Life becomes a burden to me and it takes all my will power not to lose presence of mind.

Yours sincerely,

S— H—.

Dec. 16, 1907.

MY DEAR DR. HYSLOP,—

Yours received. I hope that you have had lovely time out West and are in good health. Everything is *all right*. I am a man of great will power and I am watching myself close, not to refer to the agencies. The trouble is I can get these but I do not know how to get rid of these quick. I have been thro awful experiences. Felt as if I had two brains. Mind alert and bright all night, no sleep, in spite of hard work I made fore me. I am gaining now. Personality left me. Wrote Mr. Carrington how I did it. Have learned a lot *practical* without understanding at *present*. All right in daytime. Can sleep 4 or 5 hours at night then loud rapping wakes me up, of a nerve-thrilling kind, but I may silence that, too, after a while. There is a particle floating in air still singing. What is it? I am O. K. with B—s. They like me and raised my pay (\$40. per month). Besides, no coachman would live in my room after I leave, as they think the barn is haunted and they do not know that agencies follow me, but I do not tell.

Very sincerely,

S. H—.

P. S. Dare not write much. I went into these mysteries *too deeply*.

ENGLEWOOD, N. J., Dec. 23, 1907.

MY DEAR DR. HYSLOP,—

May I call on you Wednesday, the 30th of Dec. or Wednesday the 6th of January afternoon or evening suitable to me. Have an ordinary alarm clock which is in good order, handy. *Can explain better per mouth.* Subc. claims to be my wife and *my safety* depends on treating the other accordingly. Can you think of a good test to find out if I am really *perfectly sane*? Please address,

S—— H——, Care Mrs. P. J. A——.

P. S. Do not send letters to my house, people there like me but suspect (noises in night). Cannot keep in morning all the time.

S——.

——, N. J., Dec. 23, 1907.

MY DEAR DR. HYSLOP,—

A very enjoyable Christmas and a Happy New Year for you and yours.

Very sincerely,

S—— H——.

Experiment in Therapeutics.

Feb. 24th, 1908.

Mr. S—— who reported his experiences to me long ago and who showed symptoms of insanity recently and who had seen Dr. Quackenbos to be cured, came to me this afternoon and I undertook to hypnotize him to eradicate his monomania which showed itself in the belief that his sub-self was outside him and influencing his life and preventing him from sleeping. He could talk of nothing but rats crawling through his brain. I resolved to try hypnosis with him. I succeeded in hypnotizing him, tho I apparently did not produce entire unconsciousness. I suggested that he could not remember the troubles from which he thought he was suffering and that he would sleep well, that he could not think of or talk about them when I awakened him, that he would wholly forget them. I told him he would awaken when I counted three. After repeating the suggestion and em-

phasizing his amnesia of what he could not get off his mind I let him rest a few minutes and then counted three. He awakened at once and started to talk about his trouble, but he could not finish his sentence and then looked about bewildered and could not utter another word. He did not get to the specific subject. He waited awhile and tried again. I turned the subject and arranged for him to see me again in the morning.

Feb. 25th, 1908.

Mr. H—— was on hand promptly and I soon hypnotized him, producing as before clear conditions of catalepsy. This time the catalepsy was more marked and so was the hypnosis. Evidently it was deeper and I repeated the suggestions of the day before. When I awakened him he was simply speechless and could not say a word about his affairs. He looked at me as stupid as a fool and in a moment tried to speak evidently of his old trouble but I said, "When can you come again?" and fixed 11 A. M. tomorrow for it. He agreed and left the house without saying a word except good bye. He looked at me in a strange manner as if he did not know what had happened. But it was apparent that the suggestion had gone deeper than before.

He had remarked the day before that he felt better and that I had gotten the sub-self down into the body again. But that was all he could say. But not a word about his condition to-day.

Feb. 26th, 1908.

Hypnotized H—— again to-day at 11.15, having told him to be here at 11 A. M. He went easily into the hypnotic condition and showed catalepsy quickly and easily. I made the usual suggestion, and again told him he would sleep soundly to-night. I then let him sleep for about half an hour, and repeated the suggestion before awaking him. I counted three again and did it in a manner to see if expectation of the time when I would say three would influence him. It did not, having waited long after counting two before saying three. He awakened at once and showed that he had no memory of his ills, except what was shown by rubbing his head vigorously, as if trying to see if anything was the matter with him. Presently he let his face fall

into his hand and soon began to cry hysterically. I hushed him up by suggestion and awakened him in a minute and he seemed not to know what had happened. He claimed to have known all the time that he was there and seemed to want me to cure him quickly as he had but another week to stay in the city. The case will probably be a difficult one to deal with.

Feb. 27th, 1908.

Again hypnotized the man and he went much deeper apparently than before. While hypnotizing him I noticed that his right hand spontaneously assumed something like a cataleptic condition. The hand and fingers rose turning slightly on the wrist, tho only upward and now and then fluctuated, but retained the rigid condition pointing out in the air. They remained so during the whole trance. I left him to sleep half an hour and when I returned to repeat the suggestion I found him exactly as I had left him. When I awakened him after the suggestion he was slower than usual recovering his normal consciousness. At first for a moment he rubbed his head as if trying to find something the matter with himself. I suggested in this transitional state that he was all right and not to worry about the matter. He awakened with a kind of start and went straight for his hat and coat.

February 28th, 1908.

Hypnotized again to-day. No special incidents to mention except that he was in a deep sleep and awakened happy and without any tendency to talk about himself. He reports good sleep last night. I had made this suggestion both previous days. The first was not followed by good sleep. I repeated the suggestion to-day.

CORRESPONDENCE CONTINUED.

—, N. J., March 30, 1908.

MY DEAR DR. HYSLOP,—

I had forgotten to leave my adr. with P. M. in E— so your kind offer reached me rather late. I have left Mrs. M's employ, (R— M—) she insisted on coachman's services after I hired to her as gardener. Am staying at present in a friend's house, address

below. Will inform you when and where I shall work this season. Your note gave me back my confidence in humankind. There is anyway one man living willing to help another without expecting and desiring money. (Refer to the famous (?) Dr. Quackenbos, who considered my case a *very bad one*, advised his assistant, Dr. Cheesey, to send me to the physical ward at Bellevue H. for observation.

Dr. Hyslop, I *know* that you are a *good* man. If anything serious should sometime happen to me (I hope not) I will come to you. At present I believe that I am getting along in grand shape. Every night when in bed, I draw your personality from New York to me (and I've got your ways down good) and I begin to listen to your words, which memory calls up instantly after I get you fully here. "All these sensations in head will disappear. You will forget your troubles. You will think of your gardening and your other work. You will be happy again—" before I hardly know it I am snapped off and carried into dreamland. Sleep sound 7 to 8 hours unbroken, wake up after pleasant dreams feeling clear in head and good. To get sleep is the main thing, and getting it without use of drugs. You may know that I am a teetotaler, and hate all sorts of drugs worse than sin. Dr. Quackenbos gave me a paper full of some white powder to take home and use in water to get sleep. During stirring the stuff in water the glass rapped in a way which I understood. I threw the stuff away and I am glad now I did so. Perhaps it would got me in the morphine habit. *I defy Dr. Quackenbos and his white stuff now.* I simply draw your personality up to my bedside, listen to you and let the sub-self do the rest; it works fine, thanks to you. (I will call on you this week before Saturday, simply to have you note the difference in me.)

What makes me wonder is, that when I am listening to your voice I do not gradually get asleep, but suddenly get snapped away—there is no *fitter* expression in my grammar for it. Of course, what happens during my sleep I do not know. Mrs. M——'s man, who slept with me in the same room, insists that he hears tapping on the clock, and on walls or so on in the night. Of course, as I am soundly asleep, and as I deny all knowledge of such things, he does not connect me with the matter. He thinks "spirits". He is off for Long Branch on a different job. I cannot help myself. I must deny these things, or else, if people knew that

I am at the bottom of it, (unwillingly) why, I could neither get work nor keep it. I know perfectly well how I got the subself to be so active. After my wife's death I prayed to God every night to let me meet her during sleep. Believe me Dr. Hyslop, this is the rock bottom starting point. Dr. Quackenbos is wrong. At one time I was pointed out, when in a half awake condition, that I lose my hand when I insist on writing, my eyes if I insist on seeing, my hearing if I insist on hearing, I mean through the agencies. I had my choice. I chose to give up unnatural things and keep my eyes, hand and ear. Since that time my other self, (I address it now as guardian angel) has been doing its best to straighten the fluidic trouble in my body out and I resisted foolishly all the time its spinnings and weavings. My advice is: *Surrender completely*—that agency is all right and knows its business.

No matter what the rest may say or think, I wish that you would believe me, Dr. Hyslop. We have a fluidic body and can call it to activity outside of us by desiring it to do so. This is as far as I will be responsible. I have seen this body, not only once but several times. It exists.

I am studying flute-playing, so not to have to read. I was going to read Fred. Meyers work on our continuance after bodily death, but I was warned instantly by a pressure, or, so to speak, a push on my left temple, seeming to come from the outside. So I gave up sending to you for Meyers' book. To return to the flute. At odd times when the flute is laying on the dresser, it begins to sing out a few notes—in a faint way—but distinctly enough. I am *not* near the flute and never desired it to blow itself, so I do not worry. I cannot be punished for anything I do not want to happen. When I forget where I placed a tool or so on, and I say, in a kind of offhand way, without thinking much about it: "I wonder where I left that hoe?" a sensation which I may describe as a flush seeming to come from the outside, and quick, turns me instantly in the right direction, there is an impulse to follow direction and it leads me to the object in question. It *never* misses when it comes. It depends a good deal on the way *how* I ask where I left the tool. It acts the best when I just think of nothing—just ask, "where is the hoe?" then make my mind blank, forget tool and everything. If I do not see any *serious* troubles coming out of this *new* thing, I will stick to it and we may have some experiments next winter.

But I won't give my sleep up for all the money in the world and for all experiments. But anything as finding things does not appear to me to be something unnatural and bad, the more so as it came to me without desiring to have it happen. Please advise me on this point, Dr. Hyslop. Health and sleep *first*—finding things *second*. With greatest respect and compliments to you and yours, and to Mr. Carrington,

Very sincerely,

S — H —.

—, April 3, '08.

MY DEAR DR. HYSLOP,—

Please accept my thanks for your kind offer. I appreciate your good will very much and should conditions demand it, will come to N. Y. to you. I have made quite a hole in my money bag and must be very careful now. When you receive this I shall in all likelihood be on the R. R. going to Montpelier, Vt. A resident of our town is going up there to buy a team of trotters and has asked me to help him judge. We may stay two weeks, not any longer. By the time of our return my agent here will have a suitable place for me. I may have to do coachman work after all. People prefer me for driving them. Well, I will, because I must.

Dr. Hyslop, I am on the high road to recovery of my normality now—the best proof is the awakening of my *interest* again in *your* work. I do seldom think about *myself* now during the daytime, because the sensations in head are going—the fluid has settled somewhere in the abdomen—I *hear* it once in a while (sort of gurgling sound). I get sound sleep gaining weight, etc. All the same, I understand only too good your advice: "*let this subject alone for some time.*" But I would put down here something which may interest you. I wish that you believe me, that I have duly considered, judged after repeated experiences, and that I am a good observer.

A. The fluttering noise, (wings of a bird, in my experience, always behind and above me) corresponds to the feeling of greatest despair and hopelessness. I can produce it by simply working myself in that state.

1st experience—day after Sophie's burial.

2nd, night of automatic writing experience, when I reached the

dispairing state of fighting the spirit in my room, as I imagined then.

3rd when unable to get sleep, by being afraid to sleep, on account of my imagining that some one else's spirit slide into my body.

4. By later willful experiments.

B. I believe (of course I cannot guarantee it) that the fluidic body and the *intelligent other self* are two separate beings. Why? Read carefully.

1. When night comes I put my tongue between my teeth. I know the sub. desires it. Then I imagine myself without any will and mind, only drawing you from New York to my bedside. You stood on the right side of me in New York. My present bed is so placed that you would have to be on the left side of me, consequently I at first listened with my left ear. Your words *always* come to me from the *right*, about a foot from my head. They are answered in my body by that gurgling sound, in a sort of contented, agreeing to it, way. (*So the fluid is inside.*) There were two words I could not make out for a long time, but I succeeded now by close attention—they are—*deeper, deeper*.

Now, I do *not* imagine the voice. This is understood. The voice is there. By other little touches about and around me, I can see it is an outside intelligence (of course the subself) using your words and your way of speaking them. Only they are said so tenderly, so full of love to me, so kind, and soothing that I feel as if some angel were near me. I may state that this intelligence compels me to lie on my back, not on sides, fold my hands over chest.

If you should write, use same address. Good bye, Dr. Hyslop. I received a hurry call.

S—.

—, May 7, '08.

MY DEAR DR. HYSLOP,—

I am boarding still with the H—'s. The whole family has taken a great liking to me and consider me one of their own. My room is isolated, the only sleeping room down stairs, so I can sleep without worrying of their hearing tapping. I am quite independent, go out by the day (\$2 p day) doing gardening and carpentering, etc. There is nothing the matter with me. I am

getting stout, can work hard, eat good, bodily functions excellent, get along fine on the flute, take interest in reading of newspapers and *sleep* good, sound, healthy dreams, (no more swimming in air, as I in times gone by dreamed a good deal). In short, if there is anything abnormal *in* me or *about* me, I am interested to know what it is. Now, Dr. Hyslop, I come to my reason for writing to you, and as I am powerless to find the explanation to suit my intelligence I would ask you for enlightenment. It is understood, of course, that I do *not* imagine things. I am a fighter and an investigator in my own crude way and look at things from more than one side. The fact is, I can get asleep only after bringing you up here. I have been trying for the last two weeks to fall asleep without you, by thinking of something else very strongly; have tried different ways, but it will not do. My dear Dr. Hyslop, believe me, I have no objection at all of doing it but I hate the idea of being obliged to do it. You come to me in two parts, so to speak. After I begin to draw up here, when your personality is on my bedside, I always have to wait a little while until a certain something, for which I can find no name, collects itself. This something belongs to you, but on it depends my falling asleep. Now, I am sure of it. I cannot get that unexplainable something without having your personality, (I mean your bodily looks) up here. You again seem to be without life until that something has collected itself. Now, I am perfectly talking straight and good sense, only I cannot explain, cannot find a name. I been studying this thing for the last two weeks, wanting to go asleep without bringing you up here, but then I might as well not go to bed at all. Of course, my bringing you up here has cured me of all sensations in head, has given me good sleep and all that and there is no objection on my part of doing so right along but I thought that after a while I could get asleep without you, but it seems now, it cannot be so. Sleep comes so quickly now that after your two parts are here I am away in dreamland without having time to listen to the words. Of course, I understand that my subc. plays a part in all that.

Raps still stick to me, mostly on clock. I notice also my presence in any room makes clocks tick louder and faster, but it does not inconvenience me, and as long as H——'s do not notice anything I am all right.

Very sincerely,

S—— H——.

N. J., July 5th, '08.

MY DEAR DR. HYSLOP,—

Am writing to you again describing present situation. Must be brief, raps protest. My past sufferings are due to my *mis-management*. The agency about me is all right. *I* was a fool. The idea of a *strange* spirit trying to get into me did the harm. The explosions in my head at nights, the twisting of muscles the wrong way, forgetting my name and present work and past life for a few minutes at a time, making me kneel down, etc., were the consequences of my fighting attitude. All that is past. The following took place. One night some time ago, after I had you up here, and when the unexplainable something between us begun its weaving to put me to sleep, I *resisted*, not in a fighting, but in a gentle and questioning way. I died from the feet upwards. I saw my room clearly, could think, but that which makes me feel my bones was out of me. I could not move, but had two pains. The room seemed to look into my eyes. Then life returned into my cheek bones, enabling me to speak, but a long, ringing rap, as coming from a sleighbell, warned me to be careful of *what* I was to speak. I called out to Jesus Christ *to stand by me and to interfere in "my behalf and for my best. I begged to be forgiven for my inquisitive mind, because the great sorrow for a dearly beloved wife had driven me to it. If I could not be made to forget what I know without danger to my reason and to my ability to earn my daily bread, I would ask our 'Father' to arrange it in such a way that I may come to an understanding with the strange things about me and so I could shape my course accordingly."*

Whenever I referred to God I had to swallow, the word itself was spoken by another voice, coming from my chest, and in an undesirable, respectful manner, and something forced my eyelids down. When I had finished I heard the well known warning voice on my right: Bsh, be silent! My tongue was forced between my teeth. Something resembling a funnel or triangle about this shape Δ was placed on my head. I felt the shape; it was a warm, circulating electricity. Then my tongue was freed. I asked, "What is the cause of my p.?" I was forced to swallow the last word, punishment. The silvery bell warned me again. I changed the question to: "Who are you, you being about me?" Life went out of my tongue, and from the funnel on top of my head floated

down into my brain, so that I could see every letter plainly, the electric writing, "Your guardian angel". My tongue was freed and I asked, "How can I live without t.....?" I had to swallow the last word, *trouble*. The bell warned me again. I asked, "How can I live good, healthy and happy?" Dr. Hyslop, you have no idea what delicious currents of electricity were sent through my body for this question. My tongue tied itself again and from the funnel floated down the answer, "Pray." I understood now that I was dealing with a good agency, but the understanding depended on my complying with these conditions. My next question was, "My dear Guardian angel, oh, be my guardian angel, let me understand you." From the funnel floated down, "Be pure and you will understand." I took a great love to the agency and surrendered myself to it completely. Dr. Hyslop, believe me. I cannot prove it but as sure as you are yourself I felt the most delightful sensation of love and respect come over me and for a short space I was held on the left side of my own body looking on S— H—, lying lifeless in his bed. When I was in the body again (but body still without feeling of bones) I asked, "My dear guardian angel, how can I fall asleep without Dr." I was forced again to swallow the last word, "Hyslop." I understood now not to mention names. The answer from the funnel came, "God is good—I carry your prayers". I asked, "How can I avoid s....?" The last word, "sin", I was made to swallow, the bell warning me of questioning carefully. I asked, "How can I become good and pure?" The answer floated down, "Avoid woman." I asked, "How can I assist you, my dear guardian angel, to make my prayers acceptable to God?" The answer came, "Be simple as a child." I felt the funnel stretching itself down over me, enveloping me, fine sensation. Life returned, I felt my bones and the power to move them. The well-known voice on my right spoke into my ear, "Pray." I addressed again Jesus Christus, thanking him for his help and suddenly was asleep. Woke up next morning just at the right time to wash, eat and go to work, but I felt fine, clear, full of love to everybody. Since that night I receive sleep without having to call you, Dr. Hyslop, and receive a *sleep* and in such a manner that I would not exchange it for a kingdom.

I have arrived and come to a good understanding with my spiritual Guide. I, on my side, live as good and pure as it is pos-

sible for me to be, so as to make him happy and love me. The invisible agency again shows his love for me by interfering in my earthly affairs. Now, this all sounds strange, but I will come to practical business now.

1. The lust for making money is gone from me. I can see plainly the shallow part of it. I am working for a different future. I pray for my daily bread and necessities of life, but for *no more*. *I do not strain to get work*. Times are hard here. Work is scarce. Other men in our town are running and fighting for a day's work. Work comes to me, is brought to me. I send other men to places as I cannot be in 2 houses at the same time. I put in two days weekly at Mr. B. M——'s. This man is a notoriously bad payer, has been sued and sued again from people who worked for him. Mr. M. hands my full money to me as fast as I earn it, without my asking for it. I do not desire at all to be paid by thinking of Mr. M. I trust to my spiritual other self to do that.

2. I spent another day with Mrs. N——, — Ave. Mrs. N—— is a good payer, but a downright crank, a woman who cannot keep a servant girl longer than at the highest 1 month. No man stands her ways. She is a sharp-tongued, quick-tempered old Yankee lady. When I step on her ground I turn the management of her over to my invisible companion, so that I be able to earn my daily bread in peace, and work with undisturbed mind, keep my temper good and love all mankind, Mrs. N—— included. Mrs. N—— never bothers me, always asks me to come again the following week for a day. At 5 o'clock I leave her; her husband returns the same time from New York. Then she breaks loose upon him for the restraint laid upon her during my presence on her place.

My asking (during prayer) for the assistance of the spiritual guide, to be a good musician, was kindly received and brings rich rewards. Sharps and flats, difficult passages come easy, and people advising me to turn professional musician, which I will do in time, my inclination is that way.

3. The reason why I send all my letters to you registered is the following. I was warned last summer by the Voice in my ear, not to trust a certain one of the 2 ladies, clerks in our P.O. I dare not say any more. But I have never been sorry to heed these advices, so I keep on to act accordingly.

Sleep, I receive in the following manner. I go to bed, fold my

hands, summon my guardian angel and say a simple prayer for us all. My guide makes its presence known by a "Bsh" in my ear, places a funnel on my head and spins it over me. The opening of the funnel gets larger and envelopes me, I receiving the most delightful sensations imaginable. When it reaches my chest I am gone, sleep in one round and wake up happy. I summon my guiding angel by listening with my right ear. A weaving and spinning in air begins and communication is established. The voice only warns me, I am sure of that. It is a "Bsh" followed by the word, "Silence" spoken distinctly in my ear. It will occur in the presence of certain people, and I instantly be on guard, placing my spiritual self between the person and myself. It has saved me a good deal of trouble. In the presence of good people the voice never comes, no matter how freely I talk. It is the management of the agency, Dr. Hyslop, which is the important thing. Will ask questions later when I am more sure of myself.

Yours very sincerely,

S— H—.

—, 1908.

MY VERY DEAR DR. HYSLOP,—

I beg you will excuse my sudden leave. Please do pardon all the trouble I have made you and yours. I am going to work for Mrs. T— in —, N. J. as gardener. Tongue in head is going, nervous circulation in very slight way still going on. But I get sleep in a natural way, outside voice telling me "Keep at it", as plain as if you spoke to me. My dear Dr. Hyslop, please believe me, the subself has a *voice*, no matter what all the doctors of medicine say to the contrary. My mistake was my own *wrong* suggestion. I believe the subself been building a new brain in my left side of head. My fault was the talking to myself and to others. The tongue in head was there to show me to hold *my* tongue. Everything is all right. With kindly regards to you, yours and Mr. Carrington,

Very sincerely yours,

S— H—.

NOTES ON THE CASE.

On December 30, 1908, in accordance with a previous arrangement, Mr. — called at my house and I found him in a very

good mental state; very different from what he was when I used suggestion to him last Spring. His mind does not wander as it did then, nor does it seem to be haunted by any fixed illusions about his sensations which occupied him at times then. He still speaks of having these sensations, but he seems to have considerable control over their meaning. He does not take them to represent external realities as much as he did. He seems to have introspected and analyzed them in a very rational way and I can see some evidence of his having done so before, though the fears that he had about his condition prevented one from being assured about this. I had thought at the time not only that they were merely subjective impressions, but that one might be easily led astray by the peculiar form of expression which he used in describing them, this expression always implying that they were real external things, though now and then he was perfectly aware that they were subjective sensations.

In my conversation with him this evening, however, he showed that he had gotten completely away from the idea that they were any such external realities as they had appeared to be before. He still thinks it possible that his deceased wife is present, helping him, tho' he is very doubtful about it and divides his belief about equally between subconscious mental states and her possible presence. He seems to be indifferent as to which interpretation is given them, though he says he gets constant help by treating these impressions as if they were his deceased wife.

In describing his sensations, he mentioned a large number of things that have considerable significance for those who have studied the phenomena of spiritualism. He, himself, is entirely ignorant of that literature, especially in regard to such words and phrases as I am going to quote, of which I took down notes as he told me his sensations. He had seen our "Journal" last year, but that "Journal" makes no mention whatever of many of the facts described here in his sensations, so what he says certainly represents certain coincidental features with the subject of experience with other persons.

In the first place, he still referred to a sort of fluid which seemed to disturb him about "the solar plexus", though he did not use that term. He merely pressed his hands upon his bowels, or the lower portion of his stomach, and indicated that at times he could feel this "fluid," as it were, roll and dash about as in a barrel, and

it seemed to be a signal of his going into or coming out of the body, as he described it. He frequently mentioned his getting outside of the body, on the left hand side, and this feeling was accompanied by the sensations described. He also remarked that he frequently felt sensations up and down the spine and that there were something like strings, wires or cords, pulling at the top of his head, a little to the left side. He remarked that, in his experiences when he was out of the body, he felt possessed with a great love. He also remarked that this might be due to an overflow of emotion in himself and he connected this overflow of emotion with the solar plexus and said that it passed to his head. The only comparison that he could make of this and the sensations connected with the wires or cord was that it was like a stream of air connected with "the other side".

He remarked recently, also, he had seen an apparition of some roses swinging in front of him, and heard raps about the same time. He at once asked, "Is that you, Sofie?"—that being the name of his dead wife; the answer to this question was the distinct feeling of the pressure of a ring on the third finger of the left hand where his wife had worn her wedding ring. He doubted its significance, but at once a distinct pressure was felt on the calf of his leg, where his wife had a scar, or mark. He at once felt a strong emotion go through him and felt that all was right.

He tells me that he had been afraid, all along, to go out to the grave of his wife, but, finally, he was impressed to go out and look after it. He did so and the effect was so good upon his mind that he goes out nearly every Sunday.

CONCLUSION.

NEW YORK, June 14th, 1919.

Letters since the above report was made extending up to the last two years showed that Mr. H—— was quite well and succeeding on the stage with his music. He seemed to have no symptoms of his former difficulty.

JAMES H. HYSLOP.

SUPPLEMENTARY REPORT ON THE KEELER-LEE PHOTOGRAPHS.

By WALTER FRANKLIN PRINCE, PH.D.

The present paper is a sequel to that entitled "Some Unusual Phenomena in Photography", and published in the *Proceedings* for 1914 (Vol. VIII, Part III). That should be consulted, yet a very brief summary of the facts will render what I have to say intelligible.

The photographs under consideration in 1914 were presented for inspection by Mrs. Marguerite du Pont Lee, a philanthropic lady of means and high family connections, living in Washington, D. C.

They were of four classes: (1) Impersonal and apparently unpurposive pictures, marked in some part by a large light disk, or presenting the exact appearance of having resulted from double or triple exposure, or showing various dark spots, curves and bands. The photographs showing only spots, curves and bands were, however, not produced by a camera, but by tying the plates, enclosed in black paper and an "opaque" envelope, to Mrs. Lee's forehead and keeping them there for an hour.

(2) Photographs representing some scene or object devoid of anomalies except that it is declared not to have been before the camera.

(3) Photographs of human faces and figures among which the features of the Rev. Kemper Bocock, who died in 1904, are most commonly recognizable. Often the figure appears in some setting of people or natural objects.

(4) Photographs of script, supposed to be directly produced upon the sensitive plates by Mr. Bocock and other spirits and conveying declarations regarding the photographs, mainly of class 3, and other matters of interest.

The agency of Mrs. Lee was most frequently independent in the production of class 1 of the photographs. Classes 3 and 4 seem never to have been wholly clear of connection with "Dr." William M. Keeler, a gentleman who states that he took spirit

photographs for Prof. Robert Hare, who died as long ago as 1858.¹

Mrs. Lee was quite confident that she both took and developed a few of the plates which proved to bear mysterious portraits, without Dr. Keeler's hand having touched them, but she did not claim to have done both unless she was at least in his house and personal vicinity at the stage when the pictures were taken or developed or both.

The interest centers in the Bocock photographs. The features in a great many portraits represented in the report of 1914 by some 16 examples, were undoubtedly those of Kemper Bocock. Not only did Mrs. Lee, Prof. Bocock his brother, and others who knew him, so declare, but it is obvious to anyone who makes comparison with his photographs taken in life. But—there are only two such photographs known to exist, both of head and chest,² while the alleged spirit photographs represent him—head, half-length, full figure, sitting, standing, walking, dancing, at various distances and in various surroundings.

The Report, by Dr. Hyslop, while it did not question the personal good faith of Mrs. Lee, and was scrupulous perhaps to excess in setting forth all that could be said in favor of her view of the facts, reached the Scotch verdict of "not proven". Some of the data had an impressive affirmative appearance, others (such as Mr. Keeler's absolute refusal to submit to any expert investigation) pointed in the other direction, but the facts were not then sufficient in quantity or sufficiently under control to permit a positive conclusion.

1. It was Dr. Hansmann, likewise a spirit photographer of Washington, who induced Mrs. Lee to go to Dr. Keeler. "I wrote to Dr. H. in the spring [of 1912]. He recommended Mr. Keeler, and I wrote to him at once for a sitting." Dr. Hansmann—strange how many of the spirit photographers are "doctors" of a sort!—died in the summer of 1912, and it was probably his failing health that caused him to pass over a promising customer. It was this Hansmann of whom Dr. Richard Hodgson wrote to Mr. F. E. W., on Dec. 13, 1899, "Hansmann certainly, some years ago, apparently had a great deal to do with fraudulent mediums, notably the Keelers."

2. Mrs. Lee wrote, Aug. 20th, 1914, "So far as I know there are but two photos of Mr. Bocock in existence, taken when he was about 36. His brother wrote me he knew of no picture of him standing."

Since 1914 much water has flowed under the bridge. The photographic material in the case has progressed in a steady stream, with altered and diversified content. All of it with the exception of certain private script-photographs has been laid before the present writer, who spent days in studying about 4000 photographs, perhaps one-quarter of them under the magnifying glass. Mrs. Lee was the very soul of candor, was ready to answer any question, manifested no Eve-like curiosity about the voluminous notes taken, and with evident, if somewhat confident sincerity, declared her wish that someone would really attempt to demonstrate the hypothesis of fraud. Whomever else the evidence may attain of fraud, however, everything in the case exempts Mrs. Lee.

I now enter upon the result of an intensive study lasting several weeks, beginning with the material in hand in 1914, and ending with the large mass inspected in Washington in 1919.

THE BOCOCK FACES.

The Facial Angle. The first astonishing thing about the alleged spirit photographs of Mr. Bocock up to the report of 1914 is that the face was always at the same angle to the beholder. It might be looking a little to the left or a little to the right, but it was at the same angle, reversing like one's face in the mirror.

In the Report are sixteen Bocock photographs, and all maintain the exact angle, which I may call one-third right or one-third left, meaning approximately one-third the distance from squarely to the front to the right profile or left profile. Whereas 32 portraits of men found in magazines, run in this order, taking them as found:

(1) Profile left, (2) front, (3) three-fourths left, (4) front, (5) one-third left, (6) two-thirds left, (7) three-fourths right, (8) front, (9) two-thirds right, (10) one-third right, (11) two-thirds left, (12) one-third left, (13) one-fourth left, (14) three-fourth left, (15) one-fourth right, (16) one-third right, (17) one-fourth right, (18) three-fourths left, (19) one-third right, (20) one-third left, (21) front, (22) front, (23) front, (24) one-third right, (25) three-fourths left, (26) one-third right, (27) two-thirds left, (28) front, (29) profile left, (30) one-third right, (31) profile right, (32) three-fourths right.

But the sixteen hitherto published Bocock faces present this curious monotony: (1) one-third left, (2) one-third left, (3) one-third right, (4) one-third left, (5) one-third left, (6) one-third right, (7) one-third right, (8) one-third left, (9) one-third left, (10) one-third right, (11) one-third left, (12) one-third right, (13) one-third left, (14) one-third left, (15) one-third right, (16) one-third right. [See plates 3-6, 8-9 for reprints of part of these.] No matter in what attitude the body is or what way it fronts, the face still stares at the beholder at precisely the same angle.

When the investigation of 1919 began, no intimation had been received of any departure from the above norm, to which it was known that hundreds of portraits had adhered. But for certain reasons when I went to Washington in March, I predicted that there would be found another type of Bocock face almost profile, directed in some cases to the right and in others to the left. And so it proved. For some reason, at a date subsequent to 1914, this second type appeared, and the two were henceforth intermingled. The two types may be found together in Plate 11.

THE TWO TYPES CORRESPOND TO THE TWO EXTANT PHOTOGRAPHS TAKEN IN LIFE.

The fact that the earlier Bocock pictures were evidently based on a life photograph of him owned by Mrs. Lee [See plate 1], and the further fact that she owned another photograph of him in which his face appears nearly in profile [See plate 2], explain why I predicted finding another crop of spirit Bococks, also in profile, when I should see the pictures of later date. The argument was that whatever spirit or spirit-photographer had got at the first photograph would probably be able to get at the second. Plate 10 shows the identity of the two types of spirit portrait and the life portraits. It is true that absolute sameness does not appear in most cases, and in some the faces at first make quite a different impression, but the alterations are exceedingly circumscribed, and the impression of originality is quite often a suggestion from some striking bodily position.

I have been unable to find facial differences which *could* not be accounted for in the following ways: (a) Reversing. (b) Photographing larger or smaller. (c) Various tilting the head to

accord with the position of the trunk. If one will make an oval opening in a sheet of paper and place it over any Bocock picture in such a way that the head appears erect in the opening, while the rest of the picture is covered, he will appreciate the force of this point. (*d*) Paring away the edge of the hair on top or on the side, or even a portion of the ear or the cheek. (*e*) Photographing, or printing, darker or lighter. (*f*) Retouching, either by way of removing something, as the glasses, and incidentally, in some cases a part of the eyes, or adding something, as by way of altering the hair-line on the temples or lengthening the mustache [*e. g.*, Plate 23]. (*g*) Making the head unnaturally long and narrow, as can be done by photographing a portrait in a slanting position, and by other processes.

Except for such minor divergencies, which could be produced as described, the faces throughout the whole big series are identical with those in the two known life photographs. Thousands of photographs of Mr. Bocock and not one of them with face square to the front, exactly in profile or turned two-thirds away in either direction. Thousands, and whether he stands amid the wonders of Yosemite, or sits at ease in some luxurious apartment, or addresses an audience with uplifted hand, or plays a violin, or dances a dance invented on earth since his departure, or endeavors to plant a kiss on the lips of his fair partner (but with evident danger to her ear)—in all he is resolved to preserve one or the other of two facial angles, exact to the fraction of an inch; in all he maintains that "keep-just-so-and-look-pleasant" expression of the photographic studio; he smiles not, exults not, wonders not, grieves not, nor ever once opens his lips, but is as if fixed in the calm of Buddha forever. In short he seems condemned to maintain the expression of his two life-photos as well as their angles of position. In one photo he is addressing an audience with book in hand, but his lips are closed and his face is looking calmly over his right shoulder at us. In others he is disclosed near water falls, on giant crags, but he is not looking at or betraying any interest in them. In another his arms encircle a lady most convincingly but his features show no appropriate rapture, while his calm gaze passes her by utterly.

Well, even Mrs. Lee concedes "a certain degree of dependence" upon the life photographs, and it is suggested that Bocock

thinks about one or the other of these two photographs, and that this affects the spirit-photographs. Perhaps so, providing that any hiatuses in his recollection of how the pictures looked correspond with just those alterations which would be feasible by fraudulent alterations, as above intimated.

It is curious, however, that photographs after one of the originals were produced by scores for several years before the Bocock spirit ever thought of the other, and began producing by that model.

It is still more curious that no such limitations attach to the hands which are found photographed in almost every position. Strange that spirit agencies, which can photograph hands clasped, hands in pockets, hands extended, hands gesticulating, hands playing the violin or piano, hands guiding in the mazes of the dance, hands with fingers outspread, hands clenched, hands in every conceivable position, should not be able to turn the chin one inch from its position in one or other of the two life photographs, or to part the lips in the slightest, in thousands of pictures.

Nor is the clothing which Mr. Bocock wears in the photographs of alleged spirit origin limited by his memory of the two taken on this side the veil. Indeed if the object were studiously to avoid resemblance, the success could hardly be greater. There may be a necktie identical with either that bearing the stripes or that with the polka-dots, in the life-photographs, but I did not succeed in finding it. There may sometimes be a similar coat, but if so it is too obscured by darkness for certainty.

If all the clothes shown represent memories of clothes formerly worn by him, Mr. Bocock had certainly maintained an extensive and versatile wardrobe. But this is not the case—for example we once find him in a suit of George Washington's regimentals, with every fold exactly as it is in a well known picture of the Father of his Country. Mrs. Lee admits this, and herself called attention to the fact, which she considered quite remarkable! In this and similar cases his memory of his own garments seems to have become mixed with memories of other people's garments. And there are other pictures that the memory theory will not touch at all, if the messages that come with them are to be trusted. One of them shows Mr. Bocock in Episcopal robes. for the script says he has become a bishop. They indeed look

like memories, since they have the orthodox American cut, but they are said to be what he now wears on the other side!

Nor is the body that fills the clothes limited by memories of the life photographs. And this is most curious, for, though we should have expected that in showing himself as he now is, the newly-elected prelate could by dint of special effort bring his chin about the fraction of an inch, part his lips or raise his eyes a mere trifle, on the other hand we should have expected a certain stability in, say, his measurements. But not so, sometimes he is shown tall and thin, sometimes thick and short [Cf. Plates 6 and 7], sometimes betwixt and between. Here his hands are small and slender, there large and muscular [Cf. Plates 3 and 4]. Often the head is disproportioned to the trunk [*e. g.*, Plates 3 and 14]. The neck may be reasonably long [Plate 7], or short [Plate 14], or minus [Plate 12]. The plates herewith presented give but a partial conception of the Protean elasticity of the Boccock frame. It will not be contended that these variations represent memories, for he cannot remember himself as thick and thin, short and tall, long of neck and lacking a neck. When the artist painted Washington's waistcoat and knee breeches, it was certainly Washington's physique and not Boccock's which filled them out, so what could Boccock have been thinking of when he allowed his head to appear surmounting these? I am looking for that Bishop's picture that he must have been thinking of at least as regards the robes and uplifted hands, when he was shown as he is supposed to be now, at least part of the time, with moustache faded out, but with the otherwise familiar face. [Plate 22.] And if, as stated in the script purporting to be from Boccock and accompanying the pictures, he is usually photographed without glasses because he does not now wear them in Paradise, and if he sometimes appears in Bishop's vestments because he has been promoted to the Episcopal order since his demise, and if he can show himself in a variety of affectionate poses with a lady to whom he was not so related on earth, the wonder grows why he cannot in a vast number of presentments alter the posture of his head or the direction of his gaze the merest trifle from that of one or the other of exactly two models. Of course, if these models are supplied by the two life-portraits with which they correspond, while bodies, hands, clothing and all other accessories are supplied from

the resources of a veteran photographer's collection, the mystery is solved.

HOW ALL THE PECULIARITIES OF THE BOCOCK PHOTOGRAPHS COULD HAVE RESULTED.

If somebody, who had sufficient motive, managed to get hold of a copy of one of the photographs of Mr. Boccock,³ and at some later date a copy of the other; and if he used them for the processes of trick photography in which he developed mannerisms not entirely artistic, and a progressive recklessness as he found himself intrenched in his patron's confidence, all the effects and anomalies which have been described, besides others yet to be described, would or could follow. The head could be (*a*) reversed, (*b*) altered in size by placing the photograph at a greater or less distance from the camera, (*c*) tilted, (*d*) altered by paring the edge, through awkward cutting out or from intent, (*e*) made darker or bleached in photographing or printing, (*f*) altered by retouching, (*g*) made thin and narrow by certain easy processes. But the chin could not be turned a single inch, or the moustache brought to the center, or the lips parted, and there is not one such divergence seen in the thousands of pictures under review.

But what of the body, occurring in so many positions, astonishing the friends who know that no corresponding portraits taken in life exist? Read the book by Walter E. Woodbury, entitled "Photographic Amusements", (N. Y., 1896). Page 57 instructs how to cut out the head from one photograph, the rest of the figure from another and to paste them in conjunction on a card. "Any signs of the cutting out are removed by the use of the brush and a little coloring matter. From this combined print another negative is made."

Do not all legitimate photographers know this? At least some do, and even make legitimate use of the feat in emergencies. One experienced member of the craft told me that she had met certain objections of a client by joining together the approved head in

3. "Only after three years' patient investigation and spending more than a thousand dollars, did I get a photo of Mr. Boccock. Now he comes easily and with increasing clearness of expression." From a letter by Mrs. Lee, dated May 22, 1914.

one photograph of her and the approved bust in another, with results which were eminently satisfactory.

Once possessed of the two Bocock photographs, and with a supply of other portrait negatives such as an elderly photographer would have had opportunity to accumulate, one could, if so disposed, turn out Bococks with head altered within specified limits, but with figure, hands, position and clothes varied indefinitely. Or, with a little pains, as in Plate 11, one head could be shown quite naturally (except that the absence of a body is not natural) peering from behind another. Or, after removing heads from bodies in another picture, the heads of Mr. Bocock and Mrs. Lee, for example, could be fitted neatly into collars, as in Plate 14.

Or by combination of a patchwork portrait and double exposure one could get other neat effects [Plates 3, 8, etc.].

It will be noted that in some of the pictures, as Plates 3 and 4, the hands and fingers stand out well rounded, while the face is flat, almost without shadow. It may be inexplicably easier for spirits to photograph hands, but the same differences will result if the face has undergone several stages of re-photographing, while the hands have but one. Or, if the face was bleached to help in the removal of the glasses.

Many of the photographs inspected indicated that, if genuine, the laws of optics in the spirit world differ from those which operate here. The reader's attention is specially called to Plate 14. The light falls on the lady's gown from the front, as shown by the nearly balanced shadows within the folds. But at the exact point where her chin begins, it comes from her left, so that the left side of her collar is in the shadow while the left of her chin and face is in the full light. The light strikes the gentleman's head, close by, from another direction, somewhat to the right and above the couple. Of course this thing would follow now and then, if one inserted heads in collars not meant for them, without observing that in the photographs now compounded into one the light came from different quarters.

Further peculiarities which, if incident to the efforts of spirits to depict themselves, are also by a series of fatalities incident to what the cold world calls fraud, may conveniently be pointed out as we call attention to the plates.

Plate 3 has been explained. The house is that of Mrs. Lee, in Washington, the city where both she and Dr. Keeler live. The seeming lamp-chimney and shade over two of the windows are brick and stone patterns really there, and the irregular transverse stripes at the bottom are there in the shape of light stone work.

Plate 4 besides showing lighting from two directions, the head showing shadow on one side, the hands on the other, has a dark background, as have the great majority of the pictures. Such a background gives less trouble about betraying outlines. Mrs. Lee's notes often mention Dr. Keeler's "black curtain", which would be handy for this reason as well as ostensible ones.

In Plate 5 we see the head lit from its right, the coat and hands from the left.

Attention has already been called to the physical differences indicated in Plates 6 and 7. In one Bocock is short and broad, in the other tall and thin. It is hard to understand why, if these are spirit photographs. The messages declare that Bocock himself produces them. It can hardly be that at one time he remembers himself as a "Shorty" and at another as of bean-pole figure. Nor is it likely that he is now really of such consistency as to pull out like molasses candy. But given a photographer in haste to secure the numerous and nimble dollars, a client who incessantly applies for more pictures and who is, moreover, ingenious to devise theories to account for everything that is "curious" about them, and such little aberrations might easily be permitted to appear.

If there is any sort of reality about the scene depicted in Plate 8, Mr. Bocock must be at times 10 or 15 feet high. The same must be said of Plate 9. Did this nondescript uncorrelated string of people ever stand as depicted? And was Bocock in fact among them in flesh or spirit? If so, his flesh or spirit was at least 10 feet tall, unless the workman in front of him is a Tom Thumb.

In Plate 9 the Bocock figure is precisely reversed from Plate 8. This is intelligible if the figure, once compounded, got reversed by rephotographing, but otherwise he seems to have flitted from the lonely road to the human procession, without altering the hang of his coat, the tilt of his hat, the position of his arm and hand (what looks like the lower edge of a white waistcoat

in either picture the magnifying glass shows is his hand), the position and odd shape of his shoes.

But wonder upon wonders! When we turn back to Plate 7 we find that the figure in 8 and 9 is identical with it, with two awfully significant exceptions. Absolutely, even to the line of light along the edge of the coat—he took that with him wherever he went—except that in 8 and 9 a hat has been clapped on, and the book and right thumb holding it open have gone leaving the left arm still crooked to hold the book, and the left thumb sticking aimlessly out just as it was when it was performing a useful office. Did the spirit, dropping the book, clap on a hat, and then, hieing him first to a country road, and then to a distracted crowd, take pains to pose exactly as at first, not forgetting to present his coat at the same angle to the setting sun, and crooking his elbow and sticking out his thumb exactly as when they held a book open? If so, why? I can see how a human photographer might make crafty and economic use of his resources. The same figure precisely is to be found in Plate 16 in company with comparatively colossal sheep, except that here the right cheek has been cut away by some painful accident. I also find the same, light upon his coat-tail and all, in a church, except that his hat has been pared down to a skull-cap.

Plate 10 will show that the alleged spirit photographs of Bocock were, as Mrs. Lee noticed, indeed “somewhat dependent” upon his life photographs. It also shows how precisely, when the lady asked for a photograph with glasses, he replaced them as he had worn them that day at the photographer’s. I have trimmed off a little from the top of the head and the cheek of the upper life portrait, to correspond with exactly the alterations made in “spirit” portrait to its right. (The defect on the left side is the result of the accident to the engraving, and should be disregarded.) And a little has been clipped from the hair of the lower life portrait, on the forehead, on top and back of the head, to correspond with the inking out of the same portions in the counterpart to the right. The “spirits” have also taken the liberty to share a little territory above the ear of the lower right portrait. Otherwise the “spirit” photographs shown in this plate are replicas of Plates 1 and 2.

Plate 12 is most distressing. It shows Mr. Bocock with less

than no neck, and his head apparently jammed down into his chest. And see, there is a great cavity between his right shoulder and his mal-placed head (made somewhat too dark in the engraving, but quite evident in the photograph itself). That head never belonged there, and no head in the erect position, but someone whether spirit or human has perpetrated an especially clumsy and audacious trick. The shoulders are really far forward, and the head that was originally upon them must have been bent downward with eyes looking at the writing hand.

After long search among magazine illustrations I found a nearly fit head, and placed it on the other, and the result you have in Plate 13. The hollow is exactly filled, the posture is now natural, and the ear exactly coincides with that bit of ear which was cut off and left coyly perching on the shoulder. Somebody intended to obliterate that vacant place and amputated the ear, but did not well succeed, except in producing a twice mutilated monstrosity, the like of which it is hoped does not exist in Heaven or on earth.

The impossibilities of lighting in Plate 14 have been considered. This photograph is supposed to be Mr. Bocock, since his decease dancing with the astral of Mrs. Lee. There are other interesting features in it. I am informed that the dance is one introduced since Bocock's death, and as this represents what it is claimed really happened, Paradise must keep posted and take a lively interest in the fads on earth. The gown is a bit youthful for the lady, and the head a trifle hypertrophic for the gentleman, but gowns and maybe heads are a matter of taste. But it is important to note that the feminine head marked by the peculiar bow-like shadow along cheek and brow is absolutely identical with that in Plate 20. Having moved out of the ball room into the tropical garden, she keeps her face "just so" even to the peculiar shadow. Not only this, but in looking over the mass of photographs in Washington, I found more than 25 "astrals" of Mrs. Lee doing all sorts of things while the rest of her reposed below, and with every facial muscle in the same position and the cupids'-bow shadow in every one. And yet these are supposed to be, not memory pictures, but photographs of the "astral" caught in the act. I will simply add that I have a photograph of Mrs. Lee—not claimed to be an "astral" one—which is the original from



Plate 1. (See pp. 532, 539, 543.)
A Life-Photograph of the Rev. Kemper Bocock.



Plate 2. (See pp. 532, 539.)
The Other Life-Photograph of the Rev. Kemper Bock.

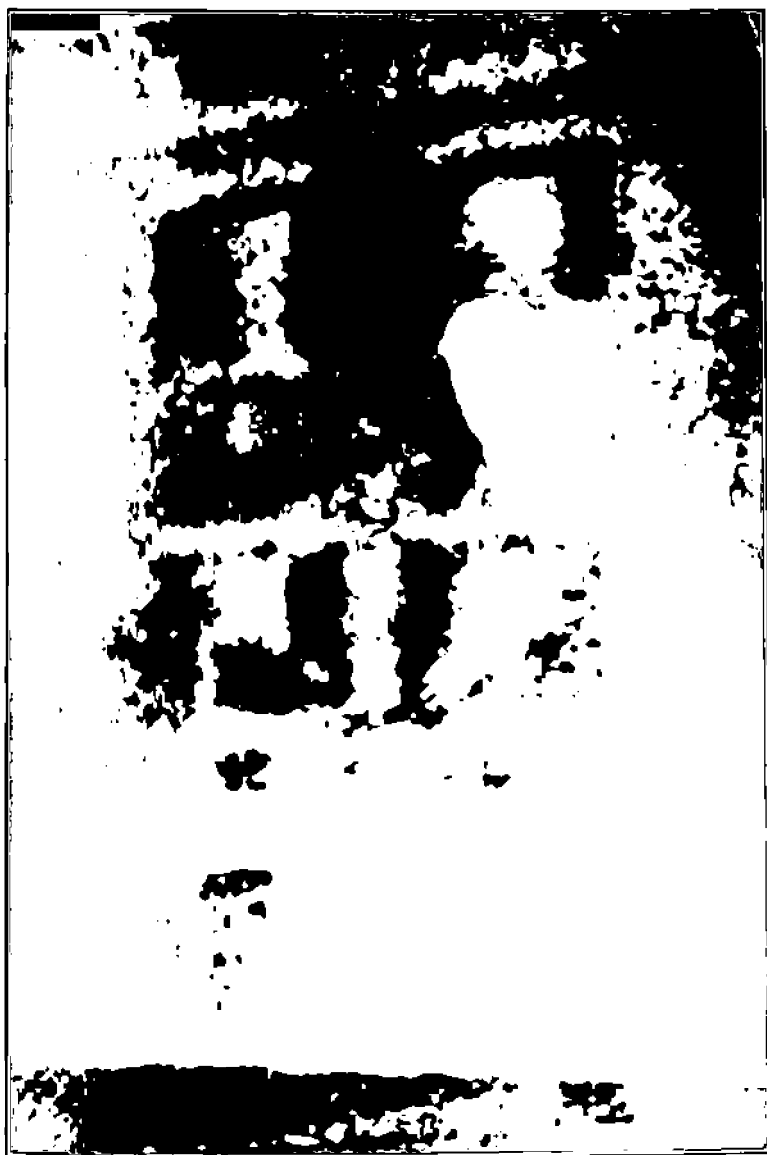


Plate 3. (See pp. 532, 535, 537, 538, 546.)
Double exposure. A compounded, left-handed Bocock, and the
Lee house.

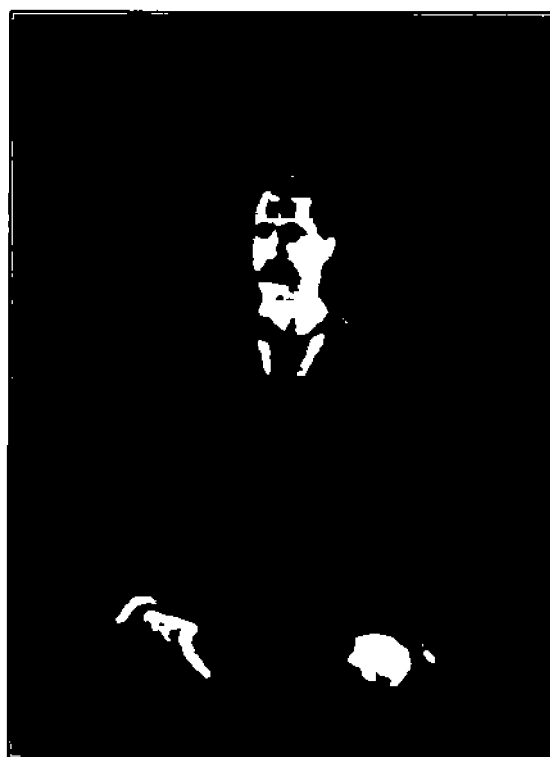


Plate 4. (See pp. 532, 535, 537, 538.)
Face and hands lighted from opposite directions.



Plate 5. (See pp. 532, 538.)

A long, lank Bocock, head and body lighted from different directions.



Plate 6. (See pp. 532, 535, 538.)
A short, stocky Bocock.

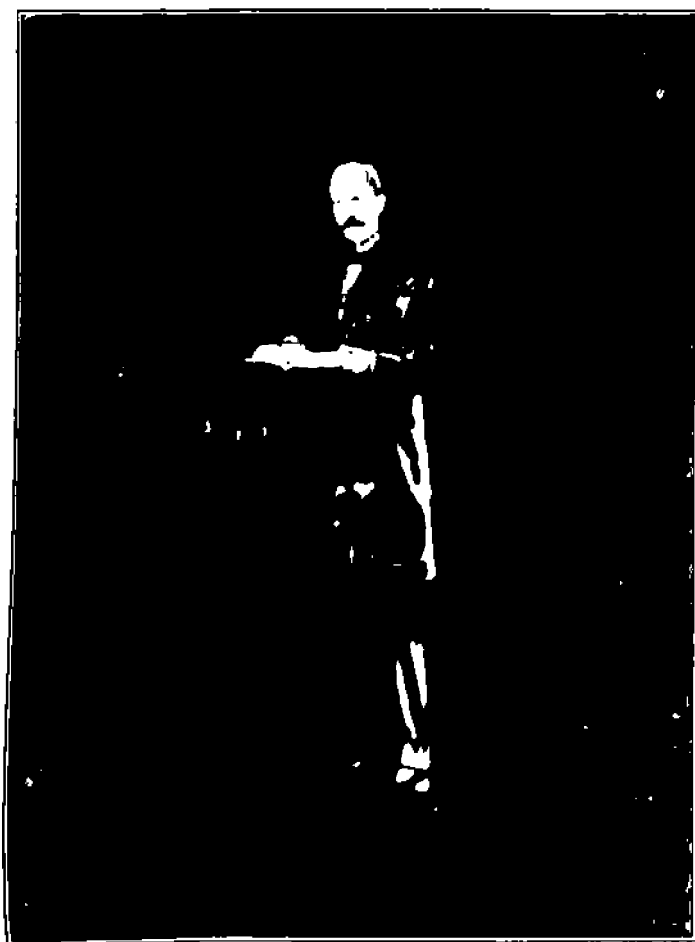


Plate 7. (See pp. 535, 538, 539.)

A tall, thin Bocock.

Compare with Plates 8, 9 and 16.



Plate 8. (See pp. 532, 537, 538, 539.)
The same figure as in Plate 7, with a hat clapped on, and the
book wiped out.



Plate 9. (See pp. 532, 538, 539.)

The same figure as in Plate 8, transported to another scene.
Compare height with that of the workman in front.

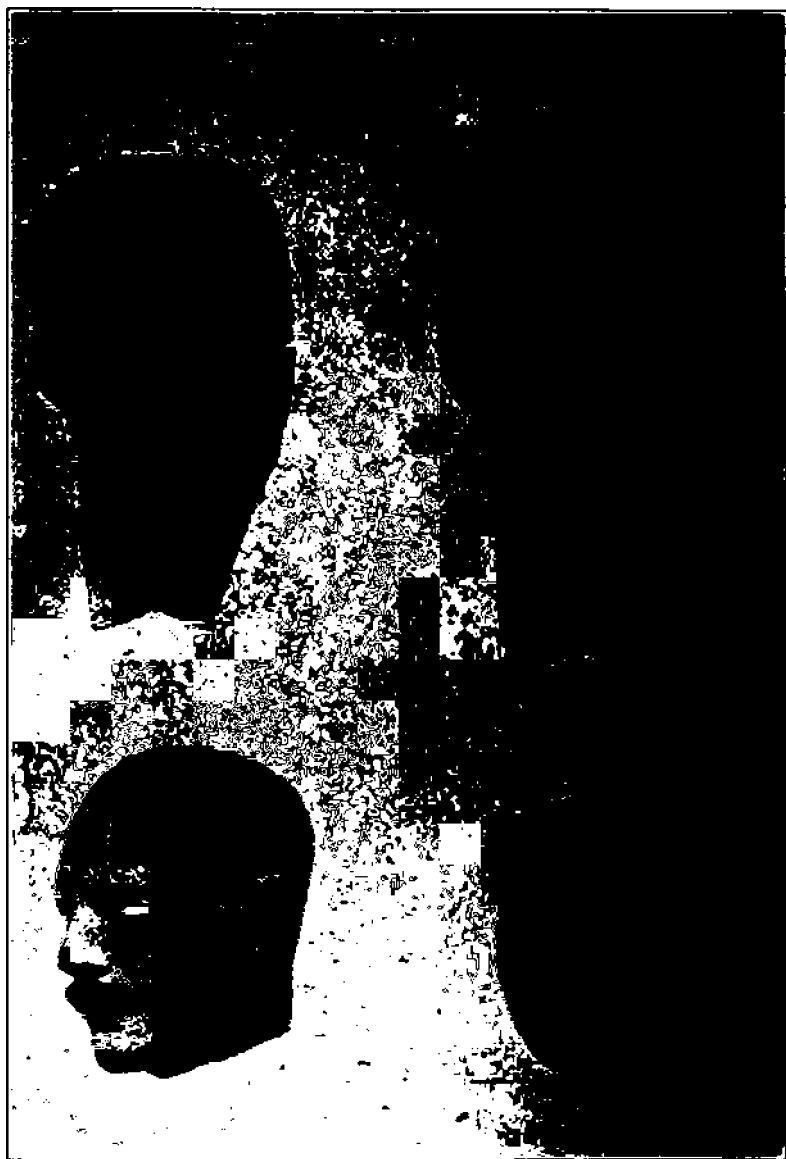


Plate 10. (See pp. 532, 539, 542.)
The Life-Photographs (left) and their "Spirit" Counterparts (right).



Plate 11. (See p. 532.)

Both Life-Photographs of Bocock used. One of these is reversed and retouched. Both are bleached before retouching.

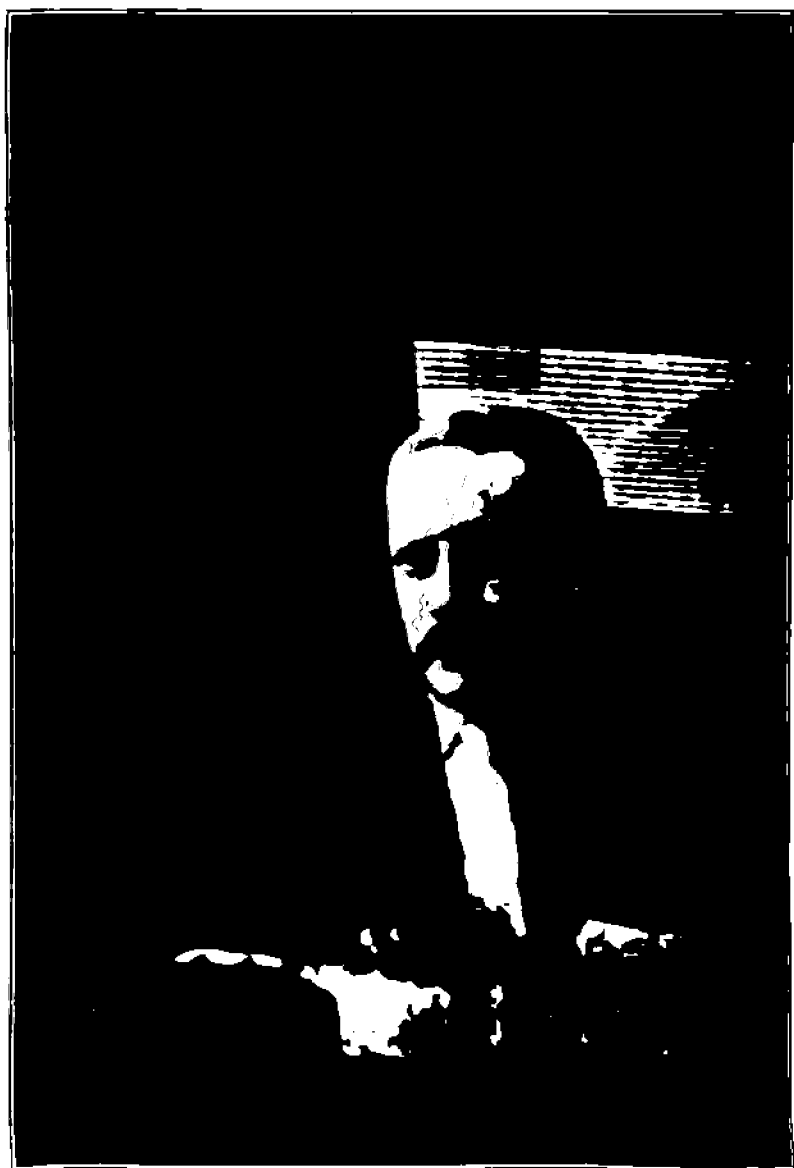


Plate 12. (See pp. 535, 539, 546.)

The original bent head of the writer watching his hand has been removed, and the erect head of Bocoock substituted, resulting in deformity and a dreadful hack in the shoulder.



Plate 13. (See p. 540.)

Bent head from a magazine illustration, placed over the substituted head of the "spirit" photograph, showing about how the original portrait looked.



Plate 14. (See pp. 535, 537, **540**, 543.)
Bocock and Mrs. Lee's astral dancing. Exhibits triple lighting
and other anomalies.



Plate 15. (See p. 541.)

A framed Bocock. His head surmounts a woman's ruff and gown.



Plate 16. (See pp. 539, 541.)

A Bocock with mutilated cheek, occupying a niche in the landscape. Compare with size of the sheep behind him.



Plate 17. (See p. 541.)
A babe in the wood, wrapping his black border around him.



Plate 18. (See p. 541.)

A Boeck with neat paper legs, which are flat and otherwise of curious anatomy.



Plate 19. (See p. 542.)

Booby in a tree. In the original there are no dots in the face, while the rest of the picture is made up of them.



Plate 20. (See pp. 540, 542, 582.)

All of the picture but the heads was engraved. This head of Mrs. Lee, with its peculiar shadows, was found in more than 25 photographs supposed to have originated on different dates.

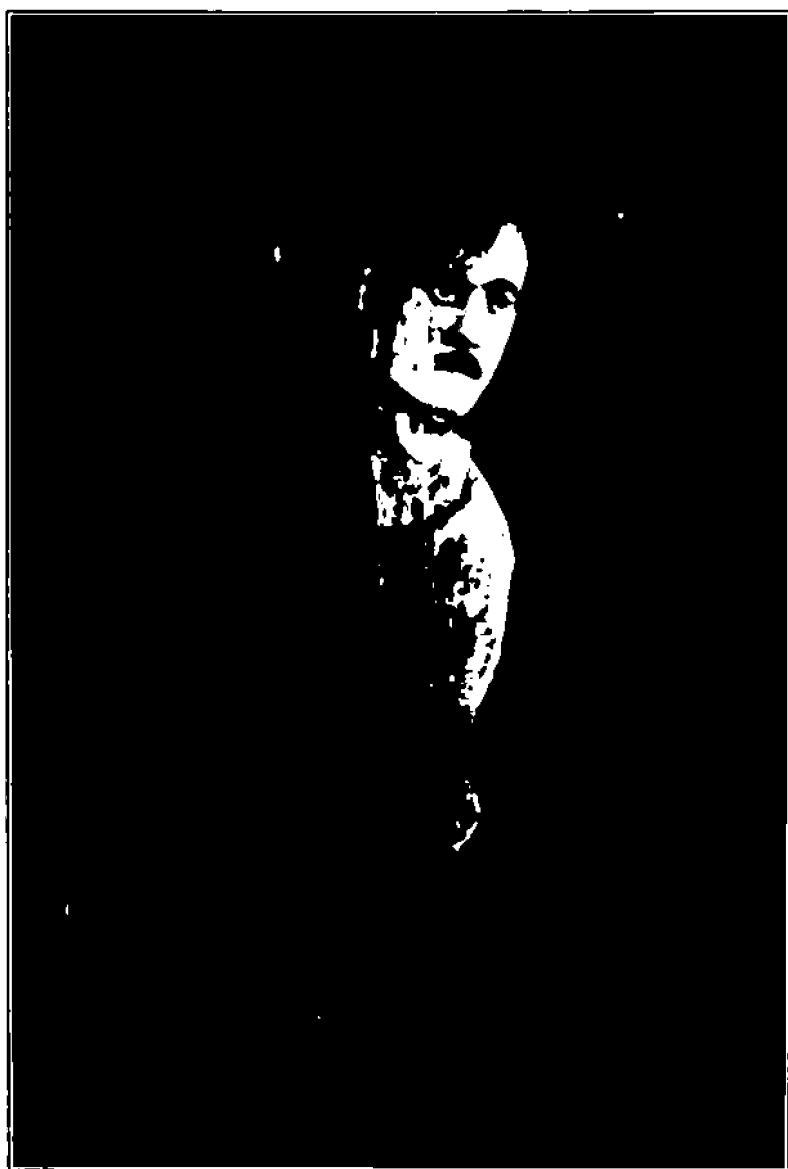


Plate 21. (See pp. 542, 543, 582.)

The Bocock of the odd spectacles. See also false parting of the hair, pen-mark placed directly upon the print, etc.



Plate 22. (See pp. 534, 535, 543.)
Bishop Bocoek in his official robes.



Plate 23. (See pp. 533, 543, 546.)

A piratical Bocock with hair and moustache altered by retouching.



Plate 24. (See p. 543.)

*Attempt to make a Bocock portrait look unlike the life-photograph.
by the device of hollowing out the forehead, etc.*

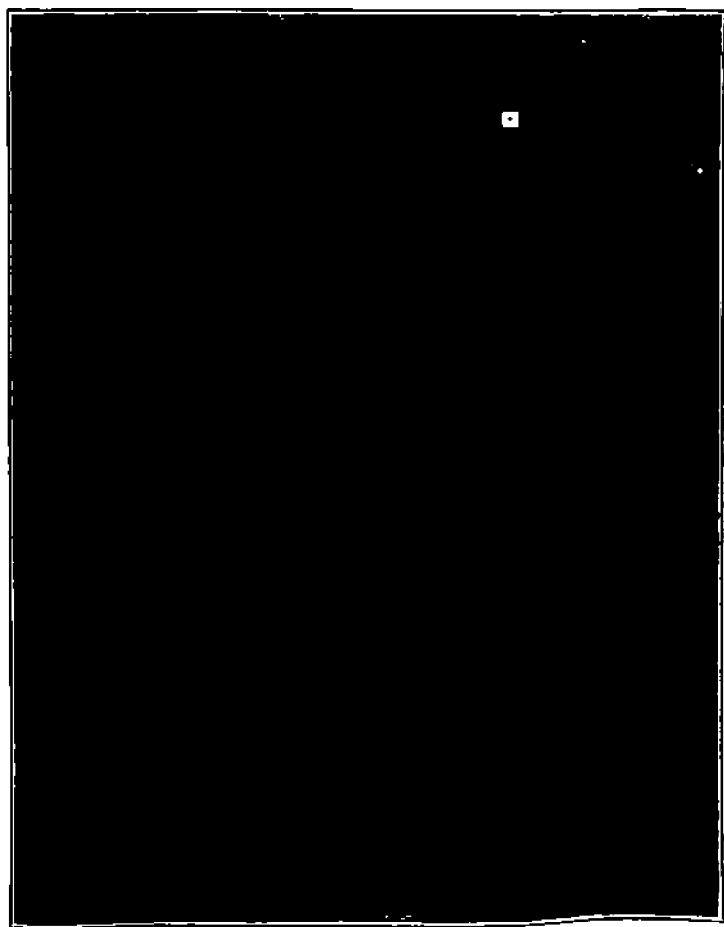


Plate 25. (See pp. 543-544, 555.)
A purported spirit photograph borrowed from a magazine
illustration

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Dear V.
This is a grand
success. This ex-
perimenting at
home. See how
easily you get
good results in
writing. K.B.

Plate 26. (See pp. 565-571.)
A photographic "Bocock" script.

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Plate 27. (See pp. 565-571.)
A photographic "Bocock" script.

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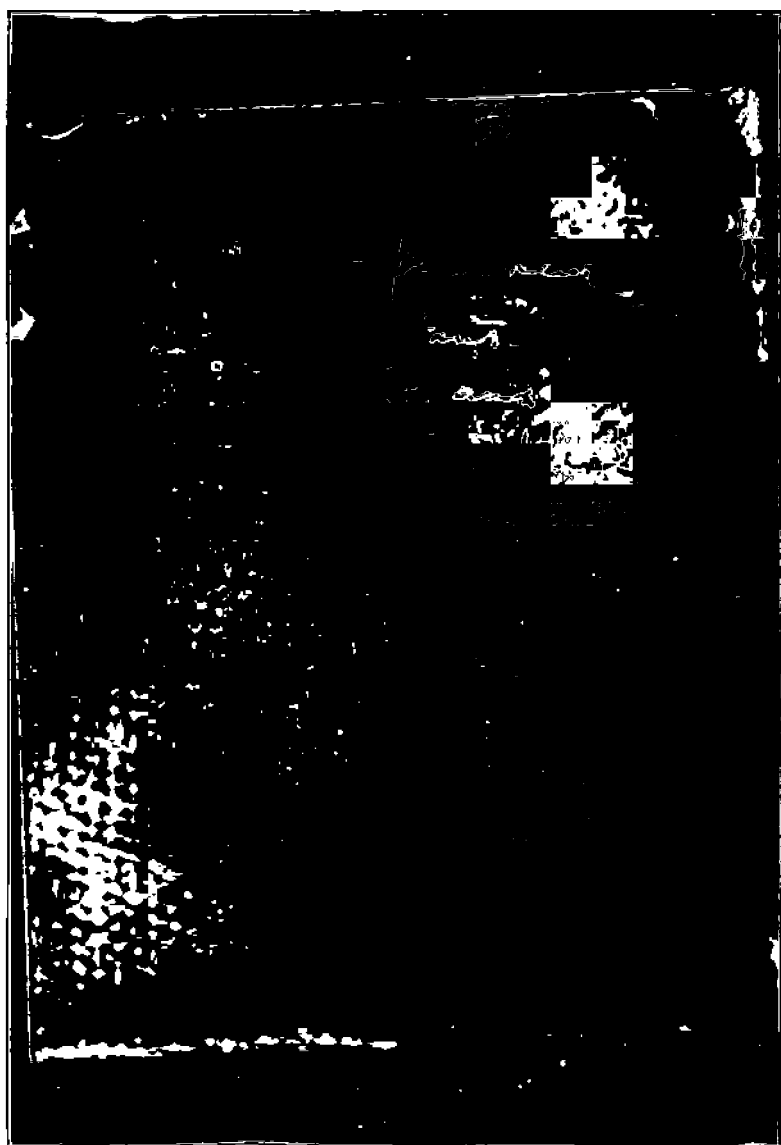


Plate 28. (See pp. 565-571.)
A photographic "Bocock" script.

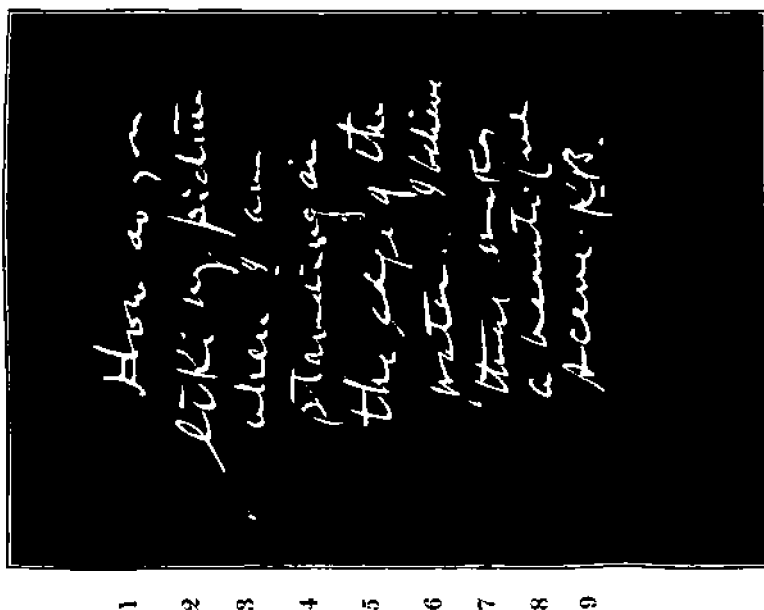


Plate 29. (See pp. 565-571.)
A photographic "Bocock" script.

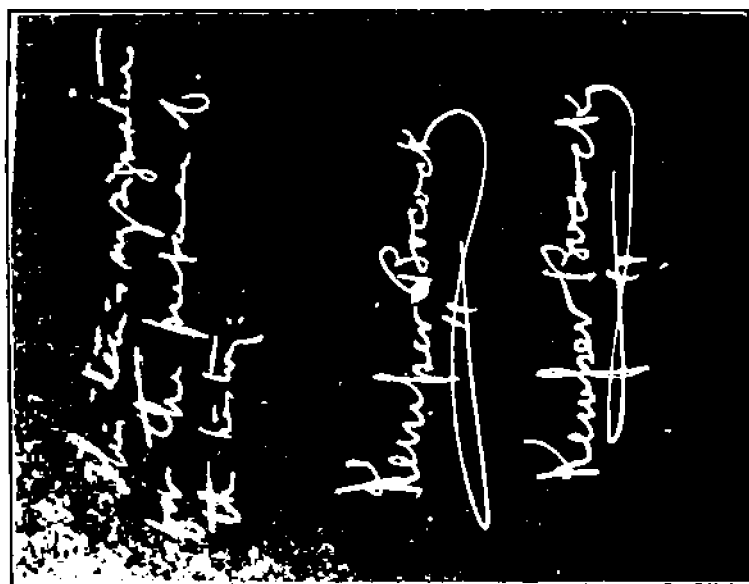


Plate 30. (See pp. 565, 567-571.)
A photographic "Bocock" script.

1 Monday - you will
 2 think that a unique
 3 circumstance of passive
 4 -ing in the form
 5 of your mind was to
 6 an individual who
 7 understood the nature
 8 of the world. There
 9 was a certain
 10 things to be done.
 11 I think to you in your
 12 -ship. Robert Hare.

Plate 31. (See pp. 565-571.)
 A photographic "Hare" script.

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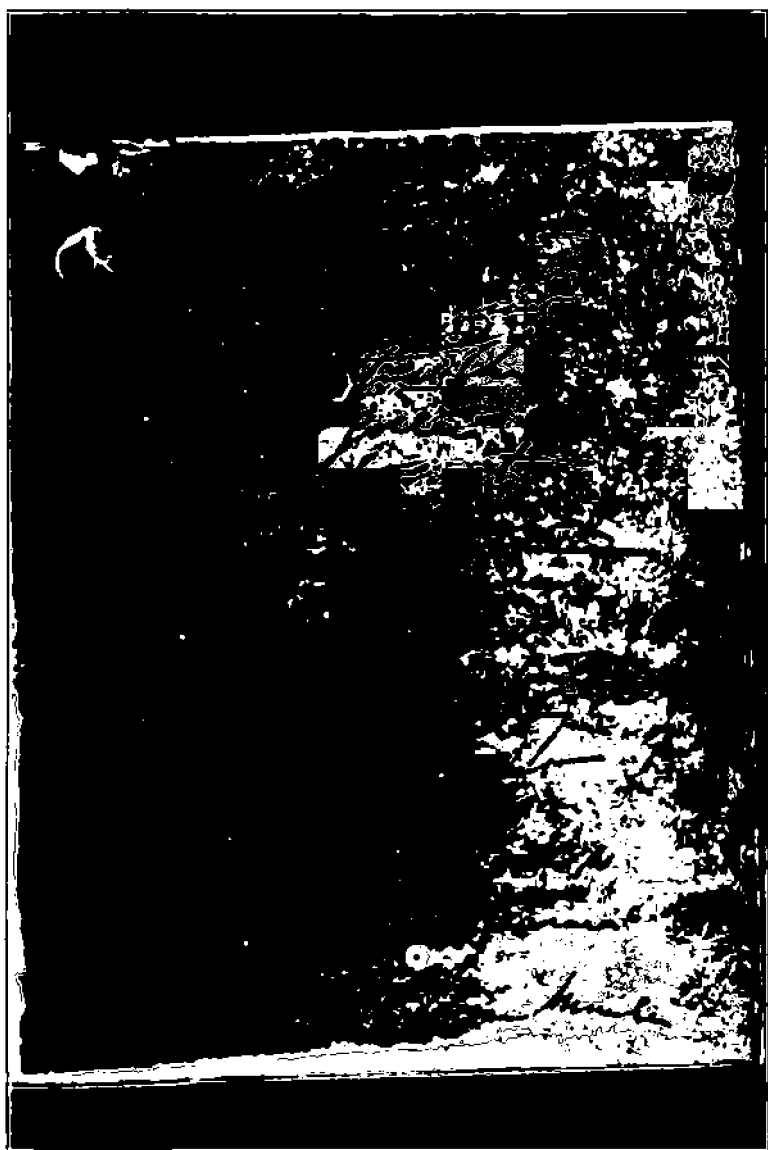


Plate 32. (See pp. 565-571, 585.)
A photographic "Mumler" script.

133 S 12 St. Phila.
July 22. 1893

Dear Boy. Thanks for your note and
Mother's and enclosed. The bonous
trouble at high rates of interest
when alone. I did not write to
her the week she was traveling
from Richmond to Hampden Sydney,
because I didn't know where
to write; shall write to both
places next time instead of to
neither. I am glad you are
to get off for a vacation as
early as August 10; go
to a sea island and fish
in a nylice shirt, and
get the Greek roots out of you

system for a while. I don't get 16
 my vacation till Dr. Fulton 17
 comes back about october 1. 18
 I am hoping to take a Savan- 19
 nah steamer then, and to 20
 drop in on you in Athens, 21
 if it will be convenient to 22
 you and Bessie; on which 23
 point you must be quite 24
 frank. I enclose a rheu- 25
 matism cure ad which my 26
 friend the Rev. Lyman P. 27
 Powell says is true, as he 28
 has been much benefited. 29
 Love to Bessie & the young- 30
 the. Don't worry about me, 31
 I like the weather better than 32

33 cold, and am really doing a little less work than
34 usual, because news is scarce, my scissors
35 sharp, and the editorial stenographer at my
36 disposal much more than when Dr F is here.

37 affectionate

38 Kempster Doocock

Plate 35. (See pp. 566-571.)
Genuine Doocock script.

Thank you for the
the money
Theodore Parker

They have been
that I have been
satisfied, Mr. ...
John Brown

I love to present
my name
John Quincy Adams

Plate 36. (See pp. 565-571.)

Sample pencil scripts. Alleged to have been written by spirits.

My dear Madam
I have proposed
admission for
Bishop's

should like to be in
good luck to with
party

Edgar Allan Poe

They have just such a
deal of a time with
my election.
Jesse Clarke

Plate 37. (See pp. 565-571.)

Sample pencil scripts. Alleged to have been written by spirits.

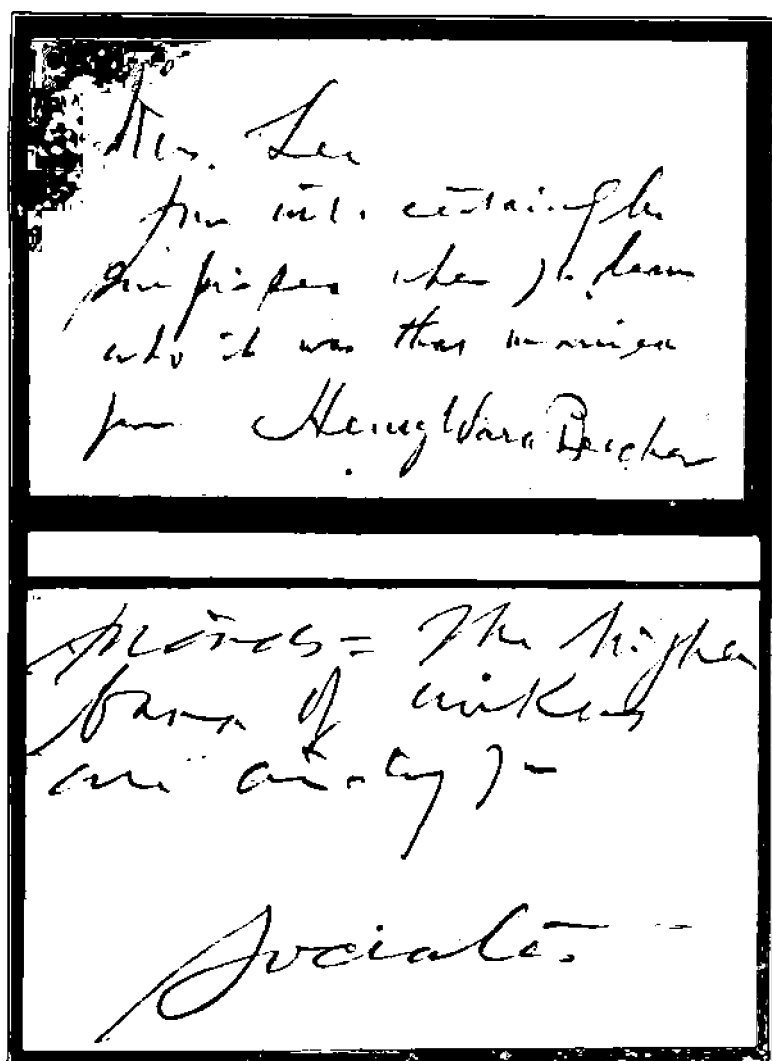


Plate 38. (See pp. 565-571.)

Sample pencil scripts alleged to have been written by spirits.

1456 Park Road,
Wash. D. C., Sept. 30.

Your favor received and I hasten to reply. It doesn't particularly matter about the picture. How could you send me a picture of the one before and after the passing away of the person. Any kind of a picture of the one will answer.

Very truly,

W. M. Keeler






Initials from Signature	W	W	M	M	K
Some letters from the "Spirit" Scripts.	 Wm.	Wm.	Maryat	(Capt. Maryat)	 (Pl. 26)
	(Mumler) (Fletcher)				 (Pl. 27)
	Wall	Abner	Lin.		 (Pl. 28)
	(Sargent) (Beecher)		(Lincoln)	(Hare)	

Plate 39. (See pp. 576-577.)

The writer of the "spirit" scripts identified.

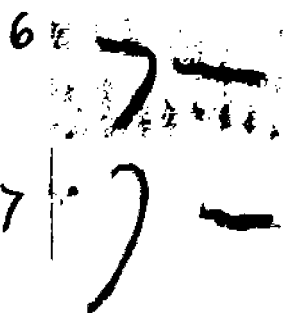
spirit

you you

1



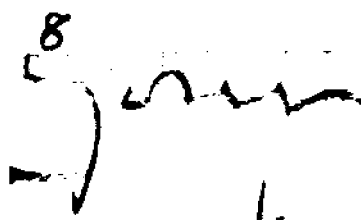
6



2



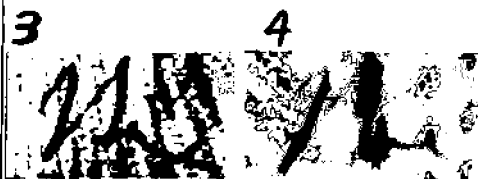
8



th

5

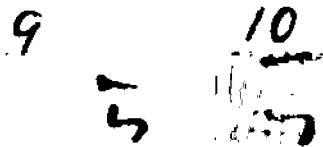
3



4




9



10



5



11



Plate 40. (See pp. 579-580.)
The writer of the "spirit" scripts further identified.



Plate 41. (See pp. 581-582.)
A Bocock not in the Washington collection.
Photograph by Charles I. Newman.

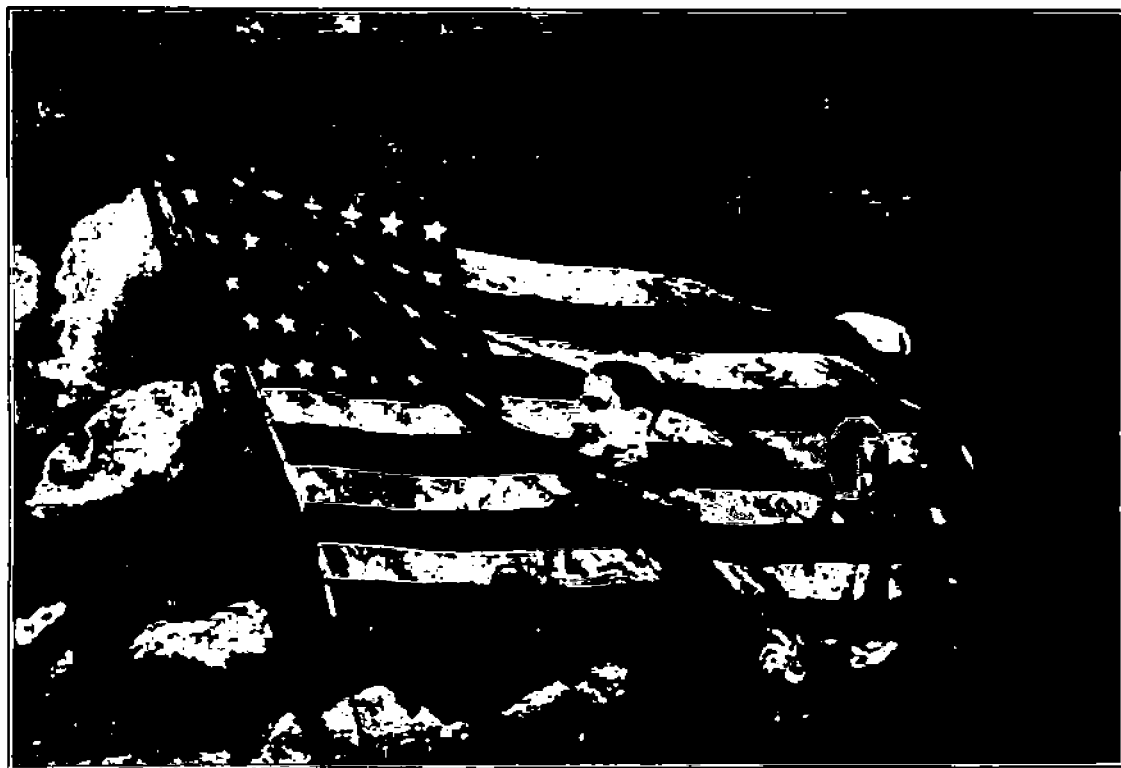


Plate 42. (See pp. 547, 582-583.)

A demonstration of what can be done by normal photography.
Photograph by Charles I. Newman.



Plate 43. (See pp. 541, 583.)
Another Bocock not dependent upon Keeler's mediumship.
Photograph by T. J. Knox.



Plate 44. (See p. 584.)
The spirit brooch. Placed by normal photography.

which the others got their heads, unless there were 25 separate miracles. This was employed in the production of Plate 43. However, the face has been pared to make it thinner in Plate 14, and guileful art has parted the hair.

Whatever prompted not only putting one Bocock head on the sitting figure in Plate 15, but also the other in place of the one originally in the picture on the wall, one can only guess. But was someone so ignorant as to suppose the Elizabethan garb in the picture was that of a man? Besides, a portion of the original woman's head is left over the Bocock head!

Plate 16 is a sample of what I saw in abundance, a figure of Bocock peering out of a piece of natural scenery with which he seems to have no kind of concern, and with a sort of black frame around him looking as though it were cut into the earth. There has been some cutting at any rate, for he has lost a part of his right cheek. The black frame is incident to one of the ways of getting a "spirit" into a landscape, *i. e.*, drawing a line around him at the selected spot, cutting out by the line, inserting the figure, and since the cut is likely to be a little too large and show white (unless black paper is below, which would give the same effect) inking the open places. Now the original photograph was from an engraving, since it shows innumerable dots arranged in straight lines—all but the figure. In other words, the landscape with sheep is today in some book or magazine minus the man. Compared with the man, well advanced in the foreground, the sheep are about as large as cows.

Plate 17 also shows our friend, this time in a sylvan scene, with his black border wrapped around him.

If in Plate 18 the figure was pasted on instead of set in before final photographing, it was a better job than some I saw. There were cases where the superposing of the paper figure was so gross and undisguised that I involuntarily attempted to pick the edge with my nail. In one the feet had come loose and rolled up over the edge of the pantaloons and were so photographed—a curl of white paper—with no detriment to faith. Unfortunately no copy of it could be taken away. But in Plate 18 the great curiosity is the legs. Let the male reader try to get that effect of the whole figure in the glass. It cannot be done. And there never were such legs, beginning nearly as low as the normal position of the

knees. I believe the legs are paper, and never were anything but paper.

The fact that Plate 19 was originally an engraving is shown by the dots visible to the naked eye and large enough to be represented in the plate, except where, quite out of tone with the rest, the head of Bocock has eccentrically lodged in the crotch of the tree. There is such a thing as sensitized paper for printing from negatives, furnished with dots so that the result will simulate an engraving, but if this had been used—and the remark applies to many other photographs in the collection in Washington—the Bocock part would also show the dots. Another and more glaring instance is in Plate 20.

After receiving a large number of portraits without spectacles, Mrs. Lee asked if some could not be made with them on. Mr. Bocock explained in script that they had not appeared because he does not wear them in the spirit world, a plausible explanation, but one that seemingly does away with the thought or memory theory, since it amounts to the claim that the photograph represents him as he actually is, and one which also implies that he is condemned ever to keep his face in one or the other of the two angles to the beholder. But he was accommodating, and there came the photograph represented at the upper right of Plate 10, which, down to and including the collar being an exact replica of the life-photograph, except for enlargement, trimming and vague printing, would not be pronounced "beyond the possibilities of normal photography".

But more was demanded. I quote from a letter by Mrs. Lee, dated March 8, 1919: "1, 2, 3, 4 [referring to certain photographs in a packet] show an attempt on Mr. Bocock's part—at my request—to give full face pictures with hair parted in the middle, as he wore it when I knew him, and with moustache cut close to his lip." One of the results is seen in Plate 21. No wonder Mrs. Lee added, "His success has not been great!" The face, tho tilted, has not changed its angle, the Charlie Chaplin effect of the moustache *could* have been made by deftly wiping out the greater part of the one now familiar to us, and the parting of the hair has indeed come nearer the center but it would have been very easy to make the white line by guile in the heavily darkened hair. The glasses are now different, but so different. The rim of one

lens has irregularities and angles, and looks as though made by a pen, possibly the same pen which, after the print was made, added a black line over the ear. That this line was added afterward is unmistakable in an examination of the photograph itself. The peculiar gloss of the line is exactly that of an ink line experimentally made on another surface.

Plate 22 shows Mr. Bocock, now a Bishop, with no moustache, and incidentally, not much of a face, either.

But Plate 23 makes amends. Here is a gigantic moustache. But no one will dispute that by reversing and enlarging the portrait on Plate 1, and by lavish use of the brush and coloring matter that Mr. Woodbury tells us of, this face, moustache, (whose original dimensions can be discerned through the added coloring matter) beautifully arranged hair, glasses and all, could have been produced. Note the hard outlines of the moustache and hair in Plates 14, 21 and 24, and compare with the numerous delicate irregularities of the same in Plates 1 and 2.

The life profile, in Plate 1, and most of the "spirit" photographs, as in Plate 14, show a convex forehead, but in Plate 24 we find it suddenly concave. Why the spirit should wish or be constrained to undergo this cranial alteration is beyond conjecture, but photographers laugh when I ask them if it would be difficult to produce the effect by the aid of scissors. And the gentleman *appears* to be wearing two collars, one perched upon the other.

At first view, about the most convincing spirit photograph among those of which the Society possesses copies, is that represented in Plate 25. Of none was more confidence expressed that it was taken and developed under test conditions,⁴ but no attempt was made to identify the figures. Alas, it is an exact copy of the frontispiece in the *Cosmopolitan Magazine* for October, 1895, ex-

4. "I am glad to have an exact record as to how the photo to which you refer was obtained. I copy from the album in which the print is pasted. * May 14, 1914. Plates enclosed in opaque envelopes by R. S. Baker, 1322 F St. Taken by me to Dr. Keeler's, 1339 Otis St., at night. Held in hands by Dr. K. and myself until three raps were heard. Developed at once. Plates never left my hands for the fraction of a second. Developed by me, Dr. K. at a distance from developer.'" Letter by Mrs. Lee, Feb. 24, 1919.

cept that it is reversed and a little is pared away from the left side and the bottom. The original was drawn by José Cabrinety, as an illustration for a prose poem entitled, "The Pursuit of Happiness". If a spirit produced that picture because it made a strong impression upon him when he was on earth, then he certainly has a great memory for details. I can barely conceive of a spirit taking a photograph, somehow, of a magazine illustration, though I would expect him, if a bishop, to tell the truth about it. But it is much easier for me to conceive of somebody on this side, who has a not too enquiring client, passing it off for what it is not.*

Many of the Bocock faces show a distinct white line running from the corner of the eye to the hair and a notch in the hair at the point of union. A glance at Plate 1, where the bow of the glasses shows for a short distance after it crosses the hair line, may explain the notch. But why did the *spirit* Bocock, who by his testimony wears no spectacles, need to put them on first and then erase them more or less ineffectually? Often traces of the lenses appear in spite of the removal of the bow, as in Plate 12.

My notes on the mass of photographs inspected in Washington show further anomalies, which I can only hastily summarize.

There are staring black and white heads against soft pastel

* 5. The photograph of the Cabrinety drawing reminds me of the photograph, also a Keeler one, represented opposite page 132 of "Modern Psychical Phenomena", by H. Carrington. This writer remarks: "We understand it was taken and developed by Mrs. Lee herself." Doubtless, in the sense according to which she took and developed the Cabrinety picture. It happens that the columnar, totem-pole arrangement of the supposed spirits on the right of the picture is one often seen in photographs furnished to mail-customers by Keeler, and certainly Mrs. Lee does not claim to take and develop *those*.

But if the faces in the "Psychic Photograph" of the book are the faces of spirits, then four of them must be the spirits of models who sat to the artist Heinrich Hofmann. And the psychic agency that took them must have first cut them from Hofmann's "Christ in the Temple", trimmed their beards a bit, and rearranged them, for in no other respect do they differ from faces in that picture. I refer to the clean-shaven spirit at the top of the totem-pole, the two below him who have respectively a long beard and a white one sheared on one side to get rid of the hand stroking it, and the bald-headed gentleman with the inquiring expression, located below the trio. Doubtless, the other "strikingly Biblical" faces are capable of similar identification.

effects. The signs of engraving are very numerous, but never, never are seen on the faces of Bocock or of Mrs. Lee's astral. If these are spirit photographs, it appears that spirits both can and do execute photographs which simulate earthly engravings of the human figure, including the hands, but are not capable of, or have some singular objection to, engraving faces.

In some instances the neck cuts into the coat collar at a sharp angle which would in reality have been damaging to the goods. A number of photographs show Mrs. Lee's house, with Bocock's face staring out of the window with a vividness which would startle the passers-by.

In many cases the head or whole figure is so palpably pasted on that one can hardly be convinced that the pasting was not done upon the print itself, without feeling the edges. On the other hand, the upper part of Mrs. Lee's astral is in one case seen above the balustrade of a piazza, and the rest of the figure can plainly be discerned bulging the balustrade and the boards of the piazza floor exactly as if pasted *beneath* them, as it undoubtedly was.

One human subject shows beneath the chin a dark shadow with sharp angular outlines. There is nothing to account for this shadow, but it would be accounted for if there had originally been a neck decorated with a large bow.

There are a number of pictures of the Bocock head appearing in a hole in a tree-trunk, or a flower or a dandelion seed-sphere. Are these "memory-pictures", or does the "Bishop" so divert himself in the world where he is, or are they sardonic experiments of a venerable fakir to see how far he can go in audacious absurdity, and still be credited?

In one photo, Mrs. Lee is behind Mr. Bocock, yet her head is half again as long as his by measurement. Others show similar disproportion.

The whole figure in this case is *hers*, and there is an appearance as though the two were clasping hands. But on closer inspection one sees that she is really standing with folded hands, and the arm seen coming out of the shadows is at an angle impossible to come from his shoulder.

There are cases where the Bocock form ends abruptly at the lower extremities of the trousers, the feet being omitted, and others where the trousers seem perfectly flat as though cut out of

gray paper, and one where there is a terrifying spectacle of his legs and arms flying about in space.

Mrs. Lee conjectures that such defects are "due to insufficient thought on the part of Mr. Bocock, or lack of time to fully materialize".

In that case are we to suppose that, when his head appears enormously large for his body, it is because he thought too long about it? And where once Mrs. Lee's "astral" presents an enormous hypertrophy of the bust, a pouter-pigeon effect utterly foreign to her, are we to conclude that her astral materialized too much? The same query applies to "astral" photographs of the same lady, in which she appears to be afflicted with aggravated hydrocephalus.

It may be said in general that as the Bocock pictures progressed the evolution was in the direction of what Mrs. Lee has termed "increasing clearness of expression", away from the type represented in Plate 3 and toward that of Plate 23, the hair becoming inkier and harder of outline and the moustache growing to piratical proportions. At the same time there was what looks like increasing recklessness, as though it were no longer necessary to guard against suspicious indications, as the appearance of a white line showing where the bow of the glasses would have been, at the same time that the lenses themselves can clearly be seen precariously perched without bridge or bows. (Plate 12.)

In several cases, Mrs. Lee's "astral" is fitted with a conventional pair of wings. In another the winged figure is undoubtedly the "Adoring Angel" that is often seen flanking the altar in a Roman Catholic Church.

In at least two cases the Bocock hat supposed to rest on the Bocock head is ludicrously too large, and unless the laws of gravitation are suspended where he dwells would have slipped as far over the nose as the crown allowed.

One Bocock figure seems to have become mysteriously deprived of legs, but pantaloons, at least were supplied, which present exactly the appearance which would result had they been pinned to the "black curtain", and the extremity of one trouser-leg fastened back in a clumsy imitation of walking. But there are no legs in the trousers, no feet attached, and no limb save perhaps that of an octopus could have crooked the garment in

such fashion. There is nothing in the collection more flagrantly obvious and absurd.

A number of Bocock pictures present him with grotesquely narrowed and elongated head and body such as one sees reflected from a certain type of curved mirror. I am told that it is only necessary to take a photograph of a portrait in a slanting position to get this effect. The memory theory would not account for such representations, and if they unhappily reveal the present appearance of the spirit then death has new terrors, as it may introduce one into the family of the crocodilidae.

One of the photographs supposed to be beyond the reach of normal processes represents Mrs. Lee with her body seen through an outspread American flag, but with head and hand in front of it, the former turned to gaze upon the patriotic emblem, the latter pointing to it. But Dr. Keeler photographed the lady scores of times and in various positions. If a selected attitude were chosen, rephotographed, and a second and briefer exposure made, of the flag across the figure, the head and hand from the first photograph substituted for those in the second and the junctions camouflaged, and finally another photograph made from the compound, we would have a duplication of the wonder. (See the feat accomplished in Plate 42.)

A recumbent figure represents Mrs. Lee "in a partial state of dematerialization". "In the hardness of my heart or head", as Huxley said, I was unable, even with effort, to experience an awed effect, or other than a risible one. It was so evidently a work of paint, puttered about by a hand of very meagre skill in artistry, the brush daubs palpable on the margins, and places where the liquid paint ran!

An interesting series was that of pictures showing Mr. Bocock's church or "tabernacle", where he officiates in the spirit land, his present dwelling house, the dining room, hall and stairway, library and several other rooms, besides the "back yard from study window", garden near the house, "corner of rest room of exercising grounds", and a couple of scenes near by, respectively a copse of trees and a stream with trees on the bank.

The rooms and furnishings are such as are common in the residences of the wealthy of this planet, the garden is of the "Italian" variety, and the stream and trees are of the well-

groomed park type. Since all these are supposed to be in the spirit land today and beyond the reproach of having ever appeared in earthly magazines or books, it was rather staggering to find several of them made up of the dots of electric-needle engraving, except where the face of Mr. Bocock was introduced. If photographs were taken of mundane engraved illustrations we would get just the effect that is actually found, but why should the spirits in taking a picture of a building or patch of trees "over there" have to go to all this trouble of imitating another and alien process? The "Tabernacle" made up of tiny dots is an unecclesiastical looking polygonal building with a dome, and what we call "classic" figures forming a frieze at the top of the walls. It has or had an exact earthly counterpart in the rotunda or portico of the Temple of Arts at the Panama-Pacific Exhibition at San Francisco. Therefore, unless one is so obdurate as to hold that the building never had any existence except in San Francisco, it follows that the celestial architect adhered, in constructing "Bishop" Bocock's "Tabernacle", where he now holds services, to every detail of the very unchurchly design of an exhibition building which was not made on earth for some years after the latter died, and also that the celestial photographer, instead of taking a photograph directly of the "Tabernacle", first engraved it just as it had been engraved on earth for various handbooks, periodicals and souvenir cards. The exterior of the residence, also, most hauntingly resembles one of the long buildings of the Exhibition, and the tremulous lines of light cast upon the pavement show that it was a rainy night in heaven when the photograph was taken.

We will not linger with the scores of photographs representing eminent men and women. These are of two types, those with hard sharp edges and those with vague and misty outlines, in no way differentiated in appearance from photographs of the famous claimed in other quarters to be from spirits but proved spurious. If regarded genuine, it would lead to curious speculation why the celebrities must be photographed, not as they are now, not according to their or some one else's untrammelled memory of them, but evidently after portraits obtainable in books.

I had intended to make a formal list of the indicia characterizing this series of photographs and corresponding with the in-

dicia which attach to normal photography performed for a special purpose, sometimes with skill and sometimes blunderingly, carelessly or even recklessly. But why take the pains?⁹ If the evidence gained by intensive scrutiny of the pictures and already set down by way of particular description is not sufficient, the mind that remains dubious would be proof against a summary.

One can assent to the proposition that the unknown conditions of photography by spirit agencies might cause effects that would parallel mundane photography of the kind ordinarily termed fraudulent, but that it should duplicate *all* the necessary and

6. Nevertheless I have concluded to set some of these down, but in the form of a note, as a sort of review, and with no care to make the list complete.

a. If all the Bocock heads are fraudulent manipulations from two life-photographs, a certain range of modifications, already specified, are possible, but there are certain particulars which cannot be altered, notably the facial angle. Why should genuine spirit photographs present exactly the same scale of modifications and limitations?

b. But if the Bocock head is artificially joined in succession to a host of bodies from other photographs and from cuts, all but the head could show in succession every describable position. And in this mass of "spirit" photographs no other part of the body but the head is held to one or other of two positions.

c. If care is not exercised in the patchwork, disproportions in size will often appear between the head and the rest of the figure. Many of the photographs under review are so marked, even to a grotesque degree, but why, if they are either photographs of memories or of the spirit as he is today? If care is not exercised in the selection of bodies to join to the Bocock heads, the series of compounds will show some tall Bococks and some short, some fat and some lean. But why should the spirit photographs of the gentleman manifest the same odd metamorphoses?

d. If two heads are not well selected in reference not only to the bodies attached to them respectively, but in reference to each other, we may have what appear in this series, examples where the lady, standing behind the gentleman, has a head twice as large as his. But why should a spirit photograph, taken directly from the subjects, present such an anomaly?

e. If the same photograph of a full-length figure is introduced into a number of totally different scenes, we shall have the apparent miracle of a person being able to maintain not only the same bodily position, but also to transport every fold of his clothing, and every shadow and point of light, from one place to another. Fraudulent photography can easily perform the miracle, but can a spirit do this, and, if so, what is his object in duplicating this appearance of fraud?

casual appearances which betray and stamp the character of the latter, is a supposition not to be entertained. It would be on a par with the ignorant and fatuous notion that the fossil remains in the rocks are not a record of long ages of biological evolution on the planet, but are simply forms arbitrarily made by the Creator to simulate the structure of plants, mollusks, vertebrates, etc. Any series of attempts (whether by *malice prepense* or, to strain a point, we will say in a state of hysteria) to forge spirit photographs, cannot escape the creation of numerous indicia of the processes really employed, every one of which has an intelligible reason for its appearance. The assembled peculiarities and the reasons for them must be consistent with and involved in the theory of origin. Photographs produced by spirit agency might

f. If care is not taken in the selection of bodies to fit to the head, effects of contrary lighting will be introduced. Why should the optics of the spirit world accommodate itself exactly to these earthly impossibilities?

g. If good judgment be not employed in the insertion of a human figure into a scene containing figures of people, animals or other objects, the effect produced may be that the figure is 10 or 15 feet high, or else that the sheep, for instance, are large as cows. Why should spirit photographs duplicate this clumsiness?

h. If a figure is pasted on a negative and a print taken, the raised edges of the affixed paper will show most palpably. Do spirits also cut out the figure of a man and paste it on a picture to which he did not belong, before photographing him?

i. If the lower part of a figure is pasted beneath, say, a photo of flooring, the intention being to let the upper part of the figure appear above an intervening object, the floor will appear to bulge in the print. Do spirits perform exactly the same clumsy tricks in their photography, and if so, is it their object to prove a case against themselves?

j. If the paste gives way under the shoes of a pasted figure, the shoes will curl up and the print will show the white surface of the up-rolled portion, constituting a dreadful "give-away". Must we expect the same effect, now and then, in a spirit photograph?

k. If a head bent be cut out of shoulders also bent in the act of writing, and an erect head inserted, the effect inevitably is that of the head having been hammered by a pile-driver far down into the torso, with a V-shaped slice gouged out on one side of it. The dreadful effect is easily explained when we know the cause, but what could explain this identical appearance in a spirit photograph?

l. The attempt to conceal the fact that too large a place has been cut in a scene for the insertion of a human figure which has no business

by coincidence duplicate one or several of the peculiarities of normal though "trick" photography, but to suppose that it would duplicate the whole series, for reasons which are unintelligible, or for each of which a special theory has to be constructed out of mere imagination, were sheer infatuation.

For Dr. Keeler to produce photographs by manipulation of the two known life photographs of Mr. Bocock, it would be necessary for him to procure these photographs. Despite the opinion of my friend, Mrs. Lee, I have no doubt that he did procure them, but cannot be expected to know the history of his doing so. Mr. Bocock was pastor of a church near by and it would seem probable that a number of the life photographs are scattered about among those who knew him. There are methods of secretly photographing a photograph, even while one is looking over an album in the house of an acquaintance, whether named Brown,

in it may easily result in the appearance of a black line wholly or partly around it. But why should a spirit projection of a figure into the scene present precisely the same effect?

m. If from carelessness a white margin appears along the side of such an inserted figure, it may be obscured by a pen with a line which it is plain to see has been added to the actual print. But why should it be necessary thus to doctor a spirit photograph, and who had the motive to conceal and what was that motive?

n. If glasses are erased, it is impossible to do it effectually without destroying a part of the eye (in the absence of retouching). Why in spirit photographs should exactly that portion of the eye against which, in the life photograph, the rim of the glasses had showed, be destroyed?

o. If care is taken not to damage the eye too much in such erasure, then portions of the rim will still be visible, while other portions have vanished. Why should a spirit photograph show isolated fragments of the rims of spectacles?

p. If the bows of glasses are erased, careless work will show a white line where the bows had been. And must a spirit photograph imitate this mark of fraud also?

q. If glasses are thoroughly erased, there will be a notch left in the hair at the point where the bow showed through the hair. And must the photograph of a spirit who does not wear glasses show a similar notch? And by what strange fatality?

r. If glasses are added with a pen, and the hand is uncertain, a magnifying glass will show jiggles and angles instead of the even oval of the rim of the lenses. But if a spirit puts on glasses and is photographed, why should the same sort of jiggles and angles appear, and why, if the photograph represents his memory of the glasses he wore on earth? If

Lee, or Robinson. Mrs. Lee says, "Only after three years' patient investigation and spending more than 1000 dollars did I get a photograph of Mr. Bocock. Now he comes easily".

It could hardly have been a secret to Mr. Keeler to the end of that three years that his patron wanted photographs of her friend, Mr. Bocock, and that other thousands were available if the portrait could be secured. It seems not at all improbable that a veteran in the art of living off the public by his wits could have managed to procure the first life-photograph, perhaps through an agent whose connection with him would be unsuspected, and for an ostensibly very different purpose.

Yes, Bocock began all of a sudden to come very frequently and with ease, but never in the profile position. Why was it three years before one was obtained and why such frequency after the

he had owned such spectacles he ought to have bequeathed them to a museum of curios.

s. If a head is bunglingly attached to a collar, the neck may be larger than the collar, actually cut into the collar and the coat, etc. Is it to be supposed that spirit styles copy these errors of the scissors?

t. If a hat is added which is an inch broader than the skull beneath its rim, the odd effect which appears in several of the pictures will result. Must we conclude that spirits also wear their hats, like Mahomet's coffin, suspended 'twixt heaven and earth?

u. If the light comes from above, a large bow beneath the chin will cast its shadow below, but if the head and bow are removed and another head minus the bow is substituted, there will remain the shadow of angular and indented outline with nothing to account for it. But why should a spirit, not wearing such a bow, exhibit this mysterious shadow?

v. If a photographic head is inserted in an engraving, the photograph of the compound will show the engraving dots everywhere but in the head. Why should a spirit photograph show dots at all, and if for the sake of a "stunt" they can be put in, why does the power to do so always stop when the head of a particular spirit is reached?

w. It is easy to photograph a cut from a magazine, line for line, but if spirits can do it, why would they be interested in making out a case against themselves? Why not tell the truth, if it is in fact a proof of the remarkable things that they can do, instead of passing it off as something original?

x. If a bishop's vestments are normally photographed in America, one would rather expect them to be of the modern and American cut. But are we to suppose not only that are there bishops up yonder but also they are condemned to wear exactly the ugly fashions of earth? As

first one came unless somehow, through some inadvertence of Mrs. Lee or in some other manner, a life photograph was obtained at a certain date? Then it was considerably later, probably a year or more, before one of the profile faces of Bocock came, though after that they came by scores and hundreds. Why, after such facility in presenting one position of his face, did it take so long to turn it to another angle, and why after the first variation so easy, unless the other life-photograph was discovered at another particular date?

As to the conditions under which the pictures were taken and developed I quote the inscription written by Mrs. Lee on the fly leaf of an album of 200 of the photographs: "Photos taken by Dr. Wm. M. Keeler Sunday mornings, with Century camera. Some photos taken by focussing camera on black curtain. Exposure about half minute. Developed by Dr. Keeler, often M. duPont Lee present." In another album of 200 photographs was found this inscription: "Photographs taken by Dr. Wm. M. Keeler Sunday mornings with a Century camera. Developed by him. M. duPont Lee and others often present. Camera often focussed on black curtain. Sometimes the 'sitter' is obliterated". Similar inscriptions are written in 13 other albums of

Bocock was never a bishop in his mundane existence, his photographs so decorated cannot represent his memories.

y. If a pair of pantaloons are attached to a black curtain, and the extremity of one leg of the garment drawn back and pinned in place, the result could be joined to the upper part of a human figure, but the pantaloons would be flat, without feet, and present a sorry imitation of walking. What possible inducement could there be for spirits to produce in a photograph a replica of the effect brought about by this clumsy device?

z. It is easy to place a head in a flower, in a hole in the trunk of a tree or in a crotch of its branches by normal photography. But why on earth, or rather in paradise, should spirits wish to duplicate these easy tricks? It is a wonder that they did not think of the familiar stunt of the man in the bottle. But that may have come by this time.

aa. The limitations to the possible alterations of the accessible life-photographs which have already been stated would keep the Bocock introduced into natural or architectural scenes from looking at them or displaying any interest in them. But if spirits can introduce him into a picture of precipices and waterfalls, or in front of the Tower of Jewels of the Panama-Pacific Exposition which was built years after his death, why in the name of all that is reasonable could they not, in these or any one

equal dimensions examined. In other words, after she became sure that all was above-board Mrs. Lee permitted conditions which put no bar whatever upon trickery, if one chose to employ it. Many, if not the great mass, of the exposures were made when Mrs. Lee was absent. It is true that there were cases in the beginning and perhaps later when she is confident that the plate was under her control from the beginning to the close of the process, and two or three times she had a friend present to corroborate the statement. But so we have the honest and yet mistaken statements of witnesses that no opportunities for deception were given to certain slate-writing mediums. Let the reader consult the paper entitled "The Possibilities of Mal-observation and Lapse of Memory", by Dr. Richard Hodgson, in the *Proceedings of the [English] Society for Psychical Research*, Vol. IV, pp. 381-404, and the paper with similar title directly following this, pp. 405-495, by S. J. Davey, also Dr. Hodgson's paper in Vol.

of scores of like pictures, light up his photographic-studio countenance with the knowledge that he is in the vicinity of something interesting to a tourist, and turn him so that he can look at it?

bb. One is not surprised to see a photograph of a building connected with art exhibits displaying a classical Greek design with naked figures forming a frieze. But is it not odd to find the same building, including the nudities, serving as a church in the regions of the blessed?

cc. The photograph of the cut of such a building from a hand-book or magazine would be expected to display the dots of engraving. But how does it happen that the photograph of a church built in paradise from the same design also shows the dots?

dd. It is in accordance with the conventions of mundane artists to provide angels with wings. But as Mrs. Lee has not yet achieved the aspiration of the old song, "I want to be an angel", and there are no data in the sacred books which warrant the assumption that spiritual bodies are ornithopterous, and, after all, it is only Mrs. Lee's "astral" that is portrayed—and I believe that no theosophist claims that astrals have feathers—it seems very odd that the spirit photographers should have furnished her, in some instances, with plummy pinions.

If the incorrigible believer protests that the spirits may have brought about all these and other duplications of the fraudulent tricks of normal photography simply because they wanted to, the fatal answer to even this desperate apology is that it is at variance with the constant claims of the scripts which accompany the pictures, which is that the purpose is to give proof of spirit action, not to erect insurmountable barriers in the way of any favorable opinion.

VIII, pp. 253-310. Mr. Davey discovered the methods of the slate-writers, and gave demonstrations, some of those present not knowing his purpose. The reports of the sitters invariably made statements inadvertently false, because of fatally defective observation and memory, though the acts took place in the full light of day. And yet they were intelligent and conscientious observers, quite sure that they observed and remembered all that was essential. The fact is that in any process that requires time and embraces many details the attention not only flags but it may be easily diverted from apparently casual movements which are really the decisive ones. Over and over again observers report that the slates never left the hands of one of them, and yet are entirely mistaken, the occasion of the "medium" getting sole possession of them being so fleeting and so apparently trivial that it escaped observation or memory closed entirely over it. The conditions of the "spirit" photography in this case were more favorable than those of the slate writing referred to.

Mrs. Lee thus describes one instance, supposed to be test-proof: "Taken by me to Dr. Keeler, 1339 Otis Place, at night. Held in hand by Dr. Keeler until three raps were heard. Developed at once. Plates never left my hands for a fraction of a second. Developed by me, Dr. K. at a distance from developer." And the resultant photograph is the one whose original I found in the *Metropolitan Magazine*, the reproduction of a ghostly drawing by José Cabrinety! The photograph was supposed to be taken without camera. As the process was described in another letter, "We sat around a table in the dark, and placed our hands on plate holders containing plates until three raps were heard. Each holder contained two plates and we held first one side of the holder up, then the other, thus, so to speak, exposing each plate." In the dark it would be specially easy at the moment of turning the plates, to substitute—to push into the fingers of the sitter another plate-holder containing previously prepared plates, as previously prepared slates are substituted in the light by skillful manipulation with the witnesses equally assured that the original ones "never left their hands for the fraction of a second." Or at some other stage the moment of inattention could be utilized.

The apparent process was often varied, as when the plates

were held in their envelopes, instead of in plate-holders, and the more it was varied the more likely the constant sitter to let determining movements pass unnoticed. More difficult feats are being done every day in various branches of prestidigitation. In the bright sunlight of a hotel-parlor I have had a card introduced between my fingers when if sufficiently naïve I would have sworn that what I grasped was one from another suite which never left my eyes "a fraction of a second". Suppose that the moment of opportunity of substitution did not happen to occur in the photographic incidents. Then there would be simple failure to get results, and a percentage of these are reported as something to be expected, as indeed it is! A fact whose significance it is difficult to escape is that Dr. Keeler will under no circumstances allow a person to be present during the photographing or developing who represents the Society for Psychical Research or who is not entirely satisfactory to him. The Society has no inimical spirit toward him. It has no desire to demonstrate that the photographs are not genuine, but only to ascertain the truth. Those who subconsciously dissimulate, in a condition of hysteria, without conscious attention to deceive, seldom show such caution, as witness the case of Miss Burton (*Proceedings of A. S. P. R.*, Vol. V, Part 1). But Dr. Keeler's aversion to anything which savors of expert examination of his claims is of long standing.

He refused to make photographs for the Seybert Commission (See their Report, pp. 91-92) except "with the right to demand, if conditions make it necessary, the exclusive use of the dark room and my own camera", which of course would make the "investigation" a farce. He also demanded the payment of 300 dollars for three sittings whether he got results or not, which stipulation was clearly prohibitory, if not intended to be so.⁷ And in this later period he will not allow Dr. Hyslop to be present under any conditions, nor will he even answer his letters. He will not allow the present writer to be present during an experiment, even though offering to be lashed to a chair. And Mrs.

7. An ardent Spiritualist, A. B. Richmond, Esq., replied to the report of the Seybert Committee, in a book entitled "Review of the Seybert Commission's Report". But he had not a word to say in defense of W. M. Keeler, considered the whole spirit photography business as of doubtful authenticity, and describes some fraudulent processes, which he says are not necessarily known to the legitimate photographer.

Lee testifies: "I never, under any circumstances, take any strange man or woman to Dr. Keeler's without his understanding clearly first who they are, so there can be no faintest suspicion in his mind that he may be imposed upon." It appears that in Dr. Keeler's opinion merely to be observed by a person who knows what to observe, is an imposition.⁸ It is not demeaning the excellent intelligence of Mrs. Lee to imply that she is not an expert observer, for the same thing is true of some of the greatest minds. When, in 1914, as now, she was experimenting by holding a plate at home and afterwards getting a photograph from apparently the same plate at Keeler's, it was suggested by Dr. Hyslop that she take a plate that had not been so held and see what happened. She reported: "I tried your suggestion of giving Dr. Keeler a plate to develop which had not previously been held. He entered into the idea with great interest [!] This plate had absolutely nothing on it when developed." She actually informed Keeler of this variation in conditions, giving him opportunity to vary the sequel accordingly.⁹ Of course the experi-

8. In various letters, like the one of Jan. 14, 1915, Mrs. Lee regretfully remarks: "Concerning your experimenting, however, you will remember that Dr. Keeler did not answer your letters, and therefore, for reasons best known to himself, does not wish to make your acquaintance." True, the Grand Llama of Thibet was never more particular about his circle of acquaintances, but perhaps, after long study, it might be guessed why Keeler so shyly avoided the overtures of Dr. Hyslop and the present writer.

9. When the plate was "held" in its envelope by Mrs. Lee at her home, or in a plateholder by Keeler and Mrs. Lee at his house, the image was supposed to be impressed upon it, thus protected, by spirits. In a letter of Oct. 16, 1914, Mrs. Lee reports that she has twice taken an unheld plate to Keeler, without results. The object of the experiment suggested by Dr. Hyslop was to see whether, if the lady brought with the plates submitted to Keeler one which she had not previously held for the purpose of having the spirits place a photograph upon it, of course without his knowledge that any such alteration in conditions had been made, any picture would nevertheless appear upon it. In that case, since the process for getting the picture on the plate had not been observed, it would be pretty good evidence that another plate had been substituted. But Keeler was told of the alteration, and of course there was no substitution, and on development the plate was found blank. Mrs. Lee adds, "Next time I will take one not held and develop it myself." [!]

ment proved nothing unless one takes it for granted that the photographs are surely supernormal. Otherwise, using the plate she brought rather than another previously prepared would secure the result that might seem desirable from the photographer's point of view. And though on a few occasions Mrs. Lee was able to take a friend to witness the process, his presence was unpropitious unless at least the opportunities for deception in the dark or half-light were increased. "We have demonstrated that Mr. Johnston's being in the room when we developed ruins my plates, something that Dr. Keeler's presence does not seem to be able to counter-balance[!]; at the same time Mr. Johnston has no power to injure plates Dr. Keeler has held[!]." It is possible that even Dr. Hyslop would not "injure the plates" if he would sit just outside of the door.

In reference to failure to get anything on plates furnished by Dr. Hyslop the following probably inspired sentence was written: "How do you know that the marking of the plates, even, may not have rendered them unfit for psychic demonstration upon them?" We do not know, but it is indeed unfortunate that the

Again this would prove nothing, if she told Keeler. He would simply let her go ahead with her own plate, and no one suspects her of fraud.

Again, on Nov. 30, 1914, Mrs. Lee writes that at Dr. Keeler's suggestion she holds, at her residence, a plate for twenty minutes at the same hour that he likewise holds a plate [?] at his house. Then they meet at his house, he develops her plate [?] and she his. "My results are far superior to his in a majority of instances. I can account for this in no way except that the results are controlled by the spirits." The astonishing fact could be accounted for by Keeler's desire to flatter a wealthy patron and keep her at work furnishing him with the wherewithal, if he found opportunity, "in a majority of instances", to do sleight-of-hand work.

A letter by Mrs. Lee, dated Aug. 29, 1914, from Gloucester, Mass., says: "I sent 8 plates to Washington, two were broken. I obtained results on all." Astonishing! As there is not the smallest hint anywhere in the correspondence that the lady ever marked a plate, or that she retained a measurement of any break in a plate, "conditions" were favorable for Keeler to render back to his patron whatever plates he pleased duly adorned with the requisite number of breaks.

It seems not too much to say that the lady, like so many other amateur investigators, was not fully alive to the conditions which make for evidence.

"conditions" necessary for the photographs produced by the spirits at Dr. Keeler's call always correspond with those which would defeat any proof of the genuineness of the process involved, if it were genuine.

But photographs taken by Dr. Keeler were recognized, it is said, when it is certain that he never could have had in his possession an original. I do not doubt it, but let us see what Stainton Moses said on the subject of such recognition. "Some people would recognize anything. A broom and a sheet are quite enough to make up a grandmother for some wild enthusiasts who go with the figure in the eye and see what they want to see. * * * I have had pictures that might be anything in this or any other world sent to me, and gravely claimed as recognized portraits, palpable old women authenticated as 'my spirit brother dead seventeen years, as he would have been', etc." (In "*Human Nature*", May, 1875.) After the body of the murdered Dr. Parkman was in ashes and fragments in the basement of the Medical School building persons "recognized" him walking in the streets of Boston. Someone "recognized" one of Keeler's photographs as that of Daniel Webster and it is so labelled, whereas it is that of Stephen A. Douglass. Edward Everett Hale is labelled "Count Tolstoi", and J. W. Booth is labelled "Edgar Allan Poe".¹⁰

10. *From a letter by Dr. Richard Hodgson to F. E. W., Dec. 13, 1899:* "Thanks to your kindness I have before me the photographs of three persons whose faces are said to appear in Mrs. W——'s pictures. They are James J. B——s, Laura W—— and Mrs. Rebecca W——; and in the alleged spirit pictures before me I cannot find any faces that can be reasonably supposed to offer any close similarity to any of these photographs. I am amazed that you regard these spirit pictures as resembling those persons whose photographs you send me. . . . It will be a complete waste of time and energy to devote any more attention to Hansmann and Emner and what I regard as their trick performances."

"*Modern Spiritualism*", Vol. II, p. 125. By Frank Podmore. Mr. Podmore examined an accidental spirit photograph made by a certain man, "in which he recognized the features of a young acquaintance who had recently met with a tragic death. In fact, when he told me the story and showed me the picture, I could easily see the faint but well-marked features of a handsome, melancholy lad of eighteen. A colleague, however, to whom I showed the photograph without relating the story, at once identified the face as that of a woman of thirty! The outlines are in

Another photograph does duty as a great uncle of Mrs. Lee, who died long ago. No portrait of him exists, but it has been "recognized" as having the facial characteristics of the Henderson family. But it is the well known face of Daniel Drew, the old Wall Street financier! A lady who accompanied Mrs. Lee to Dr. Keeler's afterward received a print of the photograph then taken, and she wrote back that it was "an absolute copy of one made seven years ago and since destroyed". Even at that it would be impossible to verify the accuracy of her identification with an annihilated picture taken seven years before. But a later letter says that the garb worn in the Keeler photograph was not actually worn by her at the time the earlier one was taken, but was that of the religious order which she had intended to join. But the "garb" constitutes the whole of the Keeler photograph except a part of the face in profile emerging from the enveloping fabric! What then becomes of the first positive statement and what confidence can we have in what remains of it?

Mrs. Lee, who is a lady of distinguished family connections, and long a resident in Washington, where also Mr. Bocock was for a time the rector of a church, has been carrying on her investigations in connection with Dr. Keeler, of the same city, since 1912. She has certainly spared no pains, has paid the medium some thousands of dollars, furnished him thousands of photographic plates, and amassed a mammoth collection of photographs of faces, scenes and scripts. It is a pleasure to bear testimony to the candor with which she has laid all these materials open to a laborious examination.

Some may wonder why it should have been regarded worth while to spend pains on fabrications so manifestly fraudulent. For the reason that to many who have seen the collection, or a part of it, but without so painstaking an examination, it was not evident that they were fraudulent. And in order that readers may be instructed in the marks by which they can recognize the character of photographs, as fraudulent as these, which are today being accepted as genuine by thousands all over the land.

I am very sure that the estimable lady to whom gratitude is

reality so indistinct as to leave ample room for the imagination to work in."

owed, if certain of the more flagrant examples which I have described had been shown her at first, would have denounced them as impositions. But the work was done more carefully and plausibly at first, and her mind led along by degrees until, in spite of her general sagacity, she had built up a special mental vision and a special logic to suit the pictures. So Professor Berringer, of some repute in his time, who had published a work on fossil remains, was shown by members of his class what purported to be fossils of novel species. These had been manufactured by the young scoundrels out of some composition which, after being baked, imitated stone, and did not depart from known types sufficiently to warn the professor. Encouraged by their unexpected success, the youths brought in more examples of still more novel forms, and the more they brought them in the more they were encouraged to do so. Presently, the savant published a report on the new fossils. By this time the wags were taking him out and letting him dig up the fossils where they had buried them. They became more audacious, and fossils resembling letters of the Hebrew alphabet were brought in and passed muster. The professor's mind, in this particular matter, was now as that of one hypnotized, and he would probably have died believing in the authenticity of the "fossils", but that the jokers ended it by digging up as fossils formations bearing the learned man's initials.

A trickster who is still advertising in the newspapers that he will make spirit photographs at three dollars a pair is not likely to open anyone's eyes by going to quite that length of Mephistophelian humor.¹¹

11. I have not cared to meddle with the odd photographs taken by Mrs. Lee and developed completely apart from Dr. Keeler. These in general present exactly the appearance of (1) double or triple exposures, (2) sun-spots, or (3) straight and curved black bands with mottled spots. I will only say that in a specimen I have of the third class "taken" by being held for a considerable time in an "opaque" envelope, the curved band at the top coincides precisely with the mucilaged flap of the particular specimen envelope in the possession of the Society and the straight band at right angles with the former in the photograph corresponds almost precisely with the mucilaged overlapping of edges of paper down the center of the particular envelope. It is evident that the mucilage intercepted light rays which seeped through other parts of the envelope upon the plate.

THE SCRIPTS.

Besides the pictures, a great mass of script appeared, descriptive of the pictures, or the process by which they were produced, or of various matters in which the portrayed persons were concerned, either in life or since death, etc. These therefore form an inseparable factor of the whole business.

The scripts are of two species: (1) Those which appeared on the plate photographed like the pictures, and supposed to have been produced by direct spirit action. (2) Those which are written in pencil on small slips of paper, produced in dark séances and likewise claimed to have been produced without agency of living hands.

We would then have some justification for expecting to see the veritable handwriting of the respective alleged communicators, much more than in the case where a pencil is held in the hand of a controlled medium.

Yet we will admit the theoretical possibility that the writing, though produced without the direct physical intervention of the medium, is in some way dependent upon him and influenced in its characteristics by him. But in some cases the *signature* is not so influenced. The signature of Ralph Waldo Emerson and of Henry W. Longfellow, for example, if not genuine and original ones, are very perfect imitations of their true signatures. Emerson's particularly, does have the appearance of being a tracing, exhibiting, when seen under a glass, just those tokens of stop-pages and alternations of pressure which invariably result when one slowly executes a tracing. But let us assume that it is genuine. Then the question arises why the body of his letter bears no resemblance to the signature, and is utterly unlike his true handwriting. If he could produce a true signature, as it certainly is unless a studied imitation, why did he not at least occasionally inject some of his chirographical peculiarities into five sheets of writing which precede it? If he was not able to do this in the letter, how was he able suddenly to achieve a perfect success in his name?

This complete opposition of styles could not have been automatic, for one's way of writing his name is no more part and parcel of his motor habits than is his mode of writing in general. He has scores of little tricks in his general writing which living

he cannot escape from and which are really as characteristic of him, if not so conspicuously so, as his signature. And if Emerson so perfectly executed his name as he wrote it in his life time, it would seem that, by a very little effort, he might have written just a few other words in the way he used to do. And if he wrote his name so nicely by effort, he might have pointed proudly to the fact and explained why all the rest of his message was in a strikingly different handwriting.

A long letter from Longfellow undoubtedly ends with his true signature—if it is not a careful imitation. And the body of the letter is back handed, as Longfellow wrote, but unevenly so, as would be with a person whose hand was not used to writing with that slant. But if Longfellow automatically or purposely slanted his writing, why did he not automatically or purposely manifest other of his characteristics elsewhere than in his signature? Why did he not make his odd *W* as it is in his name, or even once in eight pages happen to get down that peculiar *f*?

Aside from the signatures both these letters were written by one person. That person, on whichever side of the line, wrote the letter signed "George Sand", signature and all. And that person wrote the letter signed "Charlotte Brontë". As the Longfellow letter was altered in its superficial aspect by being written with a back slant, so the Brontë letter has several apparently selected variant ways of forming certain letters carried through it (with some—shall I say oversights?), but these are not in the least approaches to Brontë's real penmanship and cannot conceal the fact that the same person wrote it that wrote the others. That person was probably a woman, at least it is a very pretty "copper-plate" hand with long slender loops.

Aside from the four above-described photographed letters in one hand, there are before me photographed scripts purporting to be by seven writers, and pencil scripts purporting to be by thirty-four writers, none of which are in that hand. The names appended to the photographed scripts are those of Kemper Bockock, Robert Hare, William Mumler, H. W. Mabie, W. J. Colville, J. Wilkes Booth, and one which is illegible. The names on the penciled series, are Socrates, Cotton Mather, Napoleon, Count Rochambeau, Franklin, Poe, Capt. Marryatt, J. Q. Adams, Jefferson Davis, A. T. Stewart, Joseph Jefferson, Seward, R. E.

Lee, Grant, Hayes, Cleveland, Theodore Parker, Beecher, Tilton, Phillips Brooks, Moody, Nast, John Brown, Dickens, George Eliot, Cooper, Blaine, Dr. Mudd, Andrew Johnson, Gen. Butler, Atzerodt, Mrs. Surratt, Lincoln, and Bocock.

And as confidently as I assert that the communications from Emerson, Longfellow, George Sand and Brontë are by one and the same hand, so far as the penmanship is concerned, I also assert that any expert in handwriting more prominent than myself would declare that all the rest of the photographed and penciled scripts, claiming to be by 40 distinct persons, were executed by a certain one other hand.

Again, the somewhat far-fetched suggestion may be made that in spite of the fact that they are supposed to have been produced not as Mrs. Piper and Mrs. Chenoweth get communications, by the automatic writing of a pencil held in the medium's hand, but "directly", yet the penmanship may for some unknown reason be influenced by the medium at a distance. But why should some of the signatures, then, be freer from that influence? For Nast's name is in very good imitation of the way he wrote it, Beecher's is certainly reminiscent of his true signature, as are those of Lincoln and Grant. But the resemblance ceases with the names. These two facts interestingly coincide with the facts that facsimiles of the signatures of celebrities are easily obtainable but not facsimiles of writing convenient for "messages".

Only of and by the spirit Bocock, so far as I know, is the claim positively made that it is certainly his handwriting that comes through. Mrs. Lee says so. "Messages unmistakably in Mr. Bocock's handwriting." "There is absolutely no way Mr. Keeler could gain access to Mr. Bocock's handwriting." "In this way we received in Mr. Bocock's writing Dr. Keeler's history on 12 plates." Mrs. R., who knew him, says so. "I am very familiar with Mr. Bocock's handwriting and the papers shown me by Mrs. Lee seem to be in his own writing." Mr. Johnston says so. "Mr. R. Le Grand Johnston, the artist, says he will take his oath that it is Mr. Bocock's handwriting." His own brother, a professor (not of chirography but of Greek) says so. "The writing is the same and the signature perfect." He himself—if the communications come from him—says so. "This

dear is my signature for the preface of this history," and he writes it twice for emphasis (Pl. 30).

Yet they are all mistaken. Chirographical science boldly contradicts friends, brother, and even the alleged writer himself. The photographed scripts to which the name or initials of Kemper Bocock are appended are not in the handwriting of the letters which he wrote in his lifetime, though they may bear a superficial resemblance. It is not difficult to produce and to cultivate such a superficial resemblance to a selected individual's writing, if it is not purely accidental. I can myself do it with ease, or can in almost as many minutes produce ten styles of script which many a tyro, taken unawares, would pronounce all by different hands. But unless I wrote with extreme slowness and pondered every letter (if even then), no one of them would escape detection by the expert in handwriting as mine, if a considerable specimen of my normal script was before him. Not only is the penmanship of the "spirit" Bocock scripts not that of the living Bocock's letters, but it is (despite differences of slant, size and other disguises) the same with that of "Robert Hare" (Pl. 31), "William Mumler" (Pl. 32), "H. W. Mabie", "W. J. Colville", and "J. W. Booth"—and every one of the thirty-four alleged writers of the pencil scripts before me. I do not know whether this writing is the same as that of Dr. Keeler, but I do know that he declines to answer any letter sent him from the office of this Society, and it seems as impossible to acquire an acknowledged product of his pen as it is to get entrance into the rooms where he photographs and develops his pictures. It has been intimated that the latter would "disturb conditions", and it would not be surprising if the former should "disturb conditions" considerably also. Mrs. Lee would gladly have shown me one of his letters, but alas! she had none, and such few notes as she had ever received by him had been executed on the typewriter! [See later section: "The Writer of the Forged Scripts Found at Last".]

Space cannot be taken for the possible tests, but a few which can most simply be described are here given. Let it be understood that "B" stands for the Bocock "spirit" script (Pls. 26-30), "H" for that of Robert Hare (Pl. 31), "M" for that of William Mumler (Pl. 32), and P. S. for the series of pencil scripts (Pls. 36-38).

Italics indicate that the cited script is reproduced in the plates accompanying this report.

THE "SPIRIT" SCRIPTS OF
BOCOCK AND OTHERS.

THE BOCOCK LIFE SCRIPT.

CAPITAL I. As a rule made with two pronounced strokes which fail to meet at the top, no curve at the bottom.

See *B 29; M 32* (more evident in original photograph).

Same in P. S.: *Brooks*, Beecher, "Sec'y. Seward", Lincoln, Jefferson, Johnson, Butler, Tilton, Hayes, Dickens, etc. (But three exceptions in 26 instances.)

CAPITAL I. A single stroke, with or without an almost imperceptible turn at the top and a loop or curve at the bottom.

Seven instances in 33-35, 7 in filed letter, no exceptions.

CAPITAL D. An especially ungraceful formation. On completing the stem the pen sweeps to the right without the usual minute upward curve, and finishes well above the stem, making the letter long and awkward.

B 26, 27, 28; M 32.

Also throughout the P. S.: Jefferson, Davis, Dickens, etc.

CAPITAL D. A graceful, compact formation. The pen leaves the stem with a small twist before proceeding to the major curve, which finishes with a small loop at about the height and to the right of the stem.

Four examples in 33-35.

INITIAL s. Never the printed or Greek form. Generally it begins with a long upward sweep.

B 28, 29; H 31; M 32.

Same in P. S.: *John Brown*, Beecher, Joseph Jefferson, Cleveland, Napoleon, Moody, Hayes, "George Elliot", etc.

INITIAL s. Always the Greek form.

Never fails in the 11 instances in 33-35, nor the 15 in the filed letter.

MEDIAL AND FINAL k. Straight stem without any forward throw at the bottom. Letter completed by an independent stroke.

MEDIAL AND FINAL k. Almost without exception the downward stroke makes a curve to the right and the letter is completed without lifting

B 28, 29, 30; H 31.

Also, with hardly an exception, through P. S.: *Brooks, Socrates, Parker, Butler, Dr. Mudd, Lincoln, Jefferson, etc.*

SMALL o. Almost invariably open at the top.

Throughout *B, H* and *M*.

Also throughout P. S.: *Cleveland, "Bishop Brooks", Beecher, Parker, Poe, Socrates, Adams, etc.*

INITIAL h. Generally begins with an upward stroke starting at a low point.

Nine exceptions out of 62 instances in *B 26, 27, 28, 30; H 31; M 32.*

Two exceptions noted out of 19 instances in P. S.: *Brown, Socrates, Brooks, Cleveland, Butler, Cooper, Dickens, etc.*

FINAL d. Always ends with a down stroke. Sometimes defectively short in the upstroke.

B 26, 28; H 31; M 32.

The same peculiarities invariably found in P. S.: *Poe, Jefferson, Adams, Parker, Brooks, Cleveland, Socrates, Brown, Lee, Beecher, Dickens, Johnson, Butler, etc.*

SMALL y. The normal concavity at the top nearly or quite absent, as a rule. The tail of the letter straight, or ending in a slight inclination to the left, or, rarely, a loop.

B 26, 27, 28, 29, 30; H 31; M 32.

So in P. S.: *Cleveland, Brooks, Beecher, Parker, Poe, Socrates, Adams, etc.*

the pen, unless by a slip.

Nine instances in 33-35, 8 in filed letter, and only one or two exceptions to the rule.

SMALL o. Almost invariably closed at the top.

About 1 in 7 fails in 33-35 of being completely closed, and yet is more nearly so than the prevailing cup-shaped formation of the "spirit" scripts.

INITIAL h. Nearly always begins with a downward stroke, without loop. If there is a loop it starts well up.

Five instances in 33-35, and 18 in filed letter, all but 2 of which begin with a downward stroke.

FINAL d. Usually ends with an upward stroke (nine cases out of 12 in 33-35, 7 out of 8 in filed letter) and is never defective by lacking height.

SMALL y. Almost invariably has a well-defined cup-shaped top, and with the tail terminating with a slight or decided turn to the right.

33-35, and filed letter.

SMALL p. Often made with two separate strokes. The part to the right of the tail usually closed or partly so. With one exception the pen leaves the letter, when medial, to form the next, with a straight stroke.

B 26, 27, 28, 29, 30; *H* 31; *M* 32.

Also in P. S.: *Beecher*, *Brooks*, *Tilton*, *Cooper*, *Grant*, *Lincoln*, *Poe*, *Mudd*, *Butler*, *Stewart*, *Adams*. (16 cases, out of which 13 are closed and 15 have the following straight line.)

FINAL s. Rarely closed or partly closed, but usually ending with a short straight or nearly straight downward line.

B 26, 27, 28, 29, 30; *M* 32.

Same throughout P. S.: *Brooks*, *Adams*, *Socrates*, *Grant*, *Lincoln*, *Jefferson*, *Moody*, *Lee*, etc. (Very few exceptions.)

SMALL i. In about half the cases followed by a break, or lift of the pen.

Number of times that the break follows in the "spirit" scripts shown in the plates: *B*, 15 times; *H*, 5; *M*, 5. Also in P. S., 43. Number of times that there is no break: *B*, 20; *H*, 5; *M*, 11. Also in P. S., 41.

Total breaks, 68; total absences of break, 77.

SMALL p. Always made without lifting the pen. The part to the right of the tail never wholly or partly closed. The pen leaves the letter, when medial, to form the next, with a smooth linking curve.

Throughout 33-35, also in filed letter, with one exception as to the flowing curve.

FINAL s. Uniformly finishes with a smooth curve to the left, sometimes closed, usually half-closed.

Eighteen examples in 33-35, 31 in filed letter, and but two exceptions (Greek form).

SMALL i. The law is that this letter is not followed by a break unless the next letter is c. There are but three exceptions out of 112 instances.

Number of times that break follows in plates 33-35, 3 (all followed by c); in filed letter, 5 (2 followed by c). Number of times that there is no break in plates 33-35, 47; in filed letter, 57.

Total breaks, 8 (5 followed by c); total absences of break, 104.

THE WORD to. Common to carry the line straight up from the o back to the t (11 out of 16 cases) and forward to the beginning of the next word (10 out of 16 cases).

B 27; H 31; M 32.

Also in P. S.: *Poe, Adams, Dickens*, etc.

THE WORD to. The t is crossed by a horizontal independent stroke.

No exceptions found in 11 cases in 33-35, and 9 cases in filed letter.

SIGNATURE OF "BOCOCK".

Two examples in 30. Note the open-top o (3 instances out of 4), and the lifting of the pen on the final k. Also the straight stem and compact shape of the capital K in *B 26, 27, 28, 29, 30.*

SIGNATURE OF BOCOCC.

In 35 note the closed top of o in both cases, and the making of the final k without lifting the pen, by means of the curious under-curve characteristic of Mr. Bocock in forming this letter. Also the curved stem and sprawling shape of the capital K. The identical marks are found in the signature to the filed letter.

In plate 31, the supposed writing of Hare, and in 32, the supposed writing of Mumler, compare the words in common, "through your [own] mediumship". Note particularly the sprawling *th*, the defective top of the *y* and its tail curving slightly but without loop, the open-top *o* and *ur* represented by a mere jiggle, the *i* twice written with a slant to the right and a following lift of the pen, the *s* starting low down and ending in so open a fashion that it could hardly be recognized except for its relation to the rest of the word, and the whole manner of forming the *p*.

Then compare with the "Bocock" scripts: *th* in 27, 28, 29, 30; *y* in 27, 28, 30; *o* throughout; *i* in 30, etc.; initial *s* in 28, etc. Also compare the "Hare" and "Mumler" *your* with the "Bocock" *you* in 26, 29.

After completing my analysis of the scripts I passed them over for examination and a more authoritative verdict to Mr. Albert S. Osborn, of 233 Broadway, New York, a well-known "examiner of questioned documents", and author of one of the standard treatises on the detection of forged handwriting. It would have been the height of impudence for me to have informed him of my own conclusions in advance, had I otherwise

been so clumsy as to do so. And as mine was complete and in writing before his began, the two reports are independent. That of Mr. Osborn follows:

REPORT OF EXAMINATION OF VARIOUS ALLEGED SPIRIT WRITINGS.

I have made a careful examination of a large number of alleged spirit writings and report as follows:

A large number of alleged communications from famous people now deceased have been submitted to me for examination, which purport to have been produced in some supernatural manner, and I have also examined certain alleged writings of one Kemper Bocock, and in my opinion this alleged Bocock writing and all the alleged communications from famous people submitted to me, including John Quincy Adams, Bishop Brooks, Edgar Allen Poe, Theodore Parker, John Brown, Grover Cleveland, Socrates, Henry Ward Beecher, and others, are all unquestionably in the same handwriting. This same handwriting also appears upon certain alleged writings which purport to have been directly impressed in some manner upon photographic plates, these sheets being numbered 10, 11, 12, and one without number beginning, "My dear Madam", and ending with a poem [Referring to the "messages" from Hamilton W. Mabie, W. J. Colville, someone whose name is illegible, and John Wilkes Booth].

All these various handwritings specified were unquestionably produced by the same hand. To give them any credence whatever, even after a brief examination, in my opinion indicates a childish and stupid credulity. The handwriting is of an uncouth, straggling character, highly developed, however, indicating that it is the product of a hand that has written much. The handwriting is full of the most distinctive and unmistakable characteristics, which show that it is all the product of the same hand. It is peculiar in its alignment, its proportions, its beginning strokes, its tendency toward abbreviation, its illegibility, its habit of connecting certain words with the word following, as well as its many distinctive, individual forms.

I call attention [See Plates 36-38] to the beginning of the alleged communications from John Brown and Grover Cleveland, and also the beginning of the communications from Theodore Parker and Edgar Allen Poe. This writer has a queer habit of making the small "d" at the end of words like a small "a", as is shown in two in-

stances in the alleged John Brown communication. This same characteristic appears all through these writings.

Another strange habit is a queer abbreviation of the word "you", which in many instances is represented by simply two strokes, as appears in the communications from Socrates and also from Bishop Brooks and Henry Ward Beecher. Possibly this particular abbreviation may have some theological significance, as it also appears in the alleged communication from Theodore Parker. It is difficult to consider seriously this problem and it offers many opportunities for indulging in levity, but as far as possible I refrain.

The small "s" as an initial is a very peculiar character and appears in the signature of Socrates, the signature of Bishop Brooks, and in the handwriting of Grover Cleveland, as well as in numerous alleged communications.

The writings are in numerous instances superficially disguised. Some are made with longer loops and with certain differences in size and proportions, but the disguise is very slight and utterly transparent.

It seems trivial to carry this matter any further, as the identities are so striking and conclusive and in number are sufficient to warrant the conclusion that they cannot be the result of accidental coincidence.

The alleged photographic plate communications and the alleged writings of Bocock also show these same peculiar characteristics. The comparison can be carried almost to any extent, but this is probably not necessary. I call further attention to the capital "I", to the small word "of", to the "y" at the end of words, to the word "the", to the long beginning strokes of numerous words, to the uneven alignment and the uneven margins, and the slant, pen pressure, alignment, connections, spacing, proportions and abbreviations, and the general character of the handwriting throughout.

I have also compared this alleged Bocock writing with genuine writings by this writer, and this examination indicates in my opinion unmistakably that it is not the handwriting of Bocock. It differs from it fundamentally and in many ways, and is not even a fair imitation.

I have also examined some alleged communications which it is claimed were written directly upon photographic plates, purporting to be from George Sand, Charlotte Brontë, Henry W. Longfellow,

and R. Waldo Emerson. These various writings, consisting of several pages [respectively 11, 12, 8 and 5], are in my opinion not in the same hand as the other writing previously referred to, but all four communications are, in my opinion, unmistakably in the same handwriting. They differ in a few particulars, but the disguise is of the most superficial character and applies to only a few letters. The handwriting appears to be that of a woman and looks like old-style woman's handwriting, with long loops, especially below the line, and a roundness of connections and a formality characteristic of much handwriting in vogue about the middle of the 19th century, or a little later.¹² Striking similarities are found in the word "of", the loop letters, the beginning letters and ending letters of words, also in the spacing, alignment, proportions, and in fact all of the characteristics by which writing can be described.

I have also examined various alleged spirit photographs which are perfectly evident and ridiculous fakes, being made in many instances by a perfectly obvious combination of, not even two impressions from two photographic plates, but by a clumsy combination of actual photographic prints which are stuck together and then re-photographed. This work, like the handwriting, is so crude and clumsy that it, in my opinion, hardly deserves serious consideration

Respectfully submitted,

New York, Apr. 15, 1919.

ALBERT S. OSBORN.

THE MESSAGES.

The statements in the scripts are frequently as false as the photographs and the scripts themselves. We have seen that a message from the purported Bocock declared signatures his own, which they certainly were not, and a certain edifice his present "Tabernacle", when it was really one of the buildings of the Panama-Pacific Exposition.

It was noticeable that the alleged communications paid a slavish deference to Mrs. Lee's opinions, even when these traversed the certain facts of history. For example, Mrs. Lee rather

12. Mr. Osborn was quite unaware of the fact that there is associated with W. M. Keeler in his work (I do not care to specify more particularly) a lady who must have formed her chirographical style at the period he mentions.

incautiously put her trust in a book by one Baker, which tells a cock-and-bull story of the escape of John Wilkes Booth, his subsequent wanderings, and his death in the beginning of the present century. The story is wildly preposterous, contradicting the testimony of at least thirty witnesses, and is days out in its reckoning of the events of the flight from Washington to Garrett's barn. It declares that Booth, a man so widely known and so striking in appearance that he could hardly have lived a week in the company of his fellows in any State in the Union, without disguise, actually wandered about the country forty years, wearing his hair and moustache in the same fashion as when he committed the fatal deed, and clothed in frock coat much of the time, yet guarded his secret from all except those to whom he revealed it in confidence, until he died in his bed! The worst crime of the romance is to charge Vice-President Johnson with instigating the assassination.

In accordance with the statements in this piece of fiction, and particularly with Mrs. Lee's unfortunate advocacy of them, we find such "messages" as these:

John Wilkes Booth tells the truth in every particular. Thanks that I am rest now.

S. E. Mudd.

Friends, I was hung unjustly, very much so.

Atzerodt.

They keep dragging poor old Ben into that Booth matter. Well I never had much use for Johnson.

Benj. F. Butler.

It was an outrage to hang that innocent woman, Mrs. Surratt.

A. Lincoln.

Mrs. Lee: Booth is writing a very interesting article.

A. Lincoln.

Booth and Baker have done well. I want to have added a few reminiscences which will make the history more complete. It will be short.

A. Lincoln.

The only note of dissent was from the *soi-disant* Johnson. Did even the medium in the business gag at the outrageous calumny?

I have been greatly maligned by Booth.

Andrew Johnson.

There was also confided to Mrs. Lee a voluminous history, received like Joseph Smith's Book of Mormon on "plates", of a marriage in Paradise, Mr. Bocock being the bridegroom, a certain lady whose corporeal envelope is still on earth being (or rather her "astral") the bride, and "the Right Reverend Henry Ward Beecher" the officiating clergyman. The "nuptials" seem to have stirred the celestial regions to their utmost circumference, for I do not remember to have read of a wedding attended by so large and at the same time so varied an assembly of notables. The banquet and reception are minutely described, the gifts named *seriatim*, and the whole has so familiar a ring as to warrant the suspicion that all the participating spirits were decidedly earthbound. Charlotte Brontë sent long and fervid congratulations, and added details of her career for which a brief consultation of Mrs. Gaskell's biography of her would furnish "good conditions". In his equally gushing congratulations Longfellow burst forth into song not quite up to his usual standard. George Sand, not outdone in compliments, uttered lofty sentiments concerning purity and marriage, and quoted from the sonnet by "Milton" (by inferior literary intellects ascribed to Wordsworth), containing the lines:

Great God! I'd rather be
A pagan suckled in a creed outworn.

Emerson paid a tribute to the "Dear Lady" which might have given qualms to a jealous groom.

It was indeed a notable occasion.

Some of the "spirits" of the short pencil scripts volunteer helpful information about themselves. "I shall long be remembered for my writings", says George Eliot. An old Puritan di-

vine complacently remarks, "Everybody has heard of Cotton Mather". Jack London exclaims gleefully, "I made a great name". Charles Dickens modestly observes, "You have read of me, I know". They are punctilious about their titles, as "Bishop Brooks", "Sec'y Seward", "Prof. Robert Hare" testify. And they make respectful mention of the titles of one another, as when "The Right Reverend" Henry Ward Beecher refers to his colleague, "Bishop Bocock". Historical information is vouchsafed, as when Grover Cleveland says, "They had just such a devil of a time with my election", while Hayes insists that "they said I was the *fraud President*, but that was not so, I was squarely elected". Whether with satisfaction or commiseration, General R. E. Lee remarks, "Hughes is having a hard time". George Eliot assures us that she is "still writing. It is a pleasure to contribute to the heavenly journals". Franklin Simmons (or "Simms") also, is "still sculpturing", and sends a message to Miss Lilian Whiting, "When you come over here, Miss Whiting, I'll make a tablet to head your tomb". May it be long ere Miss Whiting goes over, but when the tablet is made and erected, it ought to attract attention. Jefferson Davis, who in life was very fastidious in his speech, now remarks, jauntily, "Right with you", and "Sec'y Seward", not to be outdone, exclaims, "I'm coming in". Joseph Jefferson makes the impressive statement, "I never did sleep 20 years", which ought to clear up misunderstandings on that point. Perhaps it is because the phlegmatic U. S. Grant feels out of his element that he sets down this meteorological fact, "Madam: there is a peculiar feeling of joyousness which pervades the atmosphere here". Napoleon manifests his well-known benevolence by the assurance, "Your boy is safe". Dickens again comes forward to say "that was a very truthful sketch about me in Keeler's life-story". It appears that the history of Keeler himself is mysteriously appearing on the photographic plates, and interesting as new data about Dickens will be, still more fascinating and spicy should be the biography of Keeler, in the unexpurgated edition. But it is sad to find the Bishop still telling taradiddles in "Darling: You see with your aid we can impress our pictures upon the plates without the camera. Kemper". For we have found that not only camera was necessary, but scissors and pastepot and other paraphernalia.

THE WRITER OF THE FORGED SCRIPTS FOUND AT LAST.

After all in this Report which precedes the sub-heading "THE MESSAGES" had been written, Miss G. O. Tubby, of the A. S. P. R. staff, informed me that she proposed to send three dollars to the gentleman named in the following advertisement found in *The Progressive Thinker*, a Boston paper, issue of Sept. 27, 1919, and to see what she would get:

Now is the time to have a SPIRIT PHOTOGRAPH

of yourself, with spirit loved ones about you. Send a cabinet photograph of yourself, and three dollars, to the only living photographer.

DR. W. M. KEELER,
1456 Park Road, Washington, D. C.¹³

I suggested that she first send an inquiry, in order to see if the advertiser would sign his name in answering a very naïve and unsuspecting inquiry from a prospective customer. Accordingly she wrote and asked whether it made any difference whether her photograph had been taken before or after the decease of the friends whose portraits she desired. The answer received, type-written except the signature, which was executed with a pen, is as follows:

1456 Park Road, Wash., D. C., Sept. 30. [1919]

Your favor received and I hasten to reply. It doesn't particularly matter about the picture. How could you send me a picture

13. The confidence expressed in this advertisement of the ability to supply spirit photographs of deceased friends of unknown customers accords badly with the experience of Mrs. Lee, who certainly was disposed to say all that she honestly could in favor of the claims of Keeler. In a letter to Dr. Hyslop, dated May 22, 1914, she says: "I do not believe there is one chance in a million of his [an agent of Dr. Hyslop] getting the photo of a particular spirit. I have never obtained pictures of either of my parents, and only after three years of patient investigation and spending more than 1000 dollars did I get a photo of Mr. Bocock. Now he comes easily, and with increasing clearness of expression. I have taken many friends to Dr. K's for sittings and *only once was photo of friends obtained at the first sitting.*" [My italics.]

of the one before and after the passing away of the person. Any kind of a picture of the one will answer.

Very truly,

W. M. KEELER.

Incidentally, this letter (see Pl. 39) pretends to understand Miss Tubby to mean that she proposes to send, not her own photograph according to the terms of the advertisement and her note, but that of a deceased friend. Antecedently, one would suppose that Keeler in this instance planned to secure exceptionally "good conditions" for the production of the "spirit" portrait. But he must be acquitted of quite that degree of brass, since in the two photographs sent for the three dollars the portrait used for the conditions appears without masquerading touches. The purpose may have been to aid the imagination of the customer to identify the accompanying "spirits" by the introduction of costumes sufficiently contemporaneous to make it plausible that the wearers, or some of them, might have been the associates of "the person". At any rate, the only male "spirit" among those grouped about "the one" whose dress can clearly be made out, was so selected that his coat appears to be of the same cut as his.

The two photographs contain thirteen faces besides that of "the person", seven women, five men and a baby, but Miss Tubby, not being one of those for whom, to employ the expression of Stainton Moses, "a broom and a sheet are quite enough to make up a grandmother", recognized none of them.

But the best thing about the letter by "Dr." W. M. Keeler is the signature. Other attempts to extract his sign manual were unavailing, but for once he wrote his name with a pen and not with the typewriter. If the reader will study Plate 39 carefully, he may be able to derive some definite impressions as to whose was the hand that wrote all the fictitious scripts. Let the *K* of the signature be compared with the same letter in the "spirit" scripts. The *M* with its slight or more pronounced upward commencement, and its first downward stroke longer than those which follow. And the *W*'s, similar except that in the signature he happens to have slanted it backward.

After Plate 39 was made, came a far better specimen of Keeler's writing. On the package containing the latest "spirit"

photographs is written with pen in the corner, "1456 Park Rd. Wash. D. C.", and in the center, "Miss Ogden, c/o * * * Berry, * * * Madison Ave., N. Y.", and the hand that wrote the words is the hand that wrote the signature, W. M. Keeler. And anyone who doubts that the same hand wrote the scripts purporting to have emanated from forty persons in the spirit world is welcome to call at the office of the A. S. P. R. and satisfy himself. He will find many duplicates of the odd *C* and of the squat *A*. He will find practical reproductions of the *R* and the *M*. There will be shown him many instances of the queer twist of small *i*, the medial *s* shooting up from below the line, and the separation between *i* and *s*, when the latter follows the former, all represented in the word "Madison" on the envelope. An example of "ark" paralleling the peculiarities of the same letters in the word "Park" will meet his curious gaze, and likewise a peculiarly accusatory comrade to "Wash". These and many other correspondences leave no doubt in my mind that the orphaned scripts have found their papa, however reluctant the unnatural parent is to acknowledge his offspring.

"It never rains but it pours." Since the last paragraph was written another guileful trap, set in another state, caught the fox when, apparently, the trusty typewriter was not at hand, and here is the trophy, in good honest handwriting:

1456 Park Road,
Wash., D. C.

DEAR MADAM:

Send your own picture—a small one. You get 2 spirit photos. The price is \$3.

Respectfully,

W. M. KEELER.

[With address written on the envelope.]

"Here is richness." If the venerable "doctor" of photographs is perchance in a somnambulistic state when the "spirit" scripts are produced, I invite him to call and see a neat little exhibit nicely arranged, and we will exchange winks over it. I will point to the words "Dear" "Madam", "your", "own", "picture", "one", "you", "get", "spirit", "The" and "is".

also the numerical digits 1, 4, 5, 6 and 2, in the note over his signature, and their practical duplicates from one to twenty times occurring in the "spirit" scripts, besides the manifold duplication of his peculiar "y", initial "S", "g", "p", "m", "ly", etc., etc. *Quod erat demonstrandum.*

Following is the authoritative judgment of Albert S. Osborn, the expert in handwriting:

233 Broadway, New York City,
Nov. 27, 1919.

DEAR SIR:

I have examined numerous alleged spirit writings which it is alleged came from spirits through one W. M. Keeler, and have compared these writings with a letter signed "W. M. Keeler", and an accompanying envelope, and in my opinion the writer of this letter and envelope and the writer of the various alleged spirit writings purporting to come from Socrates, Abraham Lincoln, Phillips Brooks, Henry Ward Beecher and others, are one and the same person.

Respectfully submitted,
ALBERT S. OSBORN.

DR. WALTER F. PRINCE, New York.

Plate 40 presents material from which the reader may judge for himself.

The word "spirit", enclosed within lines in the upper left-hand corner, is from a photograph of that word in the last letter of W. M. Keeler. Below it are two near counterparts of the word, except for the slant, No. 1, supposed to have been written by a spirit with illegible name, and No. 2, by the spirit of William Mumler. The boxed "the" below is from the Keeler letter, and may be compared with No. 3 by "Mumler", No. 4, by "Robert Hare", also with the word "they" in No. 5, by "Luther Colby". The enclosed "you" and "your" exhibit Keeler's acknowledged writing, No. 6, that of "Robert Hare", No. 7, that of "Socrates", and No. 8, that of the purported "Bocock". Attention is especially called to the odd "y" in each

case, and the pronounced resemblance between the Keeler "you" and the first three letters of No. 8. Below is shown Keeler's "is", and the counterparts, with the identical horizontal dotting of "i" and peculiar "s", in Nos. 9, 10 and 11, supposed to have been made, respectively, by "Gen. Grant", "A. T. Stewart" and "George Eliot".

Be it remembered that "Bocock" (sad that spirits cannot bring suit for traduction!) was made to affirm the genuineness of his supposed writing, and that for years the dupes of Keeler have been sounding the genuineness of the handwriting of his spirits. Since no murmur of dissent is known to have escaped his lips, he is estopped from now pleading that he did not habitually make this express claim. This is a case where silence indeed means consent.

A PHOTOGRAPHIC DEMONSTRATION.

Many of the letters received in relation to the Keeler photographs contain affirmations to the effect that reputable photographers, some of whom had pronounced the pictures fraudulent, had nevertheless not acceded to overtures to produce their like, that this was tantamount to confession that they could not, that therefore they forfeited the right to express adverse judgment, and finally that the inference is that the Keeler photographs are genuine. These points do not seem to me well taken.

In the first place, the fact that the photographers referred to would not, does not necessarily imply that they could not. We are led to understand that they are of high reputation in their profession. It is easy to understand that some photographers, whose firm name is widely known, would not care to have it associated with trick work, even for a substantial payment. They might lose in the end from the setting afloat of injurious rumors.

And even if certain regular photographers could not produce just the quality of material that issues from the Keeler establishment, it would not follow that the latter must be genuine. When I go to see the performance of a magician, I am able, by virtue of previous reading and observation, to determine how some of his tricks are done. But I could not go upon the stage and repeat them. Neither are most photographers versed in the extreme tricks of which their art is capable. They could acquire them by

practice, even to the peculiar crudities and mannerisms of Keeler, but it would require time and experimentation, and few would consider it worth while.

But if a photographer will not, or even cannot without more fussing than he is willing to undertake unless for an adequate payment which is not forthcoming, make good imitations of the Keeler pictures, it does not follow, as I have already intimated, that he cannot detect the marks of fraud. Must a bank teller be able himself to engrave a bogus plate in order to point out counterfeit bills with authority?

My own efforts with photographers were thwarted for a time because they could not get it out of their heads that what I really wanted was either something more artistic than the Keeler material, or else something more difficult to accomplish.

They laughed at the bleached faces and murky retouching, the blottiness and cloudiness, the insets and overlays, the evidences of double or even triple lighting, double exposure and imperfect removal of objects originally on the plates—indications that a spirit cannot be a photographer without being an excessively poor one. But to the incorrigibly convinced it is these very effects, or some of them, which fill their souls with conviction that the pictures are from the spirit world. And the photographers, when asked to produce just such effects, felt as a college professor would feel if he were asked to sing "Oui, oui, Marie" before an audience.

But at last, through the mediation of a friend of the Society, a photographer was found, not without dignity but with a sense of humor, who went gayly to work, and produced results in short order. This was Mr. Charles I. Newman, of 346 Broadway, New York. The results were almost *too* good, but are, nevertheless, satisfactory in the essential points.

Materials were put into Mr. Newman's hands on Saturday, Oct. 3, 1919. Although without experience in this class of work, on the following Monday he sent the photograph represented by Plate 39, done in the odds and ends of his time. It is a new Bocock—one not found in the immense collection in Washington. As the Bocock of that collection figures as a bishop, a tourist, a violinist, a dancing parson, a contemporary of the Father of his Country, etc., etc., so here he figures as an officer. Had Keeler

brought out the picture, the accompanying script would have explained that by virtue of his distinguished services among the thousands of American soldiers gone over from the Great War, Mr. Bocock had been awarded the rank, uniform and medals which appear in the portrait. (Plate 41.)

There are betraying marks in this picture, but they are venial beside those in a host of the Keeler ones. There is a line around the top and back of the head which could easily have been spared by careful trimming. And careful scrutiny will show a line of junction in the neck. But Keeler, though he usually either bleaches the neck so as to remove the line or sets the head so far down in the foreign collar that there is no neck, sometimes, in spite of his years of practice, also leaves the line. Plate 21 shows a glaring instance, and Plate 20 one not so bad. Other pictures in possession have the line daubed over to the extent that Bocock seems to have a goitre.

In this case, Mr. Bocock's head is of course compounded with the body of a Union officer. The original photograph of the officer is now in the office of the Society.

There is in Mrs. Lee's collection a certain photograph of which no copy was obtainable, else it would appear in this Report. It represents the lady herself standing involved in a flag and pointing at its ample folds. All of her figure is crossed by the stripes except the face and hands, which are unobstructed. Thus the picture has the appearance as if Mrs. Lee were partly behind the flag and partly in front of it. She regarded it as wholly inexplicable by normal photography, and called attention to it with great emphasis; nevertheless she was anxious to have it substantially reproduced by photographic trickery, if it could be done.

Plate 42 is from a photograph made with neatness and dispatch by Mr. Newman, which fully answers to the stipulations. It is not an exact duplication of the flag photograph in Washington, since I was able only to see and take down a description of the picture. But it is not essential that the attitude of the female figure shall be precisely the same. Nor is the tone of the picture identical with that of its prototype, since this depends upon a variety of conditions which could be minutely reproduced only by a series of differing lengths of exposure, development and

printing with the same materials. But this, again, does not enter into the essentials of the matter, and the variations are of no importance. The point is that the figure of Mrs. Lee is crossed by the stripes—partly showing through them as in the Washington picture, and partly hidden by them—while the face and the hands are entirely unobscured; so that she presents the appearance of being at the same time behind, flat with and in front of the flag. Also the portrait of Mr. Bocock is added for good measure, likewise crossed by the stripes except the head, which stands out free and clear with the stripes behind it. And here the Bocock head is quite relieved from the faint line around its top and back found in the foregoing plate.

How beautiful is the tale that the accompanying script would have told, had this been a Keeler photograph! Bishop Bocock would here have put aside his Episcopal robes for the uniform and medals earned by his services to the soldiers lately sent over by the war, and be standing mysteriously both behind and before the flag of his country. The astral of Mrs. Lee would be pointing to the soldierly figure as the hero of humanitarian endeavors and of some thousands of photographs from the world of spirits. And with the clouds of glory all around!

There are few Bococks in Mrs. Lee's immense collection which can compare with the one represented by Plate 43. Had it found place in that collection, in connection with the purported mediumship of Keeler, I am sure that it would have been treasured as a gem. It is impossible to detect any line of junction between head and body, though there is no sacrifice of neck in order to take advantage of the collar line for concealment. The tone is the same in the face and the rest of the figure. But it is a patchwork portrait, nevertheless. The head is the head of Bocock, but the trunk, arms and legs are the trunk, arms and legs of Walter Franklin Prince, a person connected with the American Society for Psychical Research. The original portrait of the latter which was made use of is now deposited in the archives of said Society. This excellent bit of "spirit photograph" work was made for this Report by Mr. T. J. Knox, a photographer of Stroudsburg, Pa., who was a complete amateur in trick photography. Mr. Knox also produced an excellent Bocock standing by means of another man's legs, and a Bocock involved in the

flag—the latter a noble effort, except that Mrs. Lee's head shows a disproportion to the shoulders of the young lady which have somehow become attached to it, only surpassed by some of the disproportions in Keeler's pictures.

Plate 44 represents one of the "more difficult" feats, and there is not one of all the 4000 Keeler prints which I examined that required the apparatus, pains and nicety of calculation necessary to produce this. Had that venerable manipulator executed it, undoubtedly it would have been heralded as one of the gems of the mammoth collection. It shows the head of Bocock reduced to almost microscopic dimensions, and projected in the form of a brooch upon the breast of Mrs. Lee. One of the noteworthy features is that it is not strictly a double exposure, in that the brooch appears to be opaque. The dress does not show through it any more than it would through a real brooch. This photograph was made by a gentleman who wishes to remain unknown, illustrating what is said on page 579.

A LAST WORD.

Is there anyone in the wide world who, after reading this Report carefully to the end, with as careful an examination of the plates, will still hold out and profess faith in the photographs with which "Dr." W. M. Keeler is connected, as supernormal productions? Probably, for there is such a thing as the attainment of ideas so fixed, opinions so petrified, that no evidence can shake or soften them.

This fact may be demonstrated by a single illustration. There is no "magician" living regarding the normality of whose methods there is less doubt than Harry Houdini, the "handcuff king". He frankly tells his audiences that he frees himself from manacles, nailed and corded boxes, etc., by tricks and mechanical means, and he proclaimed the fact in his *Conjuror's Magazine*, published 1906-8. Henry R. Evans's *Old and New Magic* makes the fact very plain on pages 304-7, 488-95. It could be gleaned from the *Strand Magazine* of September, 1909. It has been spread abroad in various other publications that there is nothing occult in Houdini's performances, although they are immensely clever and puzzling, and he naturally is not busily explaining just how he does them.

And yet in a book called "Spirit Intercourse", by J. Hewat McKenzie, published as late as 1916, its author has the audacity of credulity to contradict the magical fraternity and Houdini himself, in this wise (pp. 86-7) :

A small iron tank, filled with water, was deposited upon the stage, and in it Houdini was placed, the water completely covering his body. Over this was placed an iron lid with three hasps and staples, and these were securely locked. The body was then completely dematerialized within this tank within one and a half minutes, while the author stood immediately over it. Without disturbing any of the locks, Houdini was transferred from the tank direct to the back of the stage in a dematerialized state. He was there materialized, and returned to the stage front dripping with water. * * * Not only was Houdini's body dematerialized, but it was carried through the locked iron tank, thus demonstrating the passage of matter through matter. This startling manifestation of one of nature's profoundest miracles was probably regarded by most of the audience as a very clever trick.

And this writer is capable of good English, and a very fair imitation of reasoning, once he gets started from correct premises. And, moreover, he is "proud to call himself a rationalist"!

If in the length and breadth of America there are any devotees of Keeler submerged to the McKenzian depth of mental stupefaction, the writer of this Report does not expect to make upon them any impression whatever. But for those whose brain-cells are still capable of faint oscillation the case is complete."

14. It must not be construed that this Report is a denial of the possibility of spirit photography. But satisfactory evidence for it—so far, at least, as relates to human forms and faces—is very shy. And thus far, what is called by that name has a generally ill-starred history.

About 1862 William Mumler (a specimen of whose "spirit" script appears in Plate 32) began his work in Boston. In 1863 it was shown that "a living person figured in at least two of his photographs as a spirit of the dead". He disappeared from public view until 1869, when he turned up in New York. He was arrested and tried for photographic frauds, and acquitted, simply, it appears, because of too hasty preparation of the evidence against him.

In 1872 a prominent London spirit photographer, Hudson, was denounced by a leading Spiritualist, J. Enmore Jones, because of the clear signs of trickery in his work, "obvious signs of double exposure, such as the background appearing through the dress of the mundane sitter, and marks in the background appearing duplicated; some of them bore evident marks of having been altered by hand," etc. He became an object of controversy among devout Spiritualists, and wonderful arguments were framed in his defense.

Buquet was tried by the French government in 1875, and confessed "that all his spirit photographs were fraudulent and generally done by means of cardboard heads and dummy figures, draped at discretion and produced on the plate by double exposure." One Dessenon, who, together with his children, had recognized the wife and mother in a photograph by him, although Buquet declared that the resemblance in this case was pure chance, still defended the authenticity of the image.

Another prominent spirit photographer of the early seventies was named Parkes. He was said to be "very chary about allowing examination of his processes", in fact, he was almost as much of a sensitive plant as Keeler.

W. M. Keeler must have begun his work at least as far back as Muller's entrance upon the profession, if his representations to Mrs. Lee are correct. John A. Bundy, who edited the most rational Spiritualist paper in the country for many years, in which he exposed many a fraud, paid his respects to the gentleman, but as the papers are unindexed, it would be like seeking a needle in a haystack to find the references. In a letter to Dr. Hodgson, Jan. 9, 1892, he [Mr. Bundy] characterized Keeler in terms which I hesitate to quote, but three days later wrote: "Dr and Mrs. Keeler are arrant frauds and no evidence other than my own investigations or those of yourself, would ever convince me that they had mediumship. Whether they have or not, their reputation is so bad that any mention of them would spoil all the rest of the account." Dr. Hodgson's opinion is quoted on page 530.

We have seen that Keeler advertises himself as "the only living photographer", by which he probably means readers to understand that he is the only photographer living who professes to make spirit pictures. This is by no means true, but it is true that the number of persons so professing is much smaller than it formerly was. One wonders why this should be, if spirit photography is a genuine branch of psychical science. But if, in consequence of some prosecutions and many exposures of photographing frauds, only persons highly endowed with daring and gall, stimulated by the lure of gold, remain in the business, it is what we should expect.

What do prominent psychical researchers, highly endowed with caution and the scientific spirit, think about the evidence for spirit photography, properly speaking, that is, the production of photographs of faces and forms of the dead by supernormal means? I believe that it is

correct to say that the consensus of such opinion is in the nature of the Scotch verdict, "not proven".

Sir Oliver Lodge (*The Survival of Man*, p. 100) says: "No photographic evidence has yet appeared conclusive to me." Sir William F. Barrett says (*On the Threshold of the Unseen*, p. 92): "It is so easy to fake a photograph by double exposure and otherwise, and there are so many accidental causes that give a *vraisemblance* to ghostly impressions, that we need much more conclusive evidence on this subject than has yet been obtained." J. Arthur Hill, a cautious but convinced English writer on psychical research, says (*New Evidences in Psychical Research*, p. 11): "Personally, I have come across only one case that impressed me, and it was not convincing." Mrs. Henry Sidgwick, one of the honored investigators of the English Society for Psychical Research, "came to the conclusion that the alleged cases of the appearance of a deceased person on a photographic plate were either wilfully fraudulent or capable of a normal explanation." (Barrett's *On the Threshold of the Unseen*, p. 88. See also S. P. R. *Proceedings*, Vol. VII). Dr. Hyslop, though he has given respectful attention to claims not fully disproved, to the extent of publishing several, has nothing in the accumulated files of the American Society for the twelve years of his secretaryship, as well as those which have come down from the eighteen years during which Dr. Richard Hodgson was secretary of the American Research, which has carried conviction to his mind. I am citing only the latest investigators, who have the advantage of all that has been said in advocacy of spirit photography in the earlier stages of the inquiry.

The photographs of alleged materializations are a different matter, and so, it seems to me, are those which present unexplained luminous spots, "auras" and the like.

A NOTE ON THE MANNHEIM DOG CASE.

DR. JAMES H. HYSLOP, *Secretary*,
American Society for Psychical Research.

DEAR DR. HYSLOP:—

Permit me to call the attention of our members to certain observations on the Mannheim Dog, Rolf, in his performances as reported by Dr. William Mackenzie and translated by Miss Latham for our *Proceedings*, Vol. XIII, Part I. The following distinct analogies and parallelisms with human mediumship are indicated in Dr. Mackenzie's report: 1. The dog objects with marked displeasure to being touched on the head while at work. Human mediums are shocked and their work interrupted or confused if they are touched during a séance. 2. The dog closes his eyes and pauses when difficulty is found in giving a correct answer. Very usual in human mediumship. 3. The dog can work better for some investigators than for others. 4. The dog uses words not familiar in his every-day environment, and uses them appropriately. 5. There is evidence of possible anæsthesia of the sense of smell during experiments. Local anæsthesias of different senses are often associated phenomena in human mediumship. 6. The communications display humor and ill humor in a way not natural on the telepathic theory, i. e., if the owner and teacher of Rolf, Frau Moekel, be regarded as agent in the telepathy. 7. The dog manifests fatigue after concentrated effort for about 20 to 30 minutes. This is a marked characteristic of incipient stages of mediumship.

These are the chief points of similarity. It should be added, perhaps, that the death of Frau Moekel seems to have disturbed the dog to such an extent that he has been unable to succeed in the same degree since. May it be that her guides, assuming that she had psychic gifts, were more able to manifest through her little canine pupil in her presence?

Yours faithfully,

GERTRUDE O. TUBBY.

New York City,
July, 1919.

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